

New Century PATH



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New Century Path

by KATHERINE TINGLEY

WEEKLY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Meteorological

The Oriental of Tomorrow

Ten years ago, the writer states, no one would have dared to predict the astonishing development along all lines of the wonderful little island Empire. In 1893 its foreign trade was about \$93,500,000; in 1903 it was \$303,500,000. In 1893 the deposits in Tokyo banks reached a smaller figure than \$18,500,000, but in 1903 they had attained to \$66,500,000; in Osaka banks they were in 1893 \$5,000,000, and in 1903 they had grown to \$38,500,000.

The same authority is of opinion that identical surprises are in store as regards Korea and Manchuria. Both of these countries are probably

THE *Deutsche Export Revue* of September 1, contains an interesting article on the progress of Japan and the Orient, based on the report sent home by the Swiss Consul-General in Yokohama.

as susceptible of progress and development as Japan has been, and still is; and the same may be said of northern China, with its rich mineral resources, chief among which is coal.

The rise of Japan is, of course, intrinsically due to the remarkable adaptability and souplesse of the Japanese national character. The same may be said of China and the Chinese. It is a current saying among all who know the Chinaman well, that he is more than the equal of any competitor who may oppose him. For steady, plodding, hard work; for sobriety and moderation as a class; for deftness and delicacy of touch; for fidelity and honesty—for all these sterling qualities the Chinaman has no rival on earth. As to quiet, dogged honesty, the true Chinaman, unspoiled by over-close contact with the white man, will keep to his contract even if it break him. This is perfectly well known to European and American business men, who are generally unanimous in saying that the Chinese merchant is beyond criticism as far as his business methods go.

It is the present Chinese governmental system which is fully responsible for the malodorous name ascribed to the many equivocal methods of the sons of the Flowery Kingdom. Under a firm, stable and equitable government, China would bid fair to take a position among the nations which would make her a power not merely in the Orient, but the world over as well. In short, the Chinaman needs good leadership; when he gets it, we of the impeccable West will stand amazed.

The Chinese is the very best kind of a colonist. "He only desires to be let alone." He overcomes all linguistic difficulties. "He is a splendid worker, retail merchant, hand-worker, or servant; and he is naturally honest. The large commercial cities, Colombo, Singapore, Siam, Penang, Saigon, Haifong, Hongkong, Shanghai, Kiau-chau, are striking examples of what the peace-loving Chinese can accomplish."—*(Daily Consular Report No. 2087 of the Department of Commerce and Labor of U. S.)*

What the Chinese Can Accomplish

It is a remarkable fact that in positions of responsibility throughout the Orient, east of 90° longitude east from Greenwich, the Chinaman is found to be the incumbent, and rare are the exceptions. For accuracy in figures and quickness of computation he is unexcelled; for business integrity, both as employé or employer he stands above fault; for punctuality and hard work he is far ahead of any competitor.

In the banks, counting-houses, hotels and large commercial houses of Indo-China, of the Islands of the Oriental seas, and in the treaty ports and in Japan, the familiar figure of the shaven crown, with queue and parti-colored garments is everywhere.

Here in the East trade would be impossible but for the Chinese. Even in Japan the Chinese have made themselves indispensable. What is true of the English, French and German spheres of influence in the East is just as true of the regions presided over by Russia. The life of Port Arthur, Dalny, Nicolajewsk, Vladivostok, Charbin, Chaborowsk and Blagovestchensk depends upon the activity of the Chinese inhabitants. . . . The efforts of the great Powers to secure a place for their agents in the East is easy to understand. Progress and prosperity will go along faster under the ægis of the West than they ever would were the initiative efforts left to the East. China's opposition to strangers, to new trade reforms, to railroads, is confined to China proper. Where the Chinaman is a stranger, an immigrant, a colonist, he is far more pliable and adaptable than any other. Thus the fundamentals upon which a foreign trade may be built up are in the East. Everybody is getting ready to be on hand.—*(From U. S. Daily Consular Report No. 2087, October 21, '04)*

Under the Aegis of the West

Korea and Manchuria, with all their natural resources and mineral wealth, will be opened up at the end of this war, let it end as it may. Japan victorious will be the leading nation in the East, and the balance of power will be at Tokyo and not at Pekin—for a time, at least.

The Koreans and the Japanese are twin brothers, and the Chinese and the Japanese are cousins. Japan has attained in thirty-five years an extraordinary stage of national progress and international influence. What has the next quarter of the century in store for the East? What will be the Oriental of tomorrow? G. DE P.

Can Man Modify the Climate?

THE intimate connection between man and his planet was certainly believed by the whole of the ancient world and continually crops out as we study the books bequeathed to us by our wise ancestors.

Plutarch has an interesting passage where he refers to the downpour of rain that was commonly observed to follow a great battle. This of course has been noted in modern times and has been explained as the effect of the guns disturbing the atmosphere and by concussion precipitating the watery vapor always more or less present overhead. But the ancient battlefields were (comparatively) quiet, so this explanation does not seem to cover the whole of the ground.

May it not be that the massing of vast multitudes of men in a small space, where for many hours they are subject to the most vivid and violent emotions of which man is capable, may generate electric conditions which disturb the atmospheric equilibrium just as effectively as explosives? According to the ancient sages man is continually generating subtle influences which produce visible effects in nature. Even the Hebrew writers echo the same teaching, although somewhat obscured by their habit of referring all natural phenomena to the deliberate action of a personal god.

"He turneth rivers into a wilderness,
And watersprings into a thirsty ground;
A fruitful land into a salt desert,
For the wickedness of them that dwell therein."—*Psalms CVII, 33 and 34.*

Can we not imagine that valuable as may be the undoubted good results of irrigation and tree planting, man's daily activities and work for universal purposes may also effect climatic changes and induce the moisture-laden clouds that so frequently pass over our heads to discharge their burdens? If the passionate and stormy elements in human life are reflected and reproduced in cataclysms in nature, why should not the daily sacrifice of active unselfish labors call down some beneficent response from the sky by the operation of nature's laws? Of one thing we feel sure. There is a subtle and intimate connection between man and his planet, for

"Nothing on the earth is single
All things, by a law divine
With each other's being mingle."

Terminable Marriages

AN English daily paper has been conducting a correspondence on the marriage question, and every kind of view has been aired. At last appears the novelist George Meredith, with the proposition that marriage should be for a term of years only—he suggests ten. Young people, he says, marry with no knowledge of life or of each other, and in many cases find themselves utterly and unchangeably out of tune.

This is true. But ten years is much longer than is necessary to discover radical incompatibility. Why not five? And if marriages are to lapse automatically at the end of some years, and the partners are free to effect new ties, *wherein does this differ in principle from the horrors of what is called "free love"?* Not only is the difference in principle nothing, but it would not be long before the difference was also nothing in practice. Civilization, self-inoculated with this cancer, would have ceased to exist in two generations.

The real preventive remedy for mis-marriages is education. Not that education which comes from books, but that which confers dignity of character: honor, respect for duty, self-restraint, and a sense of the inner meaning of life. This is the education that the children receive at Point Loma and which they show in their bearing from morning to night. And until the world wakes up to the need of it, till it is known and adopted in every civilized country, will the "marriage problem" remain unanswered. Then and not till then will it be found to have solved itself. For it is simply the result of leaving children in entire ignorance of their divine nature and at the mercy of every transient whim. The very literature placed in their hands is often their worst enemy, awakening impulses that instantly and from thenceforward keep them back from the path of their right growth.

STUDENT

Rowdiness and "Hazing"

IN deprecating rowdiness and "hazing," one runs a certain risk of being accused of unmanliness and of a wish to depreciate the excellence of youthful spirits. But such manifestations are a perversion of manliness and youthful ardor; and, so far from disparaging these qualities, one would fain see them directed into proper channels.

Useless waste of energy in one direction means weakness in some other direction, and the whole indicates lack of balance. It is the combination of over-application to mental work and self-indulgent habits which is re-

sponsible for these outbreaks. The strength and manliness so much needed in daily life are not called into play, and so have to find an outlet.

In an account of an annual "rush" at a college, we read that one youth was kicked in the stomach and will probably die, and five were left lying on the ground; also that girls wanted to engage in the fight and had to be prevented. Similar accounts come from another college, and this disgraceful practice is still indulged in various degrees in a few educational institutions.

STUDENT

Commission Rule in Cities

ACCORDING to *The Fort Worth Record*, the city of Galveston is now ruled by a commission appointed by the Governor, something similar to the commission which rules the District of Columbia.

The satisfactory part of this is, undoubtedly, that the commission is appointed instead of elected, and appointed by a man who selects it strictly according to merit. On the other hand, any rule by many heads will, sooner or later, tend to difficulties. Either there will be disagreements, resulting at best in a compromise, sacrificing that which would be best on the altar of harmony, or else there will be a complacent adoption of every suggestion every member of the commission brings forward. Committee work means divided responsibility, and that is never conducive to best results.

A commission's greatest use is that of being an advisory board. Look at our great commercial and manufacturing concerns. In every case those have flourished best which have had a strong and capable man at the head—just one man.

Can we not draw a lesson from this and realize that what our cities need most is that the man at the head be strong and wise and good and true. If he is the right man in the right place, then he can be relied upon to see that those under him will also fulfill their duties. When shall we learn this, and when shall we begin to realize that upon us as citizens rests the responsibility of picking out that one man, looking for sterling worth and manliness as the paramount qualifications? Then, and not till then will we have really well-governed cities.

STUDENT

Sterilized Sermons

WE knew—or thought we knew—that the breath of people poisoned the air of a room, but it has remained for a certain professor to reduce this alleged knowledge to such a form that now we can say that it is a scientific fact. As an irreverent newspaper says, he has proved that "an orator actually spouts bacteria which fill the room where he is speaking."

The professor first examined bacteriologically the saliva of people to find out what bacteria were in it. He found *streptococcus brevis* to the number of ten million to the cubic centimeter. Having invented a color test for this organism, he set dishes about a room, had people speak in the room, and, sure enough, there was the *streptococcus*. It takes the professor a great many words to say this, but the above is the gist of his experiments. The result is that not only is our knowledge now reduced to scientific form, but we can also replace the old precautions by properly conducted scientific ones. We can have sterilized sermons which will be free from physical impurities at any rate, however much they may need doctoring in other ways.

But seriously, is not the bacteria-hunting craze going rather far? Can we for a single moment escape bacteria? They are in our clothes, our food, our lungs, our hair; on coins, furniture, food. Surely, except where disease is actually in progress, we who are healthy need do no more than see that we breathe fresh air, are clean, get plenty of sunlight, and govern our habits. But if we try to shield ourselves from all the bacteria that may emanate from other people, we shall certainly have time for nothing else. It is well occasionally to reflect on the proverb that he who fears no disease will get none. Fear is a very fine culture medium, and fearlessness is excelled as an antiseptic.

E.

THIS week's cover page of the NEW CENTURY PATH contains the face, well-known and beloved by many, of William Quan Judge, the second leader of the Theosophical Movement throughout the world, who succeeded Helena Petrovna Blavatsky at her death, May 8th, 1891.

Mr. Judge was born in Dublin on April 13th, 1851, and died in New York City on March 21st, 1896. He died a true World's Worker.

Some Views on XXth Century Problems

A Short Way With Nature

IN a book of some pretensions, recently published abroad, there is another of the propositions to redeem our race by "eliminating the unfit." The author would have us begin with small and tentative measures. Children born in the poorhouses with signs of serious disease should be painlessly killed. Going on from that, we eliminate the "unfit" physically, morally, or mentally, by similar process, and thus clean up humanity. A noted physician made the same proposition recently with respect to alcoholics and morphinomaniacs.

The simplicity of the process is charming. Only kill enough people, and in another generation you have civilization represented by a nobly-proportioned, healthy, balanced, and morally flawless race.

The absurdity and madness of it grows with every instant's contemplation. *It is mostly the people you leave alive who are answerable for the condition of the people you kill.* When the tender growth-years of thirty thousand children are blasted in the whirl of pitiless factories, who is responsible for the stream of physical, mental and moral cripples that ceaselessly adds itself to the social river? And if some of these should actually presume to imitate their "betters," and marry, who is to blame for their offspring?

And so on. One instance is enough. Before we begin the killing let us estimate how much of the sin, the deformities, the diseases, for which we should do the killing, is due to the selfishness, the utter disregard of all human interests but their own, of those who would remain complacently alive. There is no act of selfishness ever done or thought, whether of omission or commission, but make life a little harder all over a widening area. And as it passes on its evil way it gives here and there the last touch into overt criminality or disease to some unit on the very desperate brink.

In truth this process, to which, once begun, there is no limit, would presently ultimate in a "race of callous fiends," and then in racial extinction through internecine conflict.

Think of its results as achieving their theoretical best, and then contrast them with the results of another process which we can conceive. Conceive a race that not only cared for its waifs, its sick, its mentally and morally frail, but cared also so to live that there were none of such; that did not push the weakest to the wall; did not make money-grasping its chief occupation; did not permit the immolation of women and children in factories; did not demand any luxuries, conveniences, or "necessities" that were obtained at the cost of human life or health; a race whose units had each and all the feeling of being co-members of a race, and in which this feeling took precedence of that other that makes for each individual his own interests a sacred shrine whereat he continuously worships—contrast the two civilizations that would respectively result from the two processes, and then say whether the proposition could come from the brain of one in whom moral degeneracy had not begun.

STUDENT

Civilization and Insanity

ACCORDING to the local lunacy experts, Chicago has a higher proportion of the insane than any other city (where the figures are known) in the world. One person in 150 is insane, and one in 5 predisposed to it. Chicago should study its habits, and find out in which of them it exceeds all other cities. Statistics might be found to convey an exceedingly broad hint. The subtle emanations of slaughterhouses might perhaps be worthy of a little consideration.

The same experts conclude that, as things go on now, half the civilized world will be insane, or partially so, in another five hundred years. But long ere that, the civilized world will have learned what produces insanity. Part of the lesson may be learned perhaps from the "uncivilized"—but *sane*—world.

The real cause is the search for happiness in directions where it cannot be found. The craving for sensations of every kind only grows by what it feeds on. The people of large cities live in a state of mental fever unknown to eastern nations and to country-dwellers. STUDENT

Dogma and Freedom

THE presence of the great Biblical scholar, Harnack, at Boston, and his addresses there, have caused an inevitable comparison between his work and that of Loisy in France. But they are as it were on different planes. Harnack is the historian; he writes the history of dogma; dissects away accretions; and finally exposes the nucleus of teaching from Christ about which the accretions have gathered. If very little remains when he has done, it is not his fault. It is because the great bulk of Christ's teaching was lost, and, up to now, has not been found. Perhaps, under other names, and in (to us) strange forms, much of it may be even now accessible. But in that case the names and the forms are, thus far, efficient and deterrent masks.

Loisy is also the historian; but he rather shows how, from the methods of human working, the accretions *must* have come, than how they *did*. For example: some parts of the Old Testament, made into Church dogmas, he shows to be Revelation as to their essential, but clothed as it were in baby-clothes on their way through the minds to whom they were spiritually imparted. But he holds that the Church has some genuine dogmatizing power, though she has overstrained it. She is to some extent entitled to say of some incomprehensible or (scientifically) untrue statement: "This is nevertheless to be accepted." In other words he has not pursued his own method to its limit. Harnack has; and Renan did.

In general terms, both aim at a nucleus; Harnack an historical one, Loisy a spiritual. Loisy holds that his spiritual nucleus needs amplification by *some* dogma; Harnack that his historical nucleus must be supplemented or complemented by individual spiritual intuition acting as interpreter. And he looks forward to the time when no special ministry of religion will be needed; there will be no teachers of spiritual matters, for each man's spiritual nature will be his own guide.

But will there not always be degrees of spiritual enlightenment; and will it not be both natural and desirable that those who have less and want more should seek it of those who *have* more, and that the latter should desire to give it? This natural process will have nothing whatever to do with the imposition of dogmas. It is indeed the exact opposite. Dogmas, in their very nature, in their profession, are statements whose import transcends human experience and conception. Real spiritual teaching is an explanation, by a teacher, of experiences which the pupil has and does not comprehend; or will have. It is simply a shortening of the pupil's path, a light in an otherwise dark place, *an interpretation to be verified*, and never a shackle upon perfect mental freedom. That, at any rate, is the ideal of true Teachers of *Theosophy*.

STUDENT

Japan Attacks the Opium Habit

THE Japanese are making a fine and successful attempt to stop the use of opium in Formosa. There can be no fresh cases of opium-smoking, for only those may now obtain it who had the habit well established at the time of the new regulations. Thus there is no cruelty. The victim must procure a license, stating his dose and the quality of the drug he uses. From these he may not then deviate. The trade is in the hands of the government, and sellers are licensed and their prices fixed. When the regulations were promulgated, official lecturers visited the villages and explained the evils of the use of opium. Books were distributed, and the same subject is part of the public schools' course. When shall we imitate in the matter of morphine, cocaine, and even alcohol?

STUDENT

Vivisection Not Permitted

ONE of the largest hospitals in London—King's College—is changing its location, and the authorities and staff (among whom are some of the most eminent physicians in Europe) have taken the opportunity to express their opinion "that research work involving the use of living animals should not be permitted."

One of the Council, Dr. Buzzard, adds:

"Vivisection has never been practised at King's College Hospital, and we only announce that at the new hospital there will be no experiments on living animals in order to anticipate any question on the subject." C.

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Relics of the Mogul Empire in Hindustan

A REPORT from Simla states that the Government of India is about to restore some black marble elephants with riders which formerly stood on each side of the entrance to the Delhi Gate of the Delhi Fort, but have since become reduced to mere fragments. For this purpose an artist has prepared a model, first in wax and then in plaster, in which he has successfully reproduced the spirit of the originals. These originals were taken from Chitor, the Rajput stronghold, by Shah Jehan, the Mogul conqueror who founded Delhi in the Seventeenth century.

STUDENT

The Sphinx a Solar Myth

A NEWSPAPER report states that the Egyptian Sphinx is a mystery no more; its nature and object have been discovered by scholars. *Omne ignotum pro magnifico*, and now that we know what the Sphinx is, it matters little what it is; the point is that it is no longer a mystery.

Naturally this discovery does not redound to the credit of the ancient Egyptians. It reduces them to the level of commonplace sun-worshippers, so that they and all their religion and architecture can now be conveniently docketed "solar myth,"—an immense simplification. The Sphinx is "after all nothing more than" an image of Ra Harmachis, God of Morning, destroyer of darkness. This has been found out from hieroglyphics on the walls of the temple at the base.

The ancient Egyptians, in common with the ancient Americans, and all ancient races, have recognized the sun as a *symbol* of eternal Light and Divine Wisdom and Power. They have called the Supreme Deity by the names of the sun, and used solar symbols in his worship. Matter, the dark and contractive power of Nature, has similarly been signified by night and darkness. But modern "scholars," transferring the puerility of their own heads to the shoulders of the ancients, affect to believe that all antiquity has been engaged in worshipping the actual sun and the actual night.

This discovery that the Sphinx is a statue of the God of Light and Wisdom, which to modern scholars seems so disparaging, is to real scholars a proof that the Egyptians had the ancient Wisdom Religion and were masters of its symbolism.

The report goes on to say that the Sphinx was once crowned with an asp-headed crown of gold and covered all over with enamel in divers and rich colors, so that it must have been a most sublime spectacle. Vandals at various epochs have since defaced the statue. The head and body are hewn out of the solid rock, but masonry was added to perfect the outline, and the enameled plates laid over all.

With such descriptions of the images and temples, we may form a faint conception of the sublimity of the ceremonial and worship; especially if we remember our own paltry edifices and degraded symbols. If the above report represents what scholars say of the Egyptian relics, what would some future antiquary be likely to say about ourselves should the scythe of Time chance to spare a fragment of one of our churches with its little altar, chalice and cross?

In using the words "the mystery of the Sphinx," no distinction has been made between this particular statue and sphinxes in general. Sphinxes are very numerous, both in Egypt and Assyria; and, as a symbol, they represent the mystery of the divine nature of man,—which will remain ever a mystery until man is perfected.

STUDENT

Living Cliff-Dwellers

ACCORDING to reports, a community of living cliff-dwellers has been found in Chihuahua, Mexico, in an unexplored region of the Sierra Madre. Two American prospectors became lost in those mountains, and after returning to the city of Chihuahua they reported their discovery. They say the town is built like those of the Pueblo Indians of New Mexico, but the rooms are more difficult of access, being reached by a ladder of the maguey plant. The walls of the rooms are smooth, and in some cases covered with hieroglyphics,

which it is hoped to decipher. The pottery used is described as different from that of any other living race, but similar to that of the Toltecs.

Ancient China

IT is stated that an American professor has been granted permission to explore the mountain regions of Northern China in search of a white race which he hopes to find there; but another report says it is merely to study the aborigines of China, apart from any theory of a white race.

H. P. Blavatsky alludes to a degenerate, semi-animal, hairy mountain tribe in China, the descendants of the later Lemurians. This is one thing; another is that H. P. Blavatsky, quoting from a high authority, says that the inland or true Chinaman—not the hybrid mixture between the Fourth and Fifth Races now occupying the throne, but the aborigines, who belong wholly to the highest and last branch of the Fourth Race—reached their highest civilization when the Fifth Race had hardly appeared in Asia.

Take a map of China, and remember that the Chinese Empire is larger than the United States and densely populated, and it becomes evident how little we know about that country, especially the interior. Remember, too, that, in Egyptian history, the further we go back the more advanced becomes the culture.

Bearing these things in mind, we shall realize that, while degenerate races may be found which will seem to support the favorite theory of human evolution, the evidences are accumulating in support of the teachings outlined by H. P. Blavatsky.

H. T. E.

Buried Empires of Central Asia

AMONG the many vast tracts of the earth's surface now covered by barren sands which conceal the ruins of mighty civilizations is the Desert of Gobi and the adjacent barren regions more or less included under that name. While archeologists probe these sands for "connecting links" to all the gaps in their modest genealogical chart of the human race, students of Theosophy will await the evidences which must surely forthcome of the existence of great and advanced civilizations on these spots—evidence which will force the antiquaries to enlarge their theories and which will create more gaps in their knowledge instead of filling any up.

The outlines of human history, and of the tenets of the ancient universal Wisdom-Religion, given by H. P. Blavatsky, are at once recognized by the intelligent student as belonging to a system both self-consistent and elevated; whereas the theories of academic learning are fragmentary, inconsistent and derogatory to the human race.

Dr. M. A. Stein's explorations in Chinese Turkestan, though not pertaining exactly to the Desert of Gobi, are concerned with what may be regarded as the western extremity of the Central Asian desert. These have been mentioned before in the *NEW CENTURY PATH*, but a brief reminder of their results will not be out of place.

He said that the sculptures, frescoes, objects of industrial art, etc., dug out of the temples and houses in the moving sand, gave us some idea of a great civilization connecting ancient China and India with the classic West. The desert has advanced until some of the sites excavated are 100 miles from cultivated land. The natives regard these ruins with veneration and will not disturb them. Dr. Stein thought that the ancient occupants had a culture derived from India and were Buddhists. The preservative nature of the dry sand has kept intact the timbers of the buildings and even a host of inscriptions written in ink upon small wooden tablets. The characters on these tablets are in a known Indian script which, though rare, is decipherable. Sanskrit, Chinese and Tibetan characters have been found, but as yet no unknown script.

Gardens, with dead leaves still under the trees, which were orchard trees; houses, with pitchforks, mousetraps, boots, shoemakers' lasts, etc.; silken fabrics clinging to the images in the temples; and colossal statues in stucco, are among the things found preserved amid the surroundings of awful desolation.

STUDENT

✻ The Trend of Twentieth Century Science ✻

The Brain as a Prehistoric Remain

PROFESSOR W. I. THOMAS, writing in *The Forum*, expresses his opinion that the brain of man has now reached its ultimate of development. But the word *now* means the beginning of historic time. And *man* includes civilized and savage.

In other words, the Professor's statement is that the savage man's brain is essentially as good as the civilized man's, though it is used for other purposes; and that "we have no reason to believe either that the brain or the average intelligence of our race has improved or deteriorated within historical time." "In the beginning . . . a type of brain developed which has remained relatively fixed in all times and among all races." Of that "beginning" there are no traces, and the steps of transition between the human brain and that of the highest of the animals, are visible as hypothesis instead of fact.

Professor Thomas uses his showing that the human brain *has* not advanced since the "beginning," to reason that it *will* not advance. It may occupy itself with other matters, just as the brain of the man of science, thinking out a problem or an instrument, occupies itself with other matters than the brain of the savage thinking out a new trap or reasoning about the trail of an enemy. The senses of the savage are usually better than ours, his memory equal to ours, his power of abstraction merely less used, and his power of self-restraint merely differently used from ours.

If these things be true, have we any warrant for supposing any further advance (that is, further with respect to the "beginning") is possible? The Professor thinks not. Nature has done her utmost. She endangered the health of several organs to make the brain. And it is so delicate as to be easily put out of order. Witness the prevalence of idiocy and insanity. Its weight is what it always was, and, broadly speaking, it is the same everywhere now.

But there is one consideration of which Professor Thomas takes no account. We know that debauchery, passions and inordinate desires, while not lessening the size of the brain, blunt its delicacy as an instrument and may utterly ruin it. They waste force that should go into the brain cells and develop their structure. Take the other side of the same fact, and we can easily see that as human life rises nearer and nearer to the ideal, more and more of the life-force (the building and creative force) will be redeemed and put to its proper work. And thus a brain may be built, which, while perhaps little larger than the brain of today, may in delicacy of action, in speed, and in perfection of response to finer and finer forces, arrive at a point we cannot now conceive of, and raise the intelligence of man to a level we should call godlike.

Lastly: if the savage brain needs but a few years' education to make it as good an instrument as that of the civilized man, does this not show that it belongs to the type of "resting organs," resting from use in civilizations like our own, but long forgotten; and prepared to resume its old activity when the time shall come? Is it not in fact as definite and suggestive a prehistoric remain and witness as the temples of Mexico and the water courses of Babylon?

STUDENT

A Genuine Benefactor of Medicine

PROFESSOR NIELS FINSEN, discoverer of the curative value of red light in smallpox, and of blue light in lupus, will doubtless, as a man of science, have his memory preserved and honored in the world of science for these discoveries. But the larger world should honor him for another reason. He lived poor and died poor. He never patented his discoveries, never concealed for the advantage of his own pocket any details of their application, but placed them promptly and wholly at the service of mankind. His own income consisted of an allowance honorably and generously made him by the Danish Government.

PHYSICIAN

The Study of Wells

THE United States Geological Survey has recently perfected plans for the systematic collection and preservation of well records and samples. An annual publication will be issued, supplied to all persons who ask for it, containing a brief account of all wells bored

during the year. Much valuable knowledge may be expected from this effort, not only relating to the geology of the United States, but even to the structure of the earth itself.

STUDENT

The Trough of Civilization

A GEOLOGIST, writing to *Knowledge*, calls attention to a very usual error in dealing with human origin. Because Palæolithic man was anterior to Neolithic man, it is assumed that he was nearer savagery. The theory that man has come up from the monkey, or from the monkey's ancestors, being thus far hardly in dispute, it follows that the further back our researches and finds go, the ruder must the traces be, the more thoroughly must they evidence the barbarism. If they do *not*—well, they *must*, all the same. Says Mr. Larkby:

Nothing in truth could be more misleading. If Palæolithic implements are regarded as a class, they show, especially with regard to later types, a remarkable proficiency in the working of flint. . . . It is not a little significant to point out that, viewed as a class, Neolithic implements are actually ruder than Palæolithic. . . . I am aware that the museums do not illustrate this condition of things; but it is an old grievance of the man in the field that on this point the museums are misleading.

Moreover palæolithic man, unlike the cannibal neolithic, was often a fine artist.

According to the view of human history given by H. P. Blavatsky, the palæolithic people constituted the barbaric fringe of civilization occupying the sunken Atlantean continent. Hence the traces of art which we find among their remains. The continent sank before the Quaternary period, and the fringe degenerated yet further. But the neolithic people were mainly from Central Asia, precursors of the Celtic wave, and constituted the preface to our own Aryan race. One was the last ripple of an outgoing tide; the other the first of an incoming. STUDENT

The "Green Flash"

CURIOSLY enough, correspondents of several journals have been writing to ask the meaning of the "green ray," or "green flash," seen at sunset. From the fact that no one seems to have noticed the same phenomenon at sunrise, we infer that the habit of early rising is not general.

When the sun is on the horizon, his rays on entering our atmosphere are refracted or bent, the red least so, the blues and violet most. The spectrum is therefore spread out as if it were passed through a prism.

The colors disappear below the horizon in their order, red, orange and yellow successively vanishing, and leaving green, the blues and violet. But at the same time, the higher blue and the violet have been mostly absorbed by the atmosphere—sometimes all the blue. In this case, the final flash will be pure green. Otherwise it is greenish-blue, and this may be followed by a pure blue. There is probably never a violet moment.

At sunrise, if there is a clear, sharp horizon line, these phenomena occur in reverse order. But they will be missed if the attention is not closely fixed on the exact spot where the sun will show himself. And at sunset they are often missed because the eye is dazzled from gazing at the sun for a few minutes before he sinks. It is recommended to keep one's back to the west till the last moment, watching by means of reflection on a bit of glass the moment when to turn around.

STUDENT

The Earth's Temperature

IS the temperature of the earth rising? According to all the orthodox theories it ought to be falling; but it appears that in defiance of the theories it is not.

The new opinion is based on the melting of glaciers. In *La Nature* a number of photographs of shrinking glaciers are given. They are South American. The shrinkage is very rapid, measurable in one year. The writer of the article which the photographs illustrate, maintains that the process is not confined to South America, but that throughout the second half of the Nineteenth century it has been going on in Spitzbergen, Iceland, Central Asia, the Rockies and Alaska.

It is painful to see old and respectable theories, jogging along into this Twentieth century, suddenly called back to the barriers to show their passes. So many of these old fellows are being detained, and even forced into the museums that are kept there—fit places for them!

STUDENT

Nature

Studies

Nest of Leaf-Cutting Bee

THE original of the pictured rose leaf on this page grew in the Homestead garden at Point Loma. The smoothly cut round holes in one leaflet and the unfinished cutting of a segment from another are the work of *Megachile sapellonis*, a leaf-cutting bee. This bee has a preference for rose leaves. It uses the pieces in the building of nests for its young. In the first place it cuts a tunnel in a log or stump with great care, shaping and marking the places for cells, cleans it out, and then builds its cells in accordance with the plan.

It makes them out of bits of rose leaves that it cuts in curves with great neatness and precision, using twenty or more of the pieces for each cell. It arranges these in rows and sticks them together with a kind of gum. When a cell is completed the bee gathers pollen from flowers and with it half fills the cell to furnish food for the young bee. The egg is deposited on the pollen and a round bit of rose leaf is glued over the opening of the cell. Then the bee goes to work at another, and so on, till the number of cells is complete and the future bee family well provided for.



STUDENT

A Nature Letter

OUR gardens at Point Loma are a constant and beautiful book. They have messages for each of us, and for all of us, written in a language of which all can understand what is best suited to themselves. Some read one thing, some another, but each is aware that there are other pages yet to be read, other chapters yet to be written. For, as the wise man said, "Of the making of books there is no end." And truly the scribes of the gods are ever at work, now recording, now erasing, and anon planning a new unfoldment of the story.

It is a privilege to work in the gardens of Lomaland, helping Nature in her great work of transmutation. Here on this hill is a world. This is a South Sea Island pine. Here are palms from the tropics. In one avenue there are over one hundred in continuous lines. Eucalyptus, the gum tree of Australia, is largely in evidence. In this basin, where the fountain plays by the East entrance to the Homestead, are pink blossoms of great beauty—the Egyptian lotus. Vigorous green leaves are these of the life-plant which traveled here all the way from Bermuda. It is propagated by seeds, by runners, and yet again by perfect plants which bud from the leaves—oozing, as it were, from the pores of the parent leaf at every indentation.

This scented bush is the wild yerba santa, the Holy shrub whose ancestors came from old Spain in the days of the missions. Some would call this yellow flower *eschscholtzia*, but here it is called the California poppy. This, as also the fuchsia which comes from Peru, bears in Europe the name of the German who there brought it into prominence. The dahlia, in turn, perpetuates a Swedish name. Snowdrops, which recall the tales of Grimm and Hans Andersen, have been seen here also in their season. They, too, have a history, for they were brought from London, from the children of the great city to this garden, six thousand miles away. The handsome young copper leaves of the castor-oil tree, topping a cluster of green, are prominent, for much is made of this old favorite.

About the beginning of April, 1904, a European comrade planted

some castor seeds. That was at the commencement of the dry season, when nature begins to withdraw into herself after the burst of harmony with which she meets the rains. Some of these seeds were watered a little; they are now, at the end of five months, strong plants. Others were watered well; they are now shrubs of two to three feet in height. One was planted where it had unlimited supply of rich, moist soil. It is now a thick-stemmed tree of ten feet in height!

Those greedy water stealers, the Eucalyptus trees, must often be destroyed because they grow great by taking the moisture from humbler members of the garden. Their roots are everywhere, subtly stealing underground to rob a comrade many yards away.

There is something appropriate in the honeysuckle which clambers in sweet confusion over the rabbit fences.

The California pepper, which bears some resemblance to a drooping, silvery willow, is growing into avenues of restful green, in contrast to the red and the gray of the bare earth. For

grass, green grass, is here a luxury, consuming water in unlimited quantity.

Looking out over the fields there are orchards of peaches, plums, figs, oranges, lemons, pears, grapes, and a host of delicious fruits in sight. That orchard beyond the main road, by the bungalows, is the mulberry orchard, whence the silkworms derive their sustenance. The green roofs of the bungalows harmonize so well with the leaves that they are quite inconspicuous, in this respect unlike the little white city in the plain beyond. This city of white canvas houses—they call them tents—circling round a many-windowed music pavilion beyond the Roman gate, is a great resort for tourists who come to the Hill for rest and health and recreation.

Many other trees and plants and flowers there are of interest, for truly Lomaland is cosmopolitan in all its ways.

Dates there are from the Islands of Atlantis—the Canaries; broad-leaved bananas from Abyssinia; Australian salt-bushes, blue gums and palms; other palms whose home was once in Asia; bamboo, that giant grass which few refrain from describing as a tree, so tall will it grow; northern pines and southern palms; olives, aloes, cactus, representatives of the four quarters of the globe are here assembled. Everything seems so natural here, so much a matter of course that one is tempted to forget how in a few short years Katherine Tingley has made the wilderness to blossom like the rose.

"Back East," as the phrase runs with these Western men, Point Loma was mentioned as a land of beauty and order to one who knew the place in the days before it had found itself.

"Poor old Point Loma!" was the comment. "Could such a place ever become fertile?" Here one

is tempted to say: "Could such a place ever have been a desert?" Such is the magic of working with Nature, hand in hand, under the guidance of one who lives in broad sympathy with the sky and the sea and the flowers, and all that is beautiful.

Does one not sometimes in moments of silence feel dimly that sense of companionship with Nature, that sympathy with the Heart of Life, that harmony of Sunlight which shines into the depths of every kingdom of our Divine heritage?

There is no monopoly of these things in Lomaland, but would that they could be made more real to the patient, waiting world! They are to be found in close touch with Nature at first hand and are for all. H.

THE SEA

by CAMPBELL

OLD Ocean was
 Infinity of ages ere we breathed
 Existence—and he will be beautiful
 When all the living world that sees him now
 Shall roll unconscious dust around the sun.
 Quelling from age to age the vital throb
 In human hearts, Death shall not subjugate
 The pulse that dwells in his stupendous breast,
 Or interdict his minstrelsy to sound
 In thundering concert with the quiring winds;
 But long as Man to parent Nature owes
 Inactive homage, and in times beyond
 The power of thought to reach, bard after bard
 Shall sing thy glory, beatific Sea.



A great city is that which has the greatest men and women.—Walt Whitman

NOT many days ago some one said to an educated Chicago woman who 'does her own work': 'How is it that you manage with all your duties to keep so bright, so fresh, so well abreast of all that is going on in the intellectual world, your judgment always so well poised concerning it all? I cannot understand it.'

"'You do not consider,' was the reply, 'how much time I have to think. My housework, once the habit of it is acquired, requires very little mentality. It is simply good exercise, quite as good, hygienically considered, as tennis or golf, and it gives me many hours for quiet thought. On the whole, I sometimes think my morning hours as profitably spent, even intellectually, as though I were playing 'bridge' or rummaging over a bargain counter.'"—*Exchange*

It is not a fact that housework may be perfectly done without thought, or that it is "simply good exercise," requiring "very little mentality." The fact is, the splendid little woman who wrote the above has probably gone through the various processes of housework so many times, and so perfectly each time, that none of them now requires any special effort. She has probably paid such close attention to her duties that concentration has become easy instead of difficult. One has only to recall a single experience with a thoughtless maid or heedless cook to know that housework does require mentality and concentration as well, and that it is very much more than "simply good exercise."

But the fact also remains that some of our best-poised women are rightfully grateful to the gods for giving them a long or short tuition in housework. They became well poised, not by virtue of peeling onions or carving roasts, however, but because they were doing their duty in the right way and with a right attitude of mind *because it was their duty*. That is the criterion and the test. We will take many strides ahead, as individual women and as a race, when we cease to run after this or that

✻ Blessed be Home Duty ✻



IN THE INTERNATIONAL HEADQUARTERS,—A LOMALAND HOME

particular and specific line of work, thinking that something outside of ourselves can bring us poise and power. That is today an almost universal disease, and one of the least curable owing to the fact that so many consider it an evidence of mental health. It matters not what the work may be so long as it is our duty and the duty of the hour, so long as it is thoroughly, conscientiously, and cheerily done. It is the attitude of mind that fits a woman to cope with any emergency, whether her work has been to preside over the kitchen or over a board of college trustees. When Joan of Arc was asked, "How were you trained for warfare?" she replied, "I tended sheep and helped my mother with the housework." "But your education?" was the next sneering question. "I know not if it were education," she replied, "I only know that it was my duty!" When the Great Task came she was found worthy and well qualified because the lesser task had been perfectly done. Why should we not learn—without even consulting the nearest Guru or the farthest neighbor—this simple lesson? The woman who meets today's duty, if not with gratitude at least with equanimity, and does it as it ought to be done, need feel no terror of tomorrow. Time, place and opportunity will be co-workers with her, and the good Law will care for the rest.

How simple, how very near, are the great, fundamental truths of human life! They are so simple that, like Naaman of old, we pass them by, searching for something greater and more mysterious and away off in the distance.

There are times when the mind forgets to assert itself and the Soul comes forth to counsel the Life in the silences. It is then that the woman steps,—though perchance for only a moment,—into light. Then the environment of the homeliest life revealeth itself as woof and warp of that purple-gold garment the Soul would wear for its weaving. Then do home duties stand forth in their true significance,—as gateways through which the strong, the gentle and the true serenely pass. E.W.

On the
Shores



Where the Pacific
Still
Its Tireless Waves



of
Lomaland



Our Young Folk

America and Japan

MANY now living remember the time when Japanese could leave their country only under penalty of death, and when a foreigner visited Japan only at the risk of his life. Today Japan stands as one of the great harmonizing powers of the earth. She has assimilated all that is best in European culture and has quietly refused to be contaminated by that which is worst; and more marvelous still, this has been due to the energy and leadership of one who came to the throne when a mere lad. It seems incredible, outside of a book, that a youth still in his teens should lead a whole kingdom out of darkness and into light.

It was a short war by which the Shogun dynasty, which had ruled Japan for seven centuries, was overthrown. With Mutsuhito, the present Mikado, the dynasty which had ruled the country for centuries merely in name, came to rule in fact. Mutsuhito lifted Japan out of feudalism and inspired his people with that higher patriotism which today is a lesson to the nations of the world.

If the picture of Japan on our maps looks like a tiny isle in some fairy book, the history of the nation reads like a fairy tale. Is it not inspiring to think that it was an American, Commodore Perry, who by his courtesy, his diplomacy and his level-headed determination, opened up Japan to the world in this century? Is it not also inspiring to think that the very men who are leading the Japanese nation today, the warriors and statesmen in whom the Emperor deservedly places the greatest confidence, received a large part of their education in American universities? And yet that is not because of the opportunities they had, but because they knew how to avail themselves of them. Thousands of American young men graduate from our universities and do nothing to help the nation, for their motives are not unselfish and their lives, too often, are not pure.

The Japanese are an example to us in their discrimination, surely. They can tell wisdom when they see it, and know how to make its lessons a part of their heart life. They can also tell purity from vice and know how to leave the latter alone.

E. W.

The Need of Higher Citizenship

By one of the young Cuban lads who is a student in the Raja Yoga Academy

HOW many strive to be true citizens, yet fail to be such? And why we fail is what each of us honestly needs to answer.

We are too apt to make excuses and shrink from the judgment of our conscience, but if we are honest and brave enough to think it out we shall find the cause of our failure is this: that our principles are not always before us. Somehow or other we forget them, and often selfish ambition rules our thoughts and actions.

Such being the case, we shall always fail in our duty as loyal citizens. There are already too many men who, through fraud and against the laws

SOME say that the age of chivalry is past. The age of chivalry is never past, so long as there is a wrong left unredressed on earth, or a man or woman left to say, "I will redress that wrong, or spend my life in the attempt." The age of chivalry is never past, so long as we have faith enough to say, "God will help me to redress that wrong; or, if not me, He will help those that come after me, for His eternal will is to overcome evil with good."—Charles Kingsley

of righteousness, have gained political positions from which they can press down all other men.

With such men in power to influence the weak, and such examples of dishonesty and unmanliness, we cannot make the progress that we should. Therefore, knowing that such citizenship is not what it ought to be, and that it is keeping the nation back, we should strive, each and every one of us, to lift citizenship to a higher standard of perfection.

To do this we need not be known all over the land; the duty of every citizen being not to acquire fame but to obey, not merely the laws of the nation, but the laws that govern noble and true men. Above all things we should control ourselves, conquer ourselves.

We have many examples of men whose great qualities were developed through their untiring efforts to help humanity. These are the beacon lights of the nations.

We should not say there is nothing for us to do. We rely upon a few to keep up the nation, and do not fully realize what a burden it is. We all, as citizens, should feel it a duty to help carry the burden ourselves.

We are too apt, when the few we rely on sink under their burden, to blame them for their weakness. The blame is on us, because we let our share fall upon some one's else shoulders. The men of the Twentieth century must improve their morals. The work of reform has been begun but recruits are lacking.

Let all those who are able, come forward with willing hands and help rescue their countrymen. There is plenty to do at our very doors if we but willingly bend ourselves to the work.

We, freedom-loving citizens of the Great Republic, citizens of a free nation in its youth, have a greater responsibility than we have yet realized. We have the power to make this land of our ancestors a light unto the nations of the world, to be looked up to as the champion and defender of the rights of all living things.

Facts Worth Knowing

THE Japanese currency system is decimal, the *yen* having the nominal value of our dollar.

"How many of you know that spiders are fond of music? They are," a close observer writes; and he also adds that he once knew a garden snake to be attracted by piano playing.

RECENTLY the following brief letter was sent by a Japanese warrior to his brother, who is now living in America:

It was written in the very midst of battles and gives us a good idea of why the Japanese have been so successful: "I write, my dear brother, on the eve of battle. We are in the exposed front rank and this may be the last greeting I shall send you, but if I fall tomorrow for Japan, I am glad, for I know that I give my life that human brotherhood may triumph."

THE CHILDREN'S HOUR

The Raja Yoga Question Box

DEEP in the heart of the true patriot is ever the vision of a glorious future. When this gleam is in the heart the brave, though suffering, grow wise.

1 Who was José Martí?

ANSWER—José Martí was a poet and an orator. His heart was on fire with love for Cuba. He traveled in Central America and the United States. Everywhere he plead the cause of Cuba. Martí joined Gomez and Maceo, and became a leader in the Cuban army. He was killed at Don Rios in 1895.

2 Who is Maximo Gomez?

ANSWER—General Gomez is called the "grand old man" of Cuba. He was

a leader of the Cubans in the Ten Years War. With Maceo and Martí and others he began the war of 1895. He has lived to see his country free.

3 Who was General Maceo?

ANSWER—General Antonio Maceo was born in Santiago de Cuba in 1848. He was a leader much loved by the Cubans. Maceo fought many battles and held the great armies of Spain at bay. His bravery and power as a leader made him the terror of the Spanish soldier. In 1896, through treachery, Maceo was captured and killed. Antonio Maceo was a noble-hearted patriot. He treated even his cruel enemies with kindness when they fell into his hands.

The Cloudlets

A THOUSAND cloudlets rippling across the eastern sky were tinted with delicate pink. They were so beautiful and so joyous! They did not talk as we do, but they had a language, a beautiful, silent thought-language, I am sure. A wise old cloud saw them and said, "Do not think your beauty is your own. You are beautiful, as I am, because of the coming of the Sun-king. He clothes us in his glory to herald his approach to the children of earth. Your beauty, like mine, will fade when he has passed away."

"But we are so beautiful!" returned some of the cloudlets, with pride.

"The real beauty is the joyous feeling in our hearts," was the gentle and wise reply.

"We like best the beauty we have now," said another cloudlet who was growing more and more lovely every moment.

By that time the sun had risen and the rippling cloudlets paled. But the wise old cloud thrilled with gladness. He felt joy that the bright Sun-king was moving on his majestic path, bestowing light



A LOMALAND LOTUS BUD

and life on all things; and he could not grow sad, knowing that soon would come the glory of sunset and then, after that, the beauty of dawn once more. But the selfish little cloudlets grew sullen, for their delicate loveliness was fading away.

"Better be happy," said the wise old cloud. "You will fall to the earth if you are not happier than that!"

But the cloudlets grew more and more sullen, and at last they began to cry, and then they fell, drop by drop, to the earth. They were then more unhappy than ever. How they longed to be up in the sky again, near the Sun-king and close to the wise old cloud! Suddenly one began to think about being unselfish and great, like the Sun-king, and out of the feeling of love in its little heart came these words, "Find the joy of giving."

"But what have we to give?" said one who heard it.

And another one said, "Our moisture—we can give water to the thirsty flowers."

So they did, and it came to pass that by and by the Sun-king lifted them from the flowers in the form of vapor and the breeze wafted them upwards to the eastern sky, and in the morning they were once more clothed in the loveliness and the glory of the dawn. But they were wise this time! They knew then that their beauty came from the Sun-king and that they could not keep it just for themselves. They felt a great gladness and joy. They loved to be beautiful and it was right they should, for they had become unselfish.

ANNIE P. DICK

THEY tell us that Japan is the land of babies; that nowhere else in the world are there so many babies in proportion to the number of grown-ups; and that nowhere else in the world are the babies so uniformly good.

The Humming-Birds of Lomaland

DEAR CHILDREN: Some folks think that men and women and boys and girls are the only beings who can talk to each other intelligently; but you and I know better.

One day I had the lawn sprinkler going. It made a beautiful spray through which the sunbeams gleamed and glistened in a way that turned every little drop of water into a sparkling diamond.

If there is anything that the little humming-birds love above everything else, it is to play in such a spray. On this day one little humming-bird discovered this water and, after darting back and forth through it a number of times, he suddenly flew to the very top of the Homestead where he lighted and began calling in a very loud, shrill voice—loud and shrill for a humming-bird, I mean.

He called and called and called until I thought that he certainly must be calling every humming-bird on Point Loma to come and join in the fun. And that was exactly what he was doing. Soon they began to come and they kept coming until there was quite a flock of them. I counted eighteen, but there may have been more.

When they had all come, the little fellow on top of the Homestead flew down and joined the merry picnic; for it was truly a picnic, the merriest, jolliest, wildest, most delightful picnic ever known. I don't believe the liveliest of the fairies ever had such a gloriously gay time as did those little birds in that beautiful sun-kissed spray.

They darted to and fro, up and down, around and across, all the time apparently just

screaming with merriment—now alighting a moment on a twig, then almost immediately dashing madly back and forth again in the spray.

I wondered if they weren't playing a most exciting game of some kind. Be that as it may, they were so absorbed in their fun that they paid no more attention to me than as though I had been one of the rose bushes. Perhaps they knew how dearly I loved them.

It was indeed a most beautiful sight to see those many "bits of burnished brightness" dashing to and fro in this excited manner, now their little bodies gleaming in the sunlight like so many emeralds and now their little throats flashing like so many exquisitely beautiful rubies.

ONE OF YOUR FRIENDS

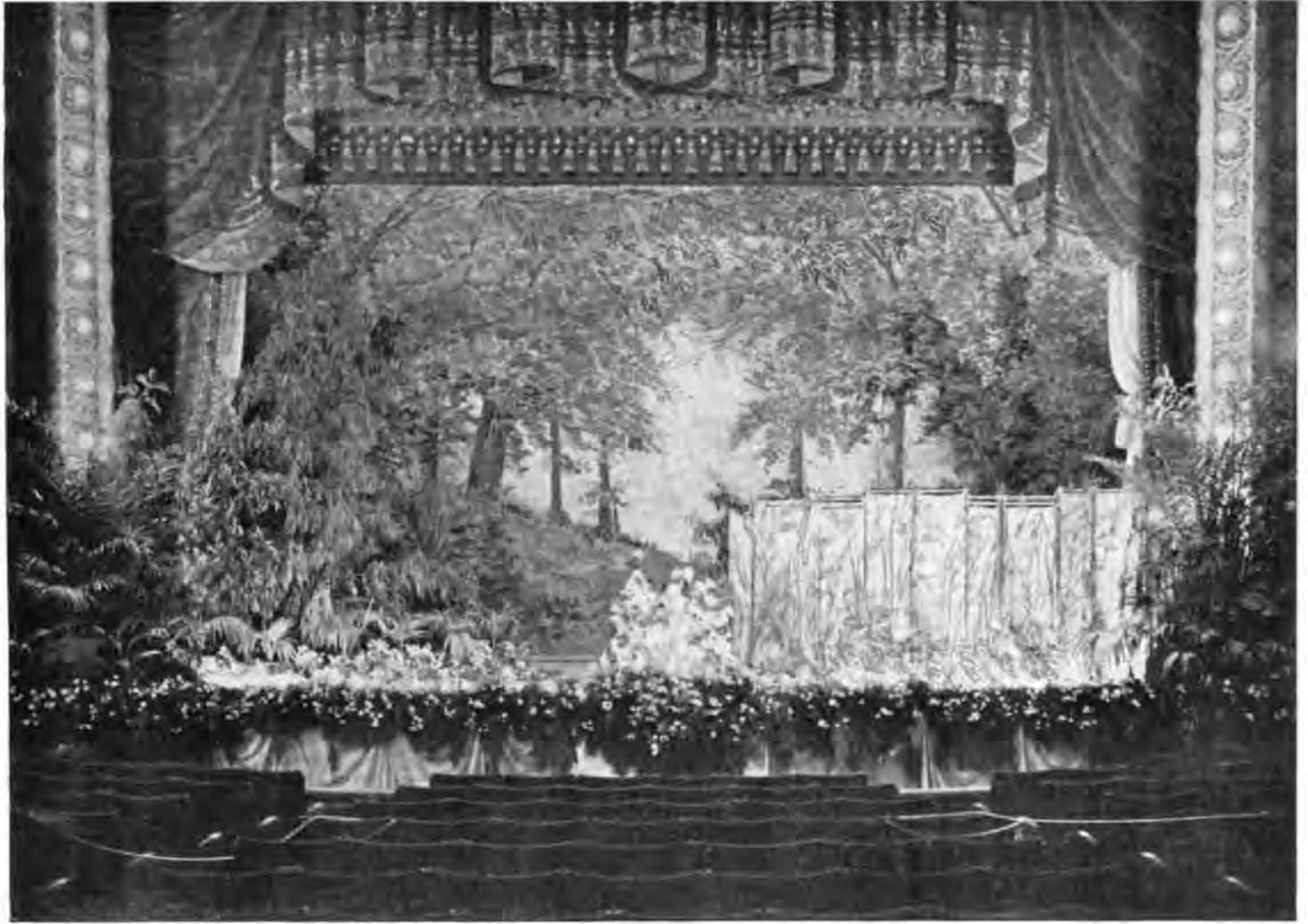
DEAR CHILDREN—The other night a little girl saved the big limited train on the Chicago, Great Western Railroad from a disastrous wreck. Eight loaded freight cars had been run on the main track when the child discovered them. She was only five years old, but she knew something was wrong and she toddled more than a mile and told the agent. It was then too late to telegraph to the train, so he secured a switching engine and moved the cars—just in the nick of time. E. H.



BROTHER AND SISTERS FROM Cuba, now students in the Raja Yoga School, Point Loma.



Isis
Theatre
San
Diego
California



LOMALAND STUDENTS AT ISIS THEATRE

AN evening of unusual profit and pleasure was enjoyed by those who were present at the Sunday evening meeting of The Universal Brotherhood and Theosophical Society at Isis Theatre. The music, artistically rendered by students of the Isis Conservatory of Music, included the following numbers: Overture, "Merry Wives of Windsor" (Nicolai); Concert, "Romance" (Schmeidler); "Ave Verum Corpus" (Mozart); "Rondo Capriccioso" (Mendelssohn).

The first paper of the evening was read by Iverson Harris, Jr., one of the Raja Yoga boys, his subject being "George Washington." He emphasized the fact that this great character was a most excellent model, in both public and private life, for American youth to follow.

The principal topic for the evening was "Prehistoric America," and was treated of in three intensely interesting papers, which received the closest attention and cordial applause of the large audience which filled the Theatre.

The first was by Mrs. W. T. Hanson, who quoted Katherine Tingley's statement made at Bombay, 1896, that "Egypt was older than India, and America older than either." In support of this statement the speaker quoted from the writings of H. P. Blavatsky and others, and also adduced many proofs, linguistic, ethnological and archeological in support of this claim.

She said: "The remains of vast cities in Central America, belonging to a forgotten past, the remains in Ohio and other places, the hieroglyphic carvings in an unknown language found in Arizona; all these are evidences of a mighty and most distant past. They point to a past that had been buried in oblivion before any present nation began to be. Every year is making the cumulative proof stronger and stronger; and no doubt much more will be added in the near future. And it should give scientific men food for thought when they discover that they themselves find growing up under their hands, such wonderful corroborations of H. P. Blavatsky and of the affirmation of Katherine Tingley, that America is older than either India or Egypt."

Mrs. I. H. Butler continued the subject along similar lines. Among other interesting points touched on she said: "Every new discovery

made in American archeology goes to confirm the fact that America is older than Egypt. We know that there are pyramids all over Central America, like those in Egypt; and the archeologists who interpreted the hieroglyphics on the ruins of Yucatan were enabled to do so by their previous knowledge of Egyptian hieroglyphics. These people, whoever they were, that built the colossal temples and monuments at Uxmal and Palenque, in Yucatan, had the very same notions as to architecture as the ancient Egyptians, and their symbols and records show that their religious, philosophical and scientific ideas were the same."

W. Ross White, who read the concluding paper, said in part: "As we go southward into Mexico, Yucatan and Bolivia, the more evident become the traces of a vast and long vanished set of civilizations. Pyramids, temples and cities are met with in extraordinary number. Charnay, at Teotihuacan measured one building 2000 feet wide on each side, and fifteen pyramids each nearly as large on the base as Cheops. 'This continent,' says Charnay, 'is the land of mysteries; we here enter an infinity whose limits we cannot estimate. . . . I shall soon have to quit work in this place. The long avenue on which it stands is lined with ruins of public buildings and palaces, forming continuous lines, as in the streets of modern cities.

"Some of these cities have enormous stone gateways, stones thirty feet long, fifteen feet high and six thick. The capital of the Chimus of northern Peru covered twenty square miles. Tombs, temples and palaces arise on every hand. . . . Immense pyramidal structures, some of them half a mile in circuit; vast areas shut in by massive walls, each containing its water tank, its shops, municipal edifices, and the dwellings of its inhabitants; . . . prisons, furnaces for smelting metals, and almost every concomitant of civilization, existed in the ancient Chimu capital."

"Eight years ago in Bombay Katherine Tingley asserted that ancient Egypt owed her civilization to still more ancient America. Time will corroborate.

"Meanwhile we have seen something of prehistoric America, east and west and south, which makes the statement seem at least not impossible."

Art Music Literature and the Drama

The Power of Musical Sound—Old Truths Rediscovered

At the Royal College of Science in Dublin interesting experiments have been made showing the influence of musical sound upon falling water. Ordinarily a jet of falling water consists of two parts, one, a clear column and a second portion which is not clear. The latter, when photographed with the aid of the electric spark, is seen to be composed of a succession of drops, falling one after another too rapidly to be separately perceived by the eye. These drops, in shape, size and interval one from another, are ordinarily irregular, but if a tuning-fork, vibrating, be placed in contact with the stand from which the jet of water starts, the drops will fall with exquisite precision, a drop being cast off with each vibration. Remarkable and even marvellous effects can be thus produced.

Is it then so difficult for the brain mind to grasp that ancient conception by which the Universe was guided out of chaos and into order by musical sound? Is it difficult for us to find reasons not purely sentimental for the fact that in the ancient schools of true Theosophy the study of music was always obligatory? Pythagoras was not the first—nor the last—to make music a part of the ideal school curriculum. Side by side, however, with the picture of the days when music was understood, comes involuntarily the picture of the tortures heaped upon those who, in the Dark Ages, strove to bring back to men some of their ancient knowledge. History does not record a picture of just this experiment, but depend upon it, had it been made in the Thirteenth or Fourteenth century in medieval Europe, it would probably have been accompanied by the corollary picture of a trial for heresy, the torture, or the more merciful stake.

We are wiser today, thanks to the few Great Ones who have dared crucifixion for humanity's sake. We know that a force not yet recognized by science has built the Universe and that the harmonies of sound and color are but number heard and seen. If music has this power over water, or rather the outer garment of water, that which we can see and weigh and touch—what must be its power over forces and things invisible and intangible?

We know that character is refined by music. We do not know why or how; but who shall say that this is not because, as in the case of the jet of water, musical sound leads order to replace disorder, brings sequence that is logical in place of sequence that is illogical? Who shall say that, if the soul itself blossoms into fuller beauty by the help of right music, flowers may not so bloom? Indeed, who shall say that the beauty, the symmetry, the utter loveliness of the perfect flower is not due to the music at Nature's heart, its sound too delicate for our ears and so unheard? Who shall say that misshapen, stunted or malformed flowers do not come because somewhere Nature's pure melody has been broken, its sequence of sound disturbed?

Yet how unfortunate that humanity had to wait to learn these things by the brain-mind's labyrinthine path! The wisest of the ancients knew this and infinitely more than this, but not as we know it, in mentally-woven fragments, but infallibly, absolutely, by the heart's own guidance and light. It may seem a simple thing to demonstrate, as is today demonstrated in the Raja Yoga system, that music is as important as any other factor in the education of the child; but the results are far from

simple, for the step so taken is founded upon laws older than time, which men in their own blindness have failed to see and in their wickedness have forgotten.

STUDENT

It would seem that the limit must by this time be reached. The luxurious in drama has grown to such proportions that a return to simplicity seems inevitable, if there is anything in natural law. When we consider the expense of the modern spectacular production, is it a wonder that we long for the poor and simple boards of Shakespeare's time, or for the trodden earth of an old Greek theatre? A generation ago five thousand dollars was a great sum to spend upon a single production. Today, fifty thousand dollars is nothing exceptional. The pay-

roll of the average large theatrical company is an astonishing spectacle to the uninitiated. A salary list of even five thousand dollars a week is moderate, and altogether the weekly expenses of many of our immense spectacular productions have to be written with five figures. Then, too, the theatres themselves! When one thinks of the recent catastrophe in a Chicago theatre, one recalls the Epicurean cry: "Give me luxuries, I can easily spare necessities!"

The latest is a device by which the temperature can be regulated specially to accommodate the convenience of each individual patron, by means of a contrivance terminating under each chair. It is not surprising that managers go to extremes, for with many of our so-called dramatic representations there would be nothing left at all were the spectacular setting dispensed with. They resemble nothing so much as overdressed, gaudily draped manikins, mere devices on which to hang gold lace and electrical effects.

Take away the accessories, the tinsel, the crystal and the glare, and what is there left? What a contrast to the classical drama, and what wonder that we long to see it revived, unspoiled by gaudy accessories, unspoiled by a "star" cast with its half a dozen jealous understudies.

STUDENT

The Higher Drama: the Need of Joy and Beauty

MINNIE MADDERN FISKE recently wrote the following anent the dramas of Ibsen. As a champion of the intellectual in drama, her words have special weight, and it is therefore a sign not insignificant that she should have concluded her defense with a recognition of that which the Ibsen drama so much needs, sunlight and real heart joy:

"Why Ibsen?" This question, elaborated and particularized, is often asked. Ibsen's most devoted admirers deplore the fact that his subjects are almost invariably gloomy and that he seldom moves in happy channels—unless we except his scintillant and biting wit and satire. The actor who studies Ibsen, however, must take delight in him. With all his gloom and his depressing satire on life, Ibsen projects the truth and that he fascinates audiences, as he lays hold of actors, is evident from the success of his plays when they are represented with appreciation. Again, Ibsen is a pleasing foil to the average modern play—the average "society" play and current "comedy," for these have nothing in them that appeals to intelligence or that suggests thought. As a rule, they are pretty things, with nothing behind them or beneath their superficialities. As they lack in matter that means something, so Ibsen is crammed with that sort of matter. Perhaps Ibsen is a pioneer for better things.

It is true that his imitators now seem to think that it is their duty to out-Ibsen Ibsen in the depressing subjects they treat with more or less superficiality, but he may for the future inspire masters of drama who will write as significantly of the beauties and nobilities of life as he writes now of its aberrant and miserable features.

I cannot conceive the spirit of music as aught but Love.—Wagner



KIYOMORI TEMPLE, JAPAN

PSALM OF THE WEST

Fragment

by SIDNEY LANIER

AND the sun stretched beams to the worlds
as the shining strings
Of the large hid harp that sounds when
an all-lover sings;
And the sky's blue traction prevailed o'er
the earth's in might,
And the passion of light grew mad with the
glory of height.
And the uttering of song was like to the
giving of light;
And he learned that hearing and seeing wrought
nothing alone,
And that music on earth much light upon
Heaven had thrown,
And he melted in silvery sunshine with silvery
tone;
And the spirals of music e'er higher and
higher he wound
Till the luminous ciactures of melody up
from the ground
Arose as the shaft of a tapering tower of
sound.

Universal Brotherhood Organization

Central Office Point Loma California



ON THE SEAWARD SIDE OF POINT LOMA—LOOKING NORTH TOWARD MISSION BAY

Three Great Ideas

AMONG many ideas brought forward through the Theosophical Movement there are three which should never be lost sight of.

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

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

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

The third idea is the illustration, the proof, the high result of the others. It is, that the great Helpers of Humanity—those who have reached up to what perfection this period of evolution and this solar system will allow—are living, veritable facts, and not abstractions cold and distant. They are, as H. P. Blavatsky so often said, *living men*. These Helpers, as living facts and high ideals, will fill the soul with hope, will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.

W. Q. JUDGE

FRIENDS IN COUNSEL

DEAR COMRADES: In order to clarify my ideas in reference to the newly established Raja Yoga Academy, I acted upon the oft-repeated advice of W. Q. Judge and consulted a dictionary. I found that the first academy was held in a grove near Athens which had been named after the hero Academus. It was here that Plato and his followers taught their pupils under the shade of the ilex and olive, while bees murmured among the asphodels and lilies, and white clouds floated overhead. What a very different picture does the word academy call up in the modern mind! A dingy classroom, a joyless assembly of youths memorizing dry facts or forcing their immature minds into mental gymnastics for which they are as yet unfitted. The work of Plato may be compared to that of a gardener who supplies his seedlings with water for them to absorb according to their needs and capacity; whereas the schoolmaster of modern times may be likened to a carpenter hammering nails into a plank.

Here in Lomaland the old academy is revived and immeasurably developed. Here the true philosophy of life is taught, and while the pupil learns of the unity of existence, his knowledge will find expression in his life by practice of right action. The Raja Yoga system will not produce learned recluses nor spiritual dreamers, nor muscular animals

There Is No RELIGION Higher Than T R U T H

merely, with little head or heart to govern them.

A perfect balance of the spirit, soul and body is aimed at and the finished product (if an eternally evolving being can ever be said to be "finished") will be men of the world in the highest sense of the term; men who can run a factory, or manage a business, reclaim a desert or move in the highest circles of his kind

with dignity and discretion. They may not talk much about brotherhood or deliver orations on the Divinity of Man, but their every action will be prompted by compassion, and their whole lives will shew forth the light of their higher nature operating in the smallest affairs of life.

I have sometimes noticed a tendency among weak-kneed workers that after they have spoken with enthusiasm of the children and their future, they go on to say that they who are older must wait till another incarnation before they shall be of much use, and that they shall take a fresh start when they get new bodies! "Our Karma," they say, "will of course (?) be such as to entitle us to the benefits of Raja Yoga training and environment and we shall go on and make real progress then. Meanwhile we may take things easily."

That notion *should be knocked down flat whenever it puts up its ugly head*. It is a false humility and a device of the lower nature to lead us to postpone our efforts for self-conquest. The real heroes are not those who wait for more favorable surroundings and put off the inevitable struggle, but those who are daily and hourly striving their hardest.

There are some, to their honor be it said, who occupy feeble and worn out bodies who use their imperfect instruments to their full limit, and these are they who at their next rebirth will find themselves the darlings of Fate. To these will come the great opportunities of the coming years, for the gods help those who help themselves. But those who passively sit down and speculate about their chances in their next life, are just the kind of people to find themselves stranded in some shallow when the great tides of life roll in to readjust human affairs. "At each instant strive for that instant," and "the more one dares the more he shall obtain." The Leader often remarks to one or another of the students that they are getting younger. Why should not this be really true? Why should the injunction that "the pupil must regain the child-state he has lost" remain forever as a beautiful thought upon a printed page? Why should not the flower rebecome the bud here and now in these old bodies, and we ourselves become like little children born anew, and ready to begin our lives over again in a new way? P. L.

THE Soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or sensed, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them." C.

Students'



Path

IN THE RAPID RUSHING RIVER OF TIME

LONGFELLOW

THUS the seer, with vision clear,
 Sees forms appear and disappear
 In the perpetual round of strange
 Mysterious change
 From birth to death, from death to birth,
 From earth to heaven, from heaven to earth,
 Till glimpses more sublime
 Of things unseen before
 Unto his wondering eyes reveal
 The universe, as an immeasurable wheel
 Turning for evermore
 In the rapid rushing river of time.

Universal Brotherhood the Basis of Morals

THE one great law of Universal Brotherhood is the law of duty, and the performance of duty is the basis of all moral action. Duty has been defined as "That which is due from us to humanity." And Ethics, in the last analysis, is an ever expanding circle of duty. First, to our real self, the Soul, that we may more and more gain the mastery over the lower nature and make of it a fit Temple for the living God within; next, to the Home, that it may be a center from which shall emanate an influence that will shape the thought of every member of the family circle and turn them toward Justice, and Righteousness, and Truth; then to the community, not by merely giving a half-hearted assent to good and wholesome regulations, but by an active, practical, helpful cooperation in all movements for the public good.

Our duty to the State and Nation may be described in the same words, except that as a citizen of the country of our birth or adoption, we may be called to make the supreme sacrifice of giving our life for its preservation and the honor of its flag. Such sacrifice is a heroic example of duty performed; for when, in thickest of the battle, comrades are falling all around, it is a moral courage that keeps men in their appointed place: a sense of duty stronger than fear that fires the heart and nerves the arm.

The moral character is the result of the performance of duty. Every effort toward mastery of the lower self is that much fertilizer for the moral growth of the individual. As we strive and fail—as we all must do—but strive again and again, we open the channels through which the Divine Soul, the real I, can make its presence felt, and the voice of conscience sounds clear and certain in our hearts, which, if obeyed, will lead us at last to all truth.

We must labor faithfully in every station of life in which our lot is cast, but the difference between Brotherhood and Selfishness is that, in brotherhood we work for ourselves as a part of humanity, and included in it; and in selfishness we work for ourselves as separate units of humanity.

We are bound together so that the action of each affects all, and the connection is stronger and more subtle on the higher planes of being. Thoughts are things, potent for good or ill, and travel more swiftly than light. Others are affected by our thoughts and desires, as they vibrate along the invisible threads which bind together all mankind.

Laws of life are laws of harmony, and, when broken, are their own avengers, bringing about readjustment with exact justice. The whole human family is indissolubly linked together, and none can help or injure himself without doing the same to others, and Universal Brotherhood is a determined and forceful movement on the part of those who see the need and know the law to infuse these truths into our individual, social, political, and national life.

The moral, or ethical law, is but an expression of Brotherhood, or helpfulness to all creatures, and this law is not subject to the caprice of Kings or Priests, neither is it based upon any special revelation, but is

the "Stone which the builders rejected, which has become the head of the corner."

All the great Souls who have appeared from time to time, and whose names are found in the world's history: Krishna, Lao Tse, Zoroaster, Confucius, Buddha, Jesus, and many other great teachers, like H. P. Blavatsky, W. Q. Judge, and our present leader, Katherine Tingley, have always and everywhere promulgated the self-same law of morals. Each has striven to revive in man a knowledge of the Great Law which had been forgotten, and to guide him to a recognition of his spiritual nature, which alone brings to him a sense of duty.

Many so-called religious sects have claimed that the revelation of these great truths came only to their own particular prophet or founder, and were unknown before such revelation; but both nature and history contradict such a pretty conceit, for the Moral Law is the law of Universal Brotherhood, and is, and has been, ever the same, and the ethical concept of man's duty does not vary from age to age. To apply the moral law in our daily lives is man's most difficult task, but the power and will to so apply it is his only means of salvation. If individuals are to be saved they must, by a deliberate and well considered choice, save themselves. We must willingly give up the things upon which our hearts are set whenever they become obstacles in our labors for the general welfare. This renunciation applies, not only to bodily appetites and passions, but also to objects of ambition and vanity, and the seeking for place and power. It means the will to work for others at all times without thought of how we may be affected.

It requires a life devoted to helpfulness, not only in deeds, but in thoughts and words as well, and an entire forgetfulness of self when the good of others is involved, not caring whether our actions meet with praise or blame.

This Ethical, or Moral Law, requires our utmost energy and perseverance in the performance of our duty to humanity, a great patience, the power to forgive persecutors and slanderers, and an unbounded compassion and willingness to be helpful to all creatures.

These lofty attainments of self-control and self-abnegation can only be reached by those who have learned that the Spiritual is the *real*, and that man is a Soul.

Thus does Universal Brotherhood lead to the performance of duty, and its performance is the essence of all moral growth. The law of love is our priceless heritage, and yet we do not recognize our treasure. Every great teacher of religion has taught the same doctrine. Every great Soul who has come into the world that he might again strike the key-note of compassion has spoken the same language of love.

E. T. B.

A Soul's Triumph

AS one of the many evidences that "the world does move," may be cited the idea enunciated by so high an authority as Plato; and by many nations of that time held as orthodox; that those who were physically defective should be more or less cordially invited to die at the first opportunity. We now regard this idea, at least theoretically, as a relic and sign of barbarism. We prefer to make the competitive struggle where physical weakness counts for less, unless it is utterly disabling. And even then the mind sometimes rises triumphantly above its limitations and renders the defective body—which in olden times might have been contemptuously thrown into the river, or otherwise disposed of—a means of blessing to humanity by the very fact of its seeming uselessness.

The cases of Helen Keller, and her recent Wisconsin prototype, are familiar to all, but we recently learned of a case scarcely less remarkable in its way. Two or three months after her marriage a woman was stricken with articular rheumatism of such severity that she was practically petrified in a sitting position, and was constantly in much pain. Her husband was a wage-earner to whom every incumbrance was serious. She has been in that condition for *twenty-three years*; utterly helpless. And yet it is said by intimate friends of the family that neither she nor her husband have ever, in that time, uttered one complaining or fretful word. They are the radiating source of peace, patience and happiness to the neighborhood. Surely such a life is a triumphant one; at least we would consider ourselves most highly favored if we enjoyed the privilege of acquaintance with it.

Such lives are conclusive disproofs of any materialistic theory of life whatever; no matter how intellectually framed nor how learnedly worded. The Soul rises triumphant o'er all.

STUDENT

FOES

If thou hast gone so far that thou hast foes,
I praise thee, for not yet are all men good.
Though thou dost bury it in silence, yet
Be not ashamed of foes. Who cannot bear
To have a foe does not deserve a friend.
They must be foes to thee, who would be slaves!
They must be foes to thee, who fear the truth!
They must be foes, who dare pervert the right!
Foes, who from ways of honor turn aside!
They must be foes to thee, who have no friends,
But only partners in their evil deeds.
They must be foes to thee, who have no foes,
Since—to win pardon for itself—the world
Too easily condones. They must be foes,
Who deem thee not a friend. Bravely endure
The hatred of the base! 'Tis weak and void.
If thou art steadfast, like a warm, pure ray
Of fire celestial, thou dost warm the good,
And good men will ally themselves to thee.
But be thou ever truest friend to foes.
Turn not away from them in word and look;
Dwell not in silence and aloofness stern;
For this would bring upon thee heavy blame!
Those men are worthy of the highest praise
Who win the foolish ones to wisdom's ways,
And lo—there beg for these unfortunates
Their father and their mother, from the grave!
There beg for them their wives, their children beg!
Their own averted glances do beseech!
The God in thine own heart beseeches thee:
"Turn not away from brothers, O my child!"

—From the German of Leopold Schefer

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question

I have read the answer regarding the intuition, in the issue of October 9th, and wish to ask a further question as to its source. Is the intuition the result of the experiences of previous lives, a kind of recollection, as it were, or has it its source elsewhere?

Answer

There can be no doubt that the experiences of life have to do with the development of the intuition, in so far as they help to purify the whole nature, upon which the action of this faculty depends, but is not the source of the intuition deeper than this? Strictly speaking, could experience ever take us beyond what we have already passed through; could it take us into new fields of action and be a guide there? Experience gives a basis, a foundation, for present action; it relates us to the past, and from the fact that we have come through that past, surmounted it, however full of failures it may have seemed to be, and have not been engulfed by it, should give both courage and confidence to meet the future. But the future has always a new element in it; it is never a repetition of the past, and we must look for something beyond experience to enable us to meet this new factor.

The source of man's deeper knowledge is the soul, divine in its origin and linking him to the divine in nature, and however man may apparently have covered up this, his real self, yet it does not desert him so long as he has a single aspiration upward, or can think a single kind thought, or is capable of a single kind deed.

It is in the soul that resides this faculty of direct knowledge which we call the intuition, and is a faculty of the soul by virtue of its identity with the Universal Soul, the soul of nature. It is from this that even the ordinary man draws his knowledge that enables him to meet new conditions, and the new factors which make those new conditions different from any which he may have previously met. In the case of the ordinary man it is more or less an unconscious response he makes to this inner direction; he thinks the decision has been made by himself as a result of his own reasoning faculties.

But where the whole nature has been purified, so that this power of the intuition can act more freely, it becomes evident that it is distinct from the ordinary process of reasoning, and is to a degree recognized for what it really is, a direct knowing. Then going a step further, we come to recognize also its source, that it is from the center of our real being, the soul. From this standpoint it is clear, therefore, how necessary it is for the nature to be purified to enable the intuition to act. STUDENT

Question

I have read in Theosophical literature that the cause of rebirth is the desire to live. If this be so, then how should those be reborn who are weary of life? There are many such who have no desire to repeat their experiences.

Answer

Is it weariness of life itself; is it not rather weariness only of the particular phase of life, brought about by disappointment or unfulfilled desire? And if the opportunity were afforded of a different phase of life in which our hopes and aspirations might be fulfilled, would we not immediately take it and would not the whole aspect of life change, so that we should desire again to live? If we did not have the desire to live, and moreover the *will* to live, I doubt if we should remain in life another minute. The fact that we do live is really evidence that we desire life, only we may perhaps desire another form of life than that which we are now experiencing.

But the fallacy in the expression "weary of life" is clear if we consider what life is, and what it is that lives. It is the soul that lives, and it is only when we identify ourselves with the soul, *i. e.*, with our real selves, that in very truth we live. In order to become our real selves, and so to know what life really is, we must not look for a life in which our thousand and one desires may be gratified, or even that one overpowering desire may be fulfilled—unless indeed that desire is to know the soul, and to become one with its purposes—but on the contrary we must control our desires, so that at last they come to be in harmony with the true purposes of life, and then there will be no desire to escape from life, but there will be a recognition of the opportunity that life affords, and the determination to live it rightly and well.

In regard to this subject of the desire to live, W. Q. Judge has said:

Desire of any sort, satisfied or not, deludes the Ego, and it is thereby drawn into the magnetic attractions (from which through ignorance it cannot escape) which must and will operate in time to cause rebirth. The desire operates the instant it is entertained, and, sinking into the inner recesses of being, is a cause for rebirth. The mere fact that it is forgotten, or that all earthly life in time becomes distasteful does not do away with its force in those parts of our nature which, while we are ignorant, remain hidden from us. For with each desire—and there are millions of them—there is a thought, and it is these thoughts which make the bonds which draw us back to earth. And with each person this goes on for many years, for but few children are wise enough [or have been taught] to control their desires. This immense mass of desires and thoughts is to be taken into account. [And among them may be, nay almost certainly are, desires for life and to continue to live; and it cannot be considered that these are of no effect or force, even though others arise which seem to be contrary to them.] The question seems to ignore them [*i. e.*, this immense mass] altogether. If in mature years one begins to see the futility and uselessness of desire for life, or any other desire, it means that experience has been gained, but not by any means that the forces engendered during preceding years have been exhausted.

Furthermore, there is behind each one the whole sum of other lives with all their desires, much of which must be yet unexhausted. These are each a cause for rebirth. And it is not merely the desire to live that causes rebirth.

That is a prime cause, and one that being seated in general human nature is more subtle and powerful than any other, for it relates to life itself, no matter where. And I take it that if the person who says life here seems worthless, were offered life on some other planet in most harmonious, beautiful, and gratifying circumstances, he would find the deeply seated *wish for life* suddenly blazing up, causing him immediately to accept the offer. STUDENT

THE true will is a concentrated force working steadily yet gently, dominating both soul and person, having its source in the spirit and highest elements of the soul. It is never used for the gratification of self, is inspired by the highest of motives, is never interposed to violate a law, but works in harmony with the unseen as well as the seen.

As the true will is the manifestation of the spirit through the soul, it must be at one with the divine, inasmuch as the spirit is the divine in man. It is the God in man, a portion of the all-pervading. Asserting itself through the soul, the true will is brought forth and in truth we say, "It is the will of God."

We may make our finite wills at one with the divine by elevating our aim, using it for good or in the search for God, in striving to find how to use it in harmony with the laws of God. By proper use in the right direction the human will becomes purified, elevated, and being exerted only in conformity with our highest ideal, eventually becomes at one with the highest in man. WILLIAM Q. JUDGE

Fragments---A Few Words about Helena Petrovna Blavatsky and Her European Habitation

HELENA PETROVNA BLAVATSKY, the Foundress of the Theosophical Society, which included a nucleus of a Universal Brotherhood, was a cosmopolitan in the truest sense of the word. She loved all countries, and all peoples; and during the time of her Leadership of the Theosophical Society, she lived in many places.

The pictures on this page give glimpses of her European home, at 19 Avenue Road, Regent Park, London, where now exists the European Headquarters of the Universal Brotherhood and Theosophical Society, which is a branch of the great International Theosophical Center at Point Loma, California. Around H. P. B.'s old home are clustered most sacred and tender memories, in connection with her unselfish life.



One of her most devoted pupils, writing of her in 1893, said:

"It is sometimes said that all that H. P. Blavatsky wrote or spoke, constitutes a 'New Revelation.' Laying aside all other matters, Helena Petrovna Blavatsky was accused with equal virulence (1) of having invented all the doctrines she taught; then (2) of having copied it from Paracelsus, Eliphas Lévi, and other writers.

"These are two opposite statements, and as she herself writes in one of her Theosophical publications, she made a nosegay of colored flowers, and all that was her own was the string which tied them together.

"In other words, every doctrine or law which she taught can be found stated in the records of the nations, but it is her hand which has provided the key to their discovery. The main and most important points in the Theosophy she taught and practised are certainly not 'new' in the sense that they originated with her, but she clothed them in modern dress and made them comprehensible for students of Occidental philosophy, and especially so by those who had not the means or the time for such study and to whom the knowledge brought peace and rest in the uncertainties of religious and philosophic doubt. (Italics are mine.—Editor)



..... The law of Karma so much insisted on by Helena Petrovna Blavatsky, is insisted on by all the Oriental philosophers alike.

"The three-fold constitution of man of the New Testament is to be found in the Vedas and elsewhere, while the various schools give a four-fold, a five-fold, and even a seven-fold when you have the hint to find it. The law of periodicity, of rise and fall, or reincarnation in another dress, of cyclic progression, is universally agreed on. The insistence on it as applied to man, and the thus widening his view of life and responsibility, that is Helena Petrovna Blavatsky's."

In plain words, Helena Petrovna Blavatsky had the wisdom to rescue the essential truths of all religions from obscurity, and to place them as clearly defined propositions as keys to the mysterious secrets of human life.

The name of Helena Petrovna Blavatsky has often been used by self-styled Theosophists to impose on the credulity of the people. Within the last few years her name has been found attached to circulars and self-styled Theosophical societies, where the very teachings were a contradiction to the truths that H. P. Blavatsky *did* teach. Occasionally would be inserted just enough of her writings to mislead.

In Europe today there are members of a certain *soi-disant* Theosophical body, in no way connected with the Universal Brotherhood and Theosophical Society, who are now offering "courses in Theosophy"

for pounds, shillings and pence, kronor, etc.; and there is in a near-by city a course of lectures given in which H. P. Blavatsky and Theosophy are blended in with the sale of "medicines" at the end of the lectures. Shade of Blavatsky! What a rebuke to such as these was the straight and clean path she made when she established the Theosophical Society and placed William Q. Judge as her Successor. Wherever one hears William Q. Judge denounced in connection with the Theosophical Movement, there one may be sure to find delusion. And the same delusion will be found in those who do decry the Successor of William Q. Judge, Katherine Tingley. H. P. Blavatsky's efforts in this direction were a SUPERB ENLIGHTENMENT.

In *The Mysteries of the Heart Doctrine*, may be found one of her devoted students writing of her as follows:

"H. P. Blavatsky did her utmost to teach her pupils to attune themselves to the universal divine Law. . . .

"In her her faithful students recognized Friend, wisest of Counsellors, more than Mother.

"In other words, she taught the innate divinity of man, that he was heir to all the powers in the Universe, and must be his own savior through his own soul, needing no intercessor or intermediary between himself and the Divine. And she wielded the power that belongs to one who has attained what she desired all others should also attain."

"These were the teachings of that 'strange woman,'—strange because she loved her neighbor better than herself. Can we wonder that in this materialistic age these thoughts fell like a bomb-shell among the false teachings of some religious systems that were psychologizing the world?

"Yet she gave to the world only an iota out of her vast store of philosophy and science and spiritual wisdom. 'He who speaks the truth is turned out of nine cities;' he who teaches it is crucified according to the methods of the time. The methods of our time are slander, hate and treachery, and these she experienced in the fullest measure. They never ceased; and the very fact of these persecutions pushed her on to do more; on her part also, she never ceased the labors that stimulated them."

"In writing, teaching, diffusing the great truths she had brought to the Western World, she spent the days and nights of many years; and her task yielded neither honor, money nor popularity. . . . She was in her day probably as unpopular as Christ was in his. She did not claim



to have originated these teachings, but with the inner light she had garnered the wisdom of the Ancients; and with that inner urge and pity for humanity in its ignorance, with unbounded love and compassion she gave out some of the Divine Wisdom." H. P. Blavatsky speaks in the following:

"Were the churches themselves not carried away in the flood of negation and materialism which has engulfed society, they would recognize the quickly growing germ of the Christ spirit in the hearts of thousands whom they now brand as infidels and madmen. They would

recognize there the same spirit of love, of self-sacrifice, of immense pity for the ignorance, the folly, the suffering of the World, which appeared in its purity in the heart of Jesus, as it has appeared in the hearts of other Holy Reformers in other ages; and which is the light of all true religion and the lamp by which all the Theosophists of all times have endeavored to guide their steps along the narrow path that leads to salvation, . . . the path which is trodden by every incarnation of Christos, or the spirit of Truth." E. A. NERESHEIMER

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OCT NOV	BAROM ETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
31	29.808	68	52	60	58	.00	E	4
1	29.820	66	54	57	57	.00	E	6
2	29.780	66	56	61	60	.00	E	9
3	29.718	68	52	58	55	.00	E	8
4	29.800	68	55	61	58	.00	NE	6
5	29.868	69	57	57	57	.00	E	5
6	29.902	65	56	60	60	.00	NW	2

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WEEKLY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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The Spirit of the Age

WE have noted several addresses, given of late, mostly before religious bodies, on "The Spirit of the Age," and kindred topics. In none of them were the listeners spoken to as if they belonged to the "age" that received so much criticism. The addresses were good, in some cases very good; but all characterized by this mistaken impersonality. The hearers were invited to consider "the spirit of the age" as if they stood apart from it, were visitors from another planet, or in no way shared the follies and sins to which attention was called.

Such discourses are always received with great satisfaction and applause, and in that way show their little real value. For there is an un-

spoken implication:—I who criticize and you who listen, we are free from the errors we thus deplore.

Absolutely nothing is thus affected save that a sense of self-righteousness, of freedom from the failings of the general community, is aroused—surely not a valuable bit of work. "It is an age of boundless passion for wealth," says one speaker. The hearers agree; they think of the Trusts, of multi-millionaires. Is the slightest consciousness aroused in any hearer that he himself contributes to this general "boundless passion,"

It Is An 'Age of Luxury

and that the millionaire is simply a man who has succeeded? "It is an age of luxury," and they all think of the Fifth Avenue palace drawing-room. Will any one curtail a single want? Yet the man or woman who desires one more unnecessary item, one added luxury, effects a contribution to the luxury-loving "spirit of the age." For it is not the luxury purchased, in its absolute value that does this, but the dynamic force of the desire that compelled the purchase.

Another speaker justly remarked that "it is not an age of profound thought, but merely of intellectual activity." To how many of his hearers did it come home that they themselves were guilty of letting their days go by without one thought worthy of the name, without even an attempt to get one from the pages of a book?

In every case the speakers sat down with a larger halo of popularity than when they began. Would that have been the case if they had brought their criticisms home to the consciences of individuals instead of launching them upon the winds? Would they not have been a little less popular, less likely to be among the lists of speakers at the next conference, monthly meeting or what-not?

Plain Living and High Thinking

But the speaker would usually do well, not only to press his idea home to the consciences of his hearers, but to take it to himself. In reading the speeches, one cannot get rid of a certain flavor of insincerity. The strenuous life of mind and soul, the days of plain living and high thinking, are not indicated. These speakers are too representative of that which they criticize, to be of any service. They stand apart for the purpose of criticism, not of action. Nothing they say is of the slightest moment in stemming the tide whose flow they try to deplore.

It was not in this way that Wesley, Peter the Hermit, Bernard of Clairvaux, and many another fire-maker worked. It was not the way of Christ or of Paul. Nor, in our own time, was it that of H. P. Blavatsky when to make a vehicle for the new and quickly coming "spirit of the age," she worked by day and night to found her Theosophical Society. All these lit fires and left them blazing. They were not content to move their hearers into gentle murmurs of admiration as they adjourned from morning sessions to lunch. They hit home, and for that reason, awaking men's consciences, more often than not awoke their lower natures to bitter hostility. The divine Power probably never went forth yet from any man without evoking hostility. It comes not to bring peace, but a sword.

H. C.

"Magnetic" Twaddle

AN article on "Personal Magnetism," by a D. D., gives occasion for a few pointed remarks on this kind of subject, from a Theosophical (and therefore wholesome common-sense) point of view. In the article one finds the usual sort of stuff. There is a man of extraordinary physique, nerves of steel, magnetic personality and so on. He says "the secret of magnetism is to make the heart a highway for every brother man." It is "love" that makes magnetism. "Magnetic people are commonly good hearty eaters; they are aware that there must be fuel under the boiler." Much advice is given that would be good if followed from a better motive; and some that is bad anyway, such as "sitting dead still, . . . avoiding jerking movements, which cause the magnetism to leak at the joints," and so on.

Now healthy, normal, happy people feel at once that this kind of thing, however plausible and convincing some of it may sound, is morbid. And the reason is not far to seek. It is all personal and selfish; where unselfishness is recommended it is only as a means towards the main end which is for personal power. And observe the way in which truths are distorted! It is true that the selfish calculating mind is the great foe of man, and that the way to liberation is by cultivating the heart. But we cannot cultivate the heart by thinking about it; that merely intensifies

the egotism. The way to cultivate the heart and get rid of the burden of selfish absorption is to *get to work*. The Soul or true Self expresses itself through duties rightly done, and the magnetism will take care of itself.

There is really something so contemptible about this philosophy of filling up the wretched body with magnetism and carefully stopping all the leaks, that one does not know whether to laugh or to cry. These magnetic people ought to be shut up together to enjoy each other's company and develop each other's personality. E.

In an Inland City of China

IT is a curious thing that European ideas of China are still so inchoate and vague. The Westerner knows, or thinks he knows, a great deal about the Chinese, from what he sees of him in the treaty ports of China and in those foreign countries to which thousands of the poorer and more illiterate Chinamen go. But of China proper, of the great mass of the inland Chinese, and what the Chinaman is at home, European knowledge is limited to the reports of missionaries and to the biased views of "travelers." As a matter of fact both these classes of opinions are superficial and incomplete.

The recent report of a German consul throws a very surprising and interesting light on what sort of a being the true inland Chinaman is. The city of Ching-tu, in the province of Sze-Chuen, lies in the triangle formed by the intersection of the Kiu-Long-Shan Mts. with the range of the Snowy Mountains. Ching-tu is some 1900 miles from the coast, and has a population of half a million. It is the seat of a general government, and of the superior provincial authorities of Sze-Chuen. The streets of Ching-tu are broad, clean, regularly rectangular, and form a remarkable net of thoroughfares. The German consul above quoted states that the "manifold splendor of the shops and guilds and private houses, the well-clothed people, betraying more of the condition of prosperity than of employment, give to the city the appearance of a refined cosmopolitan center. Foreign wares and articles of luxury are to be obtained in large quantities in the stores of this city deep in the very heart of the country and separated from the outside world, in a province that is reached only by means of difficult land and water ways. The conditions thus described prove that neither distance nor rapids on the rivers nor mountain passes nor likin stations in China present difficulties for commerce that cannot be overcome. For here we find in the thickly populated valley of Tchengtou (Ching-tu) large numbers of people ready to become consumers of European wares."

The above writer states positively that even far in the interior in certain sections, "the condition of the people today is immeasurably higher than those in foreign countries are in the habit of thinking." G.

Deforestation and the Rainfall

THE Kohala district on the island of Hawaii furnishes a very direct illustration of the effect produced on the rainfall by the destruction of forests. Kohala is at the northwestern end of the island, where there is a high mountainous ridge. This ridge and the upper part of the long, gradual slope were formerly well covered with woods, and in the southeastern end of the district they are still growing. In the northwest, however, these forests have been largely destroyed.

In the extreme northwest of the island not a tree is left standing, nor a blade of grass, nor is there ever seen a drop of rain.

Formerly, while there was plenty of forest land, there was also rain enough, but the rain has disappeared with the woods, keeping exact ratio with them.

The country is cut by a number of gulches, about three quarters of a mile apart, and of these only those from the wooded district ever show any water. One of these brooks, and all others to the east of it, run full all the year round. The one in the next gulch is dry a part of the year; that in the next shows water only on rare occasions, while the one west of that and but a little over two miles from the one which always runs full, hardly ever shows a single drop of water. This would in itself be remarkable enough and it is still more so from the fact that in former days these were all running streams, and that the now entirely dry gulch starts exactly from that place on the ridge where the forest has altogether disappeared. Attempts have been made by some land owners to reforest the district, but only with partial success. E. T. S.

Church and State in Italy

A PROMINENT Italian ecclesiastical organ, the *Italia Evangelica*, has been remarking on the striking change of attitude adopted of late years by that portion of the aristocracy of Rome which hitherto has been conspicuous for its attachment to the Vatican. This class of the Roman aristocracy is known under the name of "Blacks," in sharp distinction to the "Whites," or the liberal aristocracy. The latter stands firm with the Italian government.

It appears that the "Blacks" have decided that it is wiser to adhere to the governmental ranks than to stand doggedly as heretofore by the Vatican. In lieu of seizing any and every opportunity to show their attachment to the Roman See, the "Blacks" are now noticeable by their absence. Where formerly the priesthood and the guard were attractive and considered as the only honorable careers for the scions of this branch of the Roman aristocracy, the young men are now turning elsewhere; and families most closely associated with the Vatican through hereditary offices are now seeking intermarriage with the "Whites," or liberal nobility, and are sending their sons to the national fleet and army.

The wordless enmity which has so long existed between the Vatican and the Italian government, due almost wholly to the attitude of the former, is still, in all probability, as strong as ever; but the change of front assumed by the "Blacks" removes one of the most vexatious problems the government has had to face since the realization of a United Italy in 1870 under Victor Emanuel. G.

Curious Funerary Customs in the Solomon Islands

TO a contemporary for September two observers contribute an interesting note on funerary customs in the Solomon Islands. These are the largest but the least known of any in the Pacific ocean, full of volcanic traces and apparently rising somewhat rapidly. The origin of their dark and diminutive population no one knows.

They often subject their dead to a curious mutilation. Cutting off the head, they enclose the skull in an object made to resemble a fish. It would seem that they regard the head as the seat of life, perhaps of thought, and they enclose it in a fish that it may be safely carried across the waters to the beyond. The fish is a very ancient symbol of life preserved, but it is curious to meet it in these isolated islands.

They also bury rings with their dead, and pieces of shells of other shapes with human figures, probably intended for portraits, cut upon them. Between these portraits, and mere linear shapes with no human resemblance, are all gradations. Have we here an indication of *one* of the origins of written language? STUDENT

The Migration to the Cities

ONE of the most prominent questions of the day in Europe, as we gather from the papers, is the steady and irresistible migration of the people from the country to the towns and cities. This is generally recognized as an evil, partly on account of the congestion brought about in the cities, partly from the lack of farmers, and partly from the deterioration in physique and simplicity of character. Various means are suggested to check this movement. But it is evident that the tendency is irresistible, being a result of many causes inherent in the very life and character of the people, and in short an inevitable stage in the progress of humanity through the cycles of its destiny.

It is therefore useless to try and restore the old order; we must try and prepare for the new. What this will be like it is difficult to forecast; there are so many things that need adjusting first. The desire for an exciting life and for quick returns takes the rising generation from the farms to the cities; and the condition of supply and demand of produce, added to vested interests in land tenure and in railways, prevents the gentleman farmer from succeeding.

To utilize Nature and the soil properly it would seem that some kind of communal action is necessary, and the community must have ideals higher than that of mere profit. Let us watch the growth of the Brotherhood work in Lomaland and we may gain some notion of what the future relation of man to the soil and to the cities should be. E.

H. P. Blavatsky and W. Q. Judge---November 17th, 1875

The frontispiece picture this week is that of William Quan Judge, successor to H. P. Blavatsky, who founded the World's Theosophical Society in New York City on November 17th, 1875. The Point Loma Students celebrated this anniversary in the most fitting and interesting way. Their action found a parallel in similar feeling and celebrations by the members of the Universal Brotherhood Organizations throughout the world.

Some Views on XXth Century Problems

Occultism and Charlatanism

NOT as often as might be, but still fairly often, some one is arraigned before the police magistrates for obtaining money from public credulity in matters "occult." The credulity appears to be increasing, as was prophesied many years ago by H. P. Blavatsky. And of course the impostors who flourish on it increase correspondingly. They have but to assert themselves to have "mystic powers," to be representatives of an "Order of Magi," or to be qualified to admit the aspirant to a "Temple,"—and straightway the money begins to come in. Money always occupies a prominent place in the relations of these hierophants and their pupils.

The law reaches them with considerable difficulty, mostly by a side issue. A man was recently prosecuted in New York for practising medicine without a qualification. The issue was taken on this count because it was easier than the real one, which was that he asserted himself as a "High Priest of the Order of the Magi," an Order with "Temples" in Harlem, Los Angeles, Boston and elsewhere—and took money for teaching rubbish corresponding with the fraud of his claims and the credulity of his disciples. A rival set of "Temples" we recall as having had its headquarters several years ago in Syracuse.

Sometimes these uncanny persons are really self-deluded, and entitled to pity. They have become victims of the craze for "occult powers," and, having duly held their breath and pumped it this way and that through their nostrils, gazed at a spot on the wall, taken morphine, or what-not, have become permanently self-hypnotized into acceptance of their own dreams or belief in their own powers and status in "the occult fraternity." But even *their* insanity never takes the form of rejecting fees.

There is another class of fee-takers who do not even profess to show the way up to their own mystic position and the means to their own acquirements. This class claims your absolute and humble allegiance; its members are recipients of a peculiar revelation to which no one else can lay claim. Or they are the reincarnations of Biblical personages—even of Jesus Christ. There are at least three of the latter now before the public, and one or two Elijahs.

The adherence of the followers of all such people is a symptom of the rapidly spreading belief or intuition that there is an inner world in man and nature to which access is possible; that there are powers in man which have hitherto lain latent and unused; and that the world is about to have a new light or message.

But it ought surely to be suspected that such a light would not come through some one who makes the delivery of it monetarily lucrative to himself! And that the way to the inner world could not be shown by men who turn about on the path every few yards to take money from those who follow!

There is another consideration. The very postulation of a higher world or plane of being implies that the path to it is *upward*, a *moral* ascent. Can it be known to, or preached by, men who only appeal to the *selfish* elements in human nature?

The Common- sense of It

And as to the "mystic powers." Let the aspirant think over one or two things before opening his pocketbook. The "teachers" will either teach him to distort his bodily mechanism in some way, the respiratory apparatus usually, sometimes the procreative; and this brings not *powers* but *penalties* (in the latter case very formidable ones): or they teach some form of self-hypnotization by *mental* distortion, affirmations, dwellings on small groups of ideas, or what not; and in every conceivable case this is a limitation and crystallization of the mind, not an expansion: or they teach concentration. And the pupil knows as much about that as any one else. There is no royal road, either by crystals or mirrors, which merely hypnotize again. To learn concentration you must concentrate. And the book you are reading, or the task you are doing, are as well as anything else. The favorite "spot

on the wall" is no better than a word on a page, and not nearly as well as an *idea* on a page.

There is no need to strain after growth. Growth is natural, normal. Raise the body to the best health you can; keep cheerful, controlled in mood and appetite; use the mind fully and concentratedly; keep the sense of beauty alive and fed by music, nature and art; seek the performance of every duty in the highest spirit; trust nature and the higher law to roll up to your door those duties in the doing of which you will find the cure of all the flaws of character;—do all this, finding in the heart the love of it all and that love of humanity which leads to unstinted service; and growth will be swift and balanced, surpassing all the promises of the freaks and charlatans.

STUDENT

Our Cramped Natures

THE "full contraction" system of treating writers' cramp, pianists' cramp and similar troubles, has perhaps a wider application than was in its inventor's mind. Writers, pianists, and the like, in their specialized occupations, use certain muscles only, calling upon them for a very great number of repeated *partial* contractive movements—that is, movements not covering the whole arc or circle possible to the fingers, wrist or forearm.

Now if a muscle (or joint) is to stay healthy, it must be occasionally squeezed clean of all its stagnant, venous blood and lymph. This can only be done—unless by *massage*—by its utmost contraction for a few times, followed by its utmost relaxation and the corresponding contraction of its opposer. In the rest that follows those two movements, fresh blood pours in.

In the case of writers and pianists, the muscles are half used and the products of use accumulate, poisoning them and perhaps organizing into lower forms of tissue.

The remedy and prevention is therefore the utmost movement of every joint in all directions natural to it, eight or nine times, slowly, several times a day.

The analogy holds with regard to the threefold nature, physical, mental and spiritual. Neither of the three will be healthy unless all are in constant full use, each on its highest lines. "A sound mind in a sound body" needs the addition, "and the light of the soul upon both." Physical exercises are good, but alone they never yet gave a man the full and *enduring* health he might have. The utmost use of mind, daily, is good and indeed necessary for its health. But unless it also gets daily into the light of that which is higher than itself, it will stiffen instead of ripen with age; and its sweep of outlook will be narrow and superficial. "Man, know thyself," was a *spiritual* injunction. Must not *self-consciousness* be necessarily beyond mere mind-consciousness? And is not self, freed of its limits, the same as soul?

STUDENT

An Educa- tional Mistake

IN a recent address before the St. Louis educational college, occasion was taken to point out one of the chief errors of our modern school system. Are not the deepest foundations of egotism and individualism laid during the course of school and college training? Rivalry is here made the chief stimulus to exertion.

The aim of the pupil is not so much to do the thing well, as to do it better than his neighbor. The sense of separateness of interests and being reaches its utmost possibility of growth; and, thus, out of tune with the profoundest of all truths—human unity—the young man enters the world.

If anyone doubts the evil of this, let him contrast the system, in imagination, with another—with one in which the pupils are never arranged in their relation to each other, but to the work.

The "first place" is filled by as many as make themselves competent to enter it. They do not measure themselves jealously against each other but against the task. The meaner ambition has no play or encouragement, and the pupils leave school and college at least not *smaller-souled* than they entered it.

STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

The Seven Days of the Week

ONE of the lost mysteries of antiquity is certainly that connected with the division of the week into seven days; a mystery which has been preserved, in defiance of the scoffs of sceptics and the perversions of others, until the day when its meaning shall be found again. Strange power of custom and unconscious intuition, which suffers not the truth to die though it understands it not!

The sceptics can prove that the septenary division of the week is "pagan," that is, ancient and universal; and that the word "Sabbath" can be traced through the Hebrews, back to the Semitic Babylonians, and even beyond them to the Accadians. But, though this may prove that the Christian religion has no genuine sanction for a sacred seventh day, it does not prove that the ancient belief was meaningless. There is a certain real significance about the seventh day, and the days do correspond to the seven planets and hence to other septenates. This fragment of ancient wisdom the Christians have adopted, and, tacking on to it the old word Sabbath, have made a dogma. But Jesus actually ridicules the idea of the later Hebrew Sabbath; and, as for the older Hebrews, with them the word means (as H. P. Blavatsky insists in many parts of her writings) a "period of rest" of any duration, up to myriads of years, and often equivalent to "Nirvana."

One scholar says that Sabbath is an Accadian word, meaning "rest of the heart;" and that the Babylonians, and after them the Hebrews, used it in the general sense of a period of rest; but that the later Hebrews used it in connection with the "pagan" idea of the seventh or sacred day of the Sun.

STUDENT

Some New Finds in Argentine

IF orthodox archeology has once made up its mind that an ancient people must have been "primitive," then it will take a great deal of evidence to the contrary effect to alter that mind.

Accounts of the St. Louis Exposition describe the exhibit of Señor A. Zavalata in the Argentine pavilion. This consists of 4565 specimens of pottery and carved metal and stone, illustrating the life and customs of the inhabitants of South American lands in prehistoric times. The accounts persist in calling these people primitive and in expressing wonder how and why such primitive folk came to make and to need so many and such beautiful utensils. Is not the wonder rather how such cultured people have come to be called primitive?

Cremation was among some of the customs of this interesting people to which we are slowly returning in these latter days. Their urns were made with rare skill and great artistic taste. Their culture is strikingly shown by the articles of table decoration and utility, including the pitchers, cups, bowls and plates which the moderns still find convenient. It is probable that the decorations of these included many colors, but as is usual with relics of such antiquity, it is the rich browns and reds which have best survived the wear of time and climate. Their sculptors worked in a hard black clay, and formed figures showing both beauty of line and originality of conception.

The collection also contains numerous articles of ornamental jewelry, made in copper, silver and gold. The hairpins used by the ladies of those days had the heads so formed as to prevent the pins from falling out, a device which has been the subject of study during the past twenty years and the occasion of patents being issued.

Roman Cremation Urns in London

DURING some excavation work in London recently, an interesting archeological find was made by the workmen. The site was Mansell St., Aldgate, which contains some of the oldest houses in London. About ten feet below the ground were found two huge earthenware vessels, of the shape of watermelons, but five times as large, and having sealed lids. During removal, one of these broke, revealing an inner vessel, which, breaking in its turn, disclosed calcined human bones. Clearly it was a Roman cremation urn, and the site was probably that of a Roman villa. The other urn remained intact and could be better examined. The outer vessel is of clay, and the inner of a much

thinner ware. The outer one is perfectly round and has handles on each side of the mouth; and the inner has a movable cover and is of the shape of an ordinary jar. Probably these are over 1200 years old, and are additional proof that the problem of disposing of the dead was solved; even as we are trying to solve it.

STUDENT

Vanishing Tribes of Central Australia

THIS interesting subject is treated in a recent voluminous work by Baldwin Spencer and F. J. Gillen as a sequel to their former work on *Native Tribes of Central Australia*, and for its preparation the authors spent a year in the field under the financial courtesy of Mr. David Syme of Melbourne. Attention is called to the fact that as the black man dies out, so does the white man's interest in him develop, and this would be especially true of Australia, which has ever been considered as preserving to this day the surviving fauna and flora of extremely ancient times. Together with New Zealand and other islands of Polynesia, Australia marks the location of the ancient continent of Lemuria, from which ethnologists have traced the migrations of many of the earlier races of men who spread out, tree-like, over the newly formed continents when their country vanished beneath the waves.

The chapters in which the authors deal with the social organization of the tribe are interesting and exhaustive, although in the detailed explanation of relationships rather perplexing. As would be expected, what organization there is, though definite, is of the most primitive kind. There is no recognized chief, but on ceremonial occasions certain of the elder men act a leading and superintending part. It may not be a crime to be a young man in Central Australia, but it is certainly not too comfortable. The old men, we are told, take absolutely no notice of the younger men, "preserving their own counsels in the most quiet and dignified manner possible." These leading men are the head men of their respective totemic groups, and forming a sort of secret cabinet council they deal not only with ceremonies, but deal out punishment for offenses against tribal customs.

Although the Central Australian is firmly convinced that his alcheringa (dream-time) ancestors were endowed with superior powers, the authors find no instance in which any of these ancestors is regarded in the light of a "deity."

The Central Australian natives—and this is true of the tribes extending from Lake Eyre, in the south, to the far north, and eastwards across the Gulf of Carpentaria—have no idea whatever of the existence of any Supreme Being who is pleased if they follow a certain line of what we may call moral conduct, and displeased if they do not do so. They have not the vaguest idea of a personal individual other than an actual living member of the tribe, who approves or disapproves of their conduct so far as anything like what we call morality is concerned. Any such idea as that of a future life of happiness or the reverse, as a reward for meritorious, or as a punishment for blameworthy, conduct is quite foreign to them. Every individual, whatever be his or her manner of life, is supposed, when dead, to return, sooner or later to the spot at which he or she lived in the alcheringa, and may at a subsequent time undergo reincarnation. We know of no tribe in which there is a belief of any kind in a Supreme Being who rewards or punishes the individual according to his moral behavior, using the word moral in its native sense.

An Old Rock Wall in Texas

THE town of Rockwall, Texas, takes its name from a curious formation which many contend is the work of prehistoric people, although geologists have held that it is a volcanic dyke. The *Galveston News* says:

That the wall extends along three sides of the town, but generally at some distance from it, although to the south it is to be found within 200 or 300 yards of the corporation line. No one seems to know how long it is, but traces of it have been discovered across the river in Dallas county. It is composed of stones which are three or four inches in width, two or three inches thick and from six to eighteen inches in length. They are piled on top of one another, just like brick, and with the same regularity.

All of it is underground. At some places it comes to within ten feet of the surface of the earth. In others one will have to dig down to twice that depth before its top is touched. In the localities where it is nearest the surface plowshares have turned over many of the stones and some of the fields are plentifully besprinkled with them. Wells have been dug down by the side of the wall for a distance of fully fifty feet, but it extends down beyond that depth.

The stones are of a light yellow color and evidently have mica in them. There are some streaks, too, which closely resemble white marble. The substance is very hard, and when exposed to the elements does not deteriorate. This is attested by pieces which have been exposed for more than a generation. Another curious thing about it is that there is no other stone in the county which is just like it.

Nature

Studies

The Seedless Apple

THIS is the era of seedless fruit, and the old orthodox fruit with its usual quota of seeds is no longer in demand. Seedless fruit in itself is however nothing new, for the banana has been seedless as far back as our knowledge reaches. This has seemed natural, for no one has ever seen a different banana, while the ordinary orange, grape, etc., have had seeds in plenty and to spare. In eating the fruit they are troublesome, and principally for that reason our horticulturists have of late made great efforts to produce fruit free from seeds.

The latest product in this line is the seedless apple now brought out in Colorado. This apple tree does not blossom like other apple trees, and therefore does not attract the codling-moth, and as a consequence the apples are free from worms.

It is curious to contemplate how nature will have to change her methods to suit these new forms of fruit trees. The trees will have to be propagated in quite a different way, and nature will again have to adopt some kind of method of partition. But one thing is sure, and that is that she will be equal to all requirements and will not be baffled by a little thing like a seedless apple.

STUDENT

Do Snakes Fascinate Their Victims?

MANY a time have a certain school of naturalists ridiculed the idea of the power of fascination, presumably because they are loth to believe in anything that will not dovetail into their materialistic views of Nature, but the "superstition" dies hard. Recently, Mr. Graham Peck has endorsed this popular belief. He describes the process as he saw it performed by a gopher-snake.

The snake kept darting out his tongue with extreme rapidity, while the victim, a ground-squirrel, watched it as if spellbound. The snake crept slowly nearer meanwhile, and when within a few inches of his prey sprang upon him and enveloped him in his coils. The spell seemed broken when the leap was made and the squirrel recovered his wits when all too late.

Science has at last been convinced of the reality of hypnotism as practised by human beings, and the natural magic of the wild creatures will be admitted later on.

STUDENT

The Calculating Horse

PARTICULARS continue to appear about the performances of the "calculating horse," Hans, of Herr von Osten, of which the following will serve as a sample. Dr. Heinroth, of the Berlin Zoological Garden, says:

In my presence von Osten asked the horse to add such sums as $6 + 2$ and $4 + 3$. The horse indicated the correct answers by stamping with his right fore-hoof. . . . I asked, "What are the multiples of 12?" The answer came almost immediately. Such sums as $72 \div 14$ are correctly given. The actual words (in German) "What is the difference between 43 and 6?" were read, and the answer immediately pawed. . . . Hans is able to convert common fractions into decimal fractions. He

can also tell time by the clock. . . . He picked out a badly worn German 50 pfennig piece from several coins. From a number of pieces of colored cloth laid upon the ground he will select any color he is ordered to choose.

Dr. Heinroth further states that he has questioned the horse in his stall in the absence of the owner, and received answers just as precise.

According to current comment, opinion wavers between a belief in trickery by secret signs given by the owner, and a belief that the horse can really calculate. But, even if we were able to believe that the horse can calculate, how can we credit him with a knowledge of the German language, and a general education in the mysteries of spoken thought and the understanding of oral questions? The horse would clearly have to be, not merely a calculator, but an educated third-grade horse, familiar with a countless number of ideas and mental processes such as a child assimilates between infancy and childhood.

This is rather too much to believe; and the other theory, that of signs

given by the owner, is disposed of by the last remark of Dr. Heinroth. But what if the owner (or investigator) gives unintentional *mental* signs which the animal is able to perceive? It is surely much easier to believe that an animal might, by what is called thought-transference, perceive the questioner's intention. E.

Perennial Life

THE autumn time has come, and Life has largely withdrawn from outward visible manifestation, especially in the plant world. Where recently all was clothed in verdure and bloom, we see grey and brown, withered leaves and bareness. That which was once so full of life wears the aspect of death.

But when the springtime

comes we shall see, on every hand, arising from the seeming dead, new and vigorous manifestations of Life. The brown earth will once more robe itself in green. Trees and shrubs will wear again a wealth of foliage and bloom, and from hidden root and bulb and seed will arise in gorgeous array the never-dying Life, singing again its songs of joy in every leaf and blade and bloom.

And all this is a type of Life's eternal ways—activity and rest, rest and activity, ever-renewing Life springing from apparent death; a lesson written in living characters year in and year out before our very eyes. And yet how blind and deaf we are to its import! The phoenix ever arises from the ashes of death into more glorious life, and for this we should rejoice. The worn-out form must be laid aside that a newer and better may take its place. Change is but a sign of life. Eternal change is necessary to eternal progress. And what is there in this to lament? We need only to keep step in the great onward march to know the nearness of all we love and feel the bounding joy of Undying Life.

Let us be ever willing to abandon whatever has run its cycle, and to identify ourselves with what is just beginning its course. Let us not haunt the graveyard of dead memories, but search out the dawning promise of the future. Thus shall eternal youth be ours. STUDENT



ROOT OF SILK COTTON TREE, NASSAU, BAHAMAS



Woman, to judge man rightly, do not scan
Each separate act,—pass judgment on the Man!—Schiller

The Wife of Schiller

WHEN we read of the life of a great man, poet, writer, musician, artist, soldier, statesman or financier, and admire his wonderful work, how rarely do our thoughts turn toward the quiet companion at his side; the one who has shared his trials, in the struggles against adverse conditions which genius generally encounters in its outward flights, and who has been, perhaps, his real inspiration, with her womanly sympathy and intuition. Many cases are recorded and unrecorded where the husband has held the judgment and criticism of his wife as truer, more impartial, than that of any other.

The unselfish record of a woman's heart is unfolded on the scroll of time more frequently than the world realizes, the woman-heart suppressing its own genius, which may have been greater than that of the one at her side.

History does not give many details of the life and character of Charlotte Von Lengefeld, the wife of the poet, Friederich Schiller. Indeed, more is said about the poet's friendship with others before and after his marriage.

It seemed for a brief period that Schiller hardly knew which he preferred of the two Lengefeld sisters, both equally attractive; but fortunately he married the younger, more practical and clear-headed Charlotte. Germany at that period was infected with a peculiar sentimentalism, where passion and friendship were mixed in such a jargon of free love, that it made rather a bewildering condition of things, socially and morally.

"The weakness of the sentimental period, in spite of the common talk of virtue, friendship and brotherhood, was in reality its intense egoism."

But after Schiller's marriage to Charlotte he became devoted to the acquirement of knowledge, an earnest student of history, classics, etc., and he developed to a wonderful degree, both mentally and in strength of purpose.

Charlotte Von Lengefeld is described as having been fond of the arts, music and sketching especially, and it was no doubt her artistic nature that made her the sympathetic, appreciative companion. Indeed, it was her influence, to a great extent, that held the friendship cemented between

Goethe and Schiller, as each of the two great poets, for many years, while mutually attracted, were yet sensitively jealous of each other. Goethe had a great regard for Schiller's wife, and she, realizing the great benefit to Schiller derived from Goethe's friendship, fostered and sustained this relation between the two to the best of her ability.

The picture of Charlotte Von Lengefeld is very pleasing and almost beautiful. The fine oval face, with its large dreamy eyes, piquant nose, sweet mouth, surrounded by masses of dark, wavy hair, forms a most attractive picture. Hers was a sympathetic, not an egotistical, character. She was one who, while possessing gifts of her own which, individualized, might have made her shine as a light, yet suppressed these, happy in doing so, for the purpose of sustaining the genius of the one near her whom she loved. *Such is woman.*

So we read the character of Charlotte Von Lengefeld, the wife of Schiller, with whom he lived happily to the end. His married life was full of contentment and peace that is not often the lot of gifted mortals. Does that not record the effort of the faithful woman-heart in the home? E. C. S.



CHARLOTTE VON LENGEFELD

A Unique Incident

THE New York Supreme Court recently reported a unique incident, that of a woman lawyer acting as counsel for her husband. Mrs. Florence Potter is the attorney in question and her connection with this case—which concerned certain water concessions in Mexico—went much further back than the suit in court.

Mrs. Potter, after her graduation from Cornell University, began the study of law and continued it after her marriage to Mr. Potter, a civil engineer. A few years ago she went to Mexico to re-

cover from a serious illness, and while there learned of a series of waterfalls near the capitol. She connected this information with the fact that the business men of Toluca, where she was staying, were complaining about the cost of light and power, owing to the short supply of coal. The idea of utilizing the Falls came to her. She visited them and on her return to Toluca asked the Governor for an option on the water right of the Falls. It was due to her influence that her husband later took up the government concession and it is with regard to this that the recent suit was brought.

Theory vs. Fact

THE dislike of Indian children for the Reservation schools in certain sections is commented upon, year after year, by our newspaper correspondents, as the school season opens.

One observer writes: "So reluctant are some Indian mothers to give up their children, as they think, that the Indian agent withholds rations and annuity money until the children are placed in school. Even then parents often seclude them until hunger brings the matter to an issue and the mother succumbs."

Perhaps we may discover the reason why in the following description:

"If the child has never before been in school, and especially if it is a boy, there is a heart-breaking ceremony.

"His mother has dressed him in his finest buckskin suit and beaded moccasins. His long black hair hangs in two glossy braids down his back. He is the son of a warrior and wears the garb of one, and he stands silent and disdainful in the presence of the school superintendent.

"The latter believes that the quickest way to make a white boy of him is to strip him of everything that suggests the Indian. He brings forth a pair of scissors and the mother and son begin weeping.

"The long braids are seized and cut close to the scalp. The boy bursts into a paroxysm of grief and reaches for his mother's arms. Then his buckskin suit and moccasins are removed, and in place of them he wears a shirt, a coat, a hat, stockings and a pair of coarse shoes; and his misery is complete."

There is nothing to be said in favor of tepee sanitation or tepee household and educational conditions generally, and it is perhaps not strange that the unthinking argue "degeneracy" when the Indian child prefers his "home" to the well-lighted and sanitary building where he gets three good meals a day; clean clothing, plenty of baths and kind treatment.

But there is something else to be considered and the above description gives one reason for this dislike and distrust. The Indian, forced back upon himself by hardship and injustice, clings to old customs and tribal traditions with a loyalty of which the civilized man is scarcely capable. The solution will come when our Indian agents know more of human nature. Indian traditions are not meaningless. They are degraded, doubtless, yet still reminders of the time when the Indian race did stand close to the sun. That is why there is a sacred and pathetic significance in their clinging to what seems to us trivial and even objectionable. Until we realize this and bend our own devices to its recognition, our brotherliness will be mixed and mitigated with something quite the reverse, to the Indian mind. One cannot make a wild grape-vine produce hyacinths, though, by pruning it according to its own nature and by giving it the food its life demands, the wise gardener may make it produce better grapes and become a more useful vine. One cannot grow roses upon the wild almond tree, but common-sense treatment has produced from that very stock one of our most delicious and valuable fruits.

When will we be as rational in our treatment of human beings as are our gardeners in their handling of shrubs and plants? STUDENT

TODAY'S paper contains the account of an eighteen-year old girl who is being held to the grand jury of one state for trying to extort money from a well-known publishing house. She threatened to blow up the publishing house unless the manager of it sent her five hundred dollars! The police believe that her acts are to be attributed solely to the reading of sensational literature. Is there not a lesson in this and is it not time that some of the sentimentalism that is yet indulged in, over young womanhood in the abstract, should adjust itself to facts? H.

A Japanese Nurse

IN Roosevelt Hospital, New York, a Japanese girl, Miss Tama Ide, is studying to be a trained nurse. She came to America a year ago, and when the war broke out her heart became fired with a great desire to help her countrymen, and she decided to become a trained nurse. She was finally admitted to the hospital and as soon as her course of study is completed will go back to her beloved Japan. To quote from her own quaintly-worded letter of application:

"Our Empress and the ladies of the noble families are greatly interested in the work of the Red Cross Hospital, and I believe the time is already here for the more demand of the highly and perfectly educated nurse in our country." STUDENT

THE President of one of our largest National Banks recently said, as reported in an exchange:

The feeling is gaining ground that women are, on the whole, more honest than men. A considerable number of women are now rendering satisfactory service as cashiers and tellers, handling large sums daily without loss or error. One of the most conspicuous traits in the feminine nature is fidelity to trust. Speculation, the chief pitfall of defaulting employes, does not attract women as it does men. Cards and drink also drag down many a male employe, and these, again, are more particularly masculine vices. Some of the largest banks in New York are employing women in positions of heavy responsibility. Banking is an occupation in which men no longer have a monopoly.

THE early training of the Czarina of Russia was simple almost to meagerness and frugality. She was taught to have as few wants as possible and to help herself in every way, taking the greatest care of her clothing and her belongings. Said her mother at one time: "It is important for princes and princesses to know that they have the double duty of being examples in their own lives and of living to serve others as well."

AMONG other things unearthed by Professor Flinders-Petrie in Egypt, are a number of marvelous antique necklaces. Time changes and races pass, but the tastes of women, it seems, continue. There is something strangely pathetic about these old-time ornaments, that may have adorned some famous Queen or Princess of old Egypt.

MISS HELEN GLADSTONE, the youngest daughter of the late Premier of England, is one of the leading women educationalists of her country. She was for some years vice-principal of a large Woman's College, but left this position to take up philanthropic and educational work among the poor.

AT the Mexican gambling tournaments or *ferias*,—and the same may be said of many of the Spanish-speaking countries,—gambling is universal. Even mothers will hold their little ones up to the table that they may try their luck at some game of chance.

AFTER two men had been appealed to in vain to rescue from drowning Leonard Beach, a six-year-old boy of Middletown, New York, Mrs. John Guyer, who was near by when the little fellow fell into the water, plunged in and saved the boy's life.—*Exchange*

HUMAN nature will not flourish any more than a potato if it be planted and replanted for too long a series of generations in the same worn-out soil.—*Nathaniel Hawthorne*

A YOUNG society woman of Philadelphia, Miss Jane Morgan, daughter of the Vice-President of the United Gas Improvement Company, has recently qualified as a master-mariner. She has been given a certificate "for all oceans," the highest mark for navigating skill, attesting to her ability to command a vessel under any and all conditions. She is officially qualified to take command of any vessel, from a coasting schooner to an Atlantic liner, a distinction which only five other women in America can claim.



FRIEDERICH VON SCHILLER

FRAGMENT FROM

"THE ARTISTS" BY SCHILLER

O! happy! and of many millions, they
The purest chosen, whom her service pure
Hallows and claims--- whose hearts are made her throne,
Whose lips her oracle--- ordain'd secure,
To lead a Priestly life, and feed the ray
Of her eternal shrine--- to them alone
Her glorious Countenance unveil'd is shown:
Ye, the high Brotherhood she links--- rejoice
In the great rank allotted by her choice!
The loftiest rank the spiritual world sublime,
Rich with its starry throes, gives to the Sons of Time!

For Our Young Folk



On the
Shores

Where the Pacific Stills Its Tireless Waves



of
Lomaland

The Wonders of Life

SUPPOSING that mankind had lived in absolute ignorance of the existence of fishes and that some naturalist had at last discovered them. What possible chance would the discoverer have of being believed, if he had no evidence to offer beyond his mere statement?

It would be objected that air is necessary to life and therefore it would stand to reason that no animal could live under water; also that, as our daily observation showed us, animals falling into the water were very soon drowned, submarine animals must be the figment of disordered imagination. Statements, however incredible, come by degrees to be accepted when evidence accumulates, and they take their place among other ascertained facts and cease to excite any astonishment whatever.

It is not air, so it turns out, that is essential to life, but the oxygen in the air, and as seawater contains dissolved oxygen and the fishes' gills are able to absorb this gas and thus refresh the blood, the seeming miracle of submarine life disappears. Astronomers are very apt to assure us that the temperature of one planet, or the atmospheric conditions on another, are such as to preclude the existence of any living creatures, but this assumes that we know the limits of nature's powers of adaptation. Nature is full of contrivance, and it may well be that some simple adaptation to environment, like that of the gills of the fish to their proper element, may be present, and that planets differing widely from the earth may each have its appropriate fauna and flora.

Every newly rediscovered truth at first appears incredible, then it is admitted to be "possible," afterwards "probable," and later on it finds general acceptance. The Twentieth century has many surprises in store, but let us bear in mind when they appear, that they are to be accepted or rejected not as they strike us as credible or incredible (for this mainly depends upon our own imaginative powers), but simply on the evidence brought forward in their support.

JAPAN is divided for military purposes into seven districts. While soldiers of the Japanese army may be conscripted, the difficulties of conscription in Japan are quite the reverse of those encountered in other countries. The number of those who pass the examination is so large that it always has to be reduced by lot, leaving many would-be soldiers sadly disappointed. There are two reasons for this; one, that the Japanese people, unlike many others, are not physically deteriorating from year to year. The other is that the passion of their lives is pure patriotism. To serve their country is the great ideal of the youth of Japan, and it is fostered from babyhood by their fathers and mothers. "To die for His Majesty the Emperor," is the dream of many young lives, and but one thing is ever preferred to that—which is, *to live*, that they may serve Japan.

Facts Worth Knowing

IN JAPAN the government controls telegraph lines and mails, and to a certain extent, the newspapers.

"NO MAN is worth reading to form your style, who does not mean what he says; nor was any great style ever invented but by some man who meant what he said."—*Ruskin*.

THERE are fewer convictions in the criminal courts of Japan in proportion to the population than in any other of the Oriental nations, or in England, France, the United States or any Christian country. Something to think about here, isn't there?

HOW MANY know that the first locomotive ever built in this country had rough wheels and a cog track? And that was only a hundred years ago. The inventor believed, and others agreed with him, that smooth wheels could not draw a load over a smooth track.

RECENTLY there were discovered in the tombs at Beni-Hassan, Egypt, a large number of dolls which are doubtless thousands of years old. Some of them are rudely carved and upon many of them the paint seems to be as fresh as when placed there forty, or perhaps sixty, centuries before.

IT WAS in the same city, Philadelphia, where Betsey Ross, over a century ago, made the first American flag, that the first international peace flag had its birth. On the 12th of October, 1891, on the 399th anniversary of the discovery of America by Christopher Columbus, a committee of representatives from all parts of the world met in Independence Hall, Philadelphia, to plan a congress for the advancement of justice and peace. In the very room where the Declaration of Independence was adopted and signed, was designed and given to the world the peace flag.

MOST boys, as well as girls, wish to know the reason for things; to know *why* they should be good and honest and pure. How they long to find out something about the natural laws we are expected to obey! Raja Yoga gives the reason for these things, and that is what makes it so splendid.

SOME years ago, after the Emperor Mutsuhito had demonstrated that he was the real ruler of his people and had determined that Japan should become one of the great modern powers, his statesmen seriously contemplated making Christianity the state religion. In order to make certain of the wisdom of that move he sent out an embassy of wise men who went around the world studying foreign affairs. On their return they advised against Christianity for the reason that they found more crime, vice and poverty in London, Paris, Rome, New York and other great Christian cities, than in Tokyo or any of the cities of heathen Japan. E.

LIFE'S MIRROR

THERE are loyal hearts, there are spirits brave
There are souls that are pure and true;
Then give to the world the best you have,
And the best shall come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith and a score of hearts will show
Their faith in your word and deed.

For life is the mirror of king and slave.
'Tis just what you are and do;
Then give to the world the best you have
And the best will come back to you.—*Selected*

STUDENT

THE CHILDREN'S HOUR

Harry's Silkworms

HARRY WILSON was a sturdy youngster of eight years, bright, cheery and kind-hearted, but like most boys, fond of fun and mischief. There was one very good point in Harry's character, and that was his intense love for animals. One day Harry's father brought home a little brown box, which he handed to his son, with a caution that he be careful in handling its contents.

Very gently Harry opened the box and was rather disgusted to find—no, not chocolates—but a small piece of paper on which were a number of little round lumps, rather smaller than a pin's head, some grey and some yellow. "They are silkworms' eggs," said Mr. Wilson, "and I want you to watch them carefully every day, Harry, and see what lessons you can learn from them."

So, day by day, Harry carefully examined his little box, but the round spots never changed, and at last he got tired of waiting and told his father that he was sure they must be dead, for they never moved at all. But the very next morning he found that a number of the eggs had burst and a lot of little black things, just like tiny bits of black cotton thread, were wriggling about on the white paper.

Harry had heard at school that silkworms were fed on mulberry leaves, and now that he had his silkworms, it suddenly struck him that he did not know where to find a mulberry tree. So, very anxiously, he ran to find his father and tell him of his good fortune and also of his anxiety about food for the little worms.

"Oh," said Mr. Wilson, "I thought you told me your eggs were dead." "Well, they seemed so," replied Harry, "but"—

"Yes, but—things are not always what they seem," continued his father, "and I think your silkworms have already taught you *that* little lesson." Then he told Harry that if he had no mulberry leaves he could feed them on lettuce leaves. And very soon the "little bits of cotton" were lifted very gently into a larger box, with a glass lid to it, and laid on some nice, tender lettuce leaves, at which they quickly began to nibble.

Day after day Harry changed the leaves for fresh ones, and day by day he watched the worms grow until at last they were almost as big as his little finger, and had changed in color to a dull greyish white. And all they seemed to do was to eat, eat, eat. Harry began to think they were failures, after all, because they were not spinning silk. But his father told him to wait. He said that they were something like certain people, who seem to take in all they can get for themselves, but give out nothing in return. But the time comes when these folks realize that it is better to *give* than to *receive*, and then they start to give out to others all the joy and light and warmth that they have been storing up in their hearts. So one morning, when Harry opened his little box, sure enough, he found that two of the silkworms had left their lettuce leaves and gone into a corner of the box and were there spinning a little golden thread. Of course he hurried off at once to tell his father the wonderful news, and with his help he soon made two little paper cone bags—like sugar bags—and into each he dropped one of the little spinning worms. Harry wanted to close

them up lest the silkworms escape, but his father told him he need not fear that, so they left the bags open and pinned them upon the wall of Harry's room. And the little insects at once started spinning a fresh web, and very soon had made quite a little nest of golden silk. Harry was delighted to watch them as they spun and was much surprised to find that they kept *inside* the web, which they spun around themselves, thicker and thicker, until he could not see any silkworm at all! The poor little caterpillar was quite shut in! But Harry's father told him that inside there, in the silence and darkness, a very wonderful little piece of fairy work was going on, the result of which he would see later.

A few days afterward Mr. Wilson opened out one of the bags, and gently removing the threads that held it, he placed in Harry's hand the little golden ball, or "cocoon" of silk. Then he showed him how to unwind it. Removing first a little fluffy, silky web from the outside, they soon came upon an 'end' of silk. Then, dropping the cocoon into a glass of water, Harry started to unwind the silk on to a card.

Over and over rolled the cocoon in the water and Harry kept on winding and winding until his poor arms ached! He thought he never would get to the end of the silk! But at last it was finished and the insect dropped to the bottom of the glass, still surrounded by a thin white film of closely-woven thread.

This was soon removed, and instead of the white silkworm which Harry had seen spinning its way into the cocoon, he found a lovely brown chrysalis, which he laid in a box of nice, clean bran, and as the other silkworms spun and the silk was unwound from them, each chrysalis was put into the bran box. Harry wondered what would happen next. It really almost seemed as if the chrysalises were dead, for they could not walk or move except now and then to give a little wriggle. One morning when Harry opened his box he cried out, "Oh, papa, one of my poor chrysalises is broken!" and he pulled out an empty brown shell. But the next instant he caught sight of a beautiful white moth fluttering about. And he soon recognized that the chrysalis had only broken so as to let out the beautiful butterfly that had been hidden

within it. This time Harry was able to tell his father one or two little lessons which this fresh change reminded him of, so I dare say you will be able to think them out too. Then the white moth was placed in a box lined with clean white paper, where it was soon joined by the others as they broke from their brown covering, and when next Harry examined them he found the white paper dotted all over with little grey eggs, just like those he had had given him in the spring time. His moths soon died, but they left the little grey eggs behind. And in each egg there was "life," only waiting till the proper season came round to burst out just like the others had done, and go through the same round of change and progress. Harry had learned many lessons from his silkworms—little lessons that told him of some of nature's greatest laws. And I think if we look into our hearts, with this picture of one little germ of life going through its many changes, we, too, shall learn some little lessons that will help us, from Harry's Silkworms.

"UNCLE STARLIGHT"



THE "LITTLE SILK HOME" MADE BY ONE OF THE Raja Yoga Students at Point Loma. On the shelves below are silkworms in various stages of growth

Art Music Literature and the Drama

The German Poet-Dramatist, Friederich Schiller

"TO this boy I owe my second youth," said the venerable Goethe at one time, referring to the poet Schiller at his side.

This month has been celebrated the 145th anniversary of the birth of the poet-dramatist, Friederich Schiller. Next May will be celebrated, with marked honors in Europe, the 100th anniversary of his death. Gifted, pure by nature, high spirited, with a perfect genius for work and an innate love for his fellowmen, it was not strange that Friederich Schiller had, upon the Germany of his day, a marked influence. If Goethe owed to him a "second youth" Schiller owed much of the richness of his own free life to the older poet. Their friendship was one of the most romantic and purest known to that day of romantic comrade-friendships. Schiller counted as friends most of the liberal minds of the day, Fichte, the two Schlegels, Schelling, Wilhelm von Humboldt and many others; yet to none of them did he declare the allegiance that he declared, and justly, to Goethe.

As a dramatist, Schiller struck a seemingly new note and the revival of some of his best-known dramas at the present time is proof that they contain qualities unusual. Had he possessed a deeper knowledge of human nature, however, had he better known himself, had he felt within his own soul that deep, unshakable conviction that only a true philosophy of life can give, his dramas would have sounded nearer the true note. This is particularly the case in one drama, *Die Jungfrau von Orleans*; for to Joan of Arc's memory Schiller has unwittingly done great wrong in picturing her as being carried away by a personal affection for Lionel, an occurrence not only unhistorical, but impossible to the Maid's character. We can understand today that it was Schiller's desire to touch the heart-strings that induced him to make this departure. His philosophy gave him but slight conception of that higher love which includeth, refineth and transmutes all personal affection; of that higher patriotism which maketh the world its country; of that purer unselfishness which looks beyond kindred, beyond the individual and sees life as a whole. Had he possessed that rarer insight that Theosophy gives, Schiller would have painted the Maid's character differently. He would have sung a song of pure love, love for one's fellow-men. As it is, Joan of Arc still waits the dramatist who shall do justice to her memory.

Schiller, however, because of his soul's refusal to oscillate perpetually between the equally unmoral extremes of an impractical "idealism" and the offensive doctrines of free love, which were current in his day, stands as an example, and men of all nations owe him gratitude. The poet has long deserved more than school-book and class-room recognition, and now he is receiving it. Granting all the limitations of his philosophy, Schiller yet did humanity rare service in his gospel of brotherliness and of beauty. He shall be written as "one who loved his fellow men." STUDENT



SCHILLER'S HOUSE AT GOHLIS, NEAR LEIPZIG
Here Schiller lived and wrote his "Hymn to Joy," in 1785

FRAGMENT FROM

SCHILLER'S "HYMN TO JOY"

IT is said the "Hymn to Joy" owes its origin to the following incident:

When at Leipzig Schiller once saved a poor student from drowning himself in the river Pleisse. The student was destitute and, fearing starvation, had fallen into despair. Schiller gave him what money he had and a few days afterward related the story at a marriage feast. A subscription was there made which enabled the student to complete his studies and ultimately to enter an official situation. Fascinated by this evidence of the reality of human brotherhood, it was to Humanity that Schiller consecrated this Ode.

SPARK from the fire that Gods have fled—
Joy—thou Elysian Child divine,
Fire-drunk, our airy footsteps tread,
O Holy One! thy holy shrine.
Strong custom rends us from each other—
Thy magic all together brings;
And man in man but hails a brother,
Wherever rest thy gentle wings.

CHORUS—Heart to heart, ye mortal millions!
Here—a kiss to all that lives!
Yea starry worlds that shine on this,
Oac common Father know!

All being drinks the mother-dew
Of joy from Nature's holy bosom;
And vice and worth alike partake
Her steps that strew the blossom.
Joy in each link—to us the treasure
Of Wine and Love—beneath the sod,
The Worm has instincts fraught with pleasure;
In Heaven the Cherub looks on God!

CHORUS—Why bow ye down—why down—ye
millions?
O World, thy Maker's throne to see,
Look upward—search the Star-pavilions:
There must Joy's mansion be!

Joy is the mainspring in the whole
Of endless Nature's calm rotation;
Joy moves the dazzling wheels that roll
In the great Timepiece of Creation;
Joy breathes on buds, and flowers they are;
Joy beckons—suns come forth from heaven;
Joy rolls the spheres in realms afar,
Ne'er to thy glass, dim Wisdom, given!

CHORUS—Joyous as suns catering gay
Along their royal paths on high,
March, Brothers, march your dauntless way,
Warriors of Victory!

Technique vs. Mind and Soul

IN so far as musical technique is the result of manual training and brain-mind study purely, one reads the story of intellectual progress alone. It is technique so acquired that leaves one unmoved, the heart chilled, the soul all untouched, because in no sense has the soul been spoken with or to.

Reacting from this, it is not strange that some now go to the other extreme, declaring the soul, or the emotions, to be everything; that technique is not only secondary, but is of little real account.

One extreme is as illogical as the other. "Nor soul helps body more than flesh helps soul." There must be the union of perfect inner feeling and perfect outer form. Jenny Lind was one of the few who realized this; not intellectually, perhaps, but of a surety, intuitively. It is useless to contend that the soul's real message can ever be voiced through faulty technique. Take, for example, the playing or singing of a simple *legato* passage. Let it be imperfectly rendered—the musician may wear the "front of Jove himself;" what boots it? The message is not heard by the soul because untranslatable. Perfectly rendered,

each note is, not blended as they say, but transmuted in its alchemic reach toward the next—each tone a perfect whole, rising from the preceding note as arc lifts its fullness out of arc into the perfect spiral—each tone born from the last, transmuted into its own higher expression by its birth into the tone to come.

It is useless to contend that the purity of perfect expression can be acquired save by careful training both of muscle and of mind. One may feel all the spirituality of Homer in his soul, yet can he translate the Iliad in such a way as to make that spiritual flame a living realization to others, unless he knows the Greek verb and can tell an aorist passive from the O-declension without asking his Hadley & Allen?

We need not less study of technique; we need more. But the real study must follow the guidance of the heart, using mind and body but as garments for the outreaching soul to assume; instruments for it to use.

Then shall come the pure interpretation of music for which humanity has waited long.

STUDENT

RECOGNIZING the good results that come from soldiers singing when on the march, the Italian Minister of War has just ordered 25,000 books of patriotic and military songs for the army as an experiment.

These will be distributed to the men in infantry regiments, and classes for singing will be instituted in the barracks.

A similar experiment made in France by General Poillou of St. Mars has been attended with marked success, the number of stragglers on the march being reduced by 70 per cent., owing to the singing; due, it is stated to the music. H.

Universal Brotherhood Organization

Central Office Point Loma California



ON THE SEAWARD SIDE OF POINT LOMA—LOOKING NORTH TOWARD MISSION BAY

Extracts from W. Q. Judge's Writings

THE following extract from one of William Q. Judge's articles, published in 1897, is interesting:

"Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads—as in many cases it already has—to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead."

Another extract:

"Theosophists, if they will learn the doctrine and try to explain it, will reform the world. It will percolate everywhere, infiltrate into every stratum of society, and prevent the need of legislation. It will alter the people, whereas you go on legislating and leaving this world's people as they are, and you will have just what happened in France. . . . So you see if something is not done to raise the people what the result will be."

Another extract from the same writer (written in 1895):

"Let me say one thing *I know*: Only the feeling of true brotherhood, of true love towards humanity aroused in the soul of some one strong enough to stem this tide can carry us through to the close of next century and onward. For Love and Trust are the only weapons that can overcome the *real enemies* against which the true Theosophist must fight. If I or you go into this battle from pride, from self-will, from desire to hold our position in the face of the world, from anything but the purest motives, we will fail. Let us search our souls well and look at it as we never looked before. See if in us is the reality of the brotherhood which we preach, and which we are supposed to represent. Let us remember those famous words, 'Be ye wise as serpents but harmless as doves.' Let us remember the teaching of the Sages—that death in the performance of our own duty is preferable to the doing by us of the duty of another, however well we may do the latter; the duty of another is full of danger. Let us be of and for peace, and not for war alone."

And again:

"The only way we can alter the race tendency is by such action *now* as makes of each one a center for good, a force that makes 'for righteousness,' and is guided by wisdom.

"What then is the panacea finally, the royal talisman? It is DUTY, Selflessness. Duty persistently followed is the highest yoga; if you can do no more than duty it will bring you to the goal.

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

There Is No
RELIGION
Higher Than
TRUTH

FRIENDS IN COUNSEL

DEAR COMRADES: I do not see why we should be daunted or depressed when we have failed and fallen short of our ideal. The fact that we are conscious of having failed is in itself a proof that we have tried, and surely it is a better thing to have

the pain of knowing that we have failed than to stand on some low pinnacle of attainment and there remain in blissful adoration of our own perfections.

Any one who tries for an ideal, is attempting the as yet impossible, just as the baby does when first he tries to walk. He tumbles as a matter of course, because the inward urge must always precede the outward development; but he has tried, and by the very effort he has strengthened his body and hastened the day of his final triumph. As a matter of fact, however, there can be for us no "final triumph," for every advance we make only reveals a further distance to travel, and every height attained shows us still loftier heights to climb. The only success we should care about is *the having succeeded in trying*. We shall always be failing in perfect accomplishment, but need we ever fail to make an effort? You may remember that a great emphasis is often laid upon the apparently superfluous injunction, "Seek out the way," but no mention is made of the ultimate goal. We may, indeed, well enquire whether there is in all the boundless universe any final goal-post where we may sit down finished and perfected with no further journey to pursue, or greater heights to surmount.

Well for us that the path is endless and our progress unlimited. There are doubtless stages in the journey and halting places for our rest and refreshment, but to suppose that we shall ever be done with the need for striving or be delivered from the consciousness of failure, is to suppose that an eternity of stagnation lies in front of us and that the way of further progress is barred.

We are eternal pioneers advancing, and though we clear the way before us, leaving order and light in our trail, the forest is ever before and the axe and the hatchet are never out of our hands. Let us then leave dependency, and for this moment let us hope and aspire, and when the next moment comes let us go on hoping and aspiring. If we maintain this attitude from moment to moment we shall really have found "the way," and as life is made up of moments, we shall be treading the path all our lives. Comrades, let us pledge each other as eternal pioneers. The regions we have cleared we leave to the settlers with their flocks and families. What care we for smooth roads and broad meadows? For us the forward march and the crashing of the axes in the jungle. Failing, struggling, forward-moving pioneers the world over. P. L.

It is by doing that we learn to do; by overcoming that we learn to overcome; by obeying reason and conscience that we learn to obey; and every *right act* which we cause to spring out of pure principles, whether by authority, precept, or example, will have a greater weight in the formation of character than all the theory in the world.—Morell

Students'



Path

JUDGE NOT

by ADELAIDE A. PROCTOR

JUDGE not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eye a stain,
In God's pure light may only be
A scar, brought from some well-worn field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,
May be a token, that below
The soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face.

The fall thou darest to despise—
May be the slackened angel's hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait, and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain;
And love and glory that may raise
This soul to God in after days!

Decay of Reverence and Decline of Discipline

MANY there be who bewail what they term the "fast-disappearing reverence for those things that were held in high regard by our forefathers."

This applies, in degree, to most religions in vogue today, and what is meant is that there is a growing tendency to ignore old interpretations of the law as formulated in each particular bible. They account for it only on the ground of degeneration and retrogression in the maintenance of absolute fealty to their conception of the ideal.

True reverence is not decaying.

To expect permanent adoration, with awe-strickenness, for a divinity of caprice and favoritism is against all logic, and against that law which the Helpers of the Race came to teach. Revolt at a crassly materialized ideal is but the natural result of the upreach of mankind at this time, and with it a longing for a return of the pure principles upon which the highest ethical law is based. The spiritual unrest today is evidence that individual and social humanity are, under the law, trying to free themselves from that which has obscured the truth. The health of any organism is evidenced by the rapidity and thoroughness with which it eliminates from itself hurtful and deleterious matter, and this is true of man's whole nature, physical, mental and moral.

Except for the grossly material true reverence has not abated.

By discipline is meant instruction and government, comprehending the imparting of knowledge and regulation of practice. There is undoubtedly a decline of discipline, due to the fact that, under our present regime, the attention to and activity in our religious nature is only incidental. The chief concern of man has been to so prepare himself that he may be able to care for "number one," meaning the physical or intellectual, relegating ethics and religion to the incidental.

Religion is here meant in its original sense, and as it was viewed and taught by the great teachers of humanity; not an occasional mere rhapsodizing over an extra-cosmic anthropomorphic deity; not a religion from which to ask selfish favors and exemption from those evils which, under the Law, we have brought upon ourselves and are faced with to rectify by effort. But that religion of highest ethical value which means what the word implies and what the teachers knew it to mean, *i. e.*, a binding or holding back of the personal self to permit a fulfilment of the behests of the Christ within—the "I am that I am" of Masonry—the "Father

in Secret, which is within you." The word religion comes from *re*, back, and *ligare*, to bind, meaning as stated above.

As has been said, to the average man religion is incidental, and the same man, a partner in nature's redemptive processes, with will to do or not, blinds himself to that which dominates all else in nature. It is the natural impulse to *expand, create* and perpetuate. To expand in area of usefulness, that we may see the obligation for others; to expand those higher phases of character which we possess that we may "glorify God," which means to mirror forth the attributes of God in the degree we possess them and permit their efflux; to enlarge our conception of the purpose of our being here.

To create within ourselves an overwhelming desire for upreach: to create broader, higher and purer ideals and keep them constantly before ourselves, thus tinting with harmony our every act. To perpetuate those habits of fulfilling the behests of the highest within us, that they may permanently dominate our lives, for this alone increases the self-consciousness of our divine nature.

The evolution of this self-consciousness is the ultimate purpose in life, and its development through the response to our highest behests assures us the only additions to our individual worth which will be our permanent possession both in this and the lives to come. All the great teachers have told us to seek first *within*: "Man know thyself;" "The first study of mankind is man;" "Seek ye first the kingdom, within you," etc., etc.; all this is urged upon a knowledge of the Law which all the teachers said they came to propound and fulfill. And the law means a uniformity of phenomena from cause to effect, nature, habit, God's method of expressing himself, and are processes that are subject to no caprice and none are exempt.

Thus it is that Theosophy applies for the upbuilding and maintenance of those principles which, adhered to, make for the pure, unselfish, wholesome utilitarian life. These principles are worthy of and receive the deepest reverence. If there be in the world today a person or body of people who, by their lives, are demonstrating that they are, to the full, faithful to those principles, they, too, rightly command like reverence. It does not derogate from the worth and standing of teachers of the past that there should be exemplified *now* their lives and what they strove for.

Raja Yoga means the perfect balance of *all* the faculties, the harmonious development of *all* the powers that make the divine-human nature, and Katherine Tingley and her Raja Yoga children are exemplifying these. The children are embodying those noble traits of character that make for the highest type of manhood and womanhood. The profound reverence they hold for their teacher and the strong discipline they joyfully maintain upon themselves attest the normal, healthful functioning of all their faculties. It is their lives and the fruits thereof which demand the just estimate of the real work done by the Universal Brotherhood organization, and it is to them and their work that all other effort is subordinate.

AMOS C. McALPIN

Courage

CAN imagination conceive of a drearier, more trackless waste than H. P. Blavatsky found when, with pioneer courage, she entered upon her work of arousing the slumbering soul of humanity? Every nation had lost the light; religion had become *irreligious*, well-nigh materialized; people had forgotten themselves to be other than mere bodies. It was as an expanse of dull, brown earth, of leaden, sunless sky, and a murky, suffocating atmosphere between.

H. P. B. had the courage to find the few souls in all that waste who could be awakened by her Message of Light. She found William Q. Judge, whose courage was of the steady, holding kind. Katherine Tingley's is the courage of action. She never waits, pauses nor recedes. She charges upon the foe, throwing down the gauntlet to evil wherever found and under whatever cover it may masquerade, both in the world and in the lives of her students. Her courage stands to us as a beacon, an inspiration. She lifts us to the very heights and then challenges us to waver or fall. By the sheer force of her courage she has challenged and has conquered the hitherto unconquerable. She has dared and has accomplished the impossible.

We complain that our lives are little, and confined and prosaic. Is that not because we have not had the courage to make them wide and towering and splendid and heroic? Courage inspires action; mere discussion kills the will and prevents action. Action is the keynote of the present cycle. It alone leads steadily up grade. Let us then act, and if to act requires courage, then let us follow the examples before us and become heroic without any more ado and without any more delay. Confusion will give way to order. Unrest will give way to peace, and out of the smallness of our lives shall be born the Great and the True. G. Y.

I AM THE CAPTAIN OF MY SOUL

OUT of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance,
I have not winced or cried aloud;
Under the bludgeoning of fate,
My head is bloody but unbowed.

It matters not how straight the gate,
How charged with punishment the scroll,
I am the master of my fate:
I am the captain of my soul.—Selected

THEOSOPHICAL FORUM

Conducted by J. H. Russell

Question Do Theosophists believe in war?

Answer I A similar question, "What is the Theosophists' attitude towards war?" was fully discussed in the issue of April 3rd, 1904, of this paper and to that we would refer the questioner. But as the subject has come up again we will give a further brief reply.

Until man has conquered himself, his lower nature, with its army of desires and appetites and passions, there will exist a state of warfare in his own life. He can put an end to it by persistently striving to act in accordance with the divine principles of his higher nature, but until he fully accomplishes this there will be warfare between the higher and the lower. What is true of individual man is true of the human race, collective man, and it is inevitable that war shall continue until the divine elements in humanity shall assume control, and this depends again on the individual, for the race is made up of individuals. This also shows the only kind of war that Theosophists do believe in, viz.: War of good against evil; war to right wrong and to free the oppressed; not war for aggrandizement or national prestige.

The gross form of war, of two nations actually fighting, is but the outcome of man's selfishness which expresses itself in a thousand ways. We express a horror of war, but are so accustomed to man's inhumanity to man in every-day life that we scarcely heed it, but it is just here that effective measures to abolish war must be begun and fully carried out. Only when the principles of Universal Brotherhood shall permeate all classes of society and all nations, will war become an impossibility, for then the root and cause of war will have become removed. It is to this end that the Theosophist preeminently works. STUDENT

Answer II If conditions existing in the world at any time are such that war is the only means known by which wrong can be righted, freedom upheld, or selfish luxury and stagnation, retarding the progress of the race, be broken up, the Theosophist believes in the war that would bring about the change needed. But Theosophical teaching is humane in the highest degree, possessing, as it does, the key to the meaning and purpose of human life, and Theosophists would advocate any means that would be more humane and still effective.

The waste of human life and the suffering entailed by war, the Theosophist must always deplore; but he realizes that men must change before war can become a thing of the past. When all men believe in brotherhood and the interdependence of all human beings, international jealousies and disputes will gradually die away, and all differences will be healed by the realization of a great common interest. So while the Theosophist believes in war as a means until human beings realize a better one, he works steadily to make brotherhood a living power in the lives of men. The International Brotherhood League, a department of the Universal Brotherhood, is a beneficent body, especially concerned with promoting the higher, unselfish interests common to all nations, and performs constructive work in the healing of the nations and the abolition of war. Its noble relief work at Montauk Point after the war in Cuba, and also in Cuba itself, has been recognized and is an example of Theosophical humanitarian effort. M. M. T.

Question How is it possible to distinguish between the conscience and a mere personal desire, when we feel an urge to act in a certain direction?

Answer A similar question was once asked of W. Q. Judge, to which he wrote the following answer:

The divine conscience acts in all struggles for betterment, but clouded more or less in each by reason of education and habit of thought; hence it varies in brightness. It is not possible to make a hard and fast rule for finding out what is the animating motive. If we are trying to get into a better state, it is for us to decide if that be simply and wholly selfish. All actions are surrounded by desire, as the rust is around the polished metal or the smoke around the fire, but we must try. So if we fix for ourselves the rule that we will try to do the very best we can for others, we shall generally be led right. If we rely on the Higher Self and aspire to be guided by it, we shall be led to the right, even if the road goes through pain, for sorrow and pain are necessary for purification of the soul. But if we wish to run away from an environment because we do not like it, and without trying to live in it while not of it, we are not altering ourselves, but simply altering the circumstances, and may not always thereby gain anything.

The question of desire is a very important one, for desire is the great motive power behind all our actions. It is desire which awakes *will*, and sets in motion all the latent energies of our being. But it rests with each of us to decide whether we will govern our desires or submit to be pulled hither and thither by them, their slave instead of their master. It is possible, however, to purify and govern them, and it is in this that the conscience comes to our aid as a check upon our desires and a guide. For the conscience is the voice of the higher nature; it tends always to uplift, never to degrade; it urges always to work for others, never to work for self. We can make our desires come into harmony with the conscience, and the more we strive to do so, the more plainly shall we hear the voice of conscience. If we get into the habit of responding to the conscience, we shall less and less be liable to mistake the impulse of personal desire for its divine urge.

If we are really in earnest in our endeavor to live the higher life, and we should at any time be in doubt regarding the nature of our desire, the best test is an ever present desire to do right, at no matter what cost to ourselves. As W. Q. Judge has said: "What then is the panacea finally, the royal talisman? It is DUTY, selflessness. . . . If you can do no more than duty it will bring you to the goal." If we apply the touchstone of duty to our desires, we shall gradually purify them, and then we shall hear ever more and more plainly the voice of conscience. STUDENT

Question Do you mean by Reincarnation that we are conscious of new life? Or is it like plant life, simply another existence from the same source?

Answer Yes, "another existence from the same source," but that source is the soul. The soul is the root, rooted in the soil of eternal life. Each lifetime that we live is a flower from the root. The flower buds, blooms, decays; in the same way we are infants, reach manhood and womanhood, and old age, and death.

In truth, neither we nor the flower die. When the flower is as we say decaying, it is really passing its living juices back into the stem and root for safe guardianship during the winter. And at our death, all that is worth keeping of our thought and memory, our very *self*, passes back into the soul and becomes again part of it. At our rebirth, the very man or woman that was, the very same stuff or essence of feeling and thought, gradually reenters the brain of the infant, moulds it, develops it, makes it its instrument, and uses it for all the years of life. The only thing that does *not* enter the brain, for this new life, is the actual mass of memories of the deeds and events of the last life. The soul holds them back till, after accumulating strength and wisdom through many lives, we are strong enough to face all those memories without horror or yearning. At present that is not our task; our work is to find the soul, to live our life at once as flower and root, instead of as flower merely.

In this work, as in any other, practice makes perfect. The soul is only denied by those who have never tried to find it. No sincere aspiration towards it was ever made that did not bring some of its light and strength into the lower nature. In no long time its presence becomes as certain a fact as any other in our experience. As the question puts it, "We are now conscious of new life." STUDENT

What is Truth?

ONE of the evils of the present system of teaching in the public schools is the "text-book worship." It would be well if the pupils could be instilled with a knowledge that the compilers of the books are very fallible, and it might urge them to think for themselves rather than receive unreservedly any and all statements which happen to be made in a book approved by the State Board. Some day each student will have to begin doubting all so-called authorities, and the doubting should be one of the things learned at school.

A case in point is the statement made in a *First Book of Physical Geography*, compiled by a B. S., F. G. S. A., etc., who is a professor in one of the leading colleges of this country, that "there are many thousand glaciers in the world, but in the United States proper there are only a few small glaciers, in the Northern Rockies and in the Sierra Nevada."

This is a slander on the Cascade Range of the Northwest, which offers the finest scenery, and the highest peak, and the largest glaciers in the United States; greater, indeed, than those of the famed Mount Blanc. This is not news. One of the largest of the nineteen glaciers was discovered and described by General August V. Kautz in 1857, and as early as the *Tenth Census Report of 1880*, a map was published showing seven of them. In 1889 all of the mountain was mapped; ten years before the publication of the physical geography referred to above.

This is not intended to belittle the real excellence of the work nor the earnest effort of the compiler to produce a better text-book than was then in use. The subject is too great for any one man, and he himself must of necessity have to lean on a large number of former workers whom he recognizes as "authorities." The point here insisted upon is that a class of students should be taught that the text-book they are using is simply the best available at the time, and is not to be memorized as gospel truth. In the monthly examinations, or in the final examinations for promotion, that student who, in answering a question from his own knowledge of the facts, even if his answer is contrary to the teaching of the text-book, should rank high. This presupposes a class of students who have had a Raja Yoga preparation, and also a teacher who, for the same reason, is capable of compiling a text-book. We recognize that this is not the prevailing condition, but we insist that it shall be so. Parents and students who have awaked to this new method of education are demanding its practice, and the rapid advance of the Raja Yoga system proves that the demand shall be met.

F. G.

Life in the Mineral Kingdom

THE mind has two opposite functions which, working together, lead to knowledge: a faculty which studies the diversity of things, or analyzes; and a faculty which recognizes the unity in creation, or synthesizes. The latter, Theosophists would recognize as pertaining to the *Buddhi* or spiritual eye; its influence compels the mind to seek unity and simplicity amid the diversity of nature. In science this process is known as *generalization*; and science is proud of its great generalizations, such as that of the conservation of energy or that of evolution.

It was inevitable therefore that all the visible kingdoms of nature should sooner or later have to be subjected to such a generalization as regards their motive power and mechanism. It was not tolerable that in the higher kingdoms there should be recognized one thing called organic life, and in the lower another thing called inorganic. And it was equally unsatisfactory to speak of man as having mind, animals instinct, plants organic life, and minerals chemical affinity. The need for generalization compels us to seek in all these things a unity of essence, though we must concede a gradation in kind.

But for a time it has been doubtful whether scientists would effect

this result by reducing life and mind to the level of chemical and physical forces, or elevate chemical and physical forces to the dignity of life and mind; whether we were to have a world run entirely by the forces, mind being merely a modification of them; or a world ruled by mind, of which the forces were merely manifestations.

However, the idea of a soulless mechanical universe has been found too illogical and too insupportable, and we are coming to recognize that the one thing which underlies and connects all creation is mind—conscious vital intelligence.

These remarks are the preamble to noticing the work of Dr. Stéphane Leduc of Nantes and Dr. von Schrön of Naples, outlined in a recent article.

The phenomena of crystallization are familiar. A solid dissolves in a liquid, which, when evaporated beyond the saturation point, redeposits the solid in crystalline form. We can see needle-like lines dart through the liquid to be built into the crystals, each substance having its own invariable shape or perhaps two alternative shapes.

But now von Schrön, with a magnifying power of 800,000 diameters, has observed every stage of the process.

First, he says, a little globule disengages itself from the liquid mass which has a different index of refraction from it. Considered attentively, this globule is seen to consist of a network of tiny cells, which resemble, if they are not identical with, those which form the foundation of animal or vegetable organisms. Then appear

little joints in this network, which he calls *petroblasts*, which gradually reveal themselves as consisting of a dark nucleus surrounded by clearer matter. Then the globule begins to lose its perfectly spherical shape under apparently the independent action of these petroblasts, until there appears in its periphery an angle, which he calls the *primitive dominant angle*; then a second angle opposite to the first, which he calls the *diagonal angle*.

Then the axis of the crystal is formed, and the growth proceeds amid activities like those in organic life—a "struggle for existence," a rushing about, a splitting up, and an absorption of the weaker by the stronger. Activity continues until the crystal is fully formed, when all visible movement ceases.

As further illustrating the subject, are cited the work of Prof. Bose of Calcutta, showing that minerals can be poisoned, of M. Jean Becquerel showing that they can be anesthetized, of M. Bichat of Nancy showing that crystals emit rays like animal bodies, and experiments proving that minerals die and can be tired.

Another very important discovery is that the work of crystallization can be quickened by the addition of certain colloids. *Colloids* are non-crystallizable substances which form with water mucilaginous compounds and are distinguished from *crystalloids* by the extreme slowness of their diffusion through porous septa. The addition of gelatine to a solution of potassium ferrocyanide produces a regular formation of cells resembling in appearance those found in the tissues of animals.

Also we learn that, by electrical action, certain metals, such as gold for instance, can be

forced from the crystalloid into the colloid state.

The writer of the article mentioned, in answering the question, Do these researches throw any light on the problem—How comes life? says that they only push the problem further back, and leave the question of life's ultimate origin as insoluble as ever. It must surely be obvious however that analysis can never terminate in unity and that he who seeks for the primal unity by such a method is trying to achieve the impossible. Such methods of research sometimes, as in this case, give us the materials for a new generalization, but they invariably lead also to the discovery of still greater complexity in nature and open up more vistas of facts. We can learn more about the origin of life by studying it in ourselves, and such an inquiry will lead us right back to questions like, What is man? What is Soul, or intelligence or will? H. T. E.



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NOV	BAROMETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
7	29.866	66	53	59	58	.00	SW	5
8	29.890	76	58	73	60	.00	E	5
9	29.846	84	59	74	57	.00	E	2
10	29.738	81	63	73	57	.00	E	8
11	29.884	84	65	70	56	.00	E	14
12	29.908	80	68	65	55	.00	E	6
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Vol. VIII

NOVEMBER 27, 1904

No. 3

New Century Path

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WEEKLY

NEW CENTURY CORPORATION

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SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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France and the Meat Habit

A REGRETTABLE revolution in the dietary customs of the French people has taken place within the last century—indeed, within the memory of many now living. The great bulk of the nation, the lower middle-class and the peasantry, have been practically changed from vegetarians to meat eaters. This is almost wholly due to huge imports of American packed, tinned and preserved meats.

Formerly the workingman of France would "enjoy" meat but once or twice a year, and then on some unusual occasion, such as a wedding, or on an important anniversary like the great New Year's festival. Today possibly no one in France is deprived of his piece of meat once or twice a day, so largely have the dried, salt and preserved meats from America become a part of the diet of the people.

Now it is sufficiently remarkable to be worthy of comment that from about the time of this change in the dietary habits of the French have certain evils set in—so great and so alarming as to cause very serious disquiet in the highest official quarters. These evils in decreasing ratio of intensity, may be roughly grouped as follows:

1—An alarming falling off in the birth-rate (the so-called "depopulation of territory") the statistics of births and deaths showing that for years past the population has not merely remained stationary, but is decreasing numerically from year to year. To stem this the Government has been trying to coerce the situation by offering money rewards to parents proving a certain number of legitimate offspring.

Five Alarming Evils

- 2—A startling increase in crime.
- 3—An increase of alcoholism.
- 4—An increase in insanity.
- 5—An increase in suicides.

These, of course, are tabulated generalizations. They are probably not wholly ascribable to the adoption of a flesh diet by the French; that that diet may be largely the cause of these evils is by no means unreasonable. If statistics from other peoples could be shown, giving an equal (or greater) consumption of meat by an equal number of consumers, where similar increase of evil tendencies are absent—this would be negative and imperfect testimony to the value of a flesh diet, for the reason that races, like individuals, are different physiological entities,—the maximum of physiological resistance is never the same in two different instances be they races or, indeed, individuals of the same race.

The question is a *cercele vicieux*, so soon as it is attempted to explain it away in a one-explanation-satisfy-all fashion. A flesh diet produces an unnatural (because artificially induced) stimulation of the most delicate and sensitive organs in the body. The blood is whipped into a fiery flood, the heart's action is quickened, the brain

Consumption of Tissue Is Increased

is heated and the nerves are set atense. Consumption of tissue is increased, appetite grows in same ratio of increase, and alcoholic stimulants are sought in a vain endeavor to patch up a truce with Nature by coercing her. Loss of self-control, irritability of mind and body follow, while mental excitement is eagerly sought after by the tense brain.

So the argument chases itself around the circle ever more quickly.

A flesh diet with an abundance of other cooling food may be good for one, and it may not. More authority is arrayed against that, than is for it, by far. Certain it is, that to suppose meat to be essential, in an absolute sense, to health, strength and growth, needs no greater and convincing refutation than the testimony of history. Cæsar's legionaries and Alexander's hoplites ate no meat to speak of, and the reckless dare-devils who won the great Napoleon's victories had little, when they had any at all.

What vegetable food will do for the body is patent enough by the amazing endurance, activity and stamina of the Japanese soldiers, under Oyama, as shown today. Any one who has seen an Indian coolie or a Chinese laborer accomplish his day's work with less expenditure of energy and less fatigue than the meat-eating, spirit-drinking European, will know what rice and tea will do.

Vegetable Diet Essential to Endurance

Undoubtedly the European has acquired habit, and hereditary tendency, to deal with in this question, and those who have tried a vegetarian diet have more often than not been at a disadvantage as compared with their fellows. The general use of tinned and preserved fruits and vegetables by most would-be vegetarians is in itself unsatisfactory, for such foods perforce lose a certain intangible but very real vital quality which fresh vegetable products possess. Quite outside of that point, there is the constant danger and menace of ptomaine and mineral poisoning, from which the very best of tinned foods is scarcely wholly exempt. Another very real difficulty which besets the European would-be vegetarian is the abundance of "refined" foods he is obliged to consume. "Fine white flour" and dephosphated rice and other grain are deprived of the very elements the body mostly needs. The rice of the Oriental is very different in nutritive power from ours; it still contains the inner husk of the grain with all its precious nutritive burden, and ours does not. The Oriental's rice is yellowish-brown (light gold) in color; ours is pure white.

Science has yet to discover a perfect substitute for meat as far as the

Some Views on XXth Century Problems

The Conditions of Genius

AN advertisement of an "arts and technics school," which appeared the other day, concluded its account of the many branches of music taught thereat with these striking words: *Is there any reason why genius should be the appanage of the few?*

We know of a reason or two, and we know that they will never be done away with by any number of "arts and technics" schools. But we can conceive of another kind of school where these intervenient reasons could be surmounted.

Genius is the power to express high feeling in words, rhythm, color, sound or form. The essential is the feeling. Given that, the expression will come somehow. It cannot be retained. At that point may come the schools, which, without the essential, produce only talent or facility.

As we believe that the essential exists in nearly all men, we face the question: Why all men are not geniuses.

Every one can answer it. If we look at some nature scene that arouses our sense of beauty to its highest, we have for a moment a feeling which, if developed and sustained, would be the root of genius, would compel us to find some mode of expression.

But it is not sustained, and therefore cannot develop; the mind wanders off instantly along one or all of a hundred side channels of thought. In a moment we are remembering an item in yesterday's newspaper, or wishing we had brought a camera, or noting that it is three hours since we breakfasted.

An even more formidable obstacle is in the path—our own very personality. The feeling is impersonal; the sense of personality moves across it like an eclipse. It is that which has stood between nearly every genius that ever lived and his own highest possibilities. Yet they must have suspended it at some moments or they would never have achieved anything. And in our flattery of geniuses we make those moments harder and harder of attainment.

Therefore more important to the genius than any other technical acquirement is the power of putting himself out of his own sight. His mind must be so trained that on the obtrusion of the thought of self, it immediately passes to a higher altitude of feeling. Otherwise, without proficiency in this practice, the man must wait for the chance visitations of his inspiration. He cannot command it. If he would have his light burn steady and constant, he must, while necessarily remaining a self, try to forget that he is one. We are taught that he must aim at that place in himself where consciousness burns behind the shadows. Thence radiate those high feelings whose occasional visitations constitute his title to genius. The radiations (in him and in all men) are constant. But the mind only receives them when external or internal conditions throw it into, or permit it to pass into, a receptive condition.

A school for the training of genius is possible. But it must teach bodily self-control, so that the results of indulgence do not clog the bodily mechanism.

It must teach concentration, so that the mind does not wander at the very moment of its inspiration.

It must teach impersonality, so that no vanity, egotism, or ambition are allowed to eclipse the light.

And that last condition is the same as unselfishness. For the act of opening the mind in sympathy with the joys and griefs of others, is the same act, requires the same power, as opening it to its own light. There is no other way of fully dissolving personality. STUDENT

Has Morality a Physical Basis?

A BOY in one of the Eastern States, a fairly good boy, fell on his head a few years ago, and indented the skull. Then he became a very bad boy, even criminal, and "nothing could be done with him."

Recently a surgeon operated upon him, raised the depressed bone, removed growths on the inner surface of the skull, and in thus healing the boy's physical condition, healed also his moral nature. He is again a fairly good boy.

The materialists have seized this as a valuable plum. Behold—they say—a new proof that man's moral nature is but a function of his body. Injure the latter and you destroy the former. Heal one and both are

healed. Of course this is nonsense; but we are so accustomed to read it that we forget that. And such great names back it that we hardly like to stigmatize it very bluntly.

Are there not people of perfect physical health whose moral nature is utterly perverted? Are there not people who have never known a healthy moment and yet are well-nigh saints?

Break the chords of a piano and the most inspired musician gets only hideous jangles. Mend them and he gets music. Is the music in *bim* merely a function of the wires in the piano? And a good musician will get better music out of a bad piano than a bad musician from a perfect instrument.

If digestion goes wrong we feel irritable and resentful. But most men know that those are wrong feelings, and compel themselves to have right ones notwithstanding the difficulty. They are good musicians compelling good music to come from a (temporarily) bad instrument. They know they *can* have other feelings and they know what those other feelings should be. How do they know it? Because those others are already within them, unexpressed. If that were not so, how could they know what to aim at, what to express?

In other words, we are dual. There is a consciousness which belongs to the body and is dominated by the body unless *we* choose to interfere and do the dominating ourselves. The boy had never been taught that simple fact. Yet it is the first that children should be led to understand.

The materialistic creed is the creed of the conquered. They are self-confessed slaves, and therefore proclaim slavery to be the fact of human life. They deny the ideal self and its power, a power which, if used and practised, has no limit in growth. STUDENT

Need for the Heart Doctrine

ONE sometimes hears such a question as, Whether the light of reason or the feelings of the heart are the best and truest guide for human conduct.

There can be no rivalry between true intelligence and the promptings of a pure heart, for they are twin rays from the Divine source of all Life. But what we are pleased to call "reason" in these days may be a very different thing.

When we read widely in the field of speculation and theory, we soon find that all the authorities contradict each other, both in details and essential points. We find them contradicting themselves; we find them declaring their own ignorance. May the race be preserved from subjection to such a "light of reason" as this!

One is often struck dumb with horror at the prospect which is opened out for humanity by the speculations of materialistic physiologists, and scientists who see in the universe nothing but dead material and blind force. These speculators have a certain amount of plausibility and seeming profundity in their own special field of physical research, where they can use their own terminology and fight on their own ground with their own weapons. But whenever they undertake to deal with important matters affecting human life and welfare, they promptly reveal their utter incapacity for sane and wholesome thought. Fortunate it is they are so blind that they thus unwittingly give themselves away.

With these men of "reason" whose intelligence is kindled by no ray of warm sympathy from the heart, and whose pale, cold moon-like minds are quickened by no pulse of generous hopeful human enthusiasm, every question becomes a mathematical problem.

"How should we treat animals?" "How should we treat each other?" Are these questions to be answered by the light of the newest physiological fad or the current theory about atoms? Again, we say, are they to be answered by turning over old ecclesiastical canons, and hunting among the pronouncements of Dark-Age monks for one that shall suit the requirements of our argument?

We have spoken of the *horror* which sometimes seizes on us in meeting with discussions of this kind. It is the horror of what such modes of reasoning and attitudes of mind may one day lead to, if allowed to spread unchecked by any wave of humanity and enlightened thought.

Such things as the using of criminals for physiological experiments may be justified by these methods of reasoning, and there is absolutely no limit to what casuistry and false reasoning may endorse. H. T. E.

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Modern Apes and Ancient Lions

IN instituting a comparison between one civilization and another, it would scarcely be considered fair to magnify the faults of the one and gloze over the faults of the other, or to scarcely mention the excellences of the former while magnifying the virtues (or alleged virtues) of the latter. Yet this is what we find constantly being done in the pages of our ancient history books.

As H. P. Blavatsky and many lesser prophets have shown, the chief thing which distinguishes our civilization from earlier ones is hypocrisy. We have all the vices that antiquity could show, and in addition some newer and more refined ones; but we cover them with a hypocritical garb of propriety and cant. So deep-rooted is this hypocrisy that it is often perfectly unconscious; and no doubt the amiable historians who enlarge on the beauties and virtues of modern civilization and Christianity are sincere down to a certain depth. Nevertheless it is a shame that children should be taught to shudder at such a thing, say, as polygamy, when the same practice in a clandestine and infinitely more degraded form is so characteristic of this civilization; or that they should be made to look with horror at the alleged cruelties of despotic slaveholders, when the present age is notorious for its callous, though hypocritical and polished, disregard for sacrifice of human life. Add to this that no notice whatever is taken of the fact that the ancient races under consideration were absolutely free from most of the vices and corruptions, moral, mental and physical, peculiar to our civilization; and the unfairness is complete. One is reminded of *Punch's* picture of a vulgar, undersized, dressed-up London snob, with his female companion, leering before the stately, motionless figure of a Red Man at an exhibition. It is true some of the ancient races were not perfect; they may have had a few colossal failings which no one nowadays would be able to copy. But their very vices were free from the meanness which makes up most of our virtues.

It is scarcely surprising that a great soul like H. P. Blavatsky, with vision able to penetrate shams, and imbued with the lofty *spirit* of antiquity should feel a difficulty in finding words strong enough to express her feelings on the subject.

H. T. E.

Zuni and Inca Music—Singing Carried to Great Perfection

FROM the conversation on the Indians and their music, given by Professor Troyer in Lomaland four years ago, and commented on in the *NEW CENTURY PATH*, vol. vii, number 51, it appears that Indian music is much closer to nature than modern music. The Indians seem to recognize that musical sounds have other purposes and other effects than giving pleasure. To them rhythmic tones constitute one of Nature's forces, which she uses abundantly herself and which can be imitated by man. The ceremony of rain-making, also mentioned by Professor Troyer in this connection, is an instance of the intelligent application of the laws of sound and rhythmic vibration to the production of effects in the elements. There are various interesting experiments in physics which go to show how music can create beautiful forms and generate powerful mechanical forces, such as the sound-pictures made in sand on a taut membrane, and the effect of a loud note in shattering a glass vessel. But the mysteries of this natural magic cannot be discovered by our race until it has tuned itself morally and physically better than it is at present.

Easier for us to understand are the moral or emotional effects of music. Yet here our own practices are extremely unintelligent. One of our concerts resembles a kind of musical debauch, with a banquet of many different and highly flavored dishes. The auditor must either preserve an attitude of imperviousness, or, if he is sensitive, be prepared to pass in one hour through a gamut of emotions that would soon ruin the most powerful nervous system. To be used intelligently, music should be played only in the proper season and to produce a certain definite effect; and only one kind should be played. Thus it would be possible to induce in the auditors any required mood, or to assist the will in inducing that mood.

The monotone singing known to ordinary travelers is that of the lower

class Indians, but the music of the cultured Indians is as different from this as concert music is from that of the street boy. The learners go over their singing with extreme minuteness, beginning on the key-note, rising three or four intervals, descending again, and so repeating. The Professor said, "I never knew till then how little I had learnt. There is a wonderful mystery in their melody. I at first thought that perhaps only a single colony sang in this way, but I found that all sang faithfully the same songs."

The tongue of the Zuni's has peculiarities of structure which enable them to produce sounds we cannot; the cliff-dwellers in the Argentine have developed their chest-capacity greatly by the practice of remaining beneath water for a very long time; and when they sing, they hold the head up and forward; points which sufficiently show that the art of singing is studied by this "primitive" people with at least as much care, and perhaps more intelligence, as with us.

H. T. E.

Ancient Gold-Mines in Africa

ARCHEOLOGISTS are never tired of the problem as to where King Solomon got his gold from. Perhaps the Hebrew Scriptural tradition has somewhat fettered their imagination in this respect, as it has in others. Whether Solomon was a definite personality or not, it is clear that there were opulent sources of gold and other valuable materials somewhere within reach of the sailing expeditions of the ancient world. The traditions of wealthy regions south of the Nubian desert were persistent, and led more than one ambitious potentate on expeditions of conquest in that direction.

A report states that an explorer has been for the last eight years making excavations at Zimbabwe in Rhodesia, South Africa, and has concluded that he has located King Solomon's mines. At this place there are gigantic ruins. One set are those of a temple, and the other of a fortress. The masonry is of uncemented granite, but there is a large platform and floors made of cement.

Much gold was found here, and also crucibles, furnaces and moulds for ingots. These moulds, it is said, correspond exactly with the size of gold ingots found in Egypt and Syria. The date assigned is about 1200 B. C., and the explorer considered that some \$375,000,000 of gold had been extracted from the mines here by the ancients.

E.

More Proof of Egyptian Antiquity

ARCHEOLOGICAL research continually confutes archeological theories. The teachings of Theosophy, on the contrary, are simply vindicated by each new discovery. The archeological theory with regard to ancient Egypt is that that civilization must have begun a few thousand years back in a primitive state, and that we should be able to trace a gradual growth of culture from that time on to the epoch when the decline set in.

H. P. Blavatsky states, with ample evidence, that Egyptian history goes back immensely further, even to times when the Egyptian priests could journey by land to America. Herodotus gives many accounts proving an immense antiquity to the Egyptian Empire. Thus, according to this teaching, the Egyptians merely handed down all they retained of the wisdom and culture of the great Atlantean race, of which they were one surviving branch, another branch being on this continent.

Professor Flinders Petrie, in excavations at Abydos, has found ten temples one below another, representing a period of time which he puts at from 500 B. C. to 5000 B. C. And among the relics discovered there were some that evince the knowledge of arts supposed not to have been known to the world until a much later date. For instance, among the remains of the First Dynasty was found a vase with purple glaze having an inscription in different colors of glaze; and also carvings in ivory showing a skill equal to that of any place or period.

Thus the reputation of a disparaged antiquity is being on all sides rehabilitated; and with these rediscoveries of the earth's hidden heirlooms of material art are coming rediscoveries of some of the lost mysteries of ancient thought and spirit, which are daily better understood.

E.

The Trend of Twentieth Century Science

Newspaper Science

A LADY student of science has permitted a newspaper to publish—by way of interview—the results of her work. In a sentence it comes to this: that the color of wasps is due to their environment, to the climate, to the degree of heat and moisture in which they live. She may have done other work, but the interview, as published, makes no mention of it. Nor does it give the impression that her outlook upon life is anything but the very narrowest.

"The object of science," she says, "is to evolve a philosophy which shall fully explain the facts of life. What great forces cause the changes, development and progress of organic life? Why is the civilization of today so superior to that of the stone age? Why does son outstrip father and generation surpass generation? Is the determining influence hidden in the heredity, or does it issue from the environment?"

To answer this fundamental question, she proceeds to a study of the color of wasps! "It may seem strange," she remarks, "that any one should select an insignificant insect like the wasp as arbiter in a question of such moment, but that is just what other naturalists have done."

Now inasmuch as the color of wasps is shown to be due to environment only, is it not obvious that civilization, the ascent of humanity from barbarism, the appearance of intelligence and finally genius, must also be due to the same facile cause? So stands, by clear implication, this confident young lady's argument. Find the environment of Pythagoras, Plato and Shakespeare; subject infants to it as Miss Enteman subjected wasps to the necessary heat and moisture, and you can get as many geniuses as you like.

But if, under certain conditions of "environment," great civilizations arise, why, when the environment remains the same, do they fall? Where is imperial Rome? It was, truly overwhelmed by barbarians, whose coming constituted a change in environment. But had there not previously been an inner change in the once virile and martial Roman, there would have been no trouble in dealing with the barbaric hordes.

Moreover Miss Enteman's theory takes no account of the variations described by Professor De Vries as occurring under his very eyes in his garden, where, the environment remaining the same, variations occurred spontaneously, so far from the original type as to constitute new species, yet remaining constant alongside of the originals. Science has to search for a deeper cause than heredity or environment before it will understand variability. But she is very shy of having it forced on her attention.

We should not have dwelt on this young student's work so long had it appeared otherwise than in a newspaper. The majority of readers cannot judge of what they read on science. It is taken on faith, and crude newspaper accounts of the work of biologists are answerable for no small part of the materialism of the day. Editors should hand this work not to the ordinary reporter, but to men who are themselves students of general science. So only can the narrow views of specialists, and the undue weight they attach to their experiments, be corrected and shown in proper relation to the work and thought of others. STUDENT

The Use of the Appendix

THE vermiform appendix, so valuable in furnishing us with appendicitis, has recently found its defender in a noted English surgeon and physiologist. This little organ—a slender tube a few inches long, opening off the intestine—is generally regarded as useless and functionless in man; though in rabbits it attains considerable size, and acts as a digester of cellulose or woody fiber.

Sir William McEvan deprecates its indiscriminate removal. People go on living afterwards, it is true. But so they go on living after the removal of the spleen, and even the stomach.

He pointed out that it is the pet home of a special and useful variety of micro-organism whose function is the digesting of certain matters which no other part of the intestine will condescend to take any trouble with.

It is our faulty ways in diet, and not the malignity of the little appendix, which cause it to give trouble. In other words, appendicitis is not a "visitation of Providence," but the result of infraction of natural law, though this might also be said of other diseases. STUDENT

Saturn's Ninth Moon, Phoebe, Has It a Retrograde Motion?

FULL confirmation of the existence of this minute body has at last arrived. For some time grave doubts were felt as to its existence, but it has now been successfully photographed by Professor Pickering and has also been observed in England. But still the direction of its motion has not been ascertained, and Mr. Crommelin, the Greenwich observer, considers that it must travel round its giant primary, Saturn, in the reverse direction from its fellow-satellites, and, in fact, from all the other planets and satellites except the moons of Uranus and Neptune.

The elaborate superstructures built around the original Nebular Theory depended largely upon the uniformity in direction of the motion of the planets and satellites, and have had many rude shocks lately; in fact they have been greatly modified if not entirely recast in the last few years, and the anomalous motion of Phœbe will cause still more searching of hearts. There are few scientific men of repute now who advocate more than the simple hypothesis of Laplace, but a steadily growing mass of facts is accumulating which, while testifying to the basic fact of the Nebular origin of our system, point more and more plainly to the grand generalizations of cosmic development brought forward by H. P. Blavatsky.

Agnes M. Clarke, the well-known astronomer, recently drew attention to the curious fact that thousands of the spiral nebulae—solar systems in embryo—have, in all cases where they are clear enough to be distinguished, a double structure. The streams of wispy light issue from two centers, and as they wind round in their mysterious spiral form they keep separate for a long distance. This is quite in harmony with the teachings of Theosophy, for the duality of Nature's forces is axiomatic. In electricity, for example, this duality is very conspicuous. In ancient Eastern philosophy a deeper force is spoken of, a conscious and intelligently directing basic force, the hidden root of all the manifested forces of light, heat, cohesion, electricity, etc. This "electro-spiritual" base, called Fohat, is dual in its nature and method of operation. H. P. Blavatsky speaks of the duality shown in its very earliest manifestations, and it is profoundly interesting to the student of Theosophy to see modern science beginning to follow cautiously where the daring philosophers of old trod with fearless knowledge. C. J. R.

Our Reserves of Energy

A WRITER in *Cosmos* brings together a number of interesting facts and quotations on the share taken by the mind in producing and removing fatigue.

In the matter of energy, we are all great capitalists, entitled to a large income. But of that income we only live on the mere fringe and droppings. We let the mind make us feel tired before we are even in sight of the need for the first line of our reserves. The mind knows it is bedtime and produces in perfection all the sensations that call for rest. Or again, in a long walk, the mind notices some small muscular impressions, and as it were generalizes these all over the body so that we say we are utterly tired out.

That the mind does the same in producing out of a few obscure sensations the whole picture of general fatigue is shown by the fact that a little excitement, or a change of attention, will sweep the whole thing away. And the same excitement, or some urgent need, will show how small is the proportion of the strength we usually use to that which we possess. Every physician has seen a maniac, or the victim of *delirium tremens*, perhaps ordinarily a slight and ineffective person, display the strength of six or eight men for many hours.

The mind, in fact, has the key to the reservoir of bodily forces, usually opens the door but a very little way, and constantly reports the full receptacle to be almost or wholly empty.

The same is true on other planes. We have unlimited moral force, capable of overwhelming every passion, habit, desire, or weakness. Here again, the mind stands between, grudgingly opening the door an inch, self-convinced that it cannot do what it can and ought to do. The key, the will, has in fact passed into the hands of the mind instead of the man, and the mind, making the man believe it to be himself, reduces him to powerlessness and to comparative uselessness to his fellows. STUDENT



Brotherhood Revealed in Nature

NOT long ago doublet and triplet daisies were found growing at Point Loma, showing a tendency toward unity which pervades the Point Loma atmosphere. Not only were many flowers united in each head, as is usual, but distinct heads and stems were also united. The daisy and its kindred, with their composite heads of many individual flowers, growing on a common stem, having a common protection about them, existing for a common purpose, and all uniting to form one beautiful and symmetrical whole which promotes the highest welfare of each, are types of brotherhood and might well be called brotherhood flowers. But, in fact, every healthy organism in nature is such a type, for even the simplest organic form, the cell, is a brotherhood of molecules and atoms which work together in harmony to accomplish the object of the cell. And higher organisms are built and continue to exist and perform their functions by the harmonious working of the many cells which compose them. Nothing lives for itself alone. To persistently attempt so to live means death.

Plants work for future generations, giving their energies to the production of seed, providing means for finding suitable homes, and furnishing food for the infant plants. When this is accomplished many plants cease to exist, while others continue the work from year to year. But this is not all. Plants are related to the other kingdoms of nature and mutual helpfulness exists between the kingdoms. Plants are the food producers for animal and man and furnish oxygen for their breathing, receiving in return what they need, carbonic acid. Man is indebted to the vegetable world for more things than there is here space to mention. At the same time man is helping on a higher development of plants.

The cast-off products of all the kingdoms enrich the soil for future plant growth.

Plants furnish honey to many insects which in return fertilize their undeveloped seed, and their special adaptation to one another shows an underlying oneness. The more we study nature, the more we see this oneness, a brotherhood in all.

STUDENT

The Beauty of the Lotus Fountain

THE circular lotus pool, just in front of the main entrance to the Homestead, is one of the most beautiful features of the grounds. The sides are of rough blue granite, about waist high, and in the center is a square pyramid of green-veined marble, from the apex of which issues a thin stream of water, which sprays back into the basin with a musical tinkle and covers the lotus leaves with drops and pools of molten silver, but cannot wet them, because the lotus leaf will not allow water to touch its surface.

Rushes give a pleasing variety of form, and in season there are several lotus blossoms to enhance the effect. A number of goldfish show in brilliant relief against the green of the leaves, while the many young ones, which are yet of a dull slate-grey color, need keen eyes to detect them.

A large frog lives in the pool, and his evening rehearsals are convincing proof of his lung power, though his technique is rather weak.

Taken altogether it is a very charming spot, and one readily understands how any body of water large and permanent enough to have a system of aquatic life in it, is as truly the natural center, the heart of its environs, as the fireplace or stove is of a home.

This was understood by a certain farmer, who, fortunately, had upon his place conditions favorable for making a two-acre pond; and he wisely did so, with results far surpassing his hopes.

It became a resting-place for wild fowl, and even drew a pair of beavers and other water animals.

He stocked it with fish and planted it with lilies, so that it became a source of constant pleasure.

N. L.



SAN LORENZO RIVER, BEN LOMOND, SANTA CRUZ MOUNTAINS

THE SOUL OF NATURE

by WORDSWORTH

I HAVE felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime,
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.

sympathy and understanding of their less developed brothers of the lower worlds.

City-Made Honey

A NATURE Study Museum has been established in Stepney, one of the most crowded boroughs in London, and one of the exhibits is a hive of bees. These bees ply their industry in this spot surrounded on all sides by miles upon miles of streets and buildings, and it is a mystery where they get their supplies from. But bees are capable of extracting nectar from other sources than flowers, and a cargo of sugar on the Thames has been suggested as their feeding ground.

STUDENT

Two Ways with a Wasp

A VERY common way of dealing with a wasp who suddenly appears as an uninvited guest at your table, is to lose your head and strike at him with a knife or napkin and thus convert him into a furious foe. Sometimes a whole party of diners will rise and pursue the luckless insect, finally crushing him against the window pane. Sometimes the wasp comes off as the victor and stings somebody, and then follows more confusion and groans and lamentation.

The better way of dealing with one of these pretty little visitors is to sit quite still and go on as if nothing had happened. You are perfectly confident that no wasp ever attacks an inoffensive person and wastes his energy, or squanders his venom in unnecessary stinging. The wasp comes to your table for precisely the same reason as you do, and to any person of real culture it is a delight to watch him settle on the edge of the plate and suck up the fruit juice through his hollow tongue.

He is a very handsome insect, with his bold markings of black and gold, his elegant shape, his quick nervous motions and those wonderful antennæ on his head with which he examines everything. By a little patient

maneuvering you may induce him to alight on your finger and drink from a bead of syrup in perfect confidence. Now is the time to get out your magnifying glass and you will be surprised at the exquisite detail of the legs and head, the fine hairs, the sheen of his coat and the veining of his clear gauzy wings.

The wasp eats great numbers of flies and thus is an ally to the housekeeper, but it must be admitted that his visits to the orchard make him deservedly unpopular with fruit growers.

It is pitiful to see how people miss opportunities of gaining more knowledge, all for the want of a little



THE first public Thanksgiving appointed by authority in America, was characterized

by a lively sense of deliverance. There was great scarcity of food in the little colony, and starvation stared the settlers in the face. They had decided to keep a fast, but before the appointed day came, a ship well laden with provisions arrived, and instead of the fast, the first Thanksgiving was observed with feasting and great rejoicing.

This was nearly three hundred years ago. Certainly, in the years that have passed, all idea of fasting in connection with Thanksgiving has died out. All the known delicacies among foods, and the elaborate appointments that belong to the prosperous civilization that has been built up in this country, now have prominent part in the national observance of Thanksgiving.

There is an element, however, that is often lacking at this feast. It is the actual feeling of thankfulness. People may celebrate the feast, but it is a fact that there is, too often, not a song of thanksgiving in their hearts.

Is it that we have less for which to be thankful? We can hardly say that this is the case.

Is it that we are less thankful for what we have? We believe that we have a cherishing sense of our manifold blessings. Certainly, we shrink from being deprived of them.

Have we, with the growth and refinement of the means of gratifying our physical appetite and our other desires and fancies, lost that strong, simple realization of present welfare that wells up in the heart as thankfulness? Such as this was felt by the ancient peoples of the earth, and is still felt today by some of the modern so-called pagans, who make a simple offering of flowers or fruit to the great unseen powers whom they believe to be the givers of the plenty the earth affords them.

Have we become such arrogant lords of creation that we feel no impulse of gratitude to the beneficent Nature-Creators?

Have we so lost the feeling of interdependence and coöperation with the kingdoms of Nature below and above us, that we take all that comes to our hand with no response, with none of the gladness of comradeship

The Greater Thanksgiving

with all that lives, that expresses itself in a song of thanksgiving?

Modern life has developed into great complexity. It is possible to do more, to have more, to come in touch with more of what is in the material world, and in the world of thought, than ever before. There are more of conditions that make for the brotherly coöperation of all the peoples of the earth than have ever before existed.

The joy of life, the song in the heart, should be a more beautiful harmony than any ever before sung. Simple, primitive joys should not have died out entirely, but should be reborn in the happiness that comes with more conscious recognition of human destiny and power. But with the development of great complexity of life and its relations, there has not been a correspondingly great demand made upon the human heart by the individuals of the race. On the contrary, we have closed our hearts in selfishness and egotism. We have not developed a ripe and compassionate-enough sensibility to the needs and joys of our fellowmen. Our brother is not to us as our brother. We do a great deal for him from a sense of duty, especially at this very Thanksgiving time. But we do not suffer enough when he suffers, and we are not glad enough at his rejoicing. We do not pour forth from our hearts generously enough to leave space for the strong joy from the great universal heart to enter. We are not as closely in touch either with the nature-forces of the lower kingdoms or the conscious and enlightened Helpers of the realms above the human, as mankind has been in earlier times.

At their simple feasts, and with their offerings of simple fruits and flowers, went a true feeling of closeness to the realities of life. What lies at our hand to do is to lift our festivals of rejoicing and thanksgiving to a higher human plane, and by banishing the half-joys of selfish, luxurious gratification, help to lift all our brothers, heart to heart, and hand in hand. By so simple a thing—apparently—as refusing to overindulge the body, who shall say we may not pass through portals hitherto closed? When we can do this, who knows but the gods themselves may be present?

M. M. T.



A CORNER OF THE LIBRARY—
IN A LOMALAND HOME

A New Departure

ONE western metropolis boasts of a baseball team composed entirely of women. The members play once a week when the weather is fair, and, to judge by appearances, enjoy the game fully as much as the average college girl enjoys basket ball. They play, of course, in regulation gymnasium suits and heelless shoes. Think of two generations ago, or even one, and contrast these with the languid young ladies who then spent their time with an embroidery needle or, most strenuous occupation of all, playing croquet! Baseball certainly seems to be scarcely a woman's game, and yet even that might be played sanely and comfortably. We certainly do agree, however, with the physician in charge of the seminary with which this baseball team is connected when he says: "Before undertaking any line of athletic work a girl should be examined by a capable physician. There is always more or less danger in overexertion when the heart is weak.

After she takes up such work she must remember that her exercise must be symmetrical. It must include all parts of the body. Professional athletes die young. Why? Because they frequently develop one particular organ until the organ becomes so exhausted and overworked that death results. It is oftenest that the heart suffers this danger.

"There is no manner of doubt that much of woman's general illness is due to overeating and general inactivity of the muscles.

"The tendency nowadays is to sap the nervous vitality and to pay little heed to keeping the physical condition correct and healthy. Women who have become interested in outdoor exercise have invariably acquired better health and nerves more settled and reliable. But all exercise must be done with intelligence and discretion. A girl cannot go to a party and dance all night and then play baseball next day without serious detriment to her physical well-being."

A FACT of exceptional interest is the prominent part which women have had not only in the isolation of radium, but in the making known of its astonishing phenomena. It was discovered by Mme. Curie, not at all by accident, but as the result of pure deductive reasoning from observations of uranium and polonium. To the literature of radium important treatises have been contributed by Lady Huggins of the Royal Society, and Miss Willcock of Cambridge. The work of Miss Willcock has consisted mainly in a critical study of the influence of the rays of radium upon chemical change.

THE *Indian Mirror*, a periodical published in India, said recently, "American womanhood is admittedly the finest and the best, physically and intellectually, of all the womanhood of the world. An ideal American woman is the ideal of the world's womanhood. That could not be, however, unless the American man himself appreciated a high ideal."

TEN years ago a young Japanese girl graduated from the New York hospital for nurses and returned to Japan. She married and apparently abandoned her profession, but today, as Madame Yama Soro, she is conducting a class for nurses in Tokyo and is doing her utmost to help stem the tide of the horrors of war.

ALL things, even the smallest, have their share in the universal intelligence.

LIVE in the present and fill your heart with love for the duty of the present moment.

A MAN'S quarrel with the world is only a quarrel with himself.—S. E. Moffitt

Poor Woman's Sphere

HARRIET MARTINEAU, writing in 1840, declared that she found only seven employments open to women in America: teaching, sewing, working in cotton factories and bookbinderies, keeping boarders, type-setting and household service. Today the list of employments open to women runs into the hundreds, and we have women clergymen, physicians and surgeons, bookkeepers, clerks, merchants, saleswomen, stenographers, telegraphers, and even street-sweepers! Several women are licensed engineers and boat's captains, while it would be difficult to find a half-dozen occupations in all the world affords which have not been entered by a few women, here and there. On the other hand, men have taken up not a few employments which were originally considered "woman's work," such as laundry work, dairy work, dress-making, millinery and nursing. Even the ranks of primary teachers are

now being invaded by men, and household service, too, though that women are not yet excluded may be judged from the pitiful wail recorded in today's paper, to the effect that for forty thousand emigrant girls at Castle Garden just one hundred thousand places in New York households are waiting! M. M.

IT is not often that a police court Justice finds it necessary to deliver a gratuitous lecture about woman's inhumanity towards woman. Recently, however, in the Morrisania court, New York, the judge said to a complainant who appeared in court against another woman, "You should have sympathy for this poor woman. She is not responsible for her actions. She is plainly mentally unbalanced.

The trouble with women is that they never sympathize with one of their own sex, but are ready to hound her on the slightest provocation. I am going to discharge this woman, and tomorrow I shall personally see that she is sent to some humane institution." This is a little severe, one must admit, but that this lecture may not have flown wholly wide of the mark, some neighborhoods, even today, bear testimony. H. H.

A Woman Archeologist

IT is almost difficult to associate the name of a woman with the great work done by Madam Dieulafoy, wife of M. Dieulafoy, the famous archeologist, who, at the request of the French Government, made several expeditions to Persia to unearth the remains of architectural art of the times of Darius and Artaxerxes. Madam Dieulafoy's experience has been that of a heroine. At one time they were seventy-five days in the wilderness, the husband ill and the wife herself, his only nurse, stricken with fever. Upon another occasion, with a revolver in each hand, she helped keep a mob of howling fanatics at bay. A rumor had been started among the natives that M. Dieulafoy and his wife were excavating the place supposed to contain the remains of the prophet Daniel. But for courage and presence of mind, both archeologists would probably have lost their lives. The Cross of the Legion of Honor, bestowed upon Madam Dieulafoy by the French government after this expedition, shows how much her work has been appreciated.

After months of toil and anxiety they excavated the wonderful fragment that constituted the throne room of Darius, thus allowing this to be reconstructed in the Louvre, Paris.

Madam Dieulafoy is herself an artist and musician, an erudite lecturer, yet fond of the social side of life.

Her services to archeology have been enormous. STUDENT



IN THE LOMALAND INTERNATIONAL HOME

WE have never once been taught by word or act to distinguish between dogmatic religion and the moral laws on which it has artfully fastened itself, and from which it has sucked its vitality. When we have dragged down the weeds and creepers that covered the solid wall and have found them to be rotten wood, we imagine the wall itself to be rotten wood, too. We find it to be solid and standing only when we fall headlong against it. We have been taught that all right and wrong originate in the will of an irresponsible being. It is some time before we see that the inexorable "Thou shalt and shalt not" are carved into the nature of things. This is the time of danger.

—Olive Schreiner

For Our Young Folk

On the
Shores



Where the Pacific
Stills
Its Tireless Waves



of
Lomaland



"It will be a cold Thanksgiving, Patience," said the sturdy Puritan, Silas Brent, as he came into the great stone-paved hall and strode up to the blazing fire of hickory logs. Mistress Brent lifted up a pale, sorrow-lined face. The good man turned abruptly and looked out of the window toward the bare forest. The naked boughs were rubbing harshly against each other in the cold wind. He had been schooled to preserve a stern composure, but he dared not meet his wife's eyes then, for fear that his composure would give way.

Brent was a man considered in those times "well-to-do." He had large fields, a comfortable stone house and a stronghold in which all his neighbors might gather and feel safe in times of danger. It had long been the custom for all the village to meet with Mistress Brent on Thanksgiving Day, and it was on this day, just a year ago, that had come to them a terrible grief.

The season had been unusually mild the year before, and Thanksgiving Day being warm and sunny, the children had gone out to play and had carelessly wandered into the forest. Suddenly, one of the little ones gave a sharp cry. She had seen the dark face of an Indian peering from behind a tree. At the same moment the other children caught a glimpse of several dusky forms through the brush. The children rushed to the house crying, "Indians! Indians!" But when the men ran to meet them, no savages were to be seen, and the little three-year-old daughter of Silas and Patience Brent was missing. All through the day and late into the night the men searched through the surrounding forest, but no trace of the little girl could be found. The Indians had come and gone, leaving no more sign than a passing cloud in the summer sky. And during the year no sign had come from the little child.

The Puritans were a strong, stern race, and they knew how to suffer in silence.

Turning from the window, at last, Silas Brent said, sturdily: "Nay, nay, good wife, it would be ill for our friends to grieve. We must not forget their comfort. Others suffer as well as ourselves."

"That is true," returned his wife. "We will make it a joyous day for all, and particularly for the poor."

And here they were interrupted by busy, bustling Dame Goodwin, the housekeeper, who came to summon them to the kitchen to look at the heaps of bread, the dozens of loaves of cake, the rows upon rows of pies, cookies and huge pans of rich, golden-brown crullers.

"What a quantity, Cousin," said Silas Brent. "None too great," was the cheery reply. "You know Thanksgiving Day comes only once a year."

"We will bring these people all the brightness and cheer that we can," said Patience Brent, and she bravely smiled again.

At one o'clock the next day long tables were spread in the great hall between the two wide fireplaces, when, just as the guests were about to

A Thanksgiving Day Two Hundred Years Ago

take their seats the door was noiselessly opened and a tall Indian, wearing the head-dress of a chieftain, stood in the doorway. Glancing around, he spoke to them in broken English. This, briefly, was his story:

The year before, a party of Indian hunters, passing through the forest, had carried away a little girl. They had taken her to the north and had given her to White Fawn, wife of the chief, Grey Eagle. But the chief, since that time, had been killed in battle. White Fawn, grieving for her own little child which had died, grew to love the little daughter of the pale faces and longed to keep her. But she, too, grew ill and before she died she exacted a promise that little Esther should be taken back and restored to her mother. "I have not thought," she said, "that the white squaw, also, may die of grief."

The Indian gave a low call and up to the threshold stepped another with little Esther in his arms. She was dressed in garments of the finest white deerskin, her little moccasins were covered with bead work, and everything about her bore the Indian woman's loving touch. Placing his hand upon the child lightly as he passed, the Indian strode out into the forest, where he was quickly hidden from view. Silas Brent took up his child, gazed a moment in her face and then placed her in her mother's arms.

"She does not know me," cried the mother, as the tears rolled down her cheeks. But the child lifted a little hand, wiped away the mother's tears, then nestled closer to her. Mistress Brent was comforted, for she saw the baby knew her after all. Suddenly Dame Goodwin remembered that no one had eaten any dinner, and such a joyful company as sat down to the great tables never could have been seen before! They were too happy, too excited, to eat very much and the hearts of the parents were full to overflowing with their great joy. The child had met with nothing but the kindest treatment from the first, that was evident, and in her heart Patience Brent felt grateful to the Indian woman who had given her a true mother's love and care. She seemed to be none the worse for her strange experience, and though it had cost her parents, in fact all the villagers, a year of suffering, they all felt something of Mistress Brent's gratitude.

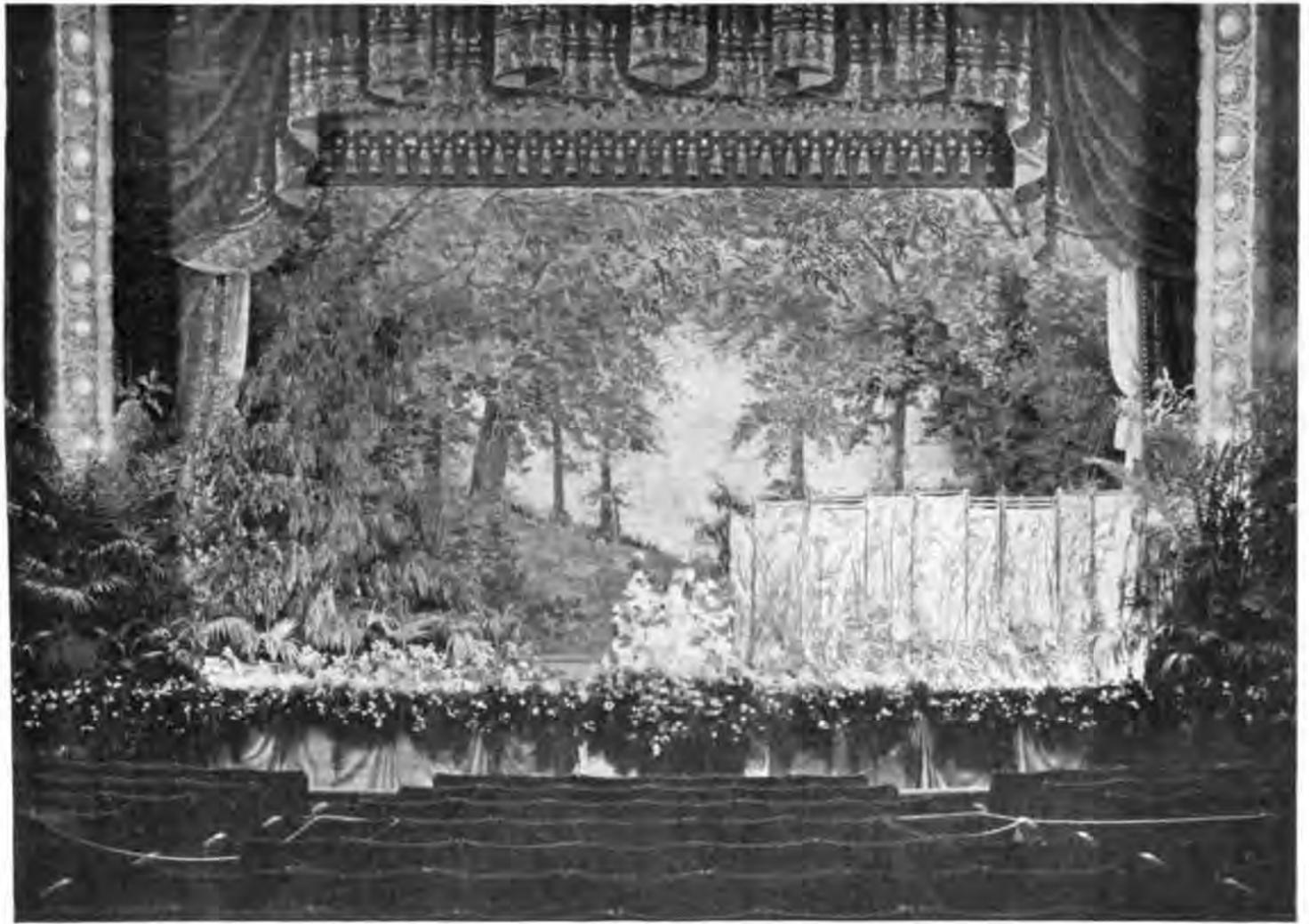
"Good wife," said Silas Brent that evening, "I think we have been greatly blessed. We should truly never have known what real joy was had we not passed through this sorrow."

"And I," said Patience, "am more grateful than you. Not until little Esther was taken away did I find the real joy that comes of bringing joy to others."

Many years after, when Patience and Silas Brent had both passed away and the little Esther was a grown woman, with a family of her own, it still remained the custom for all the villagers to assemble in the great stone-paved hall of Brent Place on Thanksgiving Day. And, after dinner, the little deer-skin costume would always be brought out and again would be told the story of that long year of captivity. STUDENT



Isis
Theatre
San
Diego
California



LOMALAND STUDENTS AT ISIS THEATRE

ISIS THEATRE was crowded last Sunday evening with an audience that left not one vacant seat in the lower part of the house. The meeting, under the direction of Katherine Tingley and conducted by the Woman's League of Lomaland, was in the nature of a tribute to Helena Petrovna Blavatsky, the founder of the Theosophical Society and Universal Brotherhood.

The opening music, rendered by members of the Isis Conservatory of Music, consisted of "Siegfried's Rhine-Journey," from "The Dawn of the Gods," by Wagner. Moving to the soft music, some twenty-five or thirty of the Daughters of Lomaland, in Greek costume, came upon the stage and took their seats.

Mrs. Isabel Butler, in opening the meeting, said: "The program this evening is devoted to Helena Petrovna Blavatsky, the heroic woman who first carried the torch into our darkened century. Last Thursday was the twenty-ninth anniversary of the Theosophical Society, which was founded by her in New York City, and it seems a fitting occasion to call to mind these early days. We hope the extracts from her writings which will be read here tonight may help you to better understand this great heart, who endured much that she might serve the race and preserve intact for her successor the trust given into her hands, which now has become a glory of light throughout the world, at the great Theosophical Center at Point Loma, under the direction of Katherine Tingley."

Mrs. Marjory Tyberg next read a paper entitled, "Helena Petrovna Blavatsky," from which we quote: "Thirty years ago Helena Petrovna Blavatsky came to America. From her youth she had been a wanderer, seeking ever in the sacred places of earth, far from common men, and also in the busy haunts of men, for wisdom for the answer to questions, 'What is Man?' 'What is God?' 'What is the Human Destiny?' Because her heart was pure, her will as adamant, her vision unclouded by any selfish thought, her mystic quest had its end; and when she came once more to America the Lamp of wisdom was in her hand, and in her heart the knowledge of the Law—all that poor humanity needed, and much more than poor humanity would take from any teacher. To her came the trusted companion, William Q. Judge, and then these two royal workers formed the Theosophical Society and Universal Brother-

hood. This was the initial step of the work which has grown into the world-wide activity and enormous influence of the Universal Brotherhood Organization, now under the direction of the third great leader, Katherine Tingley. H. P. Blavatsky had made her own the superb morality of a world Teacher. We have not the words to speak our love for this great Teacher. We will that our work shall daily be our tribute to her. We will that H. P. Blavatsky's own words, spoken tonight by the women of Lomaland, shall find in your hearts an echo of great love for humanity."

A tribute to H. P. Blavatsky from Cuba, was given by Mrs. Antonia Fabra Stewart. Following this was a reading from Madame Blavatsky entitled: "Is Denunciation a Duty?" Mrs. Samuel Bonn gave a pleasing rendition of a song, "The Unutterable."

A dialogue between two Raja Yoga children over the portrait of Madame Blavatsky, formed the introduction to the reading of seven extracts, each in the nature of a prophecy, from Madame Blavatsky's writings.

Miss Elizabeth Bonn gave an artistic recitation of a poem written by one of Katherine Tingley's students, entitled: "The Pillar of the World."

Several typical extracts from the pen of Madame Blavatsky were read, but that which, perhaps, most impressed the audience, was the reading from *The Voice of the Silence*, a devotional book compiled by Madame Blavatsky for her pupils. From the extracts read we quote: "Let the soul lend its ear to every cry of pain, like as the lotus bears its heart to drink the morning sun.

"Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye; but let each burning human tear, drop on thy heart and there remain nor ever brush it off until the pain that causes it is removed.

"Remember, thou that fightest for man's liberation, each failure is success, each sincere attempt wins its reward in time. The holy germ that sprouts and grows unseen in the soul, its stalks wax strong at each new trial; it bends like a reed but never breaks, nor can it e'er be lost, but when the hour has struck it blossoms forth." Madame Blavatsky's great heart and her love for Humanity were felt in every line read from her writings.

Art Music Literature and the Drama

Art, Music and Literature in the Twenty-first Century

WHEN we grow pessimistic with overmuch rummaging of the past, it is a good plan, sometimes, to dream of the future. What will the Twenty-first century bring us along the lines of art, music, drama and higher literature? Straws write prophecies and show the direction of streams, and there are diverse and tell-tale "signs of the times" today which may easily serve to write, not mistakenly, some prophecy of the future.

There is a world that is inspirational, that is untranslatable; hence the necessity for art, music and the drama. It is in this world that the soul finds its refuge and strength. It is of this world that the mind writes out translations—in symbol always—for the soul's fair bounty and repast. The great truths, the greatest insights, would remain forever untranslatable were it not for the symbol. Great art, great music, great architecture, great literature, all these are deeply symbolic; otherwise they could not serve the soul save by indirection.

In the Twentieth century, music and art will not only be recognized as necessary factors in education, but many will then learn to discriminate between that baser art which bespeaketh the lower nature and debaucheth the soul, and that pure art and music which is the soul's clear vision and witness. In the Twenty-first century more than the few will possess this insight, and in that day not money will be the test, but character. Our teachers of art and music, our great dramatists, our glorious and inspired writers, will in that day stand in a unique position. Today we see, on the one hand, artists and musicians selling their art for a salary, or struggling, unnoticed, with poverty and neglect. All that must needs be changed when people shall hold the things of the soul at their true value. Is it too much to believe that every legislative assembly in those days shall contain its musicians, its great dramatists and its men of letters? Nor will these be the one-sided products that are furnished, alas! at the present day. Educated by those wiser insights which develop head and heart and hand, the artists of the future will be rounded, matured, their judgment will be worth having, and they will stand side by side with the makers and executors of our laws. The Twentieth century will bring to blossom many things now but in the germ, many things that now are apparently non-existent. But they *do* exist, though beneath the surface and hidden from view. The Twentieth century will compare with this as the full day compares with the dull grayness of dawn.

MORE than two thousand years ago, Plato said of music: "To look upon music as a mere amusement cannot be justified."

And these words were re-echoed in our day by England's great philanthropist and statesman, W. E. Gladstone, when he said; "They who think music ranks among the trifles of existence are in gross error, because from the beginning of the world down to the present time, it has been one of the most forcible instruments both for training, for arousing, and for governing the mind and the spirit of man. There was a time when letters and civilization had but begun to dawn upon the world. In that day music was not unknown. On the contrary, it was so far from being a mere servant and handmaid of common and light amusement, that the great and noble art of poetry was essentially wedded to that of music, so that there was no poet who was not a musician; there was no verse spoken in the early ages of the world but that music was adopted as its vehicle, showing thereby the universal consciousness that in that way the straightest and most effectual road would be found to the heart and affections of man." And today the road *is* found.

Frederic Auguste Bartholdi, a Man of Rare Unselfishness

THE passing away in Paris of the sculptor, Frederic Auguste Bartholdi, lost to the world a man of rare qualities of mind and heart. He was a native of Alsace—that bitter tribute paid by the French in 1872—and it is upon the heights of Belfort, in that province, that one may see his glorious old "Lion of Belfort," carved out of the red rock of the hill that towers above the city. It is a superb work, "majestic, terrible in its fierce immobility; placed like a fabulous being in the midst of this hill of the Vosges,—the last rampart of our independence,—consecrated as to our glorious memory of the defense of Belfort."

Bartholdi is better known in America for his colossal statue, "Liberty Enlightening the World." Few, however, know that we owe him more than the sculptor's work upon it. During the days of the Commune, Bartholdi visited the United States, and here his soul was fired by the freedom and the opportunity of America. Upon going back to France he divulged a plan by which a colossal statue called "Liberty Enlightening the World," should be presented by France to America; and a body of distinguished Frenchmen formed a society to carry out the project. Not only did Bartholdi volunteer his services as sculptor, but when subscriptions came in too slowly he pledged his private fortune to defray expenses. It was largely because of his twenty years of devoted labor on this project that he died poor.

His loyalty to France could not be equalled, yet the thought of America brought to him always a strange and intimate inspiration. To true American ideals he was loyal and his life stands a strong tie between France and America, two countries linked closely in time past, and destined to be linked more closely in that greater time which is to come. STUDENT

COUNT TOLSTOY is reported as having said, recently: "Here with us, of that I am certain, the song plays no role, and even has many detractors and enemies. The old people love to talk of good substantial things, of God and creeds. They like to hear religious works read, and that, in my opinion, is excellent. I approve of that. But what is a song? Quite the same thing as brandy or tobacco, a mere pastime, a shallow amusement that only excites the people to bad deeds, to fighting, etc. In war, song is considered necessary to inspire the soldiers, and appropriate motives are looked for afterwards. But the soldiers are also inspired by brandy, and thus they go to their death,—the fools."

PYTHAGORAS held that harmony and pure melody alone could restore to poise a disturbed mind. Playing on the lyre formed part of the daily exercise of his disciples, and it was a rule that none should sleep without having first refreshed his soul by music; nor should the day's work begin until the whole being had been lifted into something like attunement with the soul by song.

UPON an old Italian violin, dated 1517, is the following Latin inscription: "Viva fui in sylvis: dum vixi, tacui; mortua, dulce cano." Translated, it reads: "Alive, I dwelt in the woods; when living I was silent; now, in death, I sing sweetly."

GEORGE ELIOT spoke truly that, "There is no feeling, perhaps, except the extremes of fear and grief, that does not find relief in music—that does not make a man sing or play the better."

"AMONG the various things which are suitable for man's recreation and pleasure, music is the first, and leads us to the belief that it is a gift of God, meant for man's good and set apart for this purpose."—Calvin



IN A CORNER OF ONE OF THE STUDIOS—
LOMALAND

RAKUBAI (Falling Plum Blossoms)

Translated from the Japanese

THE year is returning with spring skies; the grass by the hedge is already turning green, the catkins of the weeping willow are already budding.

How sweet is the fragrance of the plum blossoms!

Lo! time and space fitting, sweetly is heard a flute-like note, as from the upper regions of the air the blossoms fall fluttering to the ground.

To the sound of the flute the blossoms fall fluttering to the ground.

STUDENT

Universal Brotherhood Organization

Central Office Point Loma California



ON THE SEAWARD SIDE OF POINT LOMA—LOOKING NORTH TOWARD MISSION BAY

Our Great Anniversary

ON November the seventeenth, twenty-nine years ago, H. P. Blavatsky, with the assistance of William Quan Judge, founded the "Theosophical Society." Growing steadily from then to now, and culminating in the establishment of the great International Center at Point Loma, it was but fitting that those who have the privilege of residence here should commemorate so important an anniversary.

From the youngest to the oldest, all took part in a tribute to the memory of the heroic woman who dared, and suffered, and achieved, so much. Her plans for the elevation of human life were seeds sown, and under the wise direction of her successors, William Quan Judge and Katherine Tingley, they have now begun to come up and flower.

Early in the evening, all gathered at the Greek gate leading to the School of Antiquity grounds, by the classic Greek Theatre, and formed themselves into a long procession. A cloudless starlit sky and a nearly full moon rendered artificial lights unnecessary and lent a touch of mystic beauty to the long line of students, their flags and floral decorations.

One of the children of resident members led the line, followed by Katherine Tingley's Cabinet officers. Then came the School Flag, borne by one of the largest boys, preceded and followed by children carrying H. P. Blavatsky's great literary works. Then a large body of the children of resident Theosophists led by a special group of seven of them carrying victory wreaths and themselves garlanded with flowers.

Following these was a long line of women, those comprising the "Women's League of Lomaland" in advance, beautifully dressed and garlanded.

Next were the men, the elder ones first, and then the members of the "Senior Boys' Club," carrying the flag of the United States.

Lastly was a group of visitors, friends from San Diego—or *Port Orient* as it is beginning to be called. These included some of the very old members of the Theosophical Society.

The two journals, the *NEW CENTURY PATH* and the little sheet written and edited by the children (and for all children), the *RAJA YOGA MESSENGER*, were also represented in the procession.

The march was started by the sounding of seven pealing bells (tuned to the scale) rung four times, followed by the octave once—representing each of the twenty-nine years of the Theosophical Society now merged into the Universal Brotherhood and Theosophical Society.

The procession wound its long way, in military order and step, along the road to the Homestead, around the Homestead, and finally drew up at the foot of the great steps leading up to the Aryan Temple long ago dedicated to the memory of H. P. Blavatsky and William Q. Judge. The carved doors were thrown open and all entered, met by the solemn music of the organ. Ranged in great circles under the dome, with the Cabinet officers and the band of seven children in the center, the procession stood for some time in silence before the curtain, which was lighted from behind; but the silence was broken by the voice of a child, who, unseen, read a very beautiful address written years ago by Katherine

There Is No RELIGION Higher Than T R U T H

Tingley for the use of groups of the organization, dealing with the ideals of life and aspirations which every member is expected to set before himself. "A little child shall lead them."

A few words of tribute to the memory of H. P. Blavatsky were then uttered by the representatives of various nations, America, England, Ireland, Germany,

Finland, Denmark, France, Cuba and others, and by H. P. B.'s old pupils. The leader, Katherine Tingley, also spoke briefly of her predecessors' great work and its results. Finally the International Representative, a member of many years' standing, added his tribute of reverence to the Foundress and her successors.

Then the long line reformed, and each member, passing before the curtain, laid a flower in the center, symbol of the inner offering of his life to the work outlined and begun by H. P. B.

Whilst all this was in progress, the students in residence at The Cliffs—formerly known as the Colony—some of them old and faithful workers, were also appropriately commemorating the anniversary. Great bonfires were lit, both at The Cliffs and at the Homestead, the light being visible for many miles around. The picture they revealed of the white buildings, the great domes, the houses of the children, and the whole grounds, was wonderful and magical in the extreme.

From first to last, the memory of the great Foundress of the movement was in every heart, lit with gratitude and love. Could she have been present, could she have seen, she would have known that nothing of her work, her sufferings or her sacrifice, had been wasted. But, perchance, she may indeed know that, for death is neither for her nor any of us the end of conscious life.

OBSERVER

"THERE is but one Eternal Truth, one universal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal therefore, bearing a different name in every nation, one Light for all, in which the whole of Humanity lives and moves, and has its being. Like the spectrum in optics giving multicolored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many.

"But the universal religion *can only be one* if we accept the real primitive meaning of the root of that word. We Theosophists so accept it; and therefore say we are all brothers—by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—*i. e.*, to the religion which suits each of us best—let us unite to form a practical nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color."—H. P. BLAVATSKY

"TO TEACH the babes, the little children, their divine nature, to impress this fact upon them is to lay the corner-stone of a helpful, happy manhood and womanhood."—KATHERINE TINGLEY



HELENA PETROVNA BLAVATSKY,
FOUNDRESS OF THE THEOSOPHICAL SOCIETY.
INTERNATIONAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE GOLD-TINGED HARVEST OF THE HEART'S DESIRE

by CAHAL O'BYRNE

TO the sunblecked Isle of the Apple-trees,
Sweet with the springtime songs of birds,
Where the voice of wave and the voice of breeze
Woo the pink-white petals with old love words,
O'er the red, west waves of the dying day---
A purple flame in a heart of fire,
In the cool, grey eve I shall sail away
To the far dream-island of heart's desire.

There lie the longings of hearts world-worn,
And the gossamer threads of remembered dreams---
A maze of delights on grey winds borne,
Float out o'er the world from the white starbeams,
And each fibre finds out a cold, dead heart
Which it lights to love with its magic fire,
Till each soul awakes to life's full, true part,
The gold-tinged harvest of the heart's desire.

THEOSOPHICAL FORUM

Conducted by J. H. FUSSELL

Question What constitutes a Theosophist?

Answer Although a Theosophist can be easily recognized by one who understands Theosophy, to define a Theosophist is not so simple a matter.

Certainly he is not known by his beliefs, nor by his non-beliefs. Nor is he known by his good deeds, for behind these, which to all appearances are such, may lie a selfish or even a black motive.

He cannot even be known by his general good intentions only, for this might enter on the lists many a crank and fanatic, and a Theosophist must very surely be possessed of common sense.

And yet a Theosophist must have beliefs of some kind; he must perform good deeds, and also have good intentions.

The essential point is that the man be working with his own Soul to carry out the purposes of his Soul. If he is doing this consciously, he is working more rapidly and with greater force than if unconsciously; but in both cases this co-operation puts him in the ranks of Theosophists.

The marks of the Soul are love, gentleness, humility, sincerity, purity, earnestness, perseverance, courage, unselfishness and charity.

When these qualities are seen in anyone, there the Soul is working. And it is present to the extent they are. When they are absent, he has nothing in him akin to Theosophy.

Barren as the earth may seem at times of true Theosophists, we yet see them sprinkled over the world everywhere—sometimes in the most unexpected corners, and sometimes in the humblest places. They may never have heard the word Theosophy, and yet may be possessed of a truer and higher quality of devotion to truth than another whose brain has been educated in Theosophical philosophy, and who is likewise striving to follow the teachings. Another turn of the wheel may illumine these brains and reveal within them a gem of rare purity. G. V. P.

Answer II In connection with this subject the following extracts from the "Key to Theosophy," by H. P. Blavatsky, will be helpful in showing what are the characteristics of a Theosophist:

First of all, because our philosophy teaches us that the object of doing our duties to all men and to ourselves the last, is not the attainment of personal happiness, but of the happiness of others; the fulfillment of right for the sake of right, not for what it may bring us. Happiness, or rather contentment, may indeed follow the performance of duty, but is not and must not be the motive for it.

Duty is that which is due to humanity, to our fellow men, neighbors, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if let unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*.

Theosophy leads . . . to *action*, enforced action, instead of mere intention and talk. . . . But no Theosophist has the right to this name, unless he is thoroughly imbued with the correctness of Carlyle's truism: "The end of man

is an *action* and not a *thought*, though it were the noblest"—and unless he sets and models his daily life upon this truth. The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly it will always remind one of the Dead Sea fruit. *Cant* is the most loathsome of all vices.

Is equal justice to all and love to every creature the highest standard of Theosophy?

No; there is an even far higher one.

What can it be?

The giving to others *more* than to oneself—*self-sacrifice*. . . . We say, however, that self-sacrifice has to be performed with discrimination; and such a self-abandonment, if made without justice, or blindly, regardless of subsequent results, may often prove not only made in vain, but harmful. One of the fundamental rules of Theosophy is, justice to oneself—viewed as a unit of collective humanity, not as a personal self-justice, not more but not less than to others; unless, indeed, by the sacrifice of the *one* self we can benefit the many.

Then you regard self-sacrifice as a duty?

We do; and explain it by showing that altruism is an integral part of self-development. But we have to discriminate. A man has no right to starve himself *to death* that another man may have food, unless the life of that man is obviously more useful to the many than is his own life. But it is his duty to sacrifice his own comfort and to work for others if they are unable to work for themselves. It is his duty to give all that is wholly his own and can benefit no one but himself if he selfishly keeps it from others. Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.

Question Since Theosophists claim that they are in harmony with the teachings of Christ, why start a new religion in the name of Theosophy?

Answer No new religion has been started under the name of Theosophy. Theosophy is not a religion. It is rather the inner spirit of religion itself. It is and always has been behind every religion, but is not connected with one more than another. It is the mother of all religions, and when any one of them loses its spirit in the letter; when any one of them begins to show signs of becoming a body without a soul—the soul reappears on earth under a new name. This is the meaning of one great teacher after another coming to earth and giving the same old teaching in a form to suit the times. The Teachers teach religion, but never a religion. For truth is eternally the same.

One feels like asking in response to this question, whether Christianity itself is in harmony with Christ's teachings. Is this body an exponent, or a living example of his teaching? If it were there would be no need of Theosophy. As it is, something is surely needed in this age, in the way of religion. No one, I fancy, will pretend to be satisfied with the results of Christianity. And we have had it now for several hundred years, enough to give it a fair trial. One of two things is evident. Either Christ's teachings were worth very little, or the body which bears his name, have paid very little attention to them.

Theosophists are very sure the latter is the case, and they are also sure the old body is so corrupt, and so crystallized in corruption, that it is necessary to start fresh, quite outside of the old body, leaving it to the Karma it has served. For what has the church been about all these years? It makes one's heart ache to think how it has betrayed its trust. What curious complicated forms it has presented to poor trusting humanity, and set them up as necessary to salvation, when they have had no relation whatever to salvation. How it has played upon the best and noblest qualities in men, and through these held them in chains and kept them starving for a breath of pure heart-life. What will the church have to answer for in the great day?

Something surely is needed to make alive the teachings of Christ in the hearts of men, and present them again in all their beauty and power. This is one of the missions of Theosophy. STUDENT

THEOSOPHY tends to destroy pessimism with its companion, despair. Do not allow discouragement to come in. Time is needed for all growth, and all change and all development.

Let time have her perfect work and do not stop it.—W. Q. JUDGE

Only a Pawn

TWO Masters of the ancient game of chess were playing with rare skill and precision.

A third was watching them as also were some half-dozen inferior players. These latter might profit by any brilliant plot and counter plot developed as the game went on; they were scarcely qualified to judge its underlying plan.

Not so the third Master. He saw the possibilities of that game after its first half-dozen moves were made, as the sequel showed. For presently when the white player, disregarding apparently a fierce onslaught made by his opponent, quietly moved his queen's rook's pawn to his fifth square, the third Master turned to a young man seated by his side and whispered: "That pawn wins the game for white."

And so it turned out. The battle raged on for nearly an hour with varying result. First the white player seemed to hold the advantage, then the black player looked triumphant. At last both sides seemed fairly spent and a draw appeared to be the best hope that white could entertain.

Yet he was gradually maneuvering to protect that pawn, moved so aimlessly, as a novice might judge, earlier in the game.

Then he began to move the pawn forward. In another ten minutes black after examining the position intently, turned down his king.

He had resigned!

Ernest Benedict, the young man to whom the third Master made his prediction of white's success, abruptly rose and left the chess room when the game was finished. His face was pale, he was trembling in every limb as he descended the stairs. On reaching the street he looked right and left to see if there was anyone about, and then ran to the nearest drain. Taking a small white packet from his waistcoat pocket he emptied its contents down the drain, and then walked rapidly westward.

In about half an hour's time he had reached Hyde Park. The night was starlit, and the ancient trees in their summer beauty glistened beneath the soft rays of the yellow moon. It was a scene to invite repose and meditation. But it was not solitary. Hyde Park is one of the few open spaces in London where the destitute and homeless may sleep in summer time (and in winter too, if they care) undisturbed by the police authorities. So long as they are orderly they are not shifted.

Young Benedict had slept among these outcasts the previous night. He had then a shilling in his pocket. He was now penniless. After buying some poison, he had just enough left to purchase a cup of coffee at the chess rendezvous near Bloomsbury that he had recently quitted. The plan over which during the day he had brooded with growing determination, was to take the poison when he reached Hyde Park again and then quietly slip into the Serpentine.

However, as the reader will have guessed from Benedict's action after leaving the chess room, this plan of his had been abandoned.

As he wandered from bench to bench under the shadow of those peaceful trees, only to find everyone of them already occupied by slumbering men, he began to feel a strange fellowship with these the *waiting pawns* in life's fierce game. Society's egotistical decision is that they are the "submerged tenth," "human flotsam and jetsam," and so forth; but might not the moment of effective action come for them as also for himself?

At last he found a vacant bench whereon he stretched himself and watched the stars. These mere points scattered over the heavenly dome, were they not all in reality blazing suns? Then a grotesque idea struck him: "That might do for the title of a story," he muttered.

He sat up on the bench and held his sides. He durst not laugh aloud, for round about him several men would begin to swear violently. At last he gasped out, and the utterance seemed to relieve his mirth, "*Suicide of a star!*" For a moment or two he was quiet pondering the idea.

"Ernest Benedict, you are an egotist," said he to himself. "You know you are! Conceited ass to contemplate suicide! you silly pawn! Wait! Wait!" Then he lay down again, and turning on his side slept peacefully.

STUDENT

An Astrology of the Future

THAT astrology was once an exact science can hardly be doubted, for its exponents held positions of dignity and respect among ancient peoples who were advanced and refined in all that makes a civilization. That the study of extra-mundane influences is not today given a high place among our sciences is due to our loss of skill in its application. Operative astronomy, such as is shown in the compilation of a

nautical almanac for the year 1908, which may be taken by an Arctic explorer and relied upon for the correctness of his navigation, is practically exact. Speculative astronomy, where the savant is ever guessing as to conditions and phenomena upon other worlds than ours, is too often quite as worthless as modern astrology.

Astrology today is largely speculative. Its votaries, who generally follow it as a means of livelihood, have in their possession a few grains of truth inherited from the past, but the correct application of the principles underlying the science is yet to be made. If it be true that the perihelion of Jupiter causes sunspots, and if sunspots produce electric disturbances on the earth, and if these, in turn, affect men and plants, then it cannot be well denied that Jupiter exerts an influence upon earth-life. If the position of the moon results in certain ocean-tides, and these tides offer favorable or unfavorable conditions for fishing or clam-digging, then it would be wise to defer a clam-bake till the moon is right for that purpose. When we can see, or think we see, the chain of causes and effects, we consider that we have attained to added wisdom, but when the chain of events is not clear we become cautious, and often very properly cautious, but the facts should not be denied. For instance, stated astrologically, if an opposition of the sun and moon causes a greater distemper among the inmates of insane asylums, will it not also affect other people who are not inmates, but some of whom ought to be? And if some of these outsiders happen to be holding positions of responsibility, say at the throttle of a locomotive or the helm of a steamer, then the probability of railway and marine accidents is greater. In such a suppositional case, if we knew all the causes, then we would not call them "accidents."

These things offer a field of study quite as honorable as that of law or medicine, and in due time men who are well qualified will give us a new astrology which will be fitted to us, and to the time in which we are living.

STUDENT

English Notes

(From our London Correspondent)

THIS week I have been to "His Majesty's Theatre" to witness Mr. Tree's presentation of *The Tempest*. The house was crowded, as usual, and the audience appreciative if not overflowing with enthusiasm. One felt that immense pains had been taken to do justice to this immortal play, but that, notwithstanding the spectacular success of the presentation—I have never seen anything finer in this respect—the effort was a failure.

And why? Simply through lack of faith on the part of the actors. Had they believed, as the Master Bard himself believed, in the *reality* of that which they were presenting, how different would have been the effect upon us all! I have since pictured to myself a company of Theosophists enacting *The Tempest* with the same scenic opportunities. How mightily would the soul of it have found expression! Instead, there was a charming play, in which Caliban (Mr. Tree) was the chief character instead of Prospero, which, for all its wealth of beauty and correctness of enactment, lacked the one essential thing—*Magic!* Alas, poor Shakespeare! *When will thy hour strike?*

As I write a tempest of another sort is threatening this land: The tempest of war. Its occasion, the attack of the Russian fleet upon the English trawlers in the North Sea, will be known already to most readers of the *NEW CENTURY PATH*. Will Prospero subdue Caliban here? I am not without hope, for up to the present the British public, while unanimous in condemning the deed itself, seem most anxious to avoid identifying the Russian nation with it.

The event, surcharged with folly, is an object lesson, worthy of international attention, teaching the exceeding stupidity of war itself. For us to strike at Russia just now seems a bit ignoble, yet we must strike if Russia fails to grasp the realities of the situation. Any other nation would do likewise or be utterly dishonoured! I think of Tennyson's lines:

"His honor rooted in dishonor stood,
And faith unfaithful made him falsely true."

The falsity of the position of civilized nations lies here. Their *theoretical* ethics are those of the Prince of Peace; their *practical* ethics find expression in bloated armaments! There is no true redemption of international honor save in an "International League of Peace." Perhaps those poor northern fishers have not died in vain. WILLIAM JAMESON

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Vol. VIII

DECEMBER 4, 1904

No. 4

New Century Path

by KATHERINE TINGLEY

WEEKLY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.:" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
Copyright 1904 by Katherine Tingley

Truth Light & Liberation for Discouraged Humanity

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Meteorological

Backward Tendencies

THERE has been of late quite a furbishing and a clattering of the old theological weapons. From the late numbers of a contemporary, we notice that a number of American papers are having a fling at the Revised Version of the Bible. We learn, also, that Professor Sayce, of Oxford, has been again striking "Fresh Light from the Ancient Monuments," in the interests of orthodoxy. His last book bears the title *Monument Facts and Higher Critical Fancies*, which clearly indicates the scope and purpose of his book. Still further, we find that Professor Townsend, Boston, rises to defend "Adam and Eve," and the orthodox interpretation of the Creation story in Genesis; and maintains that the days there mentioned are days of twenty-four hours only!

Differing as these writers do from each other they indicate a certain

backward movement of thought on the part of a number of people, and it is the duty of the man who would help his fellows to first understand them—a thing which though very important is often forgotten. I am convinced that these recent orthodox productions indicate two things, at least; one a general principle, and the other a truth or fact. The general principle is, that when a certain crucial point is reached in the history of human progress, a process of separation or judgment takes place. The leaders of progress move on, and move away from those bringing up the rear. Then, those who cannot, or will not move towards the front separate from it and go to the rear. Even in parts of the world it is often found that where there is a very strong forward movement there also a backward or conservative spirit is strongly manifested.

Higher Crit- ics Opposed by Orthodoxy

What I call the particular truth or fact is this: that if the so-called "higher critics" advance to a position which is untenable, that is the signal for the orthodox guns to concentrate upon that point. This is what we should expect in ordinary warfare, and it is what happens in the strife between the advanced critics, and the orthodox. Take as an illustration of this the case of that celebrated book called *Supernatural Religion*. That book came like a thunderbolt, and its effect, on its own line, can only be compared to that of the *Letters of Junius* on political lines. But the unknown author had gone too far; because the early fathers did not always make their quotations verbatim it was asserted they must have been quoting, not from our Gospel, but from some other records unknown to us. This gave the orthodox critics, great and small, a chance to demolish all advanced criticism! It has always been so from the days of Strauss onward.

Truth Is What the World Needs

In one sense it is a pity that the forward trend should be arrested, even temporarily, because of some over-hazardous speculation or statement. Yet, on the other hand, it is a good thing, for Nature "removes those things which are shaken that those things which are not shaken may remain." Truth is what the world needs, and not dogma, or any particular form of criticism.

With regard to one of the articles above mentioned, that on "Adam and Eve," by Professor Townsend, of Boston, in which he advocates the days mentioned in the first chapter of Genesis as being only twenty-four hours each, we need "only smile and pass on." Judging from the extracts of the book which are given, it is not necessary to take it seriously, unless we regard it as a very serious indication of the way orthodox writers are prepared to twist, not only Scripture, but other things as well, in order to make them bolster up dogmatic theology. A man who can say, as Professor Townsend does, that "the readjustment of astronomical and geological theories during the last quarter of a century, in every instance have been making for, rather than against, the beliefs of the primitive church,"—a man who can say that does not surely expect to be taken seriously.

H. P. Blavatsky Then Stood Alone

The other two matters, the attacks on the Revised Version, and the new work by Professor Sayce are more worthy of notice. Professor Sayce is a great Assyriologist who, according to Canon Cheyne, gave hopes at one time of walking in the path of advanced criticism; but the ecclesiastical influence, apparently, has blasted all these hopes.

In his recent work the Professor spends much of his energy in trying to discredit the advanced criticism generally, because some of these critics once held that the art of writing was of no very ancient date. Professor Max Müller, and others held this foolish position; and Theosophists may remember how H. P. Blavatsky smashed the "learned professors" to smithereens.

She stood almost, or quite, alone then, but the "Ancient Monuments" have justified her position, and Professor Sayce and others now seek to use the monuments to prop up orthodoxy.

This error on the part of some advanced critics should make men cautious; but it would be very foolish to suppose that, because the critics made one mistake, therefore we should undervalue all the work of the advanced criticism.

All students should clearly distinguish between Scripture and the interpretations thrust upon it, and also between facts of the ancient monuments, and the interpretation given to those facts. In 1873-1874,

Becoming an Obstacle to Progress

Professor Sayce wrote that "Assyriology demonstrated the untenability of the traditional view of Genesis;" but now he has come more into line with the orthodox in the Churches.

According to Canon Cheyne, Professor Sayce, "in his historical inferences from the inscriptions, often stands, for good or evil, alone. In spite of this he constantly popularizes his results, without indicating whether they are peculiar to himself or not." Again Dr. Cheyne says:

Why should not this "versatile and Protean scholar" (as Professor Ramsay calls him), who has by his own admission, "not paid much attention of late years to Biblical criticism," and who speaks of "the School of Wellhausen" from hearsay, repair his omission, and seek the assistance of the critics in questions on which he and they are equally concerned?"

Canon Cheyne, who is a friend of Professor Sayce, is certainly one of the greatest scholars of the present day, and though we may not be able to see with him on all matters, yet he is no doubt right when he says, "Our popular literature on the Old Testament is becoming an obstacle to Progress;" and also, perhaps, where he says that Professor Sayce has had it in his power to hinder progress and has done it. REV. S. J. NEILL

The Japanese in Formosa --- A Remarkable Administration

FOLLOWING the annexation of Formosa by the Japanese at the close of the Sino-Japanese war, an era of remarkable administration set in for the Island, which according to all accounts leaves but little to be desired.

The general revenue is already five times what it was then, and local rates have grown to over two and a half times the then figure. The population of the Island has increased about one-half, probably due to a considerable influx of Chinese immigrants.

Among some of the really remarkable things achieved by the Japanese administrative system may be mentioned first the subduing of the half-wild native tribes, as well as the Malay pirates and the Chinese banditti who formerly infested the Island. Thus the peaceable and producing part of the population have been able to pursue their occupations without fear. The sanitary conditions of the Island have been greatly improved; hospitals are everywhere and over 200 Japanese physicians are successfully practising. The use of opium, which is so difficult a problem for Oriental States to handle, is being quite remarkably discouraged by means of taxation and argus-eyed police supervision, the main idea evidently being to prevent new victims to the drug falling under its spell. The Japanese educational system was long since introduced and some 20,000 natives are receiving regular instruction.

Furthermore, more than a thousand miles of good paved road have been laid and some hundred and twenty-five miles of narrow-gauge railway; a complete postal system is established, which includes an adaptation of the French system of postal savings banks, which has become very popular with the people; thousands of artesian wells have been sunk, one district alone, it is said, containing 800; and improved methods of mining, forestry and agriculture have been taught with great success. Camphor, for instance, has a four-fold output as compared with formerly; the gold output is seven or eight times what it was, while coal and silver production has increased in the same relative ratio.

Indeed, the material progress and advance of the Island is so marked and so striking under the Japanese administration, that one cannot help involuntarily wishing that whether Japan be victorious in the present struggle or not, the Japanese will annex and colonize other rich and misgoverned districts!

G.

Deterioration of Physique

THIS question, which has often been discussed in the NEW CENTURY PATH, continues to agitate with growing urgency the circles of progressive thought in England. It has even been made the subject of a government enquiry addressed to medical experts.

The two main causes for deterioration, or for apprehended deterioration, are given as the migration to cities and compulsory attendance of children at school. With regard to the first, figures quoted in the House of Lords show that the percentage of the urban population to the whole population was 50 in 1851 and 77 in 1891. The effects of a city life on physique, especially after one or two generations, are too well-known

to need discussion. The compelling of children during nine years of growth to sit at a desk in a crowded room and work their brains, is doubtless the same, namely to produce weakness of physique and a neurotic tendency. Especially is this the case when the children already pass their lives in streets and tenements and are underfed.

Many intelligent and philanthropic people are trying various remedies. Among these may be mentioned the "Garden Cities" which some large employers have instituted for their operatives, and schemes for providing physical exercises and recreation grounds in the schools.

But alas! while we admire the noble efforts of such lovers of their race, we cannot but feel that their labors will be too spasmodic and disunited for success against the overwhelming tide of human selfishness and indifference; unless such efforts can be united and protected and given direction under the leadership of Universal Brotherhood.

The circumstances cited as causes of degeneration are in reality effects—effects in a chain of consequences of false ideals. H.

The Swiss and the Simplon Tunnel

THE Simplon tunnel, which the Swiss are constructing in the place of Napoleon's old road across the Simplon Pass, will be the longest mountain tunnel in existence, being over ten miles. It is to consist of two separate tubes, each for single track, eighteen feet in diameter and fifty feet apart, connected at intervals by transverse galleries. The first of these is now nearing completion. It was begun at both ends, but work at the northern end had to be stopped in consequence of streams of water at 120° being met with. This illustrates the fact that the internal heat of the earth's crust depends more upon local chemical conditions than upon any constant rate of increase.

The boring is done by the Brandt hydraulic perforator, in which hollow steel borers, about three inches in diameter and furnished with teeth, are driven against the rock with a force of about 25,000 pounds, at the same time being slowly rotated. In this way holes for dynamite charges are drilled. The core of the tunnel being thus blasted out, the widening and lining are afterwards proceeded with.

The tunnel is ventilated by forced draught, and cooled where necessary by an apparatus which sprays the air, so that the labor is rendered even pleasant and healthy. In this respect and in other respects connected with the comfort and accommodation of the immense army of workers, great consideration and philanthropy are shown. When a well-organized government of enlightened people gets to work on an undertaking in which there is no trade competition, the terrible conditions of modernized slave labor (nominally wage labor) disappear. E.

The Philippines Rising from the Ocean

IT is very interesting to note that geologic investigations show that the Philippine Archipelago has been slowly rising from the Pacific since Miocene Tertiary times. In a report on this and kindred subjects, Mr. G. F. Becker says:

The period of upheaval, once initiated, does not seem to have been interrupted by any era of subsidence, and the modern coral reefs give evidence that it is still in progress. It is said that uplifts accompanying earthquakes have actually been observed by the Spaniards, and the earthquakes themselves are spasmodic jars in the process of elevation. The elevation has not been, properly speaking, catastrophic, however, for the tremors which may wreck a cathedral are insignificant from a terrestrial standpoint. On the whole, the uplift has been very gradual, so that even the coral polyp has been able to adjust himself to the changing conditions, building outward into deeper water as his old home was raised too high for his welfare. In this way nearly the whole of Cebú, to a height of over 2,000 feet, has been covered with a nearly continuous sheet of coral, which can be followed seaward into living reefs. Much of Negros has been clothed with a similar mantle. On a small scale, also, off the coasts of these islands, and particularly about Mactán, reefs can still be studied in every stage of upheaval, all those portions being dead which are exposed to the air even at the lowest tides. In southern Luzón and to the northward of Lingayén bay similar phenomena can be observed.

The islands are part of a great volcanic belt which undoubtedly girdles the earth, and along which the formations are similar as to structure and probably of the same geologic age. Andesite, one of the principal forms of the volcanic objects found along the Asiatic coast, gets its name from the Andes Mountains in South America. STUDENT

THIS week's cover-page of the NEW CENTURY PATH, contains the picture of W. Q. Judge, the second Leader of the World's Theosophical Movement.

Some Views on XXth Century Problems

The Banquet of Life

WHEN the healthily-constituted man has eaten enough he stops, wanting no more. When the healthily-constituted man shall have lived enough, he will die willing and content.

That is a fair résumé of Professor Elie Metchnikoff's recent essay on the rôle of science in human life. Expanded a little further, it comes to this:

Man's physical health has never yet, according to the Professor, been such as to enable him to live out his full time. He has always died unsatisfied. To satisfy himself and relieve this natural craving for more life, he has constructed the idea of his immortality, thus oversupplying in imagination the hiatus left in fact.

But were he to be enabled to live out his full cycle, say 120 years, his appetite for life would be satisfied.

Science will do this for him. She will find the laws underlying perfect health, teach him to live in accordance with them, and supply all that is lacking. Old age will bring no loss of memory, no senility, only its natural wisdom. When the meal of life is finished the instinct to rise from the table, to die, will replace the wish to live, and will be immediately followed by a death as painless as the cessation of a spent clock.

There is an originality in this view. The scientist has, so far as we remember, never before suggested that the *desire to live* would itself sometime cease, and cease, too, at the same moment as the *power to live*. This may be true. But "to live," in the sense of the Professor's argument, is not the same as *to continue in being*. The wish to live, to have more of the experiences of the last 120 years, summers, winters, mornings and noons and nights—that wish might go. But when it had gone, would it not reveal another wish, or rather a wish for another kind of life? Because a man desires no more dinner, does he also lose the wish for music? May not the latter be cleared and intensified by the departure of the former?

For the rest, the article is mainly dogmatic materialism. The Professor says, for instance:

"A future life has no single argument to support it, and the non-existence of life after death is in consonance with the whole range of human knowledge."

It is *out of consonance* with the whole range of human *belief*; and that, in our view, constitutes a "single argument" of no small weight. By the time that Professor Metchnikoff's happy era of perfected health arrives, more may be known of the duality of human consciousness, and there will be a juster appreciation than his of the unvarying verdict of the higher of these.

STUDENT

Modern Demands in Religion

THERE are plenty of clergymen, both here and in England, who think it is time to make a complete alteration in the methods of educating their cloth. A noted London preacher, interviewed the other day on the decline in church attendance, said: "It would

be a good thing indeed if no one were allowed to take orders in the Church of England until he had qualified himself by attending a course of Agnostic lectures in Victoria Park or Hyde Park on Sunday afternoons.

The Bishop's examination is almost wholly confined to theology, and that of a kind that takes no account of what I call Sunday-afternoon-in-the-Park Bible smashing." And then he expressed the opinion that Christianity needs restating in terms of modern thought.

Now this being admitted, what kind of new statement is to be made? The average man is increasingly disinclined, it appears, to accept the official descriptions of God, Christ, and man, and their relations to each other. The descriptions and relations want more than *re-statement*; they want *other-statement*. If the average man finds that Christianity, as stated to him, is repelled from his intelligence, religion itself is probably shut to him; for he identifies the two.

The pulpits have made God a man—large, powerful, more or less prescient, more or less kindly and approachable; but a *man*. The average mind objects to the information that the source of men is a man. It is blindly

feeling about for something greater, something that cannot be comprehended in that which issues from it.

The pulpits of the old theology have drawn an uncrossable line between Christ and man. The Son of *man*, "made perfect through suffering," they have pictured as different in *kind* (not degree) from man, thus reversing the error they made respecting God. To Christ's injunction, "Be ye perfect," they have ventured to answer: "*It is impossible; you alone are perfect; not made slowly perfect, but primordially so.*" Thus they have made both Christ, and also suffering, incomprehensible.

Archeological discovery is pushing the time limit of civilization back millennium after millennium. The man in the street is learning to speak familiarly of the mighty pre-Christian Empires. Knowing nothing of the early Christian teaching that Christ had appeared on earth age after age previous to the appearance of this era, teaching entirely dropped out of sight (like the belief in Reincarnation), he wants to know whether all those ages were really in spiritual darkness, and why "God" only chose to illumine the human mind for the first time a handful of centuries ago.

And the man in the street, even though he be a Bible-smasher, is entitled to urge his difficulties and objections, and will certainly continue to do so.

STUDENT

Karma, Harmony, and Balance

HAS a certain prominent press man been reading H. P. Blavatsky's *Key to Theosophy*? It would seem so. He has been a-search for some formula which should completely explain the universe. He thinks he has got it in the word *Balance*. H. P. Blavatsky's word is *Harmony*, which is her one-word translation of the eastern word *Karma*. We like it better than *Balance*.

This writer says that "scientific experience and the higher interpretation of the system of nature point distinctly to one fundamental interpretation—the return of equivalence and compensation in all interactions."

H. P. Blavatsky says: "We describe Karma as that law of re-adjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world." She illustrates its action by the ripples set going at the edge of a lake by a stone. They broaden out to the circle of the shore, and thence are reflected back to the point whence they started.

Physically and morally, Karma is the law of action and equivalent reaction, and this is what the writer quoted makes of his *Balance*. By aid of his principle he perceives three truths.

The first is that the soul is accountable for its actions; that is, they return to it as consequences; "men reap as they sow." To which we would add that they gradually learn from the reapings how better to sow.

The second is that the soul survives the body. This is "the recognition that accountability does not end with the death of the body; that the wrongs which are not righted here must be righted elsewhere; that the good which is not rewarded here must be rewarded hereafter . . ."

Our writer does not appear to see that his reasoning should have carried him on to the idea of reincarnation. Why that "*elsewhere?*" Why not here? Does the returning ripple come to some other part of the shore than that from whence it started? Why does not the soul reincarnate *here* to reap the effects of the actions which it sowed here?

And the third is that there exists "a supreme power that rights things," "a supreme power of rightness." Here again is pure Theosophy.

The author gives the comments of a number of prominent persons to whom he submitted his views. They form an interesting mirror of modern thought. The English writer, W. H. Mallock, thinks that the theory of *Balance* is only the old law of cause and effect, and would lead to a system of pure determinism.

It may be the law of cause and effect, but it leaves room for the continuous action of Free-will as cause.

To do is in our hands; we are only bound to the effects of what we *have* done. We can overcome the whole momentum of habit by standing in soul consciousness every day and every hour.

STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Ancient Mexicans and Egypt

A SEARCH among some old notes has brought to light the following matter, which is interesting as bearing upon the subject of "America Older than Egypt," recently mentioned in the *NEW CENTURY PATH*. *The World* gave an account of the researches of Dr. Nicolas Léon, the American archeologist, and his colleague, Señor Rodriguez, in the ruins of Cantona, Mexico; and, not only the remains discovered, but the remarks of the writer of the account, afford striking evidence of the growth of opinion as to American antiquity.

The explorers found a city covering many miles of territory, and with walls and towers and houses on every side. So large is the area that it must have accommodated at least half a million people. There are also hundreds of pyramids, quadrangular in shape and orientated, arranged in sets of four around enclosed courts. In some cases the enclosure is further strengthened by walls of stone broad enough for vehicular traffic to pass on the tops.

All the pyramids are connected by elevated avenues as well as by covered trenches, and it is estimated that there must have been 900 miles of roads and 600 miles of trenches.

As usual many utensils have been found, mainly, of course, of the kind most likely to survive the scythe of time: such as pottery, knives and arrowheads. Ornamental cupolas and sculpture in bas-relief abounded, together with statuettes.

If we judge of what the ancient inhabitants were by what has survived of their work, we cannot fail to see that a very advanced civilization must once have flourished here. How much would remain of our own civilization after such a visitation of the hand of time? But what is noteworthy is the comments made on these discoveries, from which the following may be quoted:

Various are the theories propounded, but none of them has a tangible foundation. Writers seeking to find in the Bible the root of the tree of the human family have even ascribed these buildings to the Jews, to the Phœnicians, and to the Egyptians. They crawl about for some clue that shall lead to Shem, Ham and Japhet, instead of taking into account the cumulative evidence of an original American civilization.

But what is sauce for the goose is sauce for the gander. How many theorists are there, proud of their emancipation from Biblical tradition, and yet hampered by some other intellectual fetish, a little more liberal it may be, but still a prejudice? The scientific attitude is to approach all facts with an open mind, using preconceived theories merely as guides to further discovery, and not as fetters to the intelligence. Yet it takes a strong character indeed to maintain such an attitude in the face both of the natural love of one's own ideas, and of desires and interests which may unconsciously urge one to discover what he wants to discover instead of what is actually there. Speaking of the costumes of these ancient Americans, the writer says:

Such was the costume of the lost Atlantis, the costume of prehistoric Yucatan, the costume of the people of the dead cities of Mexico, and, more wonderful than all else, the costume of the ancient Egyptians.

STUDENT

America and Egypt

Besides their pyramids, their obelisks, their towers, and the style of their architecture, there are a thousand links between the civilizations of ancient Egypt and ancient America. To go over the resemblances in art, handicrafts, customs and religions, would take a volume. The early Egyptians, like the Indians of today, like the Mound Builders of—when?—called themselves red men. Both Peru and Egypt believed in the immortality of the soul, in reincarnation, and like the Aztecs, embalmed their dead.

Thoughts from H. P. Blavatsky

HOW much more would Paleontology have learned had not millions of works been destroyed! We talk of the Alexandrian literary lore, which has been thrice destroyed, namely, by Julius Cæsar, B. C. 48, in A. D. 390, and lastly in the year 640 A. D., by the general of Caliph Omar. What is this in comparison with the works and records destroyed in the primitive Atlantean libraries, wherein records are said to have been traced on the tanned skins of gigantic antediluvian monsters? Or again, the destruction of the countless Chinese books by command of the founder of the Imperial Tsin Dynasty, Tsin Shi Hwang-Ti, in 213 B. C.? Surely the brick-clay tablets of the Imperial Babylonian Library, and the priceless treasures of the Chinese collections could never have contained such information as one of the aforesaid "Atlantean" skins would have furnished to the ignorant world.

H. P. BLAVATSKY

Man 18,000,000 Years Old

THE Antiquity of Man is much greater than is at present supposed by science. W. Q. Judge, in a brief summary of the ancient teachings of the Wisdom-Religion, says that man in his present shape appeared 18,000,000 years ago. This statement is not a guess nor a dogma, for it is part of a system of ancient knowledge that is self-consistent in all its parts, some of the keys of which were given by H. P. Blavatsky, and which will some day be admitted by the world, as much of it has already, since her death, come to be admitted.

Opposed to this statement we have, on the part of Science, no single or stable theory whatever. Different theorists assign widely different dates, some being contented with a few thousands of years and others running into millions. The variation in opinion depends largely on the different amounts of time allowed for the deposition of the various sedimentary systems; and also on the unsettled question as to what are the earliest human remains—a question which fresh discoveries continually alter and will alter.

H. P. Blavatsky makes man pre-cretaceous, but science does not yet accept so great an antiquity, partly because no human relics have yet been discovered earlier than Pliocene, or possibly Miocene, times, and partly on account of the exigencies of the theory that man is descended from apes.

Theosophy, however, holds that the anthropoid apes are degenerate descendants of certain early and misguided humans; in which it is supported by de Quatrefages, who says that on the whole there is more evidence that apes were from men than men from apes. Again anthropoid apes cannot be traced much, if any, further back than man, and there would not have been time enough for the "missing link."

There was a special creation for man. If he ascended from the animal kingdom, his divine-human powers must at least have been latent in the animals. But if we examine the animals, biologically, morally, historically, any way we will, we can discover in them not the slightest tendency to progress even towards a higher species, much less to manhood—*unless under human tutelage*. There was a time when man was not material, then when he was partially material, and finally a fully embodied man appeared.

That we have not yet discovered his earlier remains is due to several easily understood causes. First, we have not yet discovered all there is to discover and are enlarging the boundaries of discovery every day. Second, man was never so abundant as animals, he did not have a hard shell, he did not live in the mud, and he burnt his bones or otherwise prevented their preservation.

Science is always inclined to take too narrow and rigid views of things, to take huge leaps and leave vast gaps. It forgets what countless gradations must intervene, and makes no allowance for un contemplated possibilities. It assumes that the kinds of man familiar to it are the only kinds of man that could ever have been. It is too anxious to reduce the plan of the universe to an exact mathematical formula.

Space forbids more than the merest outline of a few of the more important points of this vast subject. In conclusion it may be said that, at the present rate of advance in archeological speculation, science will soon be ready to concede to the Ancient Wisdom all the antiquity it demands. On every side it is being admitted that the duration of eras has hitherto been absurdly and unnecessarily curtailed in deference to theological or other dogmas.

H. T. E.

✧ The Trend of Twentieth Century Science ✧

The Shape of the Earth

MEASUREMENTS to determine the size and form of the earth have been made from time to time since the year 814 and possibly before that early date, but it is fair to say that there is not even now sufficient information at hand to warrant the belief that our planet is "a sphere slightly flattened at the poles." Measurements made in different countries do not show the figure to be regular at all, and the external evidence is very conflicting.

If we attempt to get at the probabilities by a study of the other members of the solar system, we are confronted by the fact that the Sun, Moon, Mercury, Venus, Mars, Uranus and Neptune show no flattening whatever, and the two other planets, Jupiter and Saturn, are so enveloped by clouds that no data are available. In the case of Jupiter, the calculated compression of its spheroid of revolution should be 1-14, but the visible flattening of the envelope is 1-17th. Reasoning from this, we should assume that our earth is a sphere and that our measurements lack accuracy.

On the other hand, the study of the curve of the earth's shadow as seen during a lunar eclipse is, to some extent, bewildering. The gradual shading from shadow to penumbra precludes the instrumental measurement of a definite line, but on a number of instances the form of the shadow has been so marked as to make this unnecessary. We refer now to those cases when the shadow of the earth showed it to be egg-shaped rather than spheroidal. A few cases from recent observations will illustrate the point.

At the beginning of the lunar eclipse of October 4th, 1884, the distortion was observed at a time when the shadow was being cast by a region of the earth near the mouth of the River Amazon. On July 22nd, 1888, during an eclipse at 9.13 P. M., Pacific Standard Time, a protuberance was observed by astronomers which was cast by an area in northern Africa. On March 10th, 1895, the same phenomena was observed, and the shadow was cast by nearly the same area, namely, the vicinity of Egypt.

Is it a "coincidence" that these elevated areas, if they do exist, should mark a line which would call to mind the Atlantis which is now covered by water? And if one desires to speculate farther on this matter it may be cited that the eclipse of August 22nd, 1896, showed that a protuberance exists at Easter Island in the Pacific Ocean, which marks the ocean-covered Lemuria! In this case the protuberance caused the eclipse to begin ahead of time. According to Mr. Allen H. Babcock the first contact was at 9 hours, 24 minutes, P. C. T., or nearly 30 seconds before it was predicted, and according to Mr. C. D. Perrine the eclipse began at 9 hours, 23 minutes, 31 seconds, or nearly a minute ahead of the time when the first contact should have occurred. F. G.

Gnomes, Sylphs, Undines and Salamanders

THAT organisms can exist, and do thrive in the four realms of nature, has been held by seers of all ages, and we who live in the air do not need to be convinced regarding the earth and water, but many are sceptical when it is suggested that life forms may be found in fire. In this connection it is possible that a recent statement by Prof. H. B. Torrey, of the University of California, may be a forerunner of others still more remarkable.

He says that "observations taken with the utmost precautions have shown that organisms actually do live and thrive at an altitude where water boils at 208° F., when subjected continually to a temperature of 192° F., which will appear sufficiently remarkable when one reflects that water at 140° F. is unpleasantly warm to the taste as well as the hands, and at 150° is almost unbearable." STUDENT

The "Missing Link"

PROFESSOR VAN SICKLE cables from Java to the Dutch Academy of Sciences that he has discovered the missing link. It is a monkey which builds a nest, bathes, adorns itself with necklaces, sings, and uses a sort of language.

We do not suppose that the Professor uses the term "missing link." That belongs now only to the newspapers. The missing link between two branches of a tree will not be found in the leaves with which they terminate, but at the lower point whence the two branches diverged. It cannot be supposed that the common type which ages ago gave rise to the two branches, man and monkey, has now any representative. Even its fossil remains may now be irrecoverable.

The history of the two, given by Theosophy, is not that of science. And the difference would not be completely indicated by saying that one was the reverse of the other. Man is more than the highest animal. He is the meeting-point of an animal and a spiritual consciousness. And at his origin, the spiritual element contacting the conscious animal form which nature had been evolving, was at first unconscious of it. It was only gradually that the spiritual life was aware of the prick of sensation from its physically-living sheath.

Theosophy teaches that at a time when the contact of the spiritual with the animal had not long been established, and was yet very partial, the monkey diverged from the man and became a small collateral branch, hardly—if at all—advancing in its evolution from that day to this, and giving rise in its turn to many branchlets. And the monkey is but a caricature of even animal man as he was at the moment of divergence. It is the registration and perpetuation of the very lowest degree of even that. Since then, because of the light above him and gradually entering him more and more, man has achieved a relatively infinite progress.

But the monkey has no spiritual reserve as yet active, and is therefore crystallized.

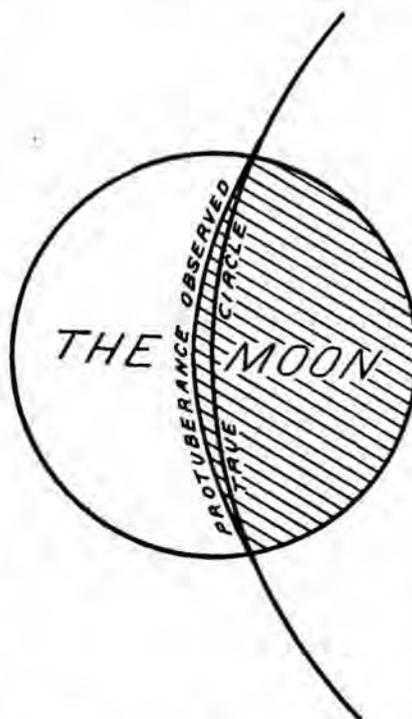
So we can use the term *man* for several things. We can call the highest human animal of that far-back era *man*, or reserve the term for the center of purely spiritual consciousness that began to illuminate the animal center of sensuous consciousness, or for the present blend of the two lights in the common field of mind. Or we can call the soul the *man*; the soul, the original spiritual center whose rays have never ceased. It can no more be

absorbed into animal life than the sun into plant life. But by its rays we are more than animal. The nature of purely spiritual consciousness each of us must find out for himself. As the supporter and inspirer of the highest thought and imagination, it must be beyond both, yet reachable by both. STUDENT

Playing With the Invisible Rays

FROM time to time we read in the press of some martyr to science who, having been experimenting with ultra-spectral rays, is suffering from some curious disease which his brother scientists are unable to understand or successfully treat. Some are attacked by cancerous growths, others by a wasting of tissues or a leprous condition which necessitates amputation. In each case "it is hoped that the world will learn more concerning the pathologic effect of the rays than from the last one." Perhaps it will, but judging from a recent press dispatch the scientists are a long way from any wisdom in the matter. The dispatch says that it is thought that some as yet undiscovered affinity between the metal or the chemicals used in photography and the Roentgen rays may have set up a pathological condition which rapidly produced the disease.

There is no evidence that this was intended to be humorous. Possibly it was only to fill space. Why not say "we do not know?"





Science Is Bringing Back Our Friends

AND now it develops that the germination of certain seeds is accomplished by particular species of fungus, which penetrate the cells and do the actual work of getting the young plant well started. We are also told that plant growth is the result of minute forms of life which transform the chemical elements into forms which the plants can use. The scientists say so, and they know.

Suppose that minds were visible instead of bodies; some would certainly be a very great deal larger and more symmetrical than others. Suppose that under such conditions the laborers on a great building, all ignorant men, were visible, while the superior craftsmen and artisans were not; and that beyond them was the invisible architect looming up grandly above all.

What impression would the observer gain? Naturally, that the building resulted from the activities of the little creatures who were visible. Suppose we accept the idea, now becoming scientific, that all growth is guided by some planning intelligence. Then if we could see the designers and craftsmen who direct the bacteria and fungi, what would they look like? And if we could see the higher intelligence which plans and directs the building of these the whole plant or tree, what would it look like? Yet science by its own discoveries and theories has been brought to admit that there are such beings and that they may possibly be made visible. We are glad that the learned men have discovered things for we shall be very much pleased to welcome back our banished fairies, kobolds, gnomes, elves, nymphs, and dryads as real, proven scientific facts. How proud they will be of their new rank! We shall scarce dare look at the trees or smell of the flowers. Y.

The Mystery of Form

SOME years ago a jugful of nettle tea was thrown out of a house, where it fell on the paving stones. During the night the temperature fell and in the morning the slabs were covered with hoar frost; but in the exact spot where the nettle tea had been spilt, the frost crystals had arranged themselves in the form of nettle leaves! It would almost seem as though the invisible outline of the leaves still lingered on the spot where the decoction had lain, and had suggested that particular shape to the ice crystals at the time of their formation.

More wonderful still are the shapes assumed by the stalagmites and stalactites in the limestone caverns. Here, water dripping from the roof to the floor, leaves a thin film of mineral matter behind it, and this minute deposit, in the course of many centuries, builds up the forms of flowers and fruits and fish, and other natural objects. In the Mammoth Cave is a gallery two miles in length called "The Conservatory," crowded with stone images of flowers. In the Luray cavern may be seen a variety of fish modeled in stone; black bass, silver perch, shad, and mackerel with white bellies and the characteristic forked tails. What has science to say about these strange phe-



A SWEDISH COAST LINE

nomena? The only contribution made by science is the name "Oulopholites," with which she has christened these shapes, but by way of explanation she has nothing to offer.

Of course fairies are dreadfully unscientific, but if science leaves us unaided to grope in the darkness with only our intuition and the folklore of antiquity to guide us, can we be blamed for the suggestions that arise in the mind, or the theories to which we may incline?

The folklore of the ancient world teems with allusions to invisible be-

ings which stand behind all natural effects. They were regarded as creatures having a certain grade of intelligence of their own, who loved order and beauty and worked in harmony with natural law. These little workers behind the veil guided the blind forces of Nature and evolved elegance and beauty from inert, shapeless material. May we not, or must we not suppose that during the long æons while these stonefish and flowers were forming, some invisible design or pattern overshadowed the slow process? Some thing or some one must surely have presided, as it were, to guide the arrangement of the particles to secure

TO THE POINT LOMA CHAPARRAL

LITTLE old trees—so old, so knotty and twisted and gnarled, so moss-grown and covered with lichens, ye remind me of the quaint, aged, long-bearded dwarfs of fairy-lore, and easily can I imagine these little old men peeping out through your gray straggling branches and perched on your knotty and wrinkled old roots lying above ground.

What stories of stress and strain and struggle for existence are written in these bundles of twisted and knotted fibres! What marvelous powers of endurance have ye had through years and years of slow growth, patiently waiting through long droughts for the coming rains, never losing faith but bearing still some leaves of green, a promise of the joyous time to come when anew with leaf and bloom ye would again array yourselves, and once more amid your branches the birds would build and sing, all and Nature rejoice in her festival time.

How many years have ye imbibed the song of birds nesting and singing in your branches? How much of the music and strength of the sea have ye woven into your fibre? What tales do you give to the wind in your spicy breath to bear over mountain and desert and sea?

Quaint little old trees! Did ye have mighty ancestors in a mighty past? And do ye carry still in your toughened fibre some inherited reminiscence of a golden age when gods walked the earth? And do ye promise yet, with each new growth of leaf and bloom your gray old branches bear, the coming of a new and still more glorious age built on eternal foundations? Surely ye show your faith by your works!

BANDUSIA WAKEFIELD

such forms of grace and symmetry. The word fairy is not acceptable to scientific ears, but may we not be allowed the suggestion that some invisible form (composed, it may be, of luminiferous æther) was present to supervise and direct the deposit?

Some such idea is essential if we are to think coherently of the matter at all. We do not need to search the stellar depths to discover mysteries. Only examine the frost work on your window some cold morning and ask yourself why the crystals should adopt a fern-like pattern on one pane, a moss pattern on the next pane and a geometrical pattern on another. Then see if a better explanation occurs to you than the one suggested above.

STUDENT

Intelligence in the Lower Orders of Animal Life

WE are continually meeting instances of surprising knowledge in what we are accustomed to consider the lower orders of animal life. Whether we call it intelligence or instinct, it is certain knowledge. The "kelep," which promises to be the savior of the cotton fields, furnishes an example of this. The "kelep" is a Gautemalan ant which gets its subsistence from the nectar of the cotton-plant, and the boll-weevil is a destroyer of the plant. So the ant makes war on the weevil to

protect the plant, which flourishes in consequence. But without intelligence, how could the ant know that the weevil destroys the plant? There is a species of ant found in the region of the Upper Magdalena River, in the United States of Columbia, which cuts oval pieces out of leaves where the germs of mushrooms have been deposited, plants these, and raises mushrooms for food. So there are gardeners among insects as well as carpenters and other classes of workers. The Universal Mind is active in the small as well as in the great, and the amount of intelligence of any creature is not to be gauged by the size and weight of its brain. STUDENT



You cannot teach people to speak your language unless you can speak theirs.—*Carmen Sylva*

The Higher View

WHEN Sir Joshua Reynolds was asked by an admirer and would-be imitator, "With what do you mix your paints?" he replied with characteristic straightforwardness, "With brains, Sir!" He conveyed part of the truth in that simple reply, as every thinking mother, every unselfish housekeeper, well knows. Who are in a better position to learn that means and materials are but tools to work with, useless when not used by the unselfish master hand, than our mothers and our cooks? Good cooks may make receipt-books, but the best receipt-book in the world cannot make a good cook out of a sloven, a ne'er-do-well, a woman who hates her vocation or one whose sole aim in life is to tempt the palate on sensuous lines.

That is because something more than just flour and soda and salt goes into the dough; something fine, something subtle, but as real as it is intangible. It is an old saying, "Let the cook put her heart into the yeast or the dough falls!" In every form of activity the product contains a certain per cent of the actor's impulses, coarse or fine, be he artist or artisan.

The difference between the taste of the "pies mother used to make" and the wooden flavor of stereotyped cooking, is not all due to imagination and a weary palate. The devoted mother unconsciously puts something of her own impulse into the food she handles; and the same is true of the average person who cooks "merely to make a living." It is not alone cooking in large quantities which accounts for that intangible lack of flavor so painfully familiar to patrons of boarding-houses, restaurants and hotels. Doubtless it is the unconscious effort to supply the subtle "expression" to food, which often suggests the use of condiments and stimulants as flavors. To a degree, the insipidity of food is a measure of the monotony of the cook's life. Perhaps the inevitable reaction accounts for the boarding-house keeper's complaint that the "good cooks all drink."

Realizing that the food eaten is assimilated in a few hours by our bodies, one hesitates to take on the miscellaneous something contributed by the various individuals employed in preparing and handling it. The unsavory foreigners in market gardens, the untidy scullery maids, the unhealthy waiters and pert waitresses, the ill-tempered cooks by whom the food of thousands is handled, make their own subtle impress upon the tissues of those they serve. The habits of "treating," of lunches

between meals, afternoon teas, heavy refreshments at receptions and other social functions, are to be condemned.

To be sure, custom has outgrown the one-time extravagant "funeral baked meats," but we are only slowly evolving from the idea of expressing our social feelings through the stomach. If properly nourished, one does not need food between meals, and to take heavy foods, or, at times, food at all simply for sociability, is a gastric insult. If one is improperly nourished the remedy is not to be found in eating the sweets, etc., of conventional lunches. There are so many "schools of expression" these days, that we, as women, might convince our friends of our hospitality and good-will on higher lines and leave the gastric sac, unburdened, to its legitimate functions.

PHYSICIAN

A Loma Land Dining-Room

FOR the women students of Point Loma the perplexing problem of the proper sustenance of the body has been solved. A peep into their refectory dining-room reveals a spacious hall, for the privilege of using which many city-bound women would willingly pay dear; for the walls are windows all the way around and on every side open to views of sky and hillside and ocean. Fresh air and sunlight, flowers galore, an ideal diet, exquisite cleanliness, and the dignified and gracious service of comrade to comrade; these things are the portion of the women students of Point Loma. Three times a day they gather here from the workshops and studios, offices, schoolrooms and homes. Connected with the

refectory is the School of Domestic Economy, where teachers versed in dietetics and skilled in cookery, train a certain number of students. The fact that all the work of this school is voluntary and undertaken with a full sense of its dignity and importance, lifts it out of the atmosphere of stress and discomfort that in most establishments, both private and public, attend the preparation and service of food. Daintiness, skill and courtesy are requirements that must be mastered early in the course of training.

The women students of Point Loma who daily share the benefits of the refectory dining-room discover, with a profound feeling of gratitude, that food thus wisely and graciously prepared and served, sustains them in more than the ordinary sense. They find that they are enabled to do a higher order of work along all lines because this department of home work has so successfully been lifted to a higher level of human effort.

Do you wonder that we are enthusiasts? Do you wonder that we long to carry to the world's weary homemakers and housekeepers the tidings that the worst problem of all has at last been solved?

STUDENT

BUT farther: Athena presides over industry, as well as battle; typically, over women's industry; that brings comfort with pleasantness. Her word to us all is: "Be well exercised, and rightly clothed. Clothed and in your right minds; not insane and in rags, nor in soiled fine clothes clutched from each other's shoulders. Fight and weave. Then I myself will answer for the course of the lance, and the colors of the loom."—*Ruskin*

What Is Woman's Sphere?

"Is it higher, truer?" Mrs. Blake spoke aloud, unconsciously to herself.

"Well?" responded her husband, looking up from his book.

"Here are some curious instances in Scotland," replied his wife, "of women who do men's work, and men, women's work. Just glance at these figures. It looks as though the old idea of 'woman's sphere' were passing away, as well as the idea that certain occupations should be beneath the dignity of men. A new ideal is taking place of the old. What is it? That is the question. Is it higher, truer?"

"It looks to me," said Mr. Blake, "as though the vital question of the day were growing to be, 'What is man's sphere?' Here we have women classed as 'dealers in money,' dock laborers, coachmen, builders, chimney-sweeps, cycle and motor manufacturers, farm managers, omnibus drivers, paper hangers, plasterers, house agents, etc., and men as milliners, dressmakers and seamstresses, not to mention cooks and housemaids!"

"Is such labor as 'clean-scrub-wash,' said Mrs. Blake, "ever woman's work at all? In one of those articles in the paper it says there are no women, however, engaged in the 'defence of the country.' Now I think the warrior spirit in women is as strong as in men, and I believe every woman who fights for her home, protecting it against evil and disease, within and without, is engaged in the defence of the country. The stand women are taking to have a share in the earning ability of the world may really be a start towards a readjustment of the home on a purer, simpler basis."

"It looks more like the elimination of the home from our social order," said Mr. Blake, "at the rate the women are stepping away from it out into the world."

"That danger is only apparent; it is not actual."

"That is the very point," said Mrs. Blake. "The old order is passing away. These statistics prove it. Here is a list of occupations in which both women and men are engaged: general and local government; clerical profession, legal profession, teaching profession; literary and scientific; art, music and drama; domestic service, commercial, agriculture, etc.; metal work, textile occupations.

"It occurs to me," said Mr. Blake, "that the problem of 'woman's sphere' and 'man's sphere' will be solved when they shall, in the future, do the world's work; when men and women learn to place themselves aright, both in their occupations and in their personal relations to each other; where the one will complement—not interfere with—the other."

"Perhaps through art, music and drama they may learn the law of harmony and work out together along impersonal lines."

"As we are trying to do," said Mr. Blake, "and by the way, should we not practice a little more together before the musicale on Thursday?"

"Yes, indeed," answered his wife, "if you will get your violin I will come to the piano now, and we'll try the *Madrigale* by Simonetti. We will put our theory into practice."

STUDENT

MORE than thirty women are keeping lighthouses in various parts of the United States, some on great rocks, others along our rivers, still others in desolate, lonely places. One lighthouse is situated in the midst of Pamlico Sound, not on an island, but on an artificial structure built directly in the sea.

In times of storm the position of the woman who tends it, is certainly a terrifying one. The most famous of all is, of course, Ida Lewis, of Newport Harbor. Mrs. Lewis, now sixty years of age, has saved many lives and has been greatly honored by the Government. H.

A Queen's Love of Nature

QUEEN ALEXANDRA is exceedingly fond of flowers, and Sandringham, which is her real home, with its stretches of green pastures and woodland, is an ideal country-place residence. The King and Queen differ somewhat, however, in their tastes. One writer says: "King Edward likes trim paths with turf borders, and wide stretches of lawns are his especial delight. If one chances to see a part out of precise order, or comes across a bit of old world statuary, such as the beautiful Grecian well and the Italian fountain, one is safe to conclude that it is the Queen's fancy. A characteristic fancy is that which finds expression in her wild flower garden. Secluded paths wind through it; it hides itself a little back from the avenue of Scotch firs known as the Church Walk. There are no formal flower beds, no trim gravel paths, and almost no signs of gardening or cultivation. But there, growing among the shrubs and looking supremely contented and at home, one sees the English wild flowers, blue bells, forget-me-nots, buttercups, pimpernels, and even the humble nettle. In one of the quietest corners the Queen sometimes takes tea. A large piece of woodland in an outlying portion of the estate is reserved for the cultivation of primroses, great quantities of which are sent to the city hospitals every spring.

"Another of the favorite haunts of the Queen is the summer-house in the rosery, outside which are some ancient bits of architecture brought by the Queen from Greece."

STUDENT



A CORNER IN THE WOMEN'S DINING-ROOM OF THE REFECTORY, POINT LOMA

"**M**Y first introduction to this new type of woman was in the little village at the foot of the Dent du Midi, Lake Geneva, Switzerland. Certainly one gets here a new idea of woman's sphere. The men of the village are the laziest it would be possible to find in a dozen countries. They act as guides to mountain climbers, to be sure, but otherwise live an absolutely idle life.

"The women perform all the hard labor, from pasturing the cattle on the dangerous Alpine slopes to mowing the grass and even cutting the timber.

"One evening I saw a woman returning to the village

from the wood, dragging her husband, an able-bodied man in perfect health, on her wooden sleigh! The costume of these women is the simplest possible, consisting of a coarse blue sack or coat, a rough cap, and not skirts, but trousers!"—*Extract from a student's letter mailed from Geneva, Switzerland.*

MISS SMITH, of the educational department at Washington, who has recently been in St. Louis, was the only woman juror in the educational department at the Paris Exposition. Says an official who was in Paris at the time: "When first elected Miss Smith took no part whatever, understanding that some of the jurors were a little indignant at being expected to serve with a woman. But when the jury began to work it was discovered that Miss Smith was somewhat valuable. Not only was she familiar with the school systems of the United States, but with those of nearly every other country as well. After a few days it became quite the thing to refer to Miss Smith for information, and finally some of the members of the jury found it necessary to consult her before they could think of arriving at a decision!"

THE earliest specimens of block-printing, so far as accessible records indicate, are ascribed to the Eighth century, and we owe them to the Empress Shiyau-toku of Japan, who ordered a million toy pagodas, to be distributed among the temples of the country, each of which was to contain a Dharani text. These texts, many of which are extant, were printed on paper from wood or metal plates. E.

For Our Young Folk

On the
Shores



Where the Pacific
Stills
Its Tireless Waves



of
Lomaland



Arthur and the Half-Man

(An old Welsh legend)

ONE day the Emperor Arthur was riding out with his men, when they saw at the roadside a funny little creature, wriggling and shaking himself about and jumping up and down. "Cai," said the Emperor, "go forward and see what is there."

Cai went and saw a funny little man, or the half of one: he had only one side to his head, the right half of a body, one leg that he was hopping on, and one arm that he was waving about. "Good soul," said Cai, "who are you, and what do you want?"

"I am Cynfelyn the Half-man, and I want a word with Arthur."

Cai rode back and told the Emperor. When they came up with the Half-man, Arthur spoke to him kindly and asked him what he wanted.

"To be your friend and chief warrior in the place of Cai," said the Half-man; "and if not, I want to fight with you."

Arthur bade one of them give him a gift and treat him kindly, and after that they all rode on.

Next day they were riding that way again, and saw the same little man. Only by then he had grown another side to his face, and had two eyes and two ears like other people. As soon as they came in sight the Half-man began to call out and abuse Arthur, saying he would fight with him and win half his kingdom. Cai was for destroying the one who so insulted Arthur, but the Emperor bade Cai do him no harm.

After that, whenever they passed, there was Cynfelyn; every day he was more clamorous and abusive, and every day he had grown a bit more; first another shoulder, then another arm, then he was complete down to the waist, and at last he had two legs and was like another man, only puny. Then he grew in strength and size, and as he grew larger, grew worse. At last he was a strong warrior on a strong horse, and one day he shot at Arthur, as well as abused him.

"Lord," said one of the warriors, "let me go forward against him." "As you will," said Arthur, for it was known that the Half-man had been robbing travelers and doing heaps of mischief.

So the chieftain rode forward, but what was their surprise when the Half-man unseated him from his horse and bade him go back and tell Arthur not to be so cowardly, but to come and fight himself.

Hearing that, Cai waited to hear no more, but dashed forward to punish the Half-man. Cai was the best warrior Arthur ever had, but he could not conquer Cynfelyn. They fought until dusk, and they fought until dark, and then they could fight no more. "Tomorrow let Arthur come," said the Half-man.

Cai went back. "Lord," said he, "I have never met such a foe as

this. I could gain nothing from him."

"Tomorrow I will go myself," said Arthur. "It is a pity I did not make an end of him at first; he has done enough injury to my people since."

So next day the Emperor armed and went forward on foot. "It would be improper for me to use my own sword and shield against such a man," he said. "I will take other weapons."

He had never in his life fought such a battle. If by midday he had killed Cynfelyn's horse, he hadn't made a scratch on the man himself by nightfall.

The day after he took his magical shield and the sword the fairies made for him, and mounted his best horse and went forward. That day the battle was even worse than the day before; he had not more than wounded him by evening. Seven whole days were they fighting after that, and not till the end of the seventh was Cynfelyn killed.

"Cai," said the Emperor, "after this I will take up a challenge as soon soon as it is given, come it from whom it may." A STUDENT OF WALES

Facts Worth Knowing

UNTRUTHFULNESS has many disadvantages; it spoils our heart life and it makes a lot of injustice. But the worst is, the boy who is untruthful loses the power of distinguishing truth from falsehood. Few boys think of that until it is too late.

FOUR years ago a fourteen-year-old girl entered the lowest grade of a Boston grammar school. Her parents were Russian Jews. She had never been to any school before and she knew less than a dozen words of English. Last month this girl was admitted without conditions to a Massachusetts college, having gone

through the grammar grades and the Girls' Latin School with honor in four years, a course which ordinarily takes ten years. If this can be done by one who has almost every obstacle to surmount, what should be the record made by boys and girls who are far more fortunate and just as determined?

THE DUKE OF MARLBOROUGH lives on the beautiful estate in England called Blenheim. Every year he gives a flag to the King on the date when the battle of Blenheim was fought. This is done in order that he may keep his residence.

The Duke of Wellington lives in Strathfieldsaye, also a very beautiful estate, and he follows the same rule of giving a flag every year to the English ruler on the date of the Battle of Waterloo.

These flags are then given to the regiments which are on guard about the palace of the English King.

It is a curious but pretty custom, is it not?—dating from the old days when men had more time for sentiment and—in some cases—less anxiety about dollars. And those days are coming again, too. H.

THE CHILDREN'S HOUR

The Raja Yoga Question Box

MANY of the people of the earth once lived unknown to one another. All honor to the bold and brave explorers who have broken down the barriers of ignorance and brought men to know each other.

1 Who was Marco Polo?

ANSWER—Marco Polo was a famous traveler, born in Venice in 1254. When a boy of 17, he journeyed through desert and unknown lands to China. He went to the court of the Emperor Kublai Khan. The Emperor took Marco Polo into his service. He sent the young Venetian to many places in Asia. Marco Polo found his way to the shores of the Arctic Ocean, and far south to Abyssinia and Madagascar. He visited Japan and many islands in the Eastern seas.

The story of his travels made the East known in Europe. People began

to see that the world was very much larger than they had believed it to be.

2 Who was Christopher Columbus?

ANSWER—Christopher Columbus was the greatest mariner who ever lived. As a boy he determined to be a master-sailor. He learned all the sciences a master-sailor needs to know. Columbus wished to sail westward and find the land he believed lay there. He traveled from country to country trying to get ships to sail with. At last the good Queen Isabella of Castile gave him men and ships. In the face of mutiny and hardship Columbus persevered. He discovered many islands of America. Many colonies for Spain were founded in the New World. Christopher Columbus had the faith and energy of one who is great of soul.

A Story of Lomaland Fishes

DEAR CHILDREN: Some months ago seven little goldfish were put into the fountain in front of the Raja Yoga Academy in Lomaland. At first they were very timid, but in a short time they grew so tame that they would come when called and eat out of my hand. One morning when I went to feed them they swam away, which was very unusual, and I wondered what could be the matter. The next day they were even more timid and then I noticed that some of the reeds were broken down and that many of the lotus leaves were torn and the water-fern, as well. I looked sharply around and finally I saw—what do you suppose?—two little bright eyes looking at me from the windows of the grotto which is in the center of the fountain.

What do you suppose they belonged to? To a little squirrel. Then I knew why the fish were so frightened. In some way the squirrel had climbed into the fountain and had not been able to get out.

One of the students, coming up, stooped so he might not alarm the squirrel and stretched one arm over the side of the fountain. You should have seen the little squirrel jump upon his hand, run along his arm, and, quick as a flash, jump to the ground! Can you imagine the thrilling story of adventure that he told his squirrel family, when he reached home?

And the fish crowded around my hand at once and seemed to know that the terrible giant which had frightened them was gone. **ONE OF YOUR FRIENDS**

The Pigeons of Modena

DEAR CHILDREN: In the little town of Modena, Italy, the boys have more than a hundred flocks of white pigeons for pets. These birds have been trained to perform in the air when signals are waved from many colored flags. The boys gather together on the housetops and wave signals which send the birds high up in the blue Italian sky, their white wings flashing in the sunlight. Another wave of the bright colored flags will perhaps part the flock, sending one-half in either direction. Again the flags wave and the birds quickly change their direction and in long sweeping curves come flying back to their little masters with a great fluttering of their soft white wings.

These birds have been bred and trained to obey the slightest motion of the flags. They also know the sound of certain whistles and long ago used to perform in like manner when music was made upon a cornet. Surely they teach many lessons in obedience!

STUDENT

A Lomaland Lotus Pond

DEAR CHILDREN: In many countries of the world there are ruins of what were once beautiful temples. In these temples the light of wisdom was kept burning. In Greece, in Egypt, in India and far away in the heart of Africa, we find the walls and pillars of these ancient homes of truth. And wherever we find temples, with the deep calm that has settled over them for ages, there also we find the lotus flower. For the lotus is the symbol of the power and purity of the soul.

Sometimes the ponds of water within the temple walls are bright with lotus blooms, as in Japan. There, on the wooded mountain slopes, are many temples. In some of them are great vases of golden-colored lotus flowers.

Sometimes a noble river like the Nile in Egypt, makes a broad home for the sacred lotus, near the temples along its banks.

And in India and Egypt we find the lotus as a part of the great pillars of the temples. Everywhere in the shelter of these sacred buildings is found the lotus.

But in *one* place, and one only on earth, can we find a spot where, besides a temple and lotus pillars, and a pond of lotus flowers, there are hundreds of happy children whose lives are unfolding in joy and beauty like the lotus opening its golden heart to the rays of the sun.

Do you know the place? It is Point Loma.

We see a long line of little ones bearing rosy lotus flowers, entering the Temple. If you enter with them, you will hear their Symposium. You will find that they are Little Philosophers.

And early in the morning you may see a band of children with lotus blossoms passing out of the great gate. They are going to teach some of the children who live outside their Temple home. **TEACHER**

DEAR CHILDREN: I must tell you about a little boy. His name is Frank. After his father and mother died, he was given two dollars and a half as his share of the property, and was told to take his dog and make his own way in the world. Some of the officials advised him to go to the poorhouse; others wanted to "bind him out" as

an apprentice to a man the boy was afraid of. The boy would do neither and taking his dog, set out. Asking for work, he went from one farm to another, but this farmer would not have the dog and another farmer did not need the boy. Finally, however, a well-to-do man living near my home heard about him and determined to give him a chance. He said, "Any boy that will stick to a dog as he has done must have good stuff in him," and now the prospects that he has might be the envy of many boys. **H. H.**



YOUNG RAJA YOGA STUDENTS OF LOMALAND BESIDE THE LOTUS POND

THE MYSTERY OF THE RAINBOW

by SCHILLER

Translated for "The Children's Hour" by a Student

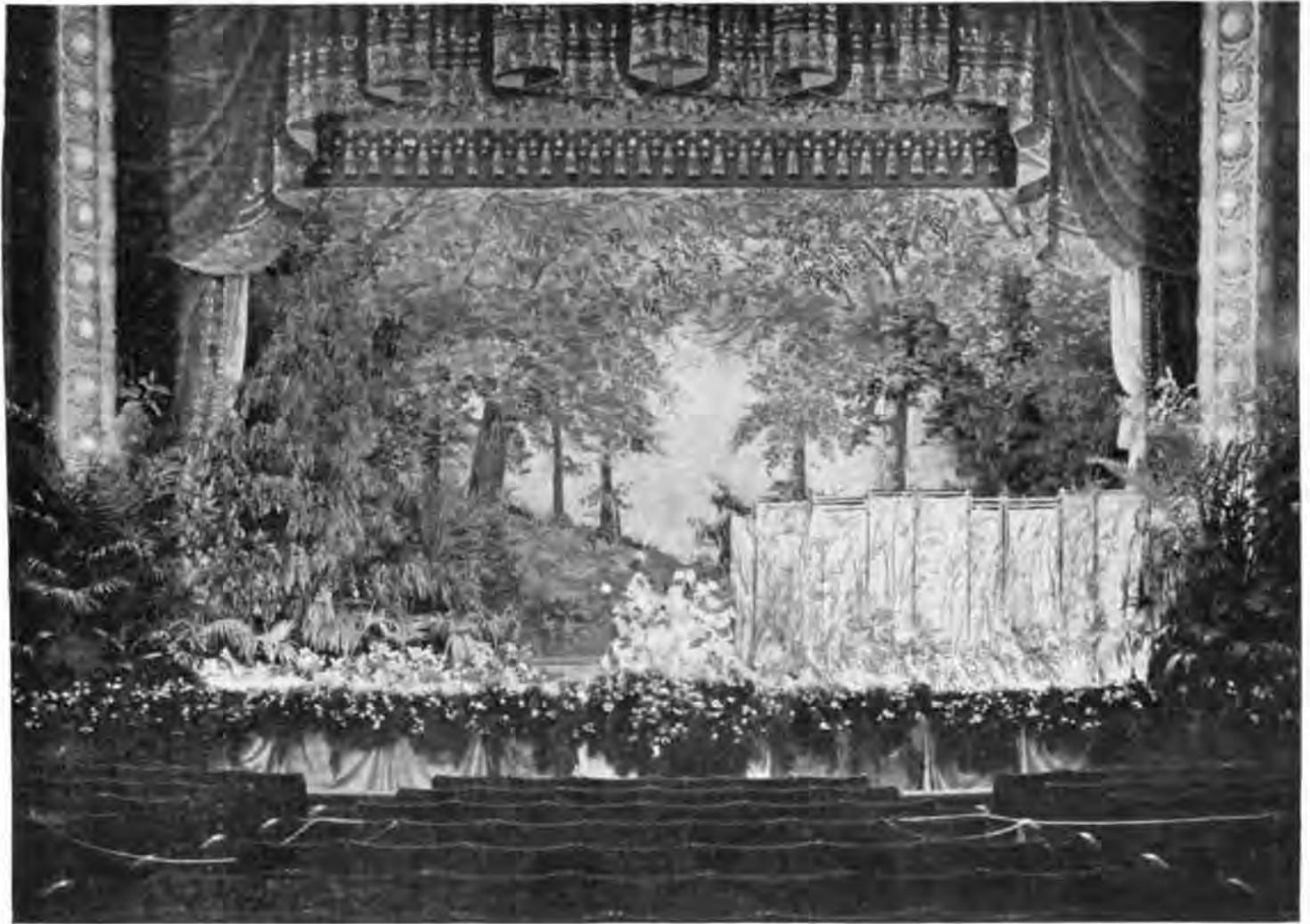
Of pearl is builded the bridge
High over the silvery sea.
It wings its way in a moment
And swings there, fair and free.

The loftiest masts of the shipping
Sweep gently under it, dear,
No burdens pass on its cyric way.
But, it fades as we draw near.

With the waters it comes and glows,
As long as the stream flows free.
Who can tell where this bridge is found?
And the builder, where is he?



Isis
Theatre
»
San
Diego
California



LOMALAND STUDENTS AT ISIS THEATRE

THE subject of Katherine Tingley's address last Sunday night at Isis Theater was "A Voice in a Million."

Space will not permit a report to be given *in extenso* of the address, but the fact that the speaker held her audience spellbound from beginning to end, is suggestive enough to be well worth chronicling.

The topic chosen was in itself an absorbing one, the "Voice in a Million," signifying the old, old cry from the few who hold the grains of truth the world still recognizes: "Come ye out, and be ye separate." The speaker showed by her allusions just what that "separateness" meant, the few who are striving by might and main, by voice and example, to change the dreadful current of selfishness and egotism which we all know so well to exist. "Be ye separate from this," rang out the warning in every full sentence Katherine Tingley uttered. "The Truth is with the minority and not with the majority," said the speaker. So also does knowledge dwell with the minority, not with the majority—that knowledge which is the recognition of the Divinity in every human heart, and the power for good and the responsibilities such knowledge brings with it.

Mothers should bring up their little ones in the life and feeling of this glorious reality; aye, mothers should carry the essential Divinity of man in constant daily thought, so that the unborn and the generations to come might feel the sweeping power of this noble idea.

In the light of this superb knowledge made manifest in life would that horrid nightmare of human (in)justice—capital punishment—disappear, and those responsible for this awful thing would "have no part in it any longer." Sympathy, that deep heart sympathy which felt with the suffering of the vilest creature on earth, and which felt its pain as its own—this was still another sign of this greater knowledge of man's Divinity, and it would change the face of the earth. The speaker ended with the eloquent statement that when men learn to recognize this inner Divinity and make it a real thing in their lives, then shall they "become as gods, and know good from evil."

The following press clipping is from the San Diego *Union*, of the following morning:

"The announcement that Katherine Tingley, the Leader and Official Head of The Universal Brotherhood and Theosophical Society, would speak last night, served to fill Isis Theatre, standing room only being available, at the hour of opening. After the overture by the orchestra,

one of the little Raja Yoga girls recited a poem, 'The Chiming of the Bells.'

"Mrs. Tingley's appearance on the stage was greeted with cordial applause from the large audience. Her address was clear, forceful and eloquent, eliciting frequent applause.

"Her words were a plea for greater sympathy, more unanimity of thought and motive, a truer brotherhood, and a more comprehensive understanding and knowledge of the laws of life and soul growth.

"What we need," she said, "is a better understanding of sympathy, a broader sympathy, that has in it the touch of brotherhood; not so much a sympathy that expresses itself in a flood of tears, as a sympathy that comes with dry eyes, but with a knowledge of the needs of humanity."

"She believed that truth is with the minority and not with the majority, and therefore knowledge is with the minority also. The majority are bound down and held, and restricted by popular beliefs and lines of thought, and moved hither and yon, following fads and seeking ease and pleasure. But the minority plods on, knowing their divinity; trusting to the law, being persecuted, suffering, but knowing that suffering is experience and experience brings knowledge.

"Speaking of man's responsibility for his thoughts as well as his acts, she said: 'If a man voices an impure thought, he will meet it somewhere. You may not believe it, but by the mighty hand of the law, it shall come again.'

"Mrs. Tingley made an eloquent plea against capital punishment; she pictured a man led to the gallows, condemned to death. 'We read the horror at our breakfast tables; we are shocked, but within ten minutes we have passed it and are thinking of other things. If we were truly brotherly we could not smile or think of anything else, while these things continue. Those who make the laws, and enforce the law of capital punishment, do not understand the soul life. If so, they would not dare to impede the evolution of any soul.'

"She made a plea for the greater watchfulness of fathers and mothers, for their children, as well when they are asleep as when they are awake. 'Have you not thought,' she said, 'that if parents had this higher life, they could throw a guardian wall around their little ones?'

"I plead with each one of you not to be afraid to be of the minority, and I entreat you to be one in a million."

"The musical program was rendered by a portion of the Point Loma orchestra, this being their second appearance in public. As usual, the performers were invisible, but so persistent was the applause at the conclusion of the program, that the Raja Yoga boys who form part of the orchestra, came to the front to bow their acknowledgement.

"The progress of this orchestra will be watched with great interest." OBSERVER

✻ Art Music Literature and the Drama ✻

Does the Use of Stimulants Increase the Creative Power of the Mind?

THE use of stimulants by authors has called forth considerable discussion, from time to time, as to whether or not this practice increases the creative power of the mind.

It has been said that some of the finest passages in literature were produced while the author was under the influence of some kind of stimulant. To support the theory that the faculties are vitalized and more brilliant work produced under stimulation, a number of instances are often cited.

The poet Schiller found a peculiar inspiration in apples; Byron and Poe used gin; Pope sipped strong coffee and Tennyson smoked while at work; while the great English statesman, Gladstone, was devoted to sherry and egg.

The question arises, "Were these brilliant minds made more brilliant thereby?" At first glance it might seem so. Is it, in reality, a fact?

We know that it is impossible to separate the created thing from the creator. An author's spiritual, quite as inevitably as his mental, condition at the time of writing inevitably leaves its impress and tells its own tale.

The faculties are so wonderfully interblended that whatever affects one part of the nature is felt throughout the whole.

Only when there is harmony and balance, can the best which is seeking expression find an avenue. Leaving out the moral point of view, a stimulant overthrows balance. An abnormal activity is produced by it, which, for the moment, may enable the brain mind to work more rapidly and apparently increase in power, but when the prop is removed by the effect of the stimulant wearing off, reaction comes, leaving not only the brain, but the whole nervous system, devitalized and exhausted.

Had these gifted men better understood their own natures, when the urge came to give out the message they bore for their fellows, they would never have resorted to suicidal means to prepare the brain mind to receive it. But, assuming that flights of genius are more easily made at the urge of a stimulant than otherwise, what about the stimulating effect of a high and true ideal? This, in its appeal to the intuition, in the zest, the absolute exhilaration, that follows its selfless working out, is about as stimulating as mentally-sluggish humanity could at present bear. It is the soul's exhilarant, and from it come no bad after effects, but instead, increase of power and of joy. When heart and head clasp hands in service it is reasonable to suppose that the head has to quicken its pace; but the heart life gives one the power to do this without danger of nervous break-down, or nervous anything except increased capacity and self-control.

STUDENT

A RECENTLY-PUBLISHED book which is worthy of note, is *The Awakening of Japan*. The author, Okakura-Kakuzo, has had a most marked influence upon Japanese art. At twenty-three years of age the scholarly young enthusiast was sent to America and Europe by the Japanese Government to report upon Western art education. On his return he organized the Imperial Art School of Tokyo, of which he became Director. Afterward he resigned the position, and a number of the faculty resigned with him. Together they started another school, whose object was to revive in all their purity the traditions of ancient Japanese art. It was largely due to Okakura's influence that the Society of Japanese Painters was formed, and he naturally became the leader in the reactionary movement against the wholesale introduction of the traditions of European art. His book, written in English, is picturesque and altogether remarkable. His influence is as advantageous to Japan as it is far-reaching. E. W.

The Legend of the Poem Written by Gunadhya

IN some of the old Sanskrit writings, we read of the poet Gunadhya, who writes with his own blood a mighty book of tales. He is pictured as writing in the forest, and this book, when finished, is recorded to have contained over seven hundred thousand slokas.

According to the legend, he sends his book by two of his pupils to King Satavahana, who returns it with words of criticism and contempt. Gunadhya then ascends a mountain and lights a great pile of firewood. Then, final tribute to his muse, he reads aloud to himself page after page of the mighty manuscript, casting each page as it is finished into the flames. Thus perish seven hundred thousand slokas.

But, it is related, while he reads, all the animals of the forest, deer, bear, buffalo and birds assemble and listen, enchanted with the beauty of the verses.

It is further related that, ere he finishes, a hunting party goes out from the palace in search of game for the King; but they find no game in the

forest, for animals and birds are all listening to Gunadhya. They report this strange fact to the King, who hastens to the scene, and begs the boon of bestowing the richest possible gift in exchange for the wondrous book. But, alas, there is then but one sloka still unburned!

Pity is it that some of our latter-day poets are less conscientious than Gunadhya. But time is kind, and, from generation to generation, quietly places in that sepulchre called oblivion reams of indifferent poetry and tons of indifferent prose. There is plenty left, even then, whose rhythm could not hold forest birds enchanted, nor bring forth pleading tribute from any king. STUDENT

"RUSSIAN music, as such, is the application of the science of music as developed during the past 200 years by modern Europe, to the folksongs, the intervals and the rhythms of the various divisions of that vast nation," says a writer in *The Musical Courier*. "By Russian music I mean that music accessible to us, played and sung by us. It is all pessimistic, and this pessimism is not

limited to Tschaiowsky. Borodine, Mossoursky, Sterbatscheff, Balakier-eff, Arensky, Rachmaninoff, Cui, Glassunoff and others are imbued with this same apparently national expression, which is simultaneously manifested by the poets, the writers, sculptors and painters of Russia. It is based upon the final result of the musical expression of hordes of Asian peoples combined with a remnant of decayed Greek civilization, who, during a period covering the same twenty-five centuries, have undergone untold suffering from barbarism through the rude dynasties of the early Ruriks and the Muscovite Czars down to the recent days of Alexander I and II, when the first rays of a new day appeared for this conglomerate mass of humanity. A nation cannot through its composers exhibit joyous moods when its life has been a succession of griefs; that much is self-evident. Russian music is the story of Russian life."

EVEN the rugged heart of Carlyle opened to the divine influence of music, when he wrote: "Music is well said to be the speech of angels;" and again, "See deep enough and you see musically; the heart of nature being everywhere music, if you can only reach it."

IN the Finnish *Kalevala* there occurs the following legend, strangely similar to the old Greek tale of how Hermes constructed the first lyre from the shell and sinews of the tortoise: As the story goes, Wainamoinen went to a waterfall and killed a pike which was swimming below. Of his bones he constructed a harp; but one day he foolishly dropped it into the sea and it became one of the treasures of the Sea-gods.

Universal Brotherhood Organization

Central Office Point Loma California



ON THE SEAWARD SIDE OF POINT LOMA—LOOKING NORTH TOWARD MISSION BAY

A Theosophical Promise

“WHAT is the extent of the influence of the Universal Brotherhood and Theosophical Society?” This is a question often asked. It is difficult to even attempt to describe or outline its far-reaching touch, covering, as it does, the world.

Its international activities alone mark it as one of the great and promising factors to be depended upon in the future, as a key to the tremendous sociological problems the world is quickly marching to meet. The fact that the teachings of Theosophy can be applied to every department of human activity, without exception, gives to the despairing and bewildered mind of man today a new pact with his higher self. Then naturally follows a revolution of thought and feeling which leads to radical self-improvement and a larger view of life.

Rarely does one take up the study of Theosophy earnestly, without finding it fascinating, strangeness and familiarity blended together in a curious unity, so that the whole scheme of life becomes to the examiner a sublime proposition.

Those who fail in continued interest in the Heart Doctrine are the kind who from the beginning sought either to use the great teachings for personal aims, or who entered the Theosophical ranks with a set and determined purpose to destroy its influence in the world.

Why should anyone seek to destroy so greatly humanitarian and progressive a work as this is, one wonders. There are many reasons, and one is that it menaces all organizations or societies which are builded upon the sand—upon the brain-mind calculations of self-styled teachers of the past and present time.

The Universal Brotherhood and Theosophical Society offers no worldly honors or places of promise; neither does it give opportunity for such as profess brotherhood and right action to live selfish and sensual lives. Theosophy is based upon the purest ethics; and it is this which is permeating the international thought-life of the age. It is bringing about really very wonderful happenings in all parts of the world, for everywhere its influence is “in the air.”

KATHERINE TINGLEY

FRIENDS IN COUNSEL

DEAR COMRADES: Lomaland appears to be the home of realized ideals. Castles which have long hovered unsubstantially in the air here take solid form and stand four-square upon their foundations. How much we have all longed for the training of children on natural lines in the days that are gone by! How we have rejoiced when, after much contriving and persistency, we have gathered together a few children in a hired room and taught them Nature songs, and some of the simpler laws of Life for two or three hours in each week.

Here standing in its own grounds we have a little city of group houses, sacred (and the word is used advisedly) to the care of children. Within these precincts the Raja Yoga system holds full sway from dawn to dark and even through the silent hours. Here every detail of diet, exercise, clothing, occupation, the whole environment, is ordered by one of the

There Is No RELIGION Higher Than TRUTH

greatest authorities on the training of the young that the world has ever seen.

In the old days we must all have chafed against that extraordinary license which the usage of society confers upon its members of intruding upon the privacy of another's home uninvited, and either of seeking entertainment from his conversation or using him as the receptacle

into which the visitor proceeds to pour his crude opinions, or the personal likes and dislikes of the passing hour. In this sequestered spot these “devastators of a day” do not appear, and we may devote our whole time and attention to those things which are the realities of life.

Here living is reduced to its simplest necessities. There is ample sufficiency but no extravagant superfluity, the aim being to maintain the body as an efficient instrument for the soul without making bodily indulgence an aim and object in itself. The tents and living-rooms are so compact that housework is reduced to a minimum and we are freed from the slavery of dusting bric-a-brac and sweeping and polishing vast areas of useless flooring. Objects of art and beauty are here.

Industries are followed not so much for profit as for beauty and utility, and the soul of the craftsman is not rent in two between the wish to produce a perfect work, and the exigencies of a financial success. Here and there you come across little indications of budding enterprises, faint foreshadowings of a time when thousands of workers shall be living under these sunny skies, and finding in their labor the divine satisfaction of creating objects of use and beauty for the general weal.

Even now a wish to be useful hangs in the air and newly arrived residents who would be naturally expected to retire to their easy chairs and pass the rest of their days in slippers and repose, seek out some light employment and do their part in keeping the wheels of the daily routine in motion. You may remember that Matthew Arnold in one of his poems speaks of himself as standing between “two worlds, one dead, the other, powerless to be born.” In this uncomfortable situation many of us have halted. The existing order of things was palpably decaying and gave us no foothold, the new order unformed and as yet non-existent; and we like homeless birds hovering in empty space with no rest for the soles of our feet. At last the new world is being born and we who are privileged to help its early development assure you all that we appreciate our opportunity and will do our utmost to hasten its growth. STUDENT

Duty Universal

DUTY is a thing that is due, and must be paid by every man who would avoid present discredit and eventual moral insolvency. It is an obligation—a debt—which can only be discharged by voluntary effort and resolute action in the affairs of life.

The abiding sense of duty is the very crown of character. It is the upholding law of man in his highest attitudes. Without it the individual totters and falls before the first puff of adversity or temptation; whereas, inspired by it, the weakest becomes strong and full of courage. “Duty,” says Mrs. Jameson, “is the cement which binds the whole moral edifice together; without which all power, goodness, intellect, truth, happiness, love itself, can have no permanence; but all the fabric of existence crumbles away from under us, and leaves us at last sitting in the midst of a ruin, astonished at our own desolation.”—Samuel Smiles

Students'



Path

SELECTIONS

THE costliest sacrifice that wealth can make
From the incensed Penates less commands
A soft response, than doth the poorest cake,
If on the altar laid with spotless hands.—Horace

We cannot kindle when we will
The fire which in the heart resides,
The spirit bloweth and is still,
In mystery our soul abides.
But tasks in hours of insight will'd
Can be through hours of gloom fulfil'd.—Matthew Arnold

Second Object of the International Brotherhood League

THE International Brotherhood League is the department for practical humanitarian work of the Universal Brotherhood organization, and was founded by Katherine Tingley in 1897. Its objects are:

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

None of its officers holds any political office. The League is not connected with any political party or organization, nor has it any political character; it is wholly humanitarian and unsectarian.

In the light of the second object; "To educate the children of all nations on the broadest lines of universal brotherhood, and to prepare destitute and homeless children to become workers for humanity," let us consider some of the expressed views of the leaders, past and present, of the Theosophical movement, upon the educational question, that we may gather the trend of a truly Theosophical education and what sort of men and women it is likely to turn out.

Turning first to H. P. Blavatsky's work, *The Key to Theosophy*, we find:

What is the *real* object of modern education? Is it to cultivate and develop the mind in the right direction; to teach the disinherited and hopeless people to carry with fortitude the burden of life . . . ; to strengthen their will; to inculcate in them the love of one's neighbor and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life? Not a bit of it. And yet these are undeniably the objects of all true education.

Again, school training is of the very greatest importance in forming character, especially in its moral bearing. Now, from first to last, your modern system is based on the so-called scientific revelations, "The Struggle for Existence" and "The Survival of the Fittest."

All through his early life every man has these driven into him by practical example and experience, as well as by direct teaching, till it is impossible to eradicate from his mind the idea that "self" the lower personal animal self, is the end all and be all of life. Here you get the great source of all the after misery, crime and heartless selfishness. . . . Selfishness . . . is the curse of humanity and the prolific parent of all the evils and crimes in this life; and it is your schools which are the hotbeds of such selfishness.

Further she adds:

. . . of history, he will attain only sufficient knowledge of his own particular nation to fit him with a prejudice against all other peoples. . . .

Speaking of education as it *should be*, this great teacher says:

Children should, above all, be taught self-reliance, love for all men, altruism, mutual charity, and, more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavor to deal with each child as a unit, and educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women; free intellectually, free morally, unprejudiced in all respects, and above all things *unselfish*. And we believe that much, if not all of this could be obtained by *proper and truly Theosophical* education.

From the writings of William Q. Judge I take one saying, touching upon the true lines to be followed:

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

Our present leader and teacher, Katherine Tingley, is practically demonstrating, in the Raja Yoga Schools, this method of education, to the wonderment and delight of all who come in touch with it, and *really* have the welfare of humanity at heart. Listen to her words, and listening, can we aught but feel that the destiny of the little ones is safe in her hands and the evolution of a nobler type of humanity assured? Happy indeed are the homeless little ones that find their way to Lomaland! Nor must it be forgotten that her beneficent influence and methods reach to those preparatory educational centers—the Lotus Groups—throughout the world, where the children also receive a touch of the blessed spirit of brotherhood. The extracts that I have chosen from her words are taken from *The Mysteries of the Heart Doctrine*:

How differently parents would act if they fully realized that their little ones came, "trailing clouds of glory," from a great past, traveling down the ages to the present time..

To teach the babes, the little children, their divine nature, to impress this fact upon them, is to lay the corner-stone of a healthful, happy manhood and womanhood.

Let me have a child from the time of its birth until it is seven years old, and all the temptation in the world would not move it. It will have been taught the divinity of its own soul. This is not theory; it is a fact. The child will become so imbued with the strength of its higher nature that it cannot be moved by all the temptation in the world.

Let the lives of the little ones be so moulded that they will make better citizens than you or I. Let us cultivate a higher spirit of patriotism, a higher spirituality, and a greater spirit of brotherly love.

The world seeks for and requires a practical illustration of the possibility of developing a higher type of humanity and an opportunity for this now presents itself. . . . To accomplish the great purpose in view, utility and harmony are absolutely necessary. When these conditions are established everything is possible. . . . Seeing that the children of today will be the men and women of the future the great importance of this work cannot surely be overestimated. Only by wise teaching, by training and self-reliance, self-discipline, concentration and a recognition of the power of silence, can the lower qualities of the nature be overcome and the highest be developed, so that the children who are brought in touch with this movement shall in their turn become practical workers for humanity. One of the great objects must be to bring home to their minds the old, old teaching that they are immortal souls, not divorced from beneficent nature, but indeed and in truth a part of it.

And so now, in our own time, there is a place on earth, in beautiful Lomaland, where soul life is absolutely placed first, and altruism is the law of life, for the teachings I have given you above are there put into practical application, and before our eyes we can see the result of the fulfillment of the command, "Seek ye first the kingdom of God and all other things will be added unto you," as indeed they must be, since from our divine nature—the God within—comes all that makes life beautiful and noble and joyous! EMILY G. WILLANS

"THE good is one thing, the pleasant another. It is well with him who chooses the good; he who chooses the pleasant misses his end."

THE REIGN OF THE MUSE

by WILLIAM WATSON

WHEN Life was dewy and in the morning mood,
Then was, indeed, the Muse's golden reign;
When Gods and heroes stepped from sculptor's brain,
And perfect with a great perfection stood;
When poets saw the world that it was good,
Worthy a noble and a limpid strain;
And secret Night, and the unravished main,
Kept holy their mysterious maidenhood.

O happy singers of that vernal day!
Fled is the simple bounded world ye saw;
These gods that never dashed the soul with awe,
Sunny imaginations, fled are they;
And on Olympus, blind and ruthless Law
Holds unadored his adamantine sway.—Selected

THEOSOPHICAL FORUM

Conducted by J. H. FUSSELL

Question If the sins of the fathers are visited on the children and many are now suffering for the misdeeds of their parents and of bad laws (say, cases of child labor and consequent misery), how do you reconcile this with the Theosophical doctrine that they suffer for their own misdeeds in a former life?

Answer I It does not follow that because there *is* now suffering, there *was* formerly misdoing. Suffering is not necessarily punishment; it may be benediction; keen suffering for awhile is often just that one last touch necessary to round out an already almost perfect character. Some lives are so grandly lived that they seem to be an invocation to the Divine Law, an unuttered prayer to it to bring suffering, to bring the worst pains of human life, that it may know them and therefore know their remedy. A heart that longs to hold more and more compassion is also longing for more and more pain, in order that by this experience it will know what to compassionate. The Law watches the longings that are secret, unuttered, unformed, even unconscious, as well as the others, and responds *more* fully to them. Great souls compel the law, so to speak.

In another sense also, it does not follow that because there *is* suffering, there *was* misdoing. We do evil while doing nothing. If there is child torture in this town, and you and I, knowing it, do nothing, are we not helping in the evil? To whatever extent we are inactive in presence of evil, we share the doing of it. Many people, seeming to live blameless lives, are yet heaping up much future trouble for themselves in that they do nothing. Negative goodness is often positive evil.

And lastly; when, as we say, the sins of the parents are visited on the children, how do we know that the children were not led to that suffering, to that family, because they *did* need that lesson? Whole lives thus blighted are filled with the seeds of a wiser future.

Answer II While it is true that every act must bring its result, and hence that every evil act will entail suffering, either in this or a succeeding life; it does not therefore follow that every case of suffering is the result of misdoing. Because of the ties that exist between us all, we suffer one for another, and the further one may have advanced along the pathway of life the keener will be the suffering for others, as also the responsibility for others is greater.

But according to the development of the soul, so is its freedom under the law, because of its knowledge of the law; and how else could one help another unless there were also the possibility of suffering with another.

Then, too, the law is compassionate and guides us where we may learn those lessons of life which shall at last bring us to the perfect knowledge of life, which shall round out our characters, making us compassionate even as the divine law itself. The law does not teach by one method alone, not by suffering alone nor by happiness alone.

There is another consideration which, while it does not answer the question, is yet nevertheless worthy of attention. It is that of the apparently undeserved blessings and opportunities which come to men just as frequently as the suffering and hardships. But we are content to take these without any complaining—even as our right. If these are our right, however, then the suffering is also our right and our opportunity, and in

a sense, perhaps, more of an opportunity than the conditions of so-called good fortune.

But aside from all these considerations, which ought not to be overlooked if we would understand the matter, how can we answer regarding the suffering into which so many children are born today? Look at the evil which exists in the world today as the direct result of the selfishness of men. Can it be expected that this selfishness will not have its effect in helping to determine the circumstances of the future lives of those who act thus selfishly and who are therefore to so great a degree responsible for the evil and suffering of today? Christ expressed the Theosophical teaching of Karma when he said, "For with whatsoever measure ye mete it shall be measured to you again." We cannot say how this will be, nor when, but every seed bears fruit and of its own kind. But it is quite in accordance with our ideas of justice that those who in this or a previous life have oppressed others, should return to life into conditions in which they will suffer from precisely similar conditions.

It is therefore quite in accordance with this that the soul shall be born into surroundings which are most in harmony with its present development, and that it would be attracted to a family where similar traits existed. In this way the outer nature and those qualities which are supposed to be transmitted by heredity would be provided for it because they were in harmony with its own development. So while it may appear to one who does not look deeply that the visiting of the sins of the father upon the children is an arbitrary matter without any consideration of justice to the children, a closer study will show that the children are born into a particular family because it is their due and because in such conditions, generally speaking, they can reap the result of their own past deeds; but not forgetting what was referred to above that the law may, aside from any deserts, bring us into such conditions in which we may learn some of those lessons which can only be learned in that way.

Question Is it better to act on one's first impulse or to reason a thing out?

Answer It all depends on where the impulse comes from. If we live habitually striving to follow the guidance of the higher nature, then to the extent to which we have purified our lives we shall be more and more prompted to right by the higher nature, and our first impulses will more and more often come from that source. The purer the motive, the clearer the impulse!

But if we continually seek to gratify the lower nature with its appetites and desires, then that side of our natures being uppermost, our first impulses will most likely originate in it. We can, however, usually test our impulses by the question, "Is this for the good of others or is it purely for the benefit of myself?" A first impulse may be to an act of self-sacrifice, which reason may present many arguments against; many an act of heroism would probably never have been done if time had been taken to reason about the matter and to count the cost. I do not think that any categorical answer can be given to the question, but I would repeat that if we continually seek to live in the light of the Soul, our first impulses will more and more come from that source, and therefore can be trusted in ever greater degree.

STUDENT

Reincarnation and Karma

IT has been often thought that the opposition to Reincarnation has been solely based on prejudice, when not due to a dogma which can only stand when the mind is bound down and prevented from using its own powers. It is a doctrine the most noble of all, and with its companion one of Karma, it alone gives the basis of ethics. There is no doubt in my mind that the founder of Christianity took it for granted and that its present absence from that religion is the reason for the contradiction between the professed ethics of Christian nations and their actual practises which are so contrary to the morals given out by Jesus.

Applied to man's moral life, Karma is the law of ethical causation, justice, reward and punishment; the cause for birth and rebirth, yet equally the means for escape from Reincarnation. Viewed from another point it is merely effect flowing from cause, action and reaction, exact result for every thought and act; for the word's literal meaning is action. Theosophy views the Universe as an intelligent whole, hence every motion in the Universe is an action of that whole leading to results, which themselves become causes for further results.

WILLIAM Q. JUDGE

From *The San Diego Union*, November 18, 1904

Theosophical Anniversary—Point Loma Beacons Lighted to Celebrate Madame Blavatsky's Founding of the Society

EARLY last evening the hills of Lomaland, Point Loma, near the International Headquarters of the Theosophists, were illuminated by large bonfires, the reflection of which was seen for many miles, bringing out in bold relief the palatial buildings which crown these hills. The celebration was in commemoration of the twenty-ninth anniversary of the Theosophical Society, founded in New York City, November 17, 1875, by Madame H. P. Blavatsky.

The whole affair was conducted with great ceremony, all of the students of Lomaland participating. There were present many representatives of the Universal Brotherhood and Theosophical Society from different countries, also a number of invited guests.

Although it is not quite thirty years since Madame Blavatsky came to America on her mission, today her work is known all over the world. In 1896 the Theosophical Society was very large, but it increased three-fold during the first year of Katherine Tingley's leadership. It is held by Theosophists that the greatest victory ever won for the influence of Madame Blavatsky's work was when Mrs. Tingley called the Theosophical Convention at Chicago, in 1898, and merged the Theosophical Society into the larger body of the Universal Brotherhood. This explains the name of the present organization, The Universal Brotherhood and Theosophical Society, which many people have regarded as separate bodies.

In Europe

(From our Special Correspondent)

OCTOBER 30, 1904

"THE Psychology of Cities" is a theme that ought to be of some interest to the student of history. We agree that each man has a mind of his own, and we say that when a number of persons dwell or assemble together, they establish what is called a mental atmosphere—the product of the total qualities of their natures. Cannot this idea extend itself to the life and history of cities—especially of those ancient centers of human society known as *Mother cities*?

An *incorporated* thought and character, the qualities of which are evident throughout long centuries: this is what I mean by the term "The Psychology of Cities." He who shall attack this problem resolutely may do not a little towards solving many other baffling problems of Humanity.

These reflections have suggested themselves to me while reading once more a volume of essays by that brilliant and observant writer, Henry Houssaye, called *Athenes, Rome, Paris*. In the opening remarks of a chapter on the latter city, he says:

Paris est né citadelle. Avant d'être ville, il est camp retranché. La première fois que l'histoire en parle, l'histoire l'appelle place forte. "Lutèce, fort des Parisiens," dit César: *Lutetia oppidum Parisiorum*.

And the writer goes on to tell us how, for long years before the Roman invasion, that island between the two arms of the Seine had been a place of refuge and defense. Then he graphically records the many subsequent sieges which this wonderful city has endured.

"Paris est né citadelle!" Ah! the latest of her defenses are surely her greatest? Struggling, this time, not against military attack, but against the subtly combined forces of dogmatic ecclesiasticism, she has emerged victorious! On Sunday last the Chamber of Deputies accepted the principle of the separation of Church and State by a majority of *eighty-eight votes*. What a victory for France, for Europe, for the world! Paris est né citadelle!

There must be some reason why this in Europe spot is sacred to conflicts, the result of which stretch so far. And it is this place, the center of strenuous contests for more than twenty centuries, that strangers regard as a city of innumerable gaieties—Heaven of the Americans! The

contrast is grotesque! While the thoughts of enlightened France have been directed mainly towards that great event of last Sunday, time has been found to express good will towards our neighbors across the channel at a season of peculiar trial. This has been done with rare grace by *Le Journal d'Alsace*, which says:

The character of the King of England increases in grandeur in the same degree as the pacificatory movement to which his Majesty has devoted all his political and moral power.

English Notes

(From our London correspondent)

LONDON, November 4, 1904

The truth is that opinion about war has been greatly sobered by the experience of the last five years.—WESTMINSTER GAZETTE

THE ship of State has passed through a tropical storm. The suddenness with which the tempest arose and the suddenness with which it has disappeared, are events so dramatic that it is difficult to grasp the full meaning of our escape. All that can be said is that England is in a thankful mood today, and proud of its King.

And I believe that the underlying thought of the nation at this moment is: "Cannot something be done for Russia and Japan?" Although there is no lessening of public sympathy with the latter power, there can be detected in the tone of our leading papers a desire not so much for her further triumph as for peace itself; peace with honour to *both* combatants.

Yesterday was the birthday of the Emperor of Japan. I have just been reading an account of him in the *Daily Chronicle* written by one of his subjects in London. Here is an extract:

In conclusion let me tell you what we think of the saviour and maker of modern Japan. He was given to us when we were upon the brink of unspeakable horrors. On the one hand was the feudal baronage with a Government like that of Russia. On the other hand was the dark spectre of a bloody revolution, to end, perhaps, in the extinction of the nation, so that like Poland, we should exist only as a name. He saved us, and therefore we trust him.

I am wondering how the Emperor of Japan and the Emperor of Russia could be brought into direct communication with each other? In the hour of calamity friends should be *bold*. Have they not a common friend in our own King? It is a question of doing the right thing in the right way at the right moment. And is not the moment surely *now*?

Curious Properties of Numbers

UNDER the decimal system of numeration, which is in general use throughout the world, the numbers 11, 12 and 13, have a unique position in relation to their squares. For instance:

11^2 equals 121; 12^2 equals 144; 13^2 equals 169

Now if the numbers be reversed, the squares will also be reversed:

11^2 equals 121; 21^2 equals 441; 31^2 equals 961

Also if the numbers themselves be added together the results are curious:

11^2 equals 121 and $(1 \text{ plus } 1)^2$ equals 1 plus 2 plus 1
 12^2 equals 144 and $(1 \text{ plus } 2)^2$ equals 1 plus 4 plus 4
 13^2 equals 169 and $(1 \text{ plus } 3)^2$ equals 1 plus 6 plus 9

STUDENT

THE Kingdom of God is within us. In the latency of every soul there lurks, among the things it loves and venerates, some earnest and salient point, whence a divine life may begin and radiate; some incipient idea of duty, it may be; some light mist of disinterested love, appearing vague and nebulous and infinitely distant within the mighty void—a broken fringe of holy light, seen only in the spirit's deepest darkness; and therein may be the stirrings of a mystic energy, and the haze may be gathered together, and glow within the mind into a star—a sun—a piercing eye of God.—*James Martineau*.



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NOV	BAROMETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
21	29.814	73	59	66	50	.00	E	6
22	29.846	80	54	63	49	.00	E	6
23	29.850	69	55	61	55	.00	W	4
24	29.792	79	56	64	52	.00	E	6
25	29.874	67	56	60	56	.00	E	5
26	29.884	65	58	67	55	.00	E	7
27	29.924	80	69	66	52	.00	W	8

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WEEKLY

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COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879 Copyright 1904 by Katherine Tingley

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Childish Views of History

WE shall never get a plausible theory of past history until we cease trying to regard it all as merely a preface to modern history. Prune and twist the facts as we will, we can never force them to adapt themselves to that absurd requirement; and no amount of solemn pedantry will do more than enhance the ludicrous result of such an attempt.

In a chapter on a great religious Teacher and his religion, in a school-book, it is admitted that this religion has more adherents than any other, and that it spread vigorously and far, and has maintained its hold firmly and immovably. Yet the summary given of the tenets of this religion and the teachings of its founder is childish. The only conclusion is that countless millions of mankind, including kings and scholars and

people of surpassing ability in all directions and of various races and temperaments, have for centuries been deluded by twaddle which would not deceive any one in our civilization. Now we may admit that there have always been hordes of ignorant indifferent people willing to follow any leader and accept any rubbish; but we can scarcely be expected to believe that, out of all these millions, there would never at any time come individuals of a free inquiring spirit and enlightened mind. The

Odd, Disconnected & Garbled Doctrine

arrogance of the notion that a Great Teacher could succeed in forcing such nonsense on half the world for millenniums, is pitiable. It is easier to conclude that the writer has got his account of the teachings wrong; and it is all the easier to believe this when we consider the contemptuous carelessness with which all such questions as beliefs of "heathens" and "ancients" are treated. A handful of odd and utterly disconnected facts and another handful of garbled doctrines—and that is what he taught, so we are told.

The *suppressio veri* is as much in evidence as the *suggestio falsi*. We are told that the Teacher preached destruction of the personal self, but not that he preached the attainment of true Selfhood. Thus we are expected to believe that the whole of the Orient is inspired by an ardent zeal for total and absolute suicide, and that nothing better than this lies behind all its fiery and changeless devotion. The Teacher taught the destruction of illusion (in the personal self) that Reality may shine forth; his teaching was the gospel of a fuller and richer Life; and it is that which has caused his teachings to flourish in spite of all opposition from without and degeneration from within.

But our historian has to "present a rational and consistent scheme of the events of history and trace the growth of ideas in the mind of each successive civilization," etc., and if the facts do not fit his plan, so much the worse for the facts.

H. T. E.

Clergy and Brewery Shares

ONE of the speakers in the Church Congress in England spoke indignantly on the question of clergymen holding brewery shares, the investigations of a certain journal having revealed the fact that there are a few clergy in the church who hold quite a large interest in alcohol. This is especially hard on those who are earnestly striving to lessen the liquor evil, for it renders any united action on the part of the church half-hearted and hypocritical. It is almost impossible in these days to keep oneself absolutely clear of indirect and unconscious complicity in nefarious traffics, so involved is the network of our commercial and investing system. But one can, at all events, try one's best, and keep out of those connections which are obviously and flagrantly contaminated. If we cannot find perfectly clean money, we can avoid the dirtiest and refrain from making it any dirtier. Thus we may keep a clear conscience and avoid the absurdity of undoing with one hand the good work we are doing with the other.

But alas! the excuse is so ready that moderate drinking is no harm, and that it is permissible to engage in the manufacture and sale of alcohol for legitimate purposes; and it is to be feared that the culprits will find this excuse amply sufficient for their not too exacting consciences. Temperance reformers, however, know how great is the fallacy in this argument.

STUDENT

The Private Papers of Christopher Columbus

IT appears that the private papers of Christopher Columbus still exist, and are in the possession of the Duke of Alba, a resident of Paris.

The Secretary of the American Embassy, Mr. Henry Vignaud, followed their traces through sixteen descendants and finally arrived at his goal. They include his log book, and many personal documents relating to his first voyage to America. There is considerable hope that this vitally interesting collection may find its way into the possession of the country to which they refer. Apart from these, Spain itself, in its private libraries and those of its monasteries, must contain masses of manuscript, records relating to both Americas and especially the South. Our knowledge of those inhabitants of the latter whom the early Spaniards found there might receive so great an amplification as we can hardly conceive of were these manuscripts made accessible, while, in South America itself, the Incas concealed treasures which must include historical as well as material wealth. These last at all events are safe from violation by unscrupulous and iconoclastic hands.

STUDENT

The Sahara not a Desert

THE notorious Sahara desert has been grossly libelled by misstatements repeated from mouth to mouth without being corrected by actual investigation. This is the declaration of M. Paul Leroy-Beaulieu, who has written a book advocating the development of the Sahara and the construction of railways across it by and in the interests of the French nation.

To begin with, the region is not nearly so much of a desert as is usually supposed; nor is it, as the geography books tell us, denied the blessing of rain. But besides this fact, what desert there is is of a comparatively superficial character, such as would yield readily to energy and industry applied to irrigation, farming and rapid transit. The political question is evidently the most serious one. Though the region is painted on the map as belonging to France, there are various and powerful interests at stake which would have to be settled with the tribes who at present have on their side the "nine points of the law." Mr. Leroy-Beaulieu says:

The world has been deceived regarding both the soil and the subsoil of the Sahara. It is not a waste of shifting sand. On the contrary, all but about a tenth of it has a solid and uniform soil. It rains there with perfect regularity. Any traveler who has spent a period of several months roaming about the Sahara, will tell you he encountered rainstorms, and sometimes very bothersome ones, or at least that he saw traces of recent rains.

Besides the water on the surface there is abundant water underground. The wandering tribes use only what is at the surface or only a few yards beneath it, and as they will have nothing to do with the spontaneous pools, which they allow to be filled with rubbish and polluted by refuse, people have jumped to the conclusion that either water was wholly wanting or that it wasn't fit to drink, when as a matter of fact, very little labor and very little care are required to reach sources of a healthful water supply in part of the Sahara.

The oases are merely irrigated spots and could therefore be extended; beyond them are tracts which have rain and need only to be opened up. Many trees are found besides the palm; for example gum-trees, ethels, giant jujubes, danias, and teboracs—trees which perhaps have become disguised through their French names.

Protection against violence and the construction of railways are what is needed; and, after that, irrigation and intelligent farming operations. There are great mineral resources also to be had.

But to run a colony so as to be a gain, or even so as not to be a loss, to the mother country, needs a special genius. And before this can be attempted there is a country full of mixed races to be pacified and kept tranquil, and international rivalries to be satisfied.

As usual, our enthusiast can see visions of nothing but commerce and material gain. No doubt there are many vast tracts of the earth which could be so industrialized and turned into sources of dividends; but it is to be hoped that some of them will continue as they are until a more worthy and imaginative race is ready to undertake their development on higher lines.

H.

The Cosmic Serpent

A STRIKING view of the origin and decay of worlds is given by a French scientist in the *Revue Scientifique*. Founding his argument on the recent theories of matter and on the behavior of radium, he makes *From the Ether, back to the Ether*, the formula of the cycle of history of the substance of the worlds.

Substance is continuously dematerializing itself. Through many stages it finally dissolves into the tenuous ether, as, through the same stages, it formerly coagulated itself from the same. What we call matter is but the middle point of the cycle. It is the point of strain, the tight-coiled spring, always tending to the perfect relaxation again.

This is direct Theosophic teaching, and is as ancient as human thought. *We* talk—if we are learned, of the "vortex theory" and "spiral strain;" if we are unlearned, the learned teach us their theory by means of the symbol of a coiled spring. The ancients, everywhere, for the very same idea, used the more picturesque symbol of the coiled serpent.

Had not their symbol something of an advantage? It included the idea of the *livingness* of the tense coil. But that of course—the idea that matter is in its way living—is "unscientific." According to Theosophy it coiled itself in response to conscious purpose. *Man* is the outcome of that purpose. Yet substance only, could but make the sentient animal. Then soul conjoined itself, and the goal of the purpose begins to gleam far away. Verily, the new Day dawneth! STUDENT

How an Island Is Born in the Pacific

AT the time of the great earthquake of September 21st, 1897, in the vicinity of Borneo, there was a considerable upheaval of the ocean floor at the northwest coast near Labuan. Mr. Van den Brock, in a letter to the seismic observatory, gives the following details:

The dimensions of the island are as follows: Length, 750 feet; breadth, 450 feet; height, 45 feet.

As to the general aspect of this island which appeared from the depths of the sea, I may say that it is flat; still in the middle of it there is an elevation in form cone-shaped and in general appearance very much like a crater; and from it mud and clay come forth. The diameter of the lower part of the crater is some 180 feet. Inflammable gases are emitted from many cracks or crevices.

Another new island also appeared the same day, near Kudat, to the southeast of the island of Malundangan. It is rectangular in form, measures 360 feet in length, 300 feet in breadth, and but 3 feet in height. This island, according to what the natives say, rose from the sea during the morning of the same day, the 21st. They saw the waves approach; they felt a strong and violent wind; they heard a loud noise; and in an instant the island rose on the spot where before the sea had been more than 20 feet deep.

F. G.

Human Nature Versus Drugs

LORD KELVIN, the veteran physicist, made some sensible remarks at a prize-giving to medical students in London recently. He said, "I don't see human nature enumerated among the subjects for which a prize is given;" and added that human nature was what they would have to do with, and that was a subject which went far beyond any subject relating to dead matter. Anything that crystallized could now be made by the chemist, but no artificial process could make living matter out of dead. He asked them not to regard their patients as mere chemical specimens, but as human beings. Every student, every nurse and every practitioner had to administer spiritual consolation to the patients. When they kept up a patient's spirits they were administering spiritual consolation to him. "Man cannot live by bread alone," said Lord Kelvin, "and patients cannot get cured by drugs alone." C.

Civilized Asia

The Chinese meteorological "system" fell to pieces during the sack of Peking. The German soldiers managed to get hold of the ancient and curious instruments which had reposed in the observatory of successive Sons of Heaven for quite 2,000 years.

When the Germans finally brought their treasures to Europe, the Kaiser was appealed to to order the return of the instruments to the Chinese, but in vain; and such of them as are not in the German museums are now in the Imperial Palace at Potsdam.

AS an agreeable contrast to the cutting above, the papers the other day stated that almost every mail arriving in St. Petersburg contained silver cigarette cases, watches, trinkets of all kinds, money, and even single rouble notes. These articles are found on the bodies of dead Russians by the Japanese soldiery, and turned in to their officers, who forward them to St. Petersburg for distribution among the relatives of the deceased.

These "pagans" certainly set Christendom an example. P. L.

Seismobacteriology!

THAT earthquakes are connected with pestilences is well known. It is also easy to understand that both are dependent upon the same disturbance of the earth's subtler atmosphere—call it vital, magnetic, or whatever name borrowed from the puny vocabulary of material science approaches nearest to the idea. But material science, knowing naught of the superphysical causes that link physical effects, has to find another explanation for the connection between earthquakes and pestilences; accordingly an authoritative medical paper, propounds the following:

Do earthquakes set microbes in motion, or do they only affect the nerves? is a question which has been raised recently. From early times pestilence has been regarded as one of the accompaniments of earthquakes. Nor is this perhaps a mere figure of superstition. Many instances of epidemics following upon earthquakes are on record. Thus in 557-60 A. D., earthquake years, Constantinople was visited by a pestilence, and in 615 A. D., after more than a decade of seismic disturbances, which extended from Japan to the Mediterranean, the whole of Italy was visited, according to Sigonius, by a fearful epidemic, of which the nature is not recorded. Old writers, such as von Pienciz, an authority on the Lisbon earthquake of 1755, were wont to attribute the proneness to disease exhibited by whole populations during earthquake seasons to shaken nerves begotten of prolonged suspense and broken rest at night.

STUDENT

Frontispiece---William Quan Judge

THIS week's cover-page of the NEW CENTURY PATH contains the face of Wm. Q. Judge, the second in the line of succession of the world's Theosophical Leaders. Mr. Judge succeeded to the Foundress of the Theosophical Society, Helena Petrovna Blavatsky. A successful lawyer, a brilliant writer, and a man of extraordinary insight into human nature, he was well fitted to carry on the great humanitarian and philosophic work of H.P. Blavatsky.

Some Views on XXth Century Problems

What Is a Luxury?

THE late Lafcadio Hearn's recent book, "From Kakori," contains a fine attack upon waste and luxury. How many, after reading and admiring it, will then modify their habits, is another matter.

He speaks of "the reckless consumption by luxury of the labor of years in the pleasure of an hour," and of our habit of estimating our purchase solely in terms of cost to ourselves, never in terms of the cost to the producer.

Part of the reason which makes all such criticism fall to the ground is the difficulty of saying what is luxury and what not. The luxury of one is the actual necessity of another. The problem will not be cleared by lists and classifications. It will only lapse when the aim of each is to serve the common good. Actuated by that spirit, he will accumulate no luxuries. He may accumulate many things that in the possession of others would be luxuries, and that others may think luxuries. But in facilitating his work, and according to the measure of the reality of his dedication of himself to the whole, they remain productively in the common fund. That removes from them the stigma of luxury, and the matter must lie with the conscience of their possessor.

Perhaps the other factor that weakens the denunciations of luxury is the idea that the purchase of *anything* is "good for trade" because it keeps a certain number of people at work making that thing. It does so; but it keeps that much human energy away from the production of things which in *their* use would become the basis of further work. If it were the fashion for people who could not play violins to hang them as ornaments on the wall such instruments would be luxuries, wells of sunken labor. But a violin in the hands of its legitimate user may be the means of continuous work, paid into the common fund, for the elevation of human consciousness.

May we not take it that the sacrifice of a luxury can be made an acceptable offering on the altar of humanity, an actual relief to the weight of the world?

STUDENT

The Ethics of Advertising

THERE is a more than questionable morality in certain kinds of advertising. Some, for instance, are flagrantly untruthful; others are purposely misleading; others just escape the heavy hand of law; but some kinds—and they are probably the most pernicious of all—are a class which panders directly and intentionally to the most selfish and dangerous sides of our civilization. Of such are the kinds professing to give instruction in "psychology"—"so that others will be made to think what you want them to think." Fortunately, such "ads." attract but the weaker and more gelatinous of our human brethren. The strong man is quite self-sufficient, and relies on himself.

Yet there seems to be not the slightest doubt but that writers of such advertisements consider their methods perfectly legitimate and meritorious, for it has come to be the general idea that everything is fair in business, and that the office of the advertising man or the salesman is to *make* the public buy the seller's wares, whether they need them or not. The main thing is to make a sale, and that salesman is considered best who sells the most.

But there is another side to it. What right have we to influence people to buy that which they do not need or should not have? That it can be done is well known, and it is done everywhere. The advertiser would be furious if anybody were to ask him to pick a pocket, yet that is exactly what he proposes to do, in another way.

Advertising is an art, and its legitimate office is to make known to other people what one has to offer, and to do it in such a manner as to attract their attention, and to explain as far as may be all the good features of that which one has to dispose of.

A right-minded advertiser will guard the other person's interests quite as carefully as his own. That such methods "pay," is the universal testimony of all who have given them an honest trial, and they are greater in number than our pessimists would have us believe. STUDENT

Have We Reached Our Limit?

PROFESSOR STARR, of the University of Chicago, thinks that the Caucasian race has run its course. It must now yield the first place because "it has little more to learn in culture, education or anything else"! Does he mean that it has exhausted its *capacity* of learning, or that it has actually reached the limit of human possibility?

Anyhow he thinks it is now about to go down hill and see its place in the foremost files of time taken by the yellow race—by which he seems to mean primarily the Japanese. "The educated Japanese of the present day know more than ninety-nine out of 100 honor men graduating from our universities."

Has the Professor no other data than such as that? For if not, he has utterly confused racial virility and staying-power with mere university learning. In matters of culture and education it is more nearly true that we are beginners than past masters. With how many of the wealthy is not the beauty of some object of art reckoned according to its money value? What would be the opinion of a Greek upon our æsthetic sense as revealed by our homes and our cities?

If culture is understood to include the higher and nobler patriotism, how much of that is in our midst? How much of the devotion that would *sacrifice* something for the country's greatness and for the purity of its city and state life, instead of *profiting* by the one and soiling the other with greed and ambition?

If education includes training in self-control, the drawing forth of the higher nature in domination of the lower, the arousing of the spiritual center, the awakening of the divine instincts of compassion, loyalty and brotherhood, can we say that our education is much more than begun?

Before we say that we have finished our course, let us each make for himself his own ideal of a great character, let us think out to the full the ideas we attach to the word *great*, and in the light of that note where we stand. We shall at least be saved from the view that we "have little more to learn," even if we have to admit that we are for the time almost stationary and some other peoples going forward. OBSERVER

Food-Fads Cannot Cure Civilization

THE reading of an article on diet fads reminds one once again of the inevitable conclusion that you cannot cure the body much ahead of the mind. Take the case of a person who has got his body so out of gear that he cannot turn good food into good blood. Give him a diet that digests itself, give him predigested meal, meat extract, give him even blood itself. He may regain health for a time, but his bad habits will soon disarrange him again, and his normal digestive powers will have become atrophied.

But take a man who is determined to remodel his course of life but suffers from past errors and, under the supervision of a physician, such remedies may be of great value. But, mark, only as medicines, not as foods.

Another important point in this prepared food question is this. Inability to digest wholesome foods comes from the depraved habit of living on the fitful energy derived from food immediately after its injection into the stomach. Then, instead of allowing the food to digest further and so impart more energy, a fresh meal is taken and treated in the same way. Thus the stomach becomes converted into a sort of brewer's "mash-tun," brewing alcoholic and acetous ferments. To remedy this, food is taken which can be digested immediately. Thus the evil is pandered to, and the patient makes his dietary conform to his ill-regulated regimen.

What he should do is to so reform his habits that he *can* digest wholesome food, and make his body fit the wholesome diet rather than adopt a depraved diet to suit a depraved body. And if artificial foods are needed at all, let the doctor have the handling of that matter,—assuming for the sake of argument that the doctor himself is a real doctor and not a mere fellow conspirator. There are not few who prescribe to the wishes and fads instead of the needs of the patient. H.

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Ancient Empire of Saba

IN a recent issue of the *NEW CENTURY PATH* allusion was made to explorations of the buried cities of Zimbabwe in South Mashonaland and their identification as one of the principal sources of ancient gold-supply.

Whether or not this was the Ophir mentioned in *Kings*, it is obvious that it was a great source of mineral and vegetable wealth and the seat of an advanced civilization. Ophir has been placed in India; and Biblical scholars, connecting the name with that of one of the descendants of Shem (see *Genesis 10*), place it in Southern Arabia.

The date of the building of the temples found here is placed at 1200 B. C., by calculations based on their orientation taken in connection with the precession of the equinoxes.

The ruins were known to the Portuguese in 1510 from reports of Arab gold and ivory traders, but were lost sight of until 1868, when modern travelers began to rediscover them. They were, however, mostly buried, and the present explorer has spent two years in excavating and studying them. They consist of three groups of temples and forts, which have been called the Elliptical Temple, the Valley of Ruins, and the Acropolis ruins. These cover an area of about two miles by one and a half, which represents but a fraction of their ancient extent.

The Elliptical Temple is a massive structure of small granite blocks, some of the walls being 15 feet thick at the base and 8 at the top, and reaching even now a height of 30 feet. Within are many narrow tortuous passages and also courts. They remind one of the ruins of some old feudal castle—massive stone walls, narrow passages, steep ascents and descents, a mingling of natural architecture with artificial. The theory is that these monuments represent a colony of the ancient empire of Saba or Sheba, a powerful state in Solomon's time and long before.

The outside face of the Temple has a mural decoration in the zigzag design representing water, and this faces the rising of the sun at the summer and winter solstices.

Within is much gold and various stages of manufacture, crucibles, etc. There are stone emblems and carvings belonging to a symbolism originally sacred and pure but which has always been liable in degenerate times to profanation; and, as usual, it is the latter alone which the modern archeologists are able to detect. Because divine potencies were symbolized by forms found in the natural world, it does not follow that these forms were worshiped. Future archeologists, finding our chalices and petrified wafers, may infer that our civilization was a race of stomach-worshippers!

STUDENT

Evidences of the Ice Age in Britain

ARECENT Ordnance Survey Report gives some interesting particulars about the very marked evidences of glaciation in Brecknockshire and the neighborhood, S. Wales. The ice sheet which in the days of the last Ice Age spread all over the northern parts of both hemispheres, reached in this region the shores of the Bristol channel, but was split into separate streams by the carboniferous escarpments. So immense was the flow of ice that it overtopped the valleys, as is shown by the grooved rocks found on the hill tops. Hills 1300 to 1800 feet high are mentioned as being glaciated to their very summits, and all minor obstacles were overridden by the glacier. The usual glacial drift, formed of fine-ground rock mingled with angular debris, is of course abundant.

STUDENT

All Monoliths Erected by—Phœnicians!

TRULY wonderful are the methods of "exact" science, which laughs to scorn the testimony of ages, and relies solely upon modern perspicacity and ingenuity. It can build any theory out of any facts, however miscellaneous and unsuitable. Out of hundreds of possible inferences it picks out with unerring instinct the one which will lead to its theory, and it does this at every fork of the road. Other reasoners might arrive at other conclusions.

Here are some scarcely credible lucubrations on the gigantic monoliths found all over the world. The lucibrator asks, How did the ancients contrive to transport such colossal blocks to great distances and then

rear them? His answer suggests a wandering of the mind from the point at issue rather than a satisfactory answer. *It was the Phœnicians; they did it.*

The reason for thinking it was the Phœnicians is that the blocks are (so it is said) always found "near the mouths of rivers or along their courses," and the Phœnicians were a maritime people. One would scarcely have arrived at such a conclusion from the data given, and hence one naturally looks further in search of the *real* reason for the conclusion. This reason, which masquerades as a "confirmation," is undoubtedly what started the theory; and the theory, once started, the rest followed naturally enough. Phœnician writings and symbols have been found on the stones in America, in France. This merely shows, to ordinary intellects, that somebody wrote on the stones in symbols or characters similar to those which the Phœnicians used. But whether it was the Phœnicians who wrote or some other people cognizant of the same signs and whether a person who writes on a stone is necessarily the one who erected it, are questions which are unnecessary to answer as they are obviously irrelevant.

Again there is the possibility that the stones are found near water-courses because they were transported by water.

It is mentioned that the scientist responsible for this theory began by endeavoring to get *all* the monoliths in the world, from Stonehenge to Easter Island, under one category. Having done this, the next need was a maritime people. But the Druids, etc., were, as shown in previous propositions, not maritime, and the Phœnicians were. Wherefore, etc. Q. E. D.

Knowledge Lost Through Selfishness

MUCH of the wisdom and ability of the ancients, by which they could move gigantic stones and do other things we cannot, may be explained by the theory that they were endowed with faculties, both of perception and action, which we have not. Such faculties became lost through the degeneration of the human organism, due to selfishness and its resulting vices of intemperance, etc. They can be recovered only by a return to brotherhood and its attendant improvement in habits.

Thus the science of the future is bound up with the moral progress of the race, and is inseparable from ethics, as Science always ought to be. We cannot study science, or indeed anything, apart from ideas of human improvement and welfare; if we try, we run into a blind alley, and our science becomes harmful or impotent. But an unselfish heart, enshrined in a pure body, will find the great forces of Nature at its disposal as naturally as breathing and walking. Any attempt to gain such knowledge for selfish purposes must result in failure; and, in case of partial success, that success will speedily be followed by the retribution which always visits the violator of Nature's laws.

E.

The Inca Treasure

THE *Mexican Herald* alludes to a report that the Inca's treasure has been discovered at Chayaltaya, Bolivia, and enumerates various attempts to discover this treasure that have been made from time to time. It is the treasure that was sealed up at the time of the treacherous murder of the Inca king by Pizarro. The story, it will be remembered, is that this treasure will not be revealed until the last vestige of Spanish rule has passed from America. We do not know precisely what meaning should be attached to that phrase "Spanish Rule," but it is to be hoped that it has a wider sense than the merely national one and includes everybody likely to behave in the way the Spaniards did. May the Inca treasure remain safely guarded until trusty hands are ready to use it aright!

H. P. Blavatsky, in *Isis Unveiled*, writes interestingly of this treasure and of other buried treasures in different parts of the world. H.

The Rock Wall of Texas

THE Rock Wall, which has given its name to a town and county in Texas, is believed by archeologists to have been the work of some prehistoric masons, although science claims it for a natural formation.

It appears to have been the fortification for a settlement, the site of which has since been covered by the Red River deposit; for geologists say that the Red River once flowed this way to the sea. The stone is not of the kind quarried for building purposes near Rockwall, but resembles brick manufactured from the local clay deposit. STUDENT

✻ The Trend of Twentieth Century Science ✻

Strange News From the South Pole

IT is practically certain that proofs, entirely unexpected by the general, or even the scientific, public, of the existence of men and mammals in former geological ages at the South Pole will be brought forward as soon as the fossils, etc., brought back by the brave little ship "Discovery" from the Antarctic regions are exhaustively studied. Already it has leaked out that some great surprises are in store for us, and that current ideas of geological periods will, most probably, have to be entirely changed when the full results of this important expedition have been given forth. According to the newspapers, "In speaking of the matter, Sir Clements Markham was most guarded. Still, he admitted that the fossils must in any case mean much. They may upset all the theories as to the Polar System and the geological origin and age of the world."

From the remains of sub-tropical plants, coal etc., we know that the North Polar region once enjoyed a very hot climate, and if a similar state of things existed at the South Pole, as seems now practically certain, it will be almost impossible to doubt any longer that the earth's axis has changed considerably in its relation to the sun. H. P. Blavatsky showed the need of this to explain many difficulties, and she mentions that the South Polar lands were once a portion of ancient Lemuria, the vanished continent, then peopled with great civilized races. We await with profound interest for further news from Antarctica, for, as slowly but surely, relics of the past are brought to light and proofs of the vast antiquity of human civilization increase, we are learning to see our own affairs in their proper relationship, and in truer perspective, as well as to look forward understandingly to "that great Divine event to which all nature moves."

C. J. R.

The New Physiology

IT would appear that though all the organs generate electricity in the course of their work, the lungs generate more than any other. Both positive and negative currents may be obtained from the walls of the air sacs. The large quantity generated from the lungs suggests that each cell may be a little battery, though the nature of the generating elements is no more known than in the case of electrical fishes.

One may predict that the physiological text-book of fifty years hence would be hardly comprehensible to a student of today. It will not only contain the few crude facts known now in the domain of physiology, but a mass of others of a wholly different kind. The organs and systems will be studied, we should say, primarily as light and electricity and magnetism generators. What kind of rays each emits—A, B, C, I, N, X, perhaps beyond the capacity of the alphabet to indicate—what kind of electricity, the intensity of the magnetic field, and the degree in which these are subservient to will and feeling, such must be among the matters dealt with. And a physiological photograph of a man may then differ as much from his *carte de visite* as a lamp flame from its lamp.

PHYSICIAN.

Scientific Palmistry

PALMISTRY of a certain kind seems to be passing into the realm of science. The researches of Wilder indicate that the palmar lines of different races have definite peculiarities. Among others he examined the palm markings of Chinese, Negroes, Mayas, Whites and Indians. It appears that though individuals of each race differ, they differ around a racial type. This type is sufficiently fixed to enable the race to be determined from this one indication alone. But this is only true where the race is pure. Where, as in this country, there is a complex mingling of races, the palmar lines show the mingling of the types, and vary widely in arrangement.

It is curious that here and there in a race an individual may be found whose markings closely follow another type. Mr. Wilder does not seem to have followed this hint home by trying to determine whether the mental characteristics of such an individual were rather those of the other race than of that in which he was born. More work along this line is wanted, and may even throw some light on history. STUDENT

What Does the Sea-floor Hide?

AN invention of an Italian mechanism renders it possible to explore the bottom of the sea without leaving the ship's deck. This instrument—the "hydroscope"—somewhat resembles an enormous reflecting telescope. The picture of the sea-bottom is transmitted up the tube and thrown upon a mirror at the top. The top perforates a floating platform, and observers stationed thereon can thus inspect the floor of the ocean. At the lower end are powerful lenses radiating light into the depths of the water. Associated with this instrument is an elevator which having seized some desired object, can be inflated so as to carry to the surface so great a weight as forty tons.

May it not be possible that one day some disturbance of the sea-floor, volcanic or seismic, or even the slow rise of a sunken peak, may bring into view some relic of a bygone race, dwellers thereon ere ever it sank beneath the waters? How the imagination of every civilized being would be stirred by such a discovery, some tablet or fragment of a building from the long vanished Atlantis! Perhaps the priest of Sais, who gave Solon the tradition of a vast Atlantean civilization, may yet be vindicated. Suppose from the Pacific floor another Easter Island began to rise, sister to the one whose mighty statues remain so absolute a mystery to this day, and one of its imperishable laval statues began to show its outlines through the mud! There may be strange problems in store for archeology to solve.

STUDENT

Bird Flight

THE problem: how certain large birds manage to rise great heights into the air with little or no motion of their wings, is calling forth some curious hypotheses. The last explanation we have noted is the most remarkable of any. Its naturalist author was on a mountain peak in the Caucasus, watching the flight of a great eagle. The bird finally rose to such a height as to be a mere speck in infinity.

The method which he is credited with adopting was this. With a single motion of his wings he glided horizontally forward. Then, lowering his head, and raising his wings till they almost touched above his back, his onward motion became a glide downward along an aerial inclined plane. Having accumulated as much downward velocity as he needed, he checked it by making his wings again horizontal and raising his head. By this means, still going onward, he translated his downward impetus into an upward one, and now glided up an inclined plane to a higher point than that from which he started. Bicyclists will now learn that they can generate enough momentum in going down a short hill to carry them up a long one.

The explanation reminds one of the man who levelled the flat bottom of his boat so that it might float down stream on level water!

Why take so much trouble to avoid the hypothesis that certain birds can alter their magnetic relation to the earth and thus "suspend gravity?"

STUDENT

A Vanished Lake

TERRESTRIAL changes are of course in continual progress, but they are ordinarily so slow (as we count time) that they attract little of our notice. A German periodical calls attention to the fact that Lake Shirwa, in Central Africa, has now disappeared. Forty years ago it was thirty miles long by fifteen broad. It was part of that long line of water which running from north to south of this huge continent, practically divided it into two. From the Nile this water line is continued into Lake Victoria Nyanza.

From thence it runs down through lakes Alexandra, Tanganyika, Nyassa and Shirwa, to the Mozambique channel. Perhaps it is being gradually obliterated. The land strip on the east of it was probably contemporary with parts of Lemuria; that on the west was doubtless part of Atlantis. As the former sank, the latter rose, in its turn to be submerged. Only their edges, with the included line of sea survived to tell (or hide) the tale of two lost continents.

Some of us forget, in reading our geology, that the great earth-changes there described are still in progress and will be for future ages. STUDENT



The Music of Trees

AS every tree has a character of its own, so every tree has a music of its own. Trees lend their leaves as harps for the wind to play upon, and a forest of various kinds of trees furnishes a grand nature chorus.

All the poplars have taken special pains to suit the hanging of their leaves to the play of the lightest zephyr, and the aspen leaves will be in motion when all other kinds are still. The cottonwoods, which are a species of poplar, respond to the touch of the wind with a music like the ocean's waves. One could lie beneath them with closed eyes and be lulled to sleep with a sense of the nearness of the sea and its music. The eucalyptus, in an ordinary breeze, gives forth music like the patter of gentle rain upon a shingled roof, and this increases in power with the force of the wind. The palms and especially the Canary date, furnish a fairy-tripping music. It is not difficult to picture about every such tree a circle of happy sprites dancing to the music of the leaves. The song of the pepper-tree is silent save in a very strong wind, and then it is as soft and feathery as the tree's own foliage.

And what shall be said of the soft, low whisper of the wind through the pine-tree's streaming plumes? It is angel music, and standing in listening silence beneath the majestic trees, one is filled with a sense of something inexpressible save by the pine's own music, which charms and holds one in its spell.

So the music of each tree touches some responsive chord in the human heart and shows our kinship with all.

STUDENT

The Ant-Lion

UNDER a large palm-tree, east of the Raja Yoga Academy grounds, may be seen many little pits in the sand in the shape of inverted hollow cones. These are made by the ant-lion for the purpose of entrapping his prey. As there are seats under the tree, workmen who have been engaged on the grounds have eaten their lunches there and scattered the crumbs. These have drawn the ants and other insects, and while they are there for the crumbs, the ant-lion is there for them, and has made his pits in greatest abundance under and near the seats where the crumbs would fall thickest. Does the ant-lion know the food of the ant? It is presumable that it does.

STUDENT

Weeds

AS things out of place are called litter or dirt, while in place they may be very desirable, so plants growing where not wanted are called weeds. But there is a large class of hardy plants that generally are not wanted at all, because they take sunshine, soil, moisture and room that are desired for other plants; and their very commonness makes such beauty as they may possess disregarded. Their real worth is not known, and while they seem to be a hindrance, they are a help to

the one who likes them least, the tiller of the soil; for in keeping them out he keeps the soil mellow for the growth of desired plants, which are also fed by the decaying bodies of the weeds; and he keeps himself in a healthier condition because of the outdoor exercise.

But so-called weeds have virtues. They are largely medicinal in character, and many of them are invaluable remedies for ills that flesh is heir to. Nathaniel Hawthorne says we do not yet realize the place in creation allotted to weeds, and asks: "What hidden virtue is in them that it is granted to sow themselves with the wind, and to grapple the earth with this immitigable stubbornness, and to flourish in spite of obstacles, and never to suffer blight beneath any sun or shade, but always to mock their enemies with the same wicked luxuriance?"

Perhaps if we could penetrate nature's secrets, we should find that what we call weeds are more essential to the well-being of the world than the most precious fruit or grain." We may well emulate their steadfast faith and courage and indomitable perseverance.

STUDENT

Cats That Mother Birds

LAST year a cat mothered two jackdaws, jealously guarding them from a dog, and snuggling down with a fore-paw round each bird. A jackdaw's nest was robbed again this year, and the young birds given to the cat

Thy melodies of woods, and winds, and waters;
Till he relent, and can no more endure
To be a jarring and discordant thing
Amidst this general dance and minstrelsy.—Coleridge

to mind. She undertook the duty without ceremony, and the same pretty picture was enacted till her adopted children were able, and only too willing, to take care of themselves.

This cat, whose instincts are so domestic, has many wild habits. It leaves home for weeks together, to take up its residence in a rabbit's burrow. On being called, it comes to the mouth of its retreat, but not any further, and to all intents and purposes becomes *feræ* for a season.—*Ex.*





"Let women live true to themselves: then shall dawn a better day for the whole race."

IN the year 1900, there were revived in Lomaland by Katherine Tingley the ancient Olympic Games. On Thanksgiving Day, 1904, the four-year interval of the time-honored Olympiad having elapsed, the second celebration of the games took place in the Greek Theatre at Point Loma, California.

This institution of ancient Greece which, in the year 776, B. C., attained such celebrity, was of such significance to the various States represented that all the events in Greek history following it were dated from the great festival. It was a great factor in promoting the common interests of the Greek States, and in encouraging the high standard of physical development that prevailed among the people; besides emphasizing the truth, that man's body as well as his mind, requires discipline, and that only when both are well under control can there be a harmonious development of the whole being.

It is hard for us to realize what this great periodic festival meant to the Greek people. At first the games lasted but one day, and consisted of tests in foot-racing. But their fame and success grew with time, and at last every known contest of skill and strength (excepting always any exercise with weapons), was added, musical, artistic and poetic competitions being included. The festival extended over five days, and was celebrated in the beautiful valley beside the temple-crowned hill of Olympus. The period of the festival was regarded as a sacred time, and no act of hostility was permitted in all Greece. All arms were laid down and men were at peace with one another. Those successful in the contests were not weighed down with the heavy trophies that belong to our day. A simple wreath of wild olive was the only prize of the victors. But this was considered an extraordinary honor, and the wreath was preserved as a sacred relic in the family of the winner. If a Spartan, he might henceforth fight next to the person of his king, in battle. Hercules himself, so the legend goes, planted the wild olive along the course of Olympia, and the victor's wreath, twined of its leaves, was a symbol of high honor. The scene of the revival of this ancient institution at Point Loma, was one to live in the memory. The whole great Theatre "clean scooped out of a hillside, with the sky above, and the sea before, our seats," had been arranged with many a suggestion of old Greece. A bugle call had summoned the residents, who formed in festive procession, bearing with the American flag, the purple and gold flag of the School of Antiquity, and that of Greece. One of the events of the contest was

A Lomaland Olympiad

a military drill by a group of the women students of Point Loma. Physical exercise in the open air is a

part of the daily program in the women's life at Point Loma. It has been the experience of the women that here, where the air is so pure and health-giving, and the mental environment such as to free the powers of the soul, there is a stimulus to the assertion of a command over the body in exercise, hitherto unthought of. It is a delight to meet a group of these women-students returning from an hour's brisk drill in the Amphitheatre in the early morning, showing in every step that the body has been, for that day, attuned to harmony. Who of us does not think, with a thrill of pleasure, of an early morning ball-game in the summer, when the pure sweet air, the quiet light of the recent dawn, the freshness of the earth, and the calm of the ocean near by, so inspired the players that their steps were fleet, their voices silent, they ran more swiftly, tossed the ball more lightly and with keener aim, than ever before. It will be well when

women realize that a wisely-directed and patiently-sustained effort on their part is necessary to overcome the sluggishness of the physical body, caused by centuries of wrong living. But they are beginning to discover for themselves that physical exercise, directed by a well concentrated mind, and undertaken with energy and a sense of its benefits, awakens the body to new endurance. It is the blossoming of the

soul that expresses itself in a new firmness of will and a new sense of unity among women, that will give a great lift to the whole physical life of woman, and make it possible for that life to express her ideals. In ancient Greece it was known and understood that soul and body must develop in harmony. Training in gymnastics was not enough; for out of mere strength may easily grow rudeness. Knowledge of music, of the inner harmonies that generate purity of mind, was not enough; there was the possibility of an excess of the gentler qualities. But where these two were harmonized there, as Plato tells us, "the soul is both brave and temperate;" the body becomes its alert, responsive vehicle.

It is surely significant that at the revival of the old Olympic Games in the Twentieth century, at Point Loma, women entered the field.

The meaning of it is, that in this century women, as women, demanding nothing but what their awakened inherent capacity commands, have stepped into the arena of life with the confidence and courage born of soul-knowledge. It means that all the world shall be better and brighter, because more clearly shines the light of soul. STUDENT

LET us not always say
"Spite of this flesh today
I strove, made head, gained ground upon the whole!"
As the bird wings and sings,
Let us cry "All good things
Are ours, nor soul helps flesh more, now, than flesh helps
soul!" — *Browning*

The Mother's Point of View

NEWSPAPERS tell queer tales. On page one of a recent New York daily occurred the following account of a certain "one-eyed Mike," an East Side hero who had become famous through rescuing divers people from burning buildings. It appears that he has, for some years, figured as a very particular hero in the eyes of the public because of his exploits in this line. On page seven occurred a modest little paragraph which many readers probably did not connect with the thrilling account of Mike's exploits, but which, however, is a part of the same story. It briefly recited that Mrs. Kate —, the mother of this hero, was in the Harlem Court on the previous day to ask the city for aid. She proved to the satisfaction of the judge that she was destitute and without support and "was told to apply to the Charities' Commissioner;" that was all.

What is heroism, and was "Mike" really a hero? Was

Ease is the way to disease

—Sir Andrew Clark

A Chinese Woman's Opinion

DR. YAMEI KIN, the first Chinese woman to graduate from an American Medical College, said in a recent lecture:

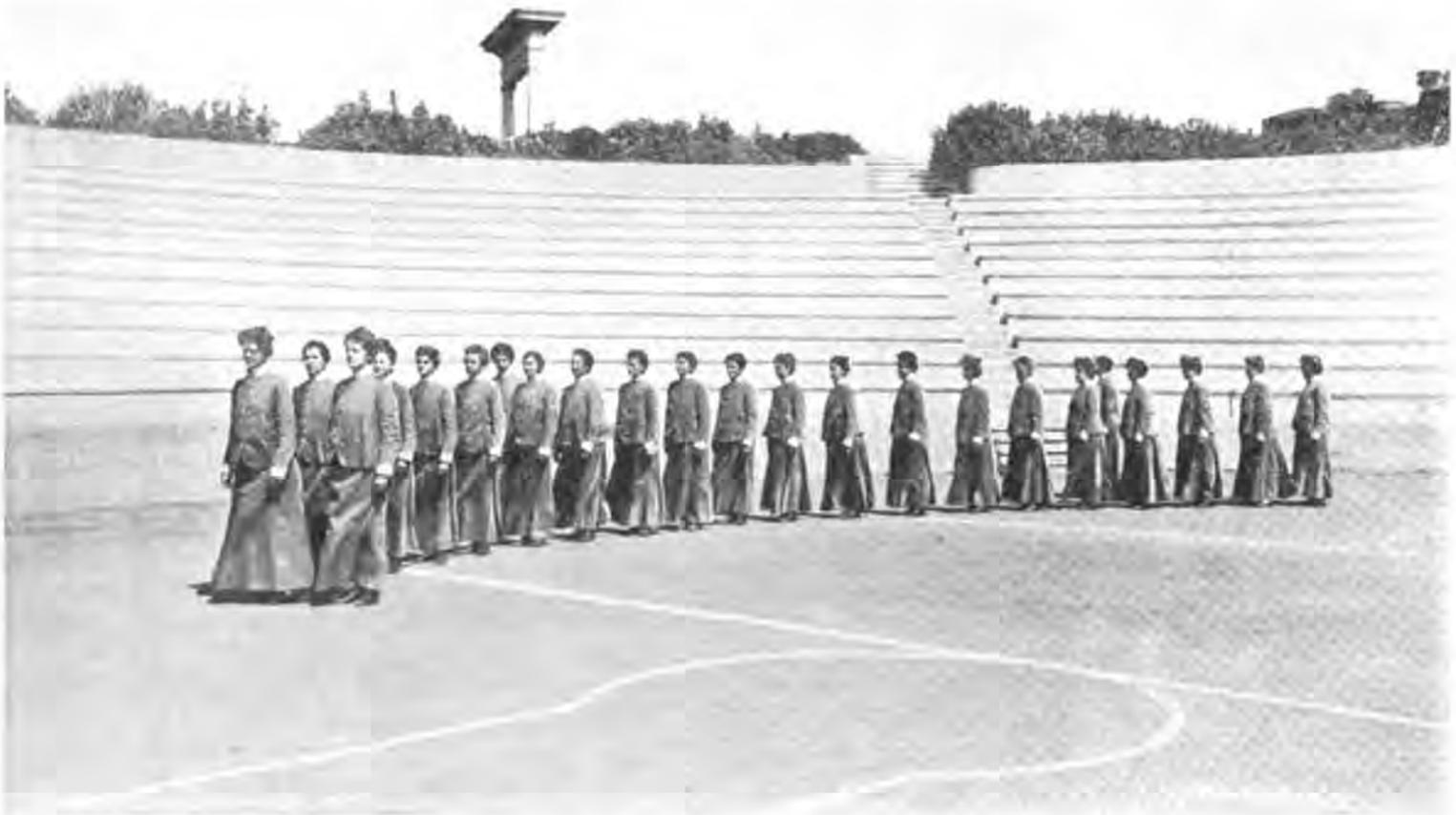
But I doubt when the war is over, when Japan has weakened her military strength and expended her energy, whether the European nations will allow her to keep what she has gained through bloodshed and by glorious victories.

Then will be the time when her old friend China will come to her assistance.

China is the backbone of the Asiatic countries. And her strength lies in her great middle class, from which her aristocrats are taken. She is superior to European countries in that she is not burdened with a degenerate body of aristocrats. The strength with the English and with Americans lies in the large middle class, with the artisans.

You great Western people, because you are so successful, do you think that by your great strength you can cast us all in your mold? Where you have attempted to do so you have only given us your vices. Can't you give us something better? Now is indeed your opportunity.

**The
Woman's
Drill
Point
Loma**



it not easier, perhaps, for him to dash through fires to the plaudits of a crowd than to have done his plain and simple duty by his mother? Yet, if he had been willing to do the harder and more obscure duty, he might have done so-called "heroic" deeds, just the same.

Few cannot recall some splendid young fellow who has given up brilliant prospects, who has perhaps staid at home from a war which aroused his very soul, for the sake of taking care of an old father or mother. Many a noble heart has chafed under the necessity of doing the humble, obscure duty, of being forced to make the humble and unnoticed sacrifices, rather than those easier sacrifices which the world calls great. Truly, it is more difficult to conquer one's self than to take a city. Even the daily newspapers teach us that much, if we can read between the lines, compare notes and sift evidence. STUDENT

IT is largely due to English women that the lace industry of Ireland has been revived. Today comforts are creeping into many of the little homes among the peat bogs of Ireland because of the lace-making industry. Carrickmacross appliqué, Guipure and Point lace, almost as exquisite as anything that old Venice might have shown, are made by the deft fingers of young Irish girls, and their life is at last becoming something different to that of the hopeless, struggling existence of their mothers. Much of this they owe to their English Queen. H.

A YOUNG Russian woman is acting as interpreter and scout with General Keller's army now in the mountains about Liao-Yang.

Her father is a patriotic old soldier who had no son to send to the army and so sent his daughter. This is not her first service, as she was in Manchuria during the early Boxer trouble, and later served as guide and interpreter throughout the entire campaign. For bravery at this time she received a presentation sword and the campaign medals. This woman, Elena Smolka, had been reared according to Cossack ideals. It was because she had a knowledge of several languages, in addition to patriotism and an inclination to serve—not because of reasons melodramatic—that she gained special permission from the Czar to enlist.

DRESS is costly today, but it can scarcely compare with some of the gowns of medieval times, fashioned of the costliest of samite, embroidered in gold and real, not imitation, jewels. It was very usual for the women of medieval Europe to have their own arms and those of their husbands embroidered in gold and jewels on their robes. Occasionally the arms of the wife appeared only upon the robe, while those of the husband were embroidered upon the mantle. The most costly material then known was used for these mantles, and by law women of other than spotless character and high repute, were forbidden to wear them. Truly, that custom were well worth reviving today. M.

OUR YOUNG FOLK

"The Precious Moments in Life"

Read at a recent Public Meeting by one of the Raja Yoga lads

THERE are times in life when one would rather have an hour to himself than all the riches of the world. Such an hour we value highly; but what about the many hours of the day that we skip over lightly, never thinking of what we could accomplish in seemingly insignificant moments.

A lost article we can recover, a million dollars lost we can gain again, a fallen building we can rebuild, score upon score of things we may lose and yet regain; but a second, the small breathing-space of time called a second, once passed, will never come back to us again; no, nor to any other who might come after us. It is passed, and it is beyond the power of the immortals themselves to bring it back again.

We all know this, yet the majority of us do not give it a passing thought, but go through life, indifferent to the many hurrying seconds of the day. This precious time, which nothing can buy, which nothing will stop in its journey, is ours whenever we want it; ours to use if we are wise; ours to waste if we are ignorant.

On the space of a second may depend the rise or fall of an Empire; a criminal act or a kind deed for or against humanity; may depend the after life of a man. Every second that we use properly will benefit not only ourselves, but all with whom we come in contact.

The time we use in jabbering nonsense we can use in reading something sensible; the hours we waste in just pampering ourselves with self-gratifying thoughts we can use in thinking something which will be of help to others; for little kind acts which will take but a few minutes to do may relieve the sufferings of some one.

Time will not wait for us, but we must keep up with time. Time makes constant changes, which, however small, count for something great.

We must keep in mind that golden thoughts are built in golden moments, and that, however short the moment, we can, as it passes, add a golden thought and act to our lives, making the lives of others happier.

Those who have used their time to the best advantage have gained something better than other people; they have grown wise while others have remained ignorant—of time itself. Minutes are precious to those who work unceasingly, but are a burden to those who are idle. To throw time away is a crime which the civilization of today is forever committing. There are too many idle people waiting for others to do things for them; they do not consider that time is precious to others if not to themselves. Seconds give way to minutes, minutes to hours, hours to days, days to years, and as time goes rolling past us it leaves behind the works of the great, and we may then look back to the time when we let the precious minutes pass by, and regret. And well we may, for we cannot use them again, and can only make up for them by exertion in those hours rapidly approaching.

We should all feel it our duty to use time wisely, to make every hour precious by our careful use of it. Every minute of the day should find us doing something, not only physical work but mental work as well. Few of us stop to think—to meditate—on something incomprehensible to us. We may deem it unnecessary, but the use of a minute in this way will do for us more than we imagine.

Let us, hereafter, use every hour in doing and thinking something worthy of humanity, and we shall gain for every minute used thus, that which will last us forever and make us stronger than we ever were before. Time is for us to use wisely and well—not to WASTE!!!!

Facts Worth Knowing

THERE are more miles of railroad in the Pacific states and territories alone than there are in the Pacific colonies of all the other countries in the world.

A CHAMOUNIX peasant was the first to ascend Mont Blanc in modern times. That was in 1786 and it was not until the beginning of the Nineteenth century that the ascent was accomplished by a woman.

WILLIAM OF NEWBURGH once said of the Britons, "They are little to be feared as warriors and little to be trusted as citizens." Boys, you might learn that sentence with profit. The man who is little to be feared as a warrior—for we are all warriors, or should be, if not against evil without ourselves, then against the selfish impulses in our own hearts—is not to be trusted as a citizen. He will shirk his citizen-duty and then blame his neighbor because vice and crime have things all their own way, and because the state he lives in is not what it ought to be. The ideal citizen is the ideal warrior for truth and if all men were such, be sure we would have no wars for gain and for power, and the world would soon forget what battle-fields are like.

IN ALL ancient religions, fire was the symbol of life itself. In the *Zend-Avesta* it is stated, there is "a Fire that gives knowledge of the future, science and amiable speech." In myth and legend we read of "the Burning Torch of Apollo," also of the brilliant sparks on the helmet of Pallas and the staff of Mercury. And now we read that in India the most ancient fire still existing was consecrated twelve centuries ago. This fire is fed five times every two hours, with sandal-wood and other fragrant materials. To the ancients, fire was symbolic of the spiritual living power within one, only kept alive and burning by the ever loving thought, the kindly word and deed.

FRESNO County, California, produces 40,000 tons of raisins yearly, on an average.

The Story of the Greek Acanthus

DEAR BOYS AND GIRLS: Have you ever heard the story of the Greek Acanthus, and of how a wise artist designed from it the Corinthian Capital? Well, this is the story:

Once upon a time there was a little girl who loved the leaves and flowers more than anything else. One sad day, she passed away. She had no father or mother, but the old nurse who cared for her loved her devotedly, and to show her love she placed the child's little basket of toys upon her tiny grave, covering it with a square tile to keep out the rain. As it chanced, she placed it right over the root of an acanthus, a plant which dies down in the fall to come up again the following spring. It was then winter and she did not know, of course, that the plant was there.

In the spring the architect, Calimachus, happened to pass by the grave and there stood the little square tile-covered basket of playthings, surrounded by a glorious garment of acanthus leaves. The basket had been placed directly over the center of the living root, and, when spring came with sunshine and showers, the bright beautiful leaves had grown up about it, clasping it like so many fairy hands.

Reaching the tile the tops, of course, bent slightly outward and from that Calimachus got the idea which later he developed in the beautiful Corinthian capital.

All through Greek and Roman decoration the acanthus leaf plays a prominent part. Raja Yoga children know about it, and on the slopes of Loma Hill today is to be found a species of acanthus almost identical with that of old Greece.

A RAJA YOGA TEACHER

FRAGMENT FROM ODE

by RALPH WALDO EMERSON

UNITED STATES! the ages plead,—
Present and Past in under-song,—
Go put your creed into your deed,
Nor speak with double tongue.

For sea and land don't understand
Nor skies without a frown
See rights for which the one hand fights
By the other cloven down.

Be just at home; then write your scroll
Of honor o'er the sea,
And bid the broad Atlantic roll
A ferry of the free.

And henceforth there shall be no chain,
Save underneath the sea
The wires shall murmur through the main
Sweet songs of liberty.

For He that worketh high and wise,
Nor pauses in his plan,
Will take the sun out of the skies
Ere freedom out of man.

THE CHILDREN'S HOUR

The Raja Yoga Question Box

SWEET music brings us close to the purity of true heart life. Let us honor all true musicians.

1 Who was Mozart?

ANSWER — Mozart lived a hundred years ago in Germany. He played the piano when but five years of age, and at the same age composed a little *minuet*. With his sister, he appeared before large audiences in concert when a mere child. He was beloved by the Emperor of Austria and was a favorite with Marie Antoinette. He died very young, leaving nearly eight hundred compositions. He was kind and

loving all his life. All people owe him a debt of love and gratitude.

2 Who was Dvorak?

ANSWER — Dvorak was one of Bohemia's great musicians. His father, who was a butcher, wished him to follow his own trade. The gifted boy had great difficulty to obtain a musical education. He had few teachers. He once said: "I have learned all my music from Nature, from the trees and the blue sky." He became a great composer and often said that America would some day be the musical center of the world. In this we know he spoke prophetically.

The Warrior Way

THEY sat on the grassy bank by the river, and Susie's sweet little face was very serious.

"Muriel!" said she, "it is not so easy to become a knight as you would think."

"No, I don't believe it is," replied Muriel thoughtfully, "but it is overcoming all that tries to keep us back that makes us knights. There is no other way to grow fearless and brave. I think it is very wonderful, don't you? Sometimes a kind of picture—a picture that moves and changes—comes when I think about it; a great muddy cloud pressing around us, full of all kinds of living thoughts and feelings and moods that try to keep us from looking upwards to a glorious light shining above. These living things don't want us to see that light, because when we do, we begin to dimly remember that it is our real home, where we came from, and a longing to return springs up and brings with it thoughts of what is pure and simple and beautiful—to show us the way—and a light shines in our hearts. That is the beautiful part of the picture! But when it happens, the hideous thoughts and moods crowd in and try to make us miserable and cowardly, and do all they can to make us forget the dim remembrance, because if we remember, and stand firm and true, the light in our hearts shines like a beacon-light on the dark cloud, and the hideous beings die, because they can only breathe freely in darkness. So they do their very best to keep us in gloomy moods.

"But if we face them, within ourselves—that is the only way we can do it, because they are invisible; but they are there, sure enough, for we can feel them—so, when we really and truly face them, the victory of the fight shines all over us, and the light streams on us from above, and grows brighter and brighter in our hearts with even the very tiniest thought and feeling that chooses our real home."

Susie had listened intently. "I do believe," said she in a solemn voice, "that a muddy thought was trying to creep through me, whispering all the things it could think of to make me a coward! I won't have it!" And her eyes flashed. "Bravo, Susie!" cried Kathleen. "Meg said, too," continued Muriel, "that the light is the home of everyone, no matter how degraded they have become, or how long they have forgotten it. They can return if they only look upwards and will fight through the gloom."

ANNIE P. DICK.



TINY TOTS OF THE RAJA YOGA SCHOOL
A Sunshiny Hour with their Teacher on the lawn of one of the
Student Homes of Lomaland

About the Birds

DEAR CHILDREN: I live in the heart of a great city. When I first came here I was lonely and sad for I had lived in the country, where birds awakened me in the morning, and where flowers bloomed close to my window. But I thought the birds might come if I could fix them a little home, so I planted some large lilac bushes and, as it happened, there were already syringa bushes and one or two little hemlocks at the edge of my tiny yard. O, city yards are so tiny!

Well, the people who had lived here before had trimmed up these shrubs like trees. I changed all that. It took a year or two, but I felt paid at last to see the branches droop down, broad and thick and low. Best of all, the birds came, then. In all that city street there was not another place where they could build their little nests safe from peeping eyes. I counted seven nests in my little yard before summer was over. And you should have seen how many birds always stop to make me a call as they pass through the city, particularly in the spring when coming

North and in the fall when going South. I always keep a pan of water in the yard, and here they stop to bathe and refresh themselves. And all this in a city yard, so tiny that no one but a Japanese would think of calling it a yard at all!

A LOTUS GROUP TEACHER

THE mother of President Loubet, of France, still lives in the little peasant home in Marsanne, where she has lived for many years, and frequently Loubet goes out to pay her a visit. The old homestead lies along a small river, shadowed with poplar trees. All about are the usual farm buildings, the animals, the chickens, the farm laborers and busy milk maids. It was on a bright day, recently, writes a friend, that the President of France slipped away from his cares and went out to the farm. His mother was kneading bread.

"Really, my dear," said the President, "you must stop this heavy work." But the good old lady declared she could not do that for no one else could knead bread so well as she.

"Well, today," replied her son, "you must let me do it for you."

So he took off his coat and kneaded the bread himself—just as King Alfred did once, you remember, many hundreds of years ago. I wonder if the good old mother trusted him to bake it—as the peasant woman trusted King Alfred—and whether, if so, he let it burn! E. H.

THE LIP AND THE HEART

by JOHN QUINCY ADAMS

ONE day between the Lip and the Heart
A wordless strife arose,
Which was expertest in the art
His purpose to disclose.

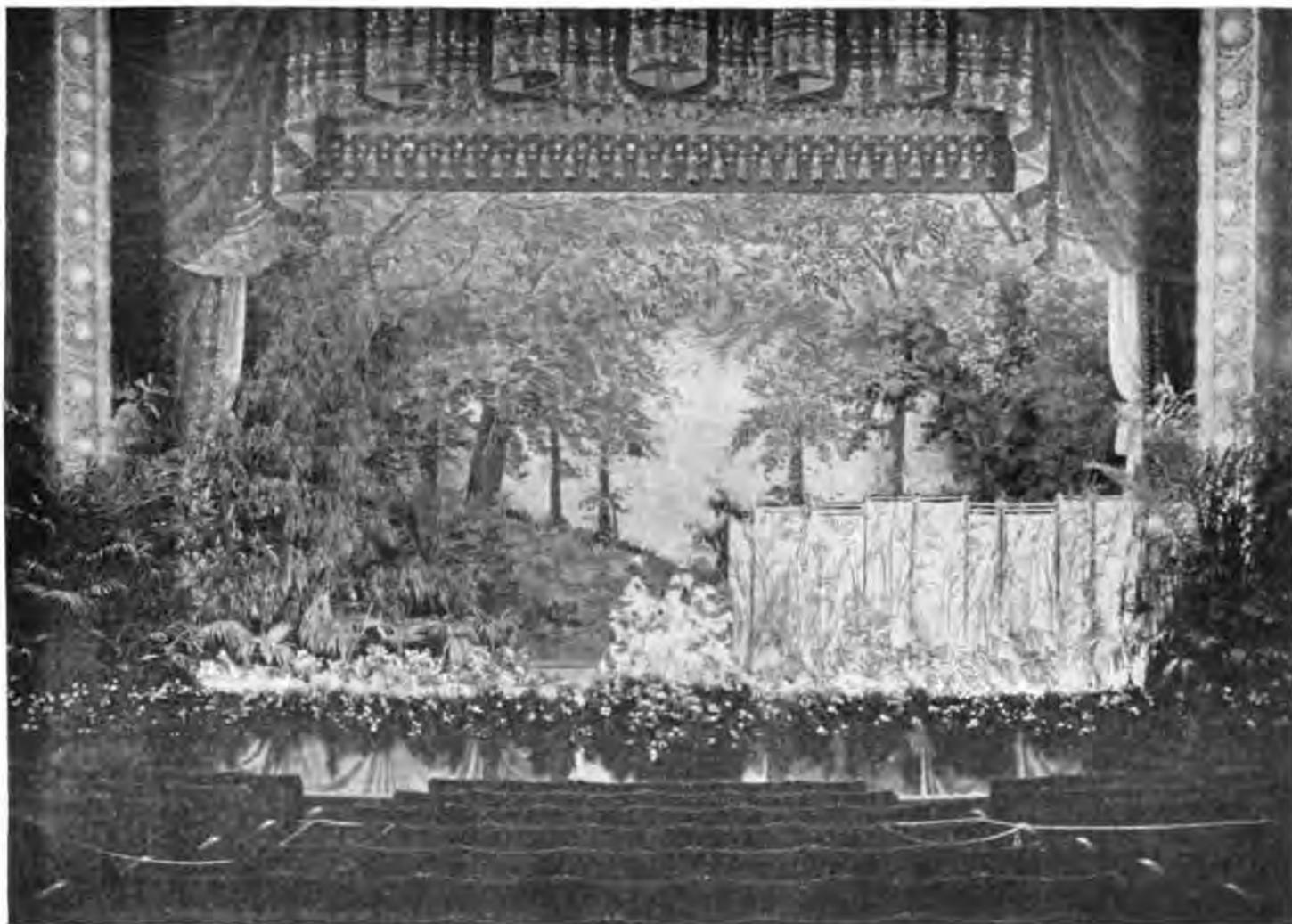
The Lip called forth the vassal Tongue,
And made him vouch---a lie!
The slave his servile anthem sung,
And braved the listening sky.

The Heart to speak in vain essayed,
Nor could his purpose reach ---
His will nor voice nor tongue obeyed,
His silence was his speech.

Mark thou their difference, child of earth!
While each performs his part,
Not all the lip can speak is worth
The silence of the heart.



Isis
Theatre
San
Diego
California



LOMALAND STUDENTS AT ISIS THEATRE

THE meeting Sunday evening, under the auspices of The Aryan Theosophical Society of Point Loma, filled Isis Theatre, as usual, with an attentive audience.

The musical program, exquisitely rendered by students of the Point Loma Conservatory of Music, was as follows: Overture, "Zampa," (Harold); "Invitation to the Dance," (Weber); Duo, from "Sampson and Delilah," (Saint Saëns).

The first paper of the evening was read by Miss Julia Hecht, one of the teachers in the Isis Conservatory of Music, on "The Refining Influence of Music." In part, the speaker said: "Few are there, indeed, who do not have a love for music in some form. It may be for a musical instrument, for the inspiring, patriotic national song, or the simple folk-song of childhood, or for the song of birds. But how many are there who give to music its true place in life, or realize its importance as a vital educational factor? Few, very few. The old idea that music is merely an 'accomplishment' has not altogether died out, and some there are whose motives for study are principally a desire to make a display, to be praised, or to 'entertain' in a superficial sort of way by playing light drawing-room music (which generally is but an accompaniment to conversation).

"Those who are talented are often spurred on by hopes of fame or wealth, and the child prodigy is reared from infancy with the idea of the importance of his own personality, and that he must shine above the musical horizon as a great star. Everything is sacrificed to this end, and his technical training is forced to such an extent that the soul doesn't get a chance, and he becomes merely a brilliant, mechanical player, who is self-conscious, vain, envious, often morbid, interested not so much in music for the advancement of his fellow men, as for his own selfish gratification or benefit. If some of our so-called 'artists' played behind screens where the personality is lost sight of, and the dextrous work of hands cannot be seen, how much applause would they get? Would the artist himself feel serene, and in his rightful position? Would the music heard satisfy the souls of the listeners? To listen to music without seeing the artist is the ideal way. The benefits of music are derived

through hearing. Music is sound and was not made to be looked at. If we are listening with heart and soul, we do not watch for technical feats. If the music is satisfying to all that is best in our hearts, and beautiful in the true sense, we may be sure that it is well executed."

"What Theosophy means for California," was the subject of a paper read by Henry Turner Patterson. "No matter what the position from which an investigator takes his view," said Mr. Patterson, "he sees two opposing forces eternally at work in the world. One we call good, the other we call bad. But he is not at all likely to notice that there has been such clearly-defined method in the working of these forces that it can only be accounted for by presuming an intelligent direction of them. This leads to a consideration of the place and part to which California is entitled in the great scheme of national, international and racial evolution upon which we are entering. A place and part resultant from convergence, in this time and place, of lives from the past and present which will cause this state to become one of the focal points of the globe. And then there will be a divergence of influence in all directions. In this scheme San Diego, of course, the southernmost city of the state, the point of orientation, or Point Orient, is a most important factor."

Continuing, the speaker pointed out in a most interesting manner, how various causes and influences in the past had united to bring population to the Western Hemisphere, and form here the beginning of a new race. He gave reasons for his belief that here, in this Golden State, would be the best of this new and higher civilization—a veritable Golden Age.

The closing address was by Master Iverson L. Harris, one of the Raja Yoga boys; his subject being, "Point Loma Students to be the World's Workers of the Future."

THE Aryan Theosophical Society, late of New York, holds regular weekly public meetings every Thursday evening in Isis Hall, Isis Theatre Building, 1120 Fifth street. These meetings are conducted by Students of the International Theosophical Center at Point Loma. Tourists seeking further information in reference to the work at Point Loma, will find these weekly meetings not only entertaining but instructive.

Art Music Literature and the Drama

What Is the Meaning of "Internal Evidence" in the Dramas of Shakespeare?

NOW that the Bacon-Shakespeare controversy has been laid to rest, commentators have had time to delve on other lines of brain-mind conjecture and are worrying at present this question: "Was Shakespeare ever in Italy?" One authority declares he never could have been for the simple reason that he was never out of England in his life. Another is equally certain that, as biographers are fallible, and as there were conveyances in his day, Shakespeare might have been in Italy as well as not. Such a theme as this is always fertile and naturally, a third commentator, begging the question, declares that perhaps Shakespeare was acquainted with some person who had been in Italy, and that this person told him all about it.

And all this has come about, so they say, because his Italian dramas reflect so marvelously the atmosphere and spirit of old Italian days; the palaces, the people, the glorious old cities, the crumbling walls and the azure Italian sky. Says a recent writer,—and one may be forgiven for lingering over description so simple and exquisite:

Draw a line from Milan eastward. You find that it touches Verona, Padua, Venice. In the spaces between the four towns place roads and country houses and a forest for adventure—and you have the Italy that Shakespeare most dearly loved.

"In fair Verona, where we lay our scene;" "Fair Padua, nursery of the arts,"—there is always the touch of

the one who loves and cares because he knows. It is not that, having read of Italy, Shakespeare pictures all of the country thus. He discriminates. He does not love Rome, or Florence, or Mantua, as he does the honored four. Mantua is a convenient place for his characters to go to when banished from the favorite towns. Toward Florence he is lukewarm, in spite of the streets haunted by the memory of Dante, and in spite of the hillside made immortal by Boccaccio. Rome has his admiration but not his love.

Venice, then as now, was celebrated as the Queen of Waters, and as a city in which gondolas go gliding through a vast network of sombrously shadowed waterways. But Shakespeare knew—what many travelers even now reach Venice without knowing—that the city is also threaded by narrow and interlacing streets, joined by numberless little bridges. Every building has an outlet into this system of thoroughfares; and, though the water-ways are freely used, it is by land, and on foot, that the Venitians go about their ordinary business. Thus it was, likewise, when Shakespeare was there. He knew that the gondola, except for pleasure and purposes of state, was almost altogether used by lovers and by visiting tourists, and that the ordinary citizen walked upon the pavement. So when Gratiano was asked to show Nerissa, the supposed lad, the way to Shylock's home, it was not "Get him a gondola," but, briefly, "Show my youth old Shylock's house;" although Nerissa was to go from one end of the city to the other. Over and over again, in Venice, Shakespeare's scenes are street scenes. His revelers, his maskers, his men of business use the streets. On the streets is the great and varied life of the city.

But it is different when it comes to love. He knows the local customs, and he knows that the privacy of the gondola peculiarly fits it for lovers and courtship, and so we read:

But there the duke was given to understand
That in a gondola were seen together
Lorenzo and his amorous Jessica.

He saw, too, the Venetian women, sweet and fair. No wonder he makes Des-

demon beautiful! And the Venetian faces haunted him, as they have haunted many a traveler since. "Those girls of Italy, take heed of them,"—it is a king of France into whose mouth he puts these words.

So much for what is called "internal evidence." Had Shakespeare written nothing outside of his Italian plays, this might settle the question, but he wrote others, many others, and while there are occasional anachronisms and slight errors of detail, here and there,—for pocket encyclopedias were not in Shakespeare's day invented—his Italian plays are not exceptional in their marvelous rendering of local color. Unfortunately for the commentators, there are other plays. When was Shakespeare in the Bermudas—if the West Indies really stood for the environment of his character of the *Tempest*, as is believed. Was he ever on the seaboard of Bohemia, in the Athens of Alcibiades, in the Alexandria of Queen Cleopatra, or in old Syracuse, where solemnly walked the two Dromios? True in local color, also, are his pictures of old Rome, of the Rome of Julius Cæsar, of the Consul Coriolanus and of Titus.

Did he walk, too, in the medieval Denmark with Hamlet? And what proof have we, so far as "internal evidence" goes, that Shakespeare did not live in the Briton of King Lear, in the England of King John or Richard III, in the Troy of Priam and his many sons?

"Internal evidence" is a flexible term and may signify many things. Had each of these marvelous plays come into the scholar's world unsigned by any known name, no two bearing the same signature, undated,—just discovered by some archeologist—what would their "internal evidence" infallibly have induced us to conclude?

Shakespeare, the "myriad minded," who among dramatists has possessed his marvelous knowledge of human nature—who, since the days of Eschylus? Many a dramatist has longed to pen life as though he understood it, and humanity as though he loved it, but none, in modern times, has yet been able, save Shakespeare alone. What can Shakespeare's works be, judged by that "internal evidence" which is deeper and more conclusive than the brain-mind theories that go by that name today, but the crystallized expression of the experiences of many lives, the result of much living in many lands? Given one life only—by all that that theory concludes Shakespeare, our thousand-souled dramatist, were an

impossibility, a paradox, just mere evidence that the Law writes its fairest records under the seal of a denial of its own decrees. There is no logic in such a view. Those who have some insight into the true philosophy of life, who see the logic in Reincarnation and the justice in Karma, can sift even with truth what Shakespeare's plays hold of "internal evidence." A truer than brain-mind insight is needed; a knowledge of finer and subtler laws than those which govern intellectual or material life, or even the placing of participles! Shakespeare stands before humanity today as a great Teacher. No dramatist of modern times has known human nature so well. None has possessed in such degree that finer knowledge, intuition, which can be naught but the blossom upon a living tree whose roots reach into the dawn-mists of past lives. E.



LION OF LUCERNE, SWITZERLAND
(A famous piece of work, known all over Europe)

"THE BATTLE AT FINNESBURG,"

FRAGMENT FROM AN OLD ENGLISH BATTLE POEM,
Written in the Sixth Century

Hleothrode tha heathogcong cyning:
"No this na dagath castan, ne her draca ne
scogeth.

ne her thisse healle horn naes ne byrnath;
fugelas singath,
gylleth gracg-hama, guth-wudu hlyaneth,
scyld scefte oacwyth; an scyaeth thes mona
Wathol under wolcnum, an ariseth wac-daeda
the thisse folces with fremman willeth;
Ac onwacingath an, wigcud mine,
habbath cowre land, higcath on ellen,
Winnath on orde, wescath anmode.

Translated into Modern English, it readeth thus:

CRIED aloud, then, the war-young king: "this dawneth
not from the East, nor here dragon flieth, nor here, of
this hall, light burneth; birds sing, chirpeth cricket,
war-wood soundeth, shield answereth shaft. Now shineth the
moon wandering under the skies, now arise woe-deeds that this
folk's quarrel will perform. But wake ye now, warriors mine!
hold your lands, think upon valor, strive in battle-line,
BE ONE-MINDED."

Universal Brotherhood Organization

Central Office Point Loma California



ON THE SEAWARD SIDE OF POINT LOMA—LOOKING NORTH TOWARD MISSION BAY

Olympian Games at Point Loma, Thanksgiving Day, Thursday, November 24

ON the 24th of last month, the great American autumn holiday of Thanksgiving was celebrated at Point Loma with a very interesting presentation of the classic Olympian games inaugurated by Katherine Tingley four years ago. The ancient spirit of the Olympian games, so truly religious in their beginning, was thus brought into close union with the modern spirit of the Thanksgiving festival.

Two of the students were crowned victors in the games with due and fitting ceremonial. Mr. R. Machell, the artist, is quoted in the following extract which initiated the series of addresses given:

"This is Thanksgiving day, and if any people in the country have reason to be thankful it is we who are here today. We have reason to thank the Good Law which has made this possible, and which has given us the privilege to be here under the guidance of teachings which are the embodiment of the Law.

"The Leader of our Universal Brotherhood organization here built the first Greek theatre in this country and instituted the Olympian games, and re-established the old Greek drama.

"There have been games and athletic sports probably as long as there have been men on the earth, but that which made the Olympian games famous throughout the ages was their religious character.

To the Greeks the spiritual life was the great reality, and all life was religious because all life was based on the One Life—the spiritual æther that pervades all nature, animate and inanimate, and is the one basis of Universal Brotherhood. This spiritual life, or æther, was called by the Greeks Zeus. The so-called games were the recognition of this divine principle in life, manifesting in the perfection of human activity as displayed by the finest types of men, who took part in these truly religious ceremonies known as the Olympian games.

"In founding this organization and in establishing these games here in this Greek theatre, our leader has opened for the world a new era, and those who are here learning the true life of Raja Yoga will know the truth, that the spiritual life underlies every act of daily life, and thus will show to the world that the daily life so lived is pure religion. Katherine Tingley has sown this seed and soon all the world will copy this example, for 'all can grow the blossom when all have got the seed.' We who are here today, and later all the world, will thank the one who gave the seed, our great Leader, Katherine Tingley."

To speak of having sapphire skies and fragrant breezes seems nearly superfluous to Californians, yet as the so-called rainy season has now begun, it is well to chronicle the surpassing beauty of the day.

The magnificent theatre, built strictly on lines following those of identical structures of ancient Greece, was a fit and beautiful place for certain of the games. Above was the eternal peerless blue of the southland; in front, through the natural architecture of the cañon sloping to the sea, were the happy dancing waters of the ancient Pacific; around and on all sides breathed peace and joy and everlasting hope.

There Is No RELIGION Higher Than TRUTH

FRIENDS IN COUNSEL

DEAR COMRADES: You may remember that William Q. Judge in the hour of deepest trial, found solace in work. The work, he used to say, would remain, long after the storm then raging would have been forgotten. But what constitutes work?

Outward activity is not the whole of work. One man may attend a meeting and contribute nothing to all appearance beyond his mere presence. Another man may be taking an active part in the proceedings. Yet it may be that the silent member is doing a unifying, consolidating work of a very high order, while the other is only tearing down and sowing seeds of disruption. "One could be confined in a prison and yet be a worker for the cause," for the very wish to work is in itself work and of a superior kind. The results of this inner work are usually quite untraceable by the brain-mind.

The force goes out, but we cannot follow up to its result. This perhaps is why some of the best workers seldom speak of what they have done, the simple reason being that they do not know themselves. They cannot say "lo here," or "lo there," the result "cometh not with observation." It is hidden, secret—"occult," if you will. For instance, if a passionate man sets about the task of controlling his temper, it may seem to his thoughtless companions that he is losing his old fire and becoming negative.

The truth is, however, that he is exerting more energy than before, because the power by which he holds his anger in check is of necessity greater than the force that is controlled. Such a man unknowingly is emitting a spiritual force of incalculable potency, that purifies the moral atmosphere in which he moves.

Mr. Judge in his "Letters" says, "The spiritual force being impersonal, fluidic, not bound to any constricting center, acts with unimaginable swiftness." The key to this kind of work is that it be done *impersonally*. If we do anything with one eye on our work and the other looking out to enjoy the effect we produce upon the spectators, it is evident that the force we put out is tied and constricted by our personality, whereas if we work thinking only of the good of the whole and relinquishing all personal interest in the result, the force is free and unfettered. It is then like the lightning which breaking from one quarter of the sky, instantly pervades the vast expanse.

Self-study, self-discipline, the resolute facing of the great problems which each must do singly and alone, are often harder tasks than to appear in public as a social reformer. Many a man, terrified at the call to self-conquest and the lonely search for the Light of lights, seeks to drown the still small voice by plunging up to the neck in philanthropic enterprises for the relief of human suffering. All honor of course to every honest effort for man's welfare, but some there are, perhaps, whose activities are prompted by the wish to excuse themselves the harder interior work which must be carried on unthanked and unperceived by men, and without the plaudits of the crowd. STUDENT

FACING WEST FROM CALIFORNIA'S SHORES

by WALT WHITMAN

FACING west from California's shores,
 Inquiring, tireless, seeking what is yet unfound,
 I a child, very old, over waves, towards the house of maternity, the land of migrations, look afar.
 Look off the shores of my Western sea, the circle almost circled:
 For starting westward from Hindustan, from the vales of Kashmere,
 From Asia, from the north, from the God, the sage, and the hero,
 From the south, from the flowery peninsulas and the spice islands,
 Long having wander'd since, round the earth having wander'd,
 Now I pace home again, very pleas'd and joyous.
 (But where is what I started for so long ago?
 And why is it yet unfound?)

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question The influence that Theosophy has upon the spiritual and moral life can be readily understood, but how can it be applied to commercial life?

Answer I Theosophy is not a religion for just one day in the week, nor special observances set apart from daily life, but it is religion, science and philosophy for every moment of our lives; it is divine wisdom, and should be a living and guiding power in all we do. As Emerson has said:

"There is no great and no small
 To the Soul that maketh all,
 And where it cometh all things are,
 And it cometh everywhere."

And commercial life is not exempt from the divine workings of Universal Law. There is nothing in our lives that is not of consequence, nothing upon which we should not turn the searchlight of Theosophy to test its character, whether it be good or whether it be evil.

Now we all have some part in commercial life; we either buy or sell, or do both. The buyer, the seller and the producer are interdependent, and each owes a duty to the others, and all must work together for the common good to produce the highest welfare of each and all. The producer should furnish that which is genuine and of good quality, and should receive for it its true value, and he who buys should be not only willing but glad to pay for things what they are worth. If this were the case, we should soon be done with shams; but the desire to get something for nothing, or for less than it is worth, is responsible for sweat-shops and all the big bargain advertising schemes in which shams play a large part, and the victims of which reap what they sow.

Unfairness in commercial life does not lie at the door of buyer alone, nor of seller alone, but at the door of each one who tries to get the best of the bargain at the expense of another, for what he gains for the time the other loses; but the accounts are not closed, and the divine law of justice will sometime make things square. However, unfair dealing is not alone in the results of the deal, but in the motive actuating each one who tries to get something from another without a fair return; and the one who does this and fails is just as much at fault as the one who does it and succeeds. Both are adding to the burdens of humanity, which some day they must help to lift. Now, if each one had the same regard for the welfare of the one with whom he deals as for his own, how the clouds of care and distrust and insincerity would clear away and the sunshine and beauty of joy and uprightness and trust take their place. Then would Theosophy be a ruling power in commercial life, for the true Theosophist always seeks the highest welfare of all.

May the day of the reign of Theosophy in commercial life not be too far distant.

BANDUSIA WAKEFIELD

Answer II Theosophy being the Wisdom Religion, is applicable to all life and so must apply to commercial life as a purifying and ennobling influence and as this influence permeates the world, stock jobbing operations will disappear and failures will become unknown.

That centers of distribution of the peoples needs must be maintained will be generally admitted and that there is a hard, brain-mind selfish motive stalking through the commercial life of the day is evident to any observer who looks upon the commercial centers in our great cities and notes the actions of commercial men. It is but fair to say that, inter-

mingled with this maelstrom of selfishness which contains its own seeds of ruin, is rapidly growing a higher-motived, purer commercial life, which in due time will take supremacy in the world.

The desire to make money is the strong selfish force that urges to wrong commercial life. The desire to be a helpful factor in the world is the impulse that urges to right action in business life. The selfish man may make his coveted money but he is building on the sands and his greed at any time may cause him to overreach himself, and his structure to be overturned; the man of right motive may not make money at once, but must in due time succeed if his enterprise is needed in the community and is conducted with honor and common sense.

The money part is necessary, and very necessary in this commercial age, but it must always be made an incidental and not the all important factor. A parallel may be drawn between the uses of money in the commercial body and the circulating medium of the human body, and the coins in use may be compared to the red and white discs of the human blood, and carrying the life and energy by which the commercial body is sustained. And can we not go further, see the necessity for a heart action and pure life to keep up a healthy circulation in the commercial body as in the human body? On the other hand it will be seen that hoarding up great stores of the circulating fluid or turning it in wrong channels will cause congestion and death, hence the need of a continuous circulation of the vital fluid, and an ever watchful eye that it goes through its natural channels and into the parts that need it most.

And it is only by acting on the principles of Universal Brotherhood that this can be fully done, for selfishness is at the root of all congestion in the body politic; while brotherhood, kindness, sympathy are life-giving, expansive, liberating.

A bright sign in connection with this is the undeniable fact that commercial institutions are depending more and more upon the moral record of the man who seeks their good will and trust, and this will grow to be so more and more until Universal Brotherhood shall be accepted by the nations and we shall be more active to help others than we now are to help ourselves.

A. S.

Question How may one know when an action is entirely unselfish?

Answer That which determines the unselfishness of an action is the motive with which it is done. And here the same question will arise, for our motives are usually mixed and are not wholly pure, but contain some element of selfishness in them. If this were not so we should be very much farther progressed than we are. But this should not discourage us, we can still go on, we can at least strive to purify our motives and to act more and more unselfishly.

Much help on the subject of right action can be gained from a little book called the *Bhagavad Gita*, and there the keynote of perfect unselfish action is given as that which is done without attachment to results. If we determine that a course of action is right and then perform that action to the best of our ability, being content to leave the results to the law, we shall come to see more and more clearly what is the right course to pursue. First comes duty, and with this should come the effort always to benefit others and to keep the self in abeyance. In the *Book of Golden Precepts* the first step is declared to be, "to live to benefit mankind," "to practice the six glorious virtues is the second." And so, while recognizing the difficulty of freeing our motives and actions from selfishness, we can still make the effort to act for others, to seek their interest and welfare. Then gradually we shall approach the goal.

STUDENT

Race Karma.

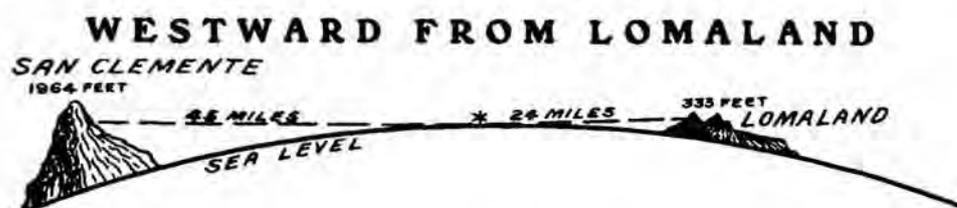
AND just as all these phases of the law of Karma have sway over the individual man, so they similarly operate upon races, nations and families. Each race has its Karma as a whole. If it be good, that race goes forward. If bad, it goes out—annihilated as a race—though the souls concerned take up their Karma in other races and bodies. Nations cannot escape their national Karma, and any nation that has acted in a wicked manner must suffer some day, be it soon or late. The Karma of the Nineteenth century in the West is the Karma of Israel, for even the merest tyro can see that the Mosaic influence is the Karma of Israel, for even the merest tyro can see that the Mosaic influence is the strongest in the European and American nations.—JUDGE

ON the clearest of clear ments is plainly visible from the Pacific Ocean at a distance of walks from the Aryan Temple the summit of Clemente can be below the horizon, for the tance is considerable.

platform of the Temple, his

the ocean, and his line of sight will reach the horizon at a distance of twenty-four miles, and if projected on towards Clemente, reaches the island at an elevation of about 1400 feet. As the highest point on the island is 1964 feet, only 564 feet of the summit should be visible, but it is evident that refraction of the atmosphere increases this amount materially, for on some days long stretches of the lower levels of the island can be discerned.

Geologically, Clemente is one of seven large and high summits of a new mountain range which is rising in the ocean, and will in due time, as others have done, take its place among the coastal ranges of California. At that future time the whole shore line will be changed, and who can tell what magnificent harbors may be formed and what beautiful cities may be built by the advanced people of that coming age? STUDENT



days the Island of San Clemente from the heights of Lomaland rises from the bed of the Pacific Ocean at a distance of sixty-nine miles. As one ple towards the shore line, be noticed to gradually sink earth curvature in that dis-

If a man stands on the eye will be 333 feet above

The Jo-Khang at Lhasa.

WE hear a good deal of Potala, the great palace-temple of the Grand Lama, outside Lhasa, and even see pictures of it derived from Chinese sources. But this is a mere public show-place in comparison with the Jo-Khang (also called La-Brang), which is the very heart of Lamaism, and is situated in Lhasa itself. Not only strangers, but even natives of doubtful devotion, are excluded from this sanctuary. Lately the Chinese viceroy himself was shut out, and it was in retaliation for this act that the Chinese authority availed itself of the presence of the British mission to extort a permission to enter and view part of it. One can only speculate as to how much of the temple remained unshown and what preparations may have been made before admitting the spectators.

The outside is without beauty, and is so crowded by small, mean government office-buildings as to be practically invisible, though the five gilded roofs are to be seen from a distance.

Entering the portals, the visitors found themselves in the first courtyard, a space open to the sky, surrounded by a veranda with columns, and evincing its great antiquity by the defaced painting on the walls and pillars. At the opposite end a door opened into the second court, bright with hollyhocks, stocks and snapdragons. The sides of this are surrounded by small chambers, built in the solid wall, each a shrine containing an image and altar, dimly revealed in the intense gloom by butter-lamps. The whole place reeks with grease and the vapors of grease, the accumulation of centuries; but each image has a dirty rag, with which it is occasionally wiped. There are so many of these gloomy shrines that even the Lamas seem scarcely able to distinguish them. In the center of this court is an inner sanctuary, shut in by shelves containing images of Buddha, and further darkened by numerous screens and draperies; and it is in this court that the chief wonder of the Jo-Khang is found. There are two statues, one life-size, the other colossal, representing Buddha, not squatting, but seated on a throne, European fashion.

This attitude is recognized as indicating the Bodhisat in his next incarnation. No one knows how the tradition of so representing the Master arose, but all agree in expecting his next appearance in the West.

Passing through successive courts and chapels in ever deepening gloom, one arrives finally at the innermost shrine, in which is the Jo itself. The great statue sits almost hidden among innumerable golden offerings of lamps, bowls, etc., made by devotees of many ages, but dimly revealed by the glow of the butter-lamps all around.

The most remarkable point about this statue is that the face of Buddha is here represented, not with the usual sad smile and inscrutable look, but with an expression of youthful radiance.

The legend is that this statue was made from Gautama himself before he left his palace at Kapila-vastu, and that it was made by Visvakarma the constructive force of the universe. It is of gold, alloyed with silver, copper, zinc and iron, representing the four elements, and is covered with priceless jewels, one of them a flawless turquoise six inches by three. It was given by the King of Magadha to the Chinese Emperor for his help when the Yavanas were overrunning India; and was brought from Peking in the Seventh century by Princess Konjo as her dowry. The ornamentations and other accessories of this image and its shrine are too numerous to be advantageously described, and their opulence is

enormous. In another part of the Jo-Khang is a statue second only in importance to the Jo itself. It is that of the guardian goddess, Palden-Lhamo, three-eyed, crowned with skulls, and covered with gold and gems. Besides these images the temple contains innumerable others of great interest to the student of ancient Wisdom.

The contrast between the inestimable riches stored up in the sanctuary and its squalid surroundings, is a wonderful symbol of the condition of Buddhism with its vast store of secret wisdom and its outer garb of degraded superstition. STUDENT

A Priest on the Church of Rome

AN English contemporary contains the following report of one of a series of lectures delivered by a priest of the Roman Church. What does it mean?

The Religious World—Father Suckling on Roman "Unity"

The third of his remarkable lectures—considering the quarter from which they proceed—was delivered by the Rev. R. A. J. Suckling on Wednesday evening, and dealt with the vaunted "Unity" of the Church of Rome. This, said Father Suckling, was the most powerful weapon in the armory of Roman controversialists, who contrasted the "High," "Low," and "Broad" divisions of the Anglican Church with their own alleged unity. But the divisions of Anglicans were much exaggerated, for all held the same creed, while the unity of the Roman Church was mere superficial uniformity. This uniformity had been obtained by terrible processes of bloodshed and forgery, which had stained the history of Christendom. The Anglican Church had also persecuted, but she now repented of her error; but the Roman Church expressed no contrition for her dragonades, merciless massacres and infamous Inquisition, and could not do so, because *ex hypothesi* the Pope was infallible.

Again, the Greek Bishops had pointed out that the whole Papal system rested on the forged decretals of Isidore. Moreover, the division of our part of the Church Universal had certain compensations. An eminent Frenchman expressed his amazement that the Church of England had produced two successive orthodox Christian Prime Ministers, like Mr. Gladstone and Lord Salisbury, who could not possibly have been produced under the system of the Church of Rome.

Pursuits of the "Cultured"

COMPLACENT moderns who hold up hands in pious horror at the excesses of the degenerate Roman Empire might do well to consider the following item. It is the report of a great news agency—part of that mighty institution of modern civilization, our free and enlightened press—telegraphed all over the world; and is just the bare outline of a long description of a dinner given by Mrs. — to the leading members of society in honor of the birthday of her pet dog, named "The Mighty Atom."

The tables were fully decorated with red dahlias and candelabra with red shades. Seven dogs were present. Each was placed in a high chair and served with cutlets and sausages by five butlers, who were assisted by the fair owners of the dogs, seats being provided for the ladies behind the animals. The menu also included salads, ice cream, and chocolates. A birthday cake, of the regulation type, and illuminated by three candles, was provided, with the words, "Mighty Atom, three years," inscribed upon it.

And while women are squandering money to induce men to wait upon dogs, thus spreading among various creatures a contagion of degradation, thousands are dragging on a life of chronic starvation and want in the immediate neighborhood. This is the Christian civilization which we are burning to introduce to the heathen in their blindness.

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Total number of hours of sunshine recorded during NOVEMBER 259.
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NOV DEC	BAROM ETER	THERMOMETERS				RAIN		WIND	
		MAX	MIN	DEY	WET	FALL		DIR	VEL
28	29.736	77	56	60	54	.00		W	2
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30	29.830	67	56	59	58	.00		E	7
1	29.814	67	57	58	58	.01		E	4
2	29.768	66	54	55	55	.11		E	3
3	29.740	63	52	57	55	.01		E	5
4	29.756	62	51	54	53	.00		E	7

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COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Meteorological

The Awakening of Egypt

POSSIBLY nothing strikes the traveller in Egypt more strangely than the sight of the many tall chimneys of the sugar refineries, which greet his eye at frequent intervals along the Nile, between the ruins of ancient Memphis and the town of Asswan at the first cataract. It is something unexpected—very. The mind of the traveller is on other things, on things and matters appertaining to the glory and wonder of ancient Egypt; on its temples, pyramids and colossal monumental relicta. His brain is filled with the memories of age-old things, and with marvelous pictures of triumphant Pharaohs returning from distant conquest, preceded and followed by files of chained and manacled captives; with romantic imaginings of the holy mysteries celebrated in the penetralia of temples, pyramids and subterranean labyrinths

by the austere and holy men of a by-gone age, when the sacred lotus still grew in mystic seclusion in the quiet places of holy Nile; with the loves and hates and fears and hopes and strivings of square-shouldered and fierce Egyptian men, and long-eyed, laughing and light-hearted Egyptian women.

Therefore, when from the deck of his stately dahabiyah, through the morning mists or the dancing quiver of the sunset, he sees the high-pointed monument rise in tapering beauty before him across miles of waving green fields or rich black soil, wonder and silent admiration are turned into an unuttered mental protest when the heaven-darting obelisk turns out to be the ugly brick chimney of a sugar refinery. Nevertheless a very positive realization comes home to one of the splendid and stately panorama the ancient traveller on the Nile must have had before his eyes some score of thousands of years ago, —aye, even forty centuries ago.

For ages has Egypt been sleeping. The Hyk-Shos, Babylonians, Ethiopians, Assyrians, Persians, Arabs, Mamelukes and Turks successively held sway over the waning civilization of the Nile valley, or defeated the emasculate armies sent against them; and during all this time has Egypt and her wonderful civilization been running down the scale of disintegration with constant and increasing velocity.

The Battle of the Pyramids introduced a new order of things, and European civilization then seemed to first plant its influence in Egypt. Egypt's knowledge had passed, in part, to Europe through Greece, and on the return of the cycle was once again knocking at the doors of the country whence it had issued aforetime.

Large Increase of Foreign Trade

The progress of Egypt in the ways of civilization since the country passed under British rule has been astonishing, and shows the unique recuperative powers of the land. Abuses of many different kinds have been abolished, or moderated; and so positive and real an impulse has been imparted for progress and advancement, that the foreign trade of Egypt shows an increase so large, that excepting Japan possibly, the figures stand relatively far above those of any other country during the same time.

Another remarkable sign of the economic progress of Egypt may be seen in the extraordinary increase of coin circulating. In 1903 the figures were given at \$7,500,000; in one year later, *i. e.*, 1904, this had jumped to \$20,000,000. Egyptian Government bonds are today considered to be the best kind of security, and are quoted at higher figures in European money marts than those of some European States. The national wealth of Egypt is greatly augmenting; land has risen in value considerably; taxes are being reduced, and foreign capital from all quarters is seeking investment in Egypt. Besides, the standard of life of the people is far superior to what it was some years ago.

As said above, the Nile valley today is dotted with European obelisks in the shape of towering factory chimneys. Ancient Khemi seems to have entered upon a new era of growth and progress. One wonders what its future will be. Will the land of the Pharaohs become an international recreation ground for the world?

All Nations Are Represented

The length of the Nile valley up to Asswan, on the rapids of the first Cataract, is quickly becoming far other than a stretch of Arab territory. Many Europeans, all nationalities represented among them, and Americans, have built themselves handsome villas on the banks of the wonderful river near the principal towns, drawn thither in part by their business, in part for health. History repeats itself. As the Egyptian gentlemen built themselves handsome villas along the Nile, under the cerulean blue sky of North Africa; as Greek aristocrat and Roman patrician did the same in later times,—so does the first inflow of European civilization do the same today.

Handsome and palatial hotels are built and are building in places long given over to Arabs, dirt and misery; immense schemes for building colossal reservoirs and for irrigating the unfruitful sandy wastes are on foot and in the air; railroads are built and are building far into the Sudanese deserts—to and beyond Khartum; from Cairo to the second Cataract regular passenger and freight steamers run nearly every day in the week, and the air is alive with the sound of the martial clash and clatter of dinner plates and laughing voices mingling with the regular

**A Country
of Bathos
& Grandeur**

rhythmic beat of the steamers' paddles; the private dahabiyah is moored at will along the banks of the river, and the white-helmeted knight of the brush and palette may be seen quietly smoking and working, as coolly and with less annoyance than he would have

in painting an Italian *paysage*. It is bathos and grandeur, musty memories and modern life, the rush of civilization and the inimitable incessant cry for "Bukseesh" all jumbled together in one strange dissonant whole. It is locomotive and camel, age-old dahabiyah and modern steamer, cross and crescent; it is "qismet" and "I will."

But the ancient river flows on forever, twisting and winding in its tortuous course through the arid and rocky uplands and the rich black soil of Lower Egypt, bearing its eternal lesson of Youth and Rejuvenation, as a River of Life flowing like young blood amid old bones and dried and desiccated things.

The Spirit of Progress has touched Egypt with the sweep of its mighty wing, and the ancient land is awaking to a new lease of life. Once more shall her valley be peopled; once more shall her people sing as they till the sable soil and swing the harvest knife. And from the mingling of the races which shall fill her barren plains with fruitfulness

**A Future
of Glory**

and her granaries with plenty there may arise a stronger and gentler race of men, who shall stretch their hands over to that other continent in the West, where races are mingling today, in the grand recognition of a newer kinship—that of the Universal

Brotherhood of a Humanity of one blood and one life; not that of race alone. If this come to pass, ancient America and ancient Egypt shall have met again on the turn of the cycle.

Katherine Tingley's Crusade to Egypt and around the world, of 1903-1904, may have added more impetus to the above in certain ways than will—in all probability—ever be known to this generation. Point Loma may yet see itself reproduced in Egypt by the efforts and wisdom of Katherine Tingley. G. DE P.

English Brewery Dividends—A Hopeful Sign

CERTAIN facts tend to show that the habit of drinking is on the decrease among the general public, the increase in the drink bill being accounted for by excessive drinking of spirits by a comparative few.

Thus at the meeting of a Brewery Company, the chairman, in announcing that there would be nothing with which to pay either ordinary or preference dividends, said that loss of business had been felt by the trade generally in England. The loss was greater in the towns than in the country, and was attributed to the fact that the nation was becoming more sober, and to education and improved workmen's dwellings.

Music-halls too are renewing their license without even asking for a drink license. They find that the audience is of a better class and easier to manage when there is no bar, and that a liquor license is a loss to business.

Thus it seems evident that people in general are gradually learning the lessons of temperance and abstinence; and also that there must be a class among whom excessive spirit-drinking increases with terrible momentum. STUDENT

A Fossil Egg from Arizona

THE fossil egg, discovered in the gravel of the Gila River, Arizona, is rather a curiosity, as fossilized eggs are very uncommon. Another is said to have been found in South Dakota. Egg-shells, filled with hardened mud, are found in the Tertiary Rocks of Auvergne in France; but some would not call these fossils, as the shells are not petrified. Geikie, however, uses the term fossil to denote any organic remains dug up, whether petrified or not. This egg is supposed to be thousands of years old. It had been replaced by hard siliceous material and was about 2 1/2 by 1 1/2 inches in size, being probably that of a water-bird. When broken open it was found to contain not albumen but bitumen. S.

George Washington's Ancestry

THE ancestry of George Washington is still venerated in England. In London a meeting was recently held at the Mansion House, the Lord Mayor's official palace, to promote an appeal to Americans for the restoration of the fine tower of Purleigh Church, near the very ancient town of Maldon in Essex. The Rev. Lawrence Washington,

great-great-grandfather of the President, was rector of Purleigh from 1632 to 1643.

The United States Consul, and Mrs. Mary Lee, a great-granddaughter of Martha Washington, were among those present at the meeting. The chairman outlined the progress of the several branches of the Washington family in England in various places. H.

The Apes of Gibraltar

THE only place in Europe where monkeys are found in a wild state is the rock of Gibraltar. They are identical with the Barbary apes which inhabit the north of Africa, and are supposed to have traveled into Spain when that country was joined to Africa by dry land, now submerged. These apes, which once numbered several score, wander about their barren home and earn a precarious subsistence by turning over the loose stones and devouring the scorpions hiding beneath them. They very adroitly twist off the deadly stinging tail, and then proceed to munch the unsuspected scorpion with as much relish as if he was a nut. Recently, however, the soldiers quartered in the fortress have been amusing themselves by shooting these interesting relics of a bygone time, until now only six remain! This is to be regretted from many points of view, and should be condemned by all those who are interested in the children of Nature, who give variety to the landscape and endow each locality with their own distinctive charm. STUDENT

Ancient City in Chile

REPORTS mention the discovery of an ancient city in the Andes, 250 miles from Aranco, Chile. The date is put at two thousand years ago. It was found in a small valley after weeks of hardship, and contained stone houses well preserved, but crumbling and moss-grown. With these were ancient farming implements and tools of stone, and hermetically sealed tombs, giving evidence of advanced civilization. The city is supposed to have had fifteen hundred inhabitants.

The report says it was "inhabited presumably by Aztecs of much larger stature than those who lived in Central America." Hitherto the name Aztecs has been applied to the ancient Mexican Nahuas. Chile was under the Incas in 1600, and before that was occupied by the Araucanians and other tribes. The neighboring Patagonians average a good deal over six feet in height. E.

An Arabic Typewriting Machine

ASYRIAN artist and inventor, Selim Haddad, has spent years of labor and talent in reducing the Arabic alphabet from several hundred characters down to fifty or so letters, and in making a typewriter for it. The twenty-nine letters of the Arabic alphabet are, in writing, multiplied to nine hundred by the various positions and mutual relations of them; but this number has been reduced enormously by using composite characters each of which does duty for several, and by other simplifying devices. This invention will render accessible a great mass of valuable literature, as it will immensely facilitate the making of books in Arabia, Turkey, Syria, India, Persia, Egypt, Abyssinia, Tunis, Morocco, and all places where Arabic is used. STUDENT

Yellow Journalism v. Civilization

IN the constitution of the Hague Tribunal, and in the phrasing of the many Arbitration Treaties now obtaining between the Powers, it is expressly stipulated that "questions involving the honor" of the disputants are reserved from the operation of the Tribunal and the Treaties.

It is therefore a remarkable sign of the times that the Baltic Fleet incident, in which Great Britain and Russia *do* consider their honor involved, should have been handed over to international arbitrators for adjustment. There would have been even less difficulty in the matter if it had not been for the efforts of the yellow journals. STUDENT

Marvels of Modern Telegraphy

THE other day the telegraph lines between New York and Chicago were, as a result of storms, temporarily incapacitated. The Postal Telegraph Company in New York accordingly communicated with the other city *via* the world-circuit, 25,000 miles, that is by way of London, Gibraltar, Alexandria, Aden, Bombay, Madras, Hong Kong, Guam, Manila, and San Francisco. An answer came back in an hour. STUDENT

THIS week's cover-page of the NEW CENTURY PATH, contains the picture of W. Q. Judge, the second Leader of the World's Theosophical Movement.

Some Views on XXth Century Problems

A Scientist on "Forgiveness"

SIR OLIVER LODGE has momentarily left the path of science, which he treads with so much renown, in order to deal with some points usually left to theologians. He writes on "Sin and Forgiveness," in *The Hibbert Journal*. The ground he takes is somewhere between that of Orthodoxy and Theosophy, nearer, however, to the latter.

Forgiveness of sin, in Professor Lodge's view, and according to Theosophy, consists in restoration of the relationship to the divine; "it removes no penalty; it may even increase pain, though only that of a regenerative kind; it leaves material consequences unaltered, but it may achieve spiritual reform."

"It leaves material consequences unaltered"—if men would but grasp that, their lives would be cleaner and their prayers would lose all selfishness. Their prayers would be—not for forgiveness as it is ordinarily pictured, but for the return of the divine touch upon their hearts. And *this* petition never fails for its reply. The longing and the response are parts of one act.

But the sin remains. "An eddy of conduct," says Professor Lodge, "can only disappear by expending its energy in producing some definite effect. In one sense, therefore, a penalty must follow every inharmonious action: a penalty not falling on the wrong-doer alone, but involving the innocent likewise, and bringing needless pain into existence."

Professor Lodge's view here stops short. That of Theosophy goes further. He who inflicts pain must at some time or another so fully endure that pain in himself that he understands it; so fully that the sight of it in another, and the mere thought of inflicting it on another, awakes it in himself. That is *compassion*, a feeling-with. And it necessarily begets compassionate action. And the same Law (Karma) by degrees brings him face to face with all those whose lives his selfish acts have embittered, so that he may atone and rectify in abundant measure. If Sir Oliver Lodge had accepted the idea of Reincarnation, he would doubtless have stated the Law as fully as Theosophy states it. Without that, his statement must necessarily leave the matter incomplete, leave our sense of justice unsatisfied.

But as it is, he deserves our gratitude for replacing the orthodox ideas of Forgiveness and Atonement with something much nobler. STUDENT

Male and Female Mortality

A FRENCH scientist discusses the curious fact that though more boys are born than girls—in the proportion of 106 of one to 100 of the other—yet there are always more women alive than men.

Wars, and the more dangerous occupations of men, at once suggest themselves as the cause. The looser habits of men, their readier access to alcohol, and the fact that society does not frown on male lapses as it does on female, also come into one's mind.

M. de Varigny dismisses all these, though allowing them some weight, on the ground that "the mortality among males is the greatest during their early years, before they know what vice or intemperance means." He is therefore driven to the conclusion that in some obscure way, men (or rather males) are not as healthy as females.

Need we go up such a blind alley as that? There is an evil prevalent among boys, whose extent is beyond the conception of those who have not made boy-nature a special study. At countless schools where it is handed on as it were by tradition, a habit is unfailingly taught to the new comer. Nearly all parents, and the majority of even schoolmasters and physicians are blind to its extent, and to the moral and physical wreck which it makes of its victim. Early tuberculosis in boys, anæmia, the set of evils generally regarded as producible by cigarette-smoking, unnatural depravity and malignancy of nature—all these should rouse a suspicion and prompt a close investigation. So gravely and rapidly may the centers of vitality be depleted that the processes of brain and body building are often slowed beyond entire recovery. It cannot be questioned that the rising death rate from many diseases affecting the nervous system and the frequent failure of the youthful promise of genius find here one, and not the least, of their causes. It may be remarked finally that the Hebrew race is nearly exempt. PHYSICIAN

Virtues Physical and Moral

HOW much of character has its roots in the physical nature, and how much in the soul? How much belongs to the man and how much to his body? The question is raised in a philosophically-minded contemporary, and the writer gets his answer from a discrimination between those qualities which illness alters and those which it does not.

Courage (of a certain kind), energy, and good-temper vary with health. So does what is called good-nature. Certain intestinal troubles, and some heart diseases, produce fear—not only that state in which trifles look very portentous, but a state of fear that does not link itself with any idea at all. An attack of influenza or biliousness will destroy energy, in the former case sometimes for weeks. And who could be good-natured, as an instinctive condition, during an attack of neuralgia?

Then there is another set of qualities, such for example as sincerity and honesty, with which states of health have nothing to do. Our contemporary classifies these as constitutional, or, as we should put it, belonging to the soul.

But is such a classification of virtues tenable? Is it not more correct to say that perfect health makes the *manifestation* of virtues easy, disease difficult? There are healthy people who are neither courageous, energetic, nor good-tempered. And there are invalids who are all these things; their virtues are so dominant that no clouds of malady can obscure them. There are others who, not yet at that stage, will to get there; who in increasing physiological obstacles only recognize increasing need for their wills, and who so effectively and self-dominantly use them that a bystander does not even detect the effort. It is not true that there are *any* virtues which in weak natures or almost indifferent ones, may not be obscured by bad states of health.

In our contemporary's view, it is *substitutes* for courage, energy and good-temper, which the will creates when the physical nature does not supply them. A most curious contention, for it means that after death when the body is left behind, the soul remains with only substitutes for some of the most important virtues! Surely a subtle phase of materialism?

The truth is the reverse. A body in good health, at peace with itself, with no wants ungratified, produces a very fair imitation of good-nature and good-temper. Post-prandial promises are easily made. Good health flows over easily into activity. This, and the courage which is a merely animal inability to appreciate danger, have nothing to do with *will*-based energy and courage. *All* the virtues date back to the soul, and have often to be forced into manifestation by the will, against the resistance of the body which it is the indwelling soul's task to guide. STUDENT

Red Indian Grievances

IT is time that the grievances of the Indians should receive a fuller measure of public attention. They have little power of making their wrongs known, and for one grievance that gets into print, one illegal encroachment of white men, one case of neglect, cruelty, or injustice on the part of the official agent, there must be many that never become known. An educated and enlightened Indian, speaking for his people of the Pueblo village of Isleta, N. M., said recently:

"If the Pueblo Indians, always peaceful and law-abiding, cannot get justice from this great government, the Indians sooner or later will have to open negotiations with the Mexican government for the establishment of a colony of Pueblo Indians in that Republic."

It is a mistake to consider the Indians, as a whole, a numerically dying race. Their higher tribes are capable of complete civilization, are ready for our modern life. We extend our care, our protection, and even our welcome to immigrants from other shores, people often far inferior in morale and intelligence to the average Indian. But for him, no immigrant, but native here ere ever the Anglo-Saxon Race was born, our living link with an immense past, any treatment will do. He may be robbed, pushed off his reservation on to waterless land that would starve a goat, and utterly neglected even by the very agent appointed to look after him. There is no political capital in *his* cause. STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Pre-existence and the Starry Heavens

TO wander alone under the star-spangled vault of night is to come under an influence unique among the experiences of our life.

We are impressed with a dim sense of immense antiquity and a profound conviction that the soul of man is an undivided portion of that ocean of life which animates and sustains the boundless whole. Why this should be so is very easy to understand if once we admit the idea of the pre-existence of the soul in other bodies on the earth—of its having been concerned with many different civilizations at one epoch or another of the world's history.

When the soul enters into possession of a new body and looks about it for the first time, everything appears strange. The architecture and the costumes, the languages and the religions, have all been altered since last he trod the solid ground. The very contour of the land and sea has undergone a change, dry land now appears where formerly the ocean rolled, and where the deserts used to stretch is now the tossing sea.

But when with newly dawning intelligence he gazes for the first time at the stars he finds one part at least of the visible scene which wears the same appearance as when he lived on earth before. The bold outlines of the Dipper, the beaming cluster of the Pleiades, the blazing Dog Star and the Milky Way were all familiar sights to him in other lives, and from his former bodies he has looked out upon the glittering host unchanged from age to age.

Small wonder then that the aspect of the unclouded sky of night affects us with the thought of immense antiquity, that it inspires with confidence and calm and awakens an undercurrent reminiscent of those earlier days. Detailed recollection is indeed wanting; but an overmastering conviction is borne in upon our minds that we have lived before and that the essence indestructible that underlies and permeates the sparkling scene is indeed one with our own life.

Civilizations decay, empires crumble into dust and continents have sunk beneath the waves, but the eternal pilgrim, man, can nightly rest his gaze on the unchanging sky. P. L.

Textile Skill of the Incas

THE new Peruvian Hall of the American Museum of National History contains the results of eleven years' exploration of the land of the Incas, and numbers seventy-five thousand specimens.

The empire of the Incas centered on the lofty plateau around Lake Titicaca, and was extended in all directions by conquest, so as to include most of Bolivia and Peru.

This ancient race appears to have had consummate skill in every art whose remains have survived; but perhaps patience would be a better word, for time seems to have been plentiful and rush unknown. We may reasonably infer that in other respects, concerning which exploration has failed to enlighten us, the same sterling qualities of craftsmanship yielded the same matchless results; and that these wonderful relics were the work of a people equally admirable in their other achievements.

It is to the custom of interring with the dead specimens of all the objects used in life that this collection is due. Textiles form the most striking feature. The ponchos and mummy-clothes are dyed in colors which cannot be excelled by the best modern dyes, and which have remained brilliant to the present day. Art-schools are sending students to study the designs and coloring. They had vegetable dyes whose secret has passed away with them. The weaving is equally remarkable, and

the cloth is finer woven and has more threads to the square inch than any modern fabric. The freshness and brilliancy of the specimens is remarkable; the patterns are geometrical or represent birds and animals, and sometimes plates of solid silver ornament the cloth. The wild vicuña supplied a fine silky wool of an imperishable ruddy yellow color, and the llama and alpaca were used for coarser fabrics. These ponchos are said to have been wrought by captive maidens and to have required about a year each to make. In pottery similar skill and imaginative power are shown. The forms of water vessels and vases are most varied and beautiful. They are made of clay, red, black and other lighter shades, and are handsomely glazed and decorated with pictures from life. The immense buildings of Cuzco, the Inca capital, of which scarcely anything now remains above ground, show that the race excelled also in masonry, joining stones accurately without mortar and polishing them. STUDENT

Discoveries in the Roman Forum

THE excavations in the Roman Forum by Commendatore Boni confirm in a striking manner the records of classical writers regarding the statues and buildings erected there, whose foundations are now being identified. Following the discovery of the base of the Domitian statue, has come that of a statue mentioned by Pliny and by Livy; namely, that of Q. Marcius Tremulus, in front of the temples of Cæsar and of Castor.

It is now almost certain that bucchero ware, the pottery used for sacred vessels, is not a proof of great antiquity, as was formerly believed; for vases made of it have been discovered in the hollow of the foundation-stone of the Domitian statue, and it is extremely improbable that they were antiques when buried. This will alter some of the conjectured dates assigned by archeologists.

Another find is that of the remains of the monument said to mark the site of the Lacus Curtius, which were found to the west of the Domitian statue. The ruins of a circular altar of tufa were discovered, with small pits and a gutter for sacrifice. STUDENT

Statue of an Ancient King

WHAT is probably the oldest representation of a Babylonian king yet found, and is supposed by some to be the oldest statue in the world, has been dug up at Bismya, in Babylonia, by some recent explorers. It was found in fragments several feet apart, and is that of a man bare

from the waist up, clad in a shirt of what seems to be overlapped leaves, stout, bald-headed and smiling. The material is white marble, and on it are hieroglyphics showing it to be the representation of a King Da-Udu. This is conjectured to be identical with David, an ancient king of Ud-nun, the old name of the city where the image was found.

STUDENT

Archeology in Madras

H. P. BLAVATSKY speaks of the Jains as being descendants of the oldest and original inhabitants of India, before the mysterious hordes of white-skinned Brahmins came and dispossessed them. They claim that Buddhism existed before Buddha, and was derived from their wisdom. The cave-temples of the Jains have been explored to some extent, but they still contain secrets yet to be revealed. In the Cuddapah district of Madras, a colossal statue of a Jain Tirthankara (or Avatar), surmounted by a five-headed serpent, has been found; this illustrates the use of the serpent as a symbol for a master of wisdom. STUDENT

"CHANGELESS ABIDETH THE SPIRIT FOREVER"

HE gazed on all within him and without him,
He watched the flowing of Time's steady tide,
And shapes of glory floated all about him
And whispered to him, and he prophesied.
Than all men he more fearless was and freer,
And all his brethren cried with one accord,—
"Behold the holy man! Behold the Seer!
Him who hath spoken with the unseen Lord!"
He to his heart with large embrace had taken
The universal sorrow of mankind.
And, from that root, a shelter never shaken,
The tree of wisdom grew with sturdy rind.
He could interpret well the wondrous voices
Which to the calm and silent spirit come:
He knew that the One Soul no more rejoices
In the star's anthem than the insect's hum.
He in his heart was ever meek and humble,
And yet with kingly pomp his numbers ran,
As he foresaw how all things false should crumble
Before the free, uplifted soul of man.

— From "Ode" by Lowell

The Trend of Twentieth Century Science

Spontaneous Generation

A CORRESPONDENT of *Nature* reopens the subject of "Spontaneous Generation"—the origination of living from not living matter.

This phenomenon has never been proved *not* to occur. But it has never been seen, and its non-occurrence is therefore assumed.

Every chance has been given it to show its existence, but it does not avail itself of the opportunity. Suitable solutions of inorganic and organic matter, enclosed in bottles, are carefully boiled so as to destroy any life that might already be present; then the vessels are plugged with cotton-wool, so that air—but no germs of life—may get in; and set aside for months. No life appears, no fermentation, no germs.

Nature's correspondent argues that the experiment is not fair. The line between living and not living matter is so fine and wavering that any manoeuvre such as boiling, which killed the former, might destroy the chances of the latter. Some not living matter might be present which was on the very point of passing over into life. It may be that boiling would push it back again far into the rear ranks of the not yet living. It has recently been shown that crystals, just at the moment of their formation from solutions in water, conduct themselves almost exactly like living cells. For a moment or two between the dissolved state and the fixed crystalline state, they enjoy a kind of life. And conversely, some bacteria can hardly be distinguished from crystals except by the fact that they will only multiply in organic matter—that is, in refuse animal or vegetable stuff. And we know that metals are seriously affected by boiling, taking a long time to recover from it.

So the method used to kill existing living matter in the bottle may also spoil the chances of matter that was about to become living.

It seems hardly reasonable to assume that spontaneous generation does not occur. Decay, *back-going*, is everywhere; metals rust; radium degenerates into helium. Must there not be at least an equal amount of formation, *on-going*? Is not the pulling to pieces but a preparation for a higher putting together? If not, there is no evolution.

Some day, and soon now, the question will arise of the spontaneous generation not alone of *living* matter, but of *very* matter itself. The doctrine that matter and force are unchangeable in quantity, on which Haeckel relied for his materialistic scheme, is becoming very senile and decrepit. It is suspected that both may be constantly emerging from, and merging into, that which is neither of them—ether. Not a single fact is known to science to disprove the possibility that in our own bodies, every moment, our own wills are superintending both processes, even that our most casual and transient emotions may constantly draw matter and force from, or permit their return to, the same mysterious alembic. And this human process may be the analogue of a greater, of which all visible nature is the field. The doctrines of materialism are nothing but canonized assumptions.

STUDENT

Can a Planet's Axis Change?

"Some say He bid His angels turn askance
The poles of earth twice ten degrees and more,
From the sun's axle; they with labor pushed
Oblique the centric globe. Some say, the sun
Was bid turn reins from the equinoctial road
Like distant breadth to Taurus with the seven
Atlantic Sisters, and the Spartan Twins,
Up to the tropic Crab; thence down amain
By Leo, and the Virgin, and the Scales,
As deep as Capricorn, to bring in change
Of seasons to each clime."—*Paradise Lost, Book X*

IN a recent comment upon the peculiarities of Saturn's unruly ninth satellite, Professor Garrett P. Serviss, formerly Secretary of the American Astronomical Society, says that "there are mathematical reasons for thinking that originally the direction of the rotation of Saturn was contrary to what it is now." He thinks that the ninth satellite may be the oldest of all, and existed before the change in Saturn's axis took place, and also that the axis of Uranus was tipped half-way over.

Whether this be correct or not the motion of the new Saturnian moon

must be explained somehow. It moves in what one would say was definitely the wrong way, that is to say in a direction exactly opposite to that of its eight fellows. "The same peculiarity" says an astronomical textbook "has been assigned to the moons of Uranus, but in this case it is apparent only."

It is evident that the fact that planets' axes change during the ages is being forced upon astronomers from the discoveries which are being made from time to time, and it will not be long before the statements of H. P. Blavatsky relating thereto will be better understood and accepted. Professor Serviss says "this is one of the romances of astronomy," but it is a romance that will upset all the time-honored fallacies. It strikes a blow squarely at the nebular hypothesis. Frequently during the past century it has been suggested by students that changes in the earth's axis would explain many things in geology and cosmics, but the text-books have fought shy of the facts. The theory has been suggested by Professor John Wray, Dr. Edmund Halley, Professor William Winston, Sir Henry James, Sir John Lubbock, Frederick Klee, Professor J. J. H. Teall, Dr. J. B. Dimbleby, and Professor Serviss has on more than one occasion inclined towards it.

F. G.

A Danger—Official Hypnotism

ONE of the chief purposes of the newly chartered *American Institute of Scientific Research* is to make hypnotism respectable and bring it to the front as a means of treatment. Those are almost the words of Professor James Hyslop, of Columbia University, one of the Institute's founders. With him are a number of others of equal note. The further object is the study of human nature, from the scientific side. The whole program, in the words of Professor Hyslop, "promises more for the race than any investigation ever undertaken by man."

We agree: more evil. For whereas hypnotism has hitherto been under something of a cloud, and, in this country, been mainly employed for exhibition purposes, it now receives the sanction of the professors of the Institute and of the two eminent divines who figure on the board of trustees. It dons an orthodox and official robe. From the practise and standing of the Institute, every medical practitioner, licensed or unlicensed, in the country, will gain encouragement in the employment of hypnotism; and the public, encouragement in submission to it. And from the medical profession the wave will broaden down to the laity. We expect in a few years to see the establishment of as many "hypnotic parlors" as there are now "massage parlors" and "electric institutes."

A few of the evils lie clear on the surface. The relation between the doctor and his female patient is often enough abused as it is. Hypnotism usually reduces the subject to complete passivity of body and of mind. Suggestion can prolong this mental passivity after the awakening, to indefinite periods. It can cause the memory of that which occurred during the hypnotic state to be rendered entirely latent. And each induction of the state makes the next easier, places the subject more and more completely in the operator's hand. Yet the public assumes that directly waking occurs, all traces of the state (*except* those that go on working curatively!) are swept away and the rapport between patient and operator brought to an end.

Surely a little reflection will make it obvious that one who has been hypnotised is never again as if he had not been, never again quite so positive, so self-contained; it may one day be discovered that the relation between subject and operator, once established, is never again completely annulled.

We can only hope that the evils of hypnotism will quickly become so manifest that the people will themselves rise and make an end of it.

STUDENT

Silver-Plating Wounds

SOME French surgeons are now dressing wounds with silver leaf. The leaf is simply placed on the surface of the wound or ulcer, packed down so as to fit closely, and the margin sealed with colodion. The results are said to be very remarkable. If our memory serves us, there are evidences from antique human remains that this method was known and used in archaic times.

STUDENT



Genius is essentially Feminine.—Thoreau

IT is not the first time that little Corea has figured in the martial history of Japan, for the greatest event in the history of the latter country was the discovery and conquest of Corea in the Third century—and the glory of that the Japanese owe to a woman.

A Warrior Woman of Japan

great reward for his brave deeds."

In the ancient Land of the Rising Sun women not infrequently filled the throne, and often occupied places of honor and dignity. Long ago, however, when the sea all about Japan was an unknown sea; when other lands, of course, did not exist, since they could not be seen by vessels cruising along the shores; in that day there was a Queen whose name was Okinaga Tarashihimé, best known under her title "Zingou," meaning "Glorious Deed of War." Historical records tell us that she was very beautiful, intensely religious, intelligent and courageous far beyond the measure of her husband, the Mikado, himself a Warrior.

In 193 A. D. the Mikado set boldly out for one of his little islands to stop a rebellion. Like a wise husband, he took his wife with him, and while he went on she stopped at one of the smaller islands to offer worship to the gods. When she sailed on, meeting her husband, she told him that one of the gods had spoken to her and through her, saying: "Why do you try to conquer Kumaso? There is another country, large, rich, full of treasure. Lo! it shall be yours without bloodshed." But Zingou's husband had no notion that a god could speak through a woman! Absurd! Besides, there being no other land in sight, it was evident that no other land existed. More than that, the sea was unknown and unexplored. Why should a Mikado throw away men and ships to follow up a fancy? So he staid in Kumaso, and was promptly slain in battle. The courageous Empress then took command of the army and brought the rebellion quickly to an end.

Having already made up her mind to find this unknown land and conquer it, Zingou then proceeded to do so, and by her eloquence succeeded in convincing her commanders that she knew her own mind.

New ships were built, and shortly Zingou and her fleet set sail for this unknown land. That was in 201 A. D. Her final orders to her soldiers surely prove that ancient Japan was not, as some historians persist in declaring, "barbarous and savage."

"There must be no plundering."

"Be merciful to those who yield, but give no quarter to the stubborn."

"Disdain not a small band of enemies yet fear not great numbers."

"Deserters shall be punished, but the victor shall receive passing

this wise, saying, "The spirit of peace, Zingou, will guide and protect; the spirit of war will lead your ships across the sea." Inspired by this, she sailed boldly out, and by and by the unknown shore loomed into view. She had reached Southern Corea. Fortunately for Zingou, the Coreans were as ignorant of geography as the Japanese. Their king was so astonished at the sight of this host of strangers in their white-winged battle-ships that he lost his wits. He sent envoys at once to Zingou and delivered up to her the country without a single battle—as the gods had declared would be.

Less than two months were consumed in this whole remarkable enterprise, and Zingou, shortly after her return home, became the mother of a son, Ojin, or Hachiman, by name. He became a great warrior, lived to the age of one hundred and ten years, and later was deified by the Japanese as the God of War. Analogies might easily be traced between Zingou and Ojin, the mother and child as pictured by Japanese artists, and Isis and Osiris of the ancient Egyptians. Still more glorious is the thought of Zingou as type of that militant motherhood which is a redeeming force. Mothers today may lack opportunity for outer conquests—but how about the inner, the conquests over the demons which besiege the conscience and the mind? How about that undiscovered land known as the human heart? Were all mothers Warriors in the true sense, standing close to the gods, and conquerors of that domain which the gods today plead with them to enter and rule—*themselves*—truly, their sons would be Warrior-Scions of a godlike, glorious race. Such shall be—such must be—the mothers of the future. STUDENT

JAPANESE houses surely teach us a lesson in simplicity, cleanliness and comfort. In the higher sense they are far more artistic than our own. Instead of loads of unused furniture, some of it frankly intended for nothing but show, one finds no chairs at all, merely soft, exquisitely woven, straw mats and a few cushions. Instead of myriad pictures, good, bad and indifferent, which stand—so mistakenly at times—for decoration, there will be, perhaps, but a single rare vase in a recess and, opposite, a simple *kakemono*; that may be all even in Japanese homes of wealth. What a lesson to those of us who examine honestly our overloaded parlors and drawing-rooms and libraries and reception-rooms and other rooms!

Is it not easy to understand the remark once made by a cultured Japanese, "In Japan, I am happy to say, we have passed the bric-a-brac stage!" S.

Harriet Maxwell Converse

WE have met together, and we the elder brothers, condole our younger brothers for the great loss they have met in the death of the Ya-i-e-noh. She was like a great tree in the forest; her strength supported us; like a vast, spreading branch she sheltered us. Her kindness and compassion were to us as fragrant blossoms. And now the tree is cut down. The branches shelter us no more.

With these words was opened the beautiful and impressive ceremony of "Adia-Kow-Ha," the Death Feast of Mrs. Harriet Maxwell Converse. Such a tribute has seldom been paid by North American Indians to a woman of an alien race. Mrs. Converse, a writer of unusual talent and recognized ability, a lover of all that was noble and pure in nature and in life, one among the few to whom friendship, loyalty and trust were not mere words, will yet be best known to history for her years of devoted work among the Indians; particularly those of the New York reservations. More than once has she succeeded in heading off legislation adverse to their interests, and in promoting the passage of laws calculated to be of benefit to them, in protecting them from injustice; in helping them out of their difficulties, and in advising and teaching them.

The Indians, themselves, fairly worshiped her. It is interesting to know that her father and grandfather were both noted for their friendly interest in Indian tribes. Both had been adopted, according to Indian patriarchal ceremonies, into the tribe of Senecas, the grandfather becoming a member of the Wolf clan; Mrs. Converse's father, of the Deer clan; and Mrs. Converse herself, later, a member of the Snipe clan and its Chief. Her Indian name was *Ya-i-e-noh*, and when she died, a year ago, the Indians were plunged in grief.

According to the Indian custom, when any one of their number of particular eminence dies, a "Death Feast" is given; a solemn ceremony taking place on the tenth day after the death, or, in case that falls upon a regular feast day, then one year from the date of the death. It is because of this that the death of Mrs. Converse, which occurred early in November, 1903, was postponed until November 18th, of this year. The delay of ten days is in accordance with the Indian faith. Being devout believers in the immortality of the soul, the Indians hold that for ten days after death the soul hovers about the scene of its earthly body and that the final release does not come until the end of that time. They also hold that the soul returns to earth on the anniversary of the real death.

The ceremony was an impressive one, held on the Cattaraugus Reservation, in Erie County, in the Snipe clan's Long-house.

So-No-Gah, one of the elders, said:

We ought to thank the Great Spirit for having sent this good woman among his people as a messenger of his love for them. Let us not forget to be grateful to her for her words of wisdom, for her words that urged us to abstain from vice and evil ways. Let us thank her for her work among our white friends in our behalf and for teaching us to know that which we, of ourselves, could not know. Whether at home with us or far away, she was always our friend, our Ever-watchful One.

STUDENT

TO the memory of Anne Devlin (Campbell), the faithful servant of Robert Emmet, who possessed some rare and noble qualities; who lived in obscurity and poverty and so died, the 18th of September, 1851, aged 70 years.

SUCH is the headstone story of a neglected grave of the last century, to which public attention is now being called.

This Irish girl who could not be wheedled or bribed into giving evidence against her master, had a quality of devotion that resisted every form of torture and compulsion. She suffered years of imprisonment in jail, was hung by the neck until almost dead, goaded with bayonets, kept for a year in solitary confinement—all to no avail. This soul could not be forced into a false position. Yet this woman lived in obscurity and wretched poverty, and finally was buried in a pauper's grave. Today the nobility of her character is beginning to be recognized. Is the world at last awakening to a new sense of justice? STUDENT

The Student Homes of Lomaland

AS the world moves on, perplexing problems confront the home-makers who wish to leave the world better for their efforts. They would willingly transform their home-making instinct into something widely helpful and more beautiful. In short, they are ready for a higher order of home and family life.

But what can they do in the world as it is today? How can they isolate, without separating, themselves from the complex machinery of life in the world? To these workers the student homes of Lomaland promise a solution of the difficulties.

In these homes the machinery of daily duties has been so simplified that the lives of the home-makers will be virtually doubled, because of the hours that they have free, hours ordinarily filled with duties relating to useless details.

It has always been supposed that to have a home in just the right order, one woman at least must give a great deal of time to it. In a good many cases one woman gives all her time, and most of her being. Some generous-minded men have regretted that the gifts they appreciated in their wives were left to run to seed for want of time to use them. And they have wished for something better and different in the way of opportunity for their cherished companions.

In Lomaland the student-life leaves the wives and mothers free for many hours in the day. Undreamed of capabilities have blossomed forth in many of these women, side by side with those which they had longed to have time to put to use. The influence of homes where such happily active men and women contribute to the atmosphere, promises new and brighter things for the world. H.



ONE OF THE LOMALAND STUDENT HOMES

WHERE children are not, heaven is not, and heaven if they come not again shall be sever:
But the face and the voice of a child are assurance of heaven, and its promise forever.—*Swinburne*

A CERTAIN London paper has just distinguished itself by an attack upon women's clubs. The writer,—a woman,—declares that unless a woman wants to smoke, drink, bet and flirt she has no need of a club. To quote: "Women's clubs are becoming as plentiful as betting offices, and have just about as good a moral influence on the community."

Dear, dear, dear! What kind of clubs are those to which this writer has entrée? Could not some respectable and compassionate woman be found who would introduce her into circles different from those to which she has been accustomed? It cannot be possible that women's clubs in England are so very different from those in America, where it is conceded that their influence is strengthening, uplifting and broadening in every way; that home life is better, mothers are wiser because of their influence. The probabilities are that this writer has been sadly deprived on certain lines and is therefore about as competent to handle the above question as a street Arab who knew nothing about any life but slum-life, and who had never seen anything but the dime museum theatre, would be competent to discuss the question. "What is the influence of the Higher Drama?" or, "Has music a part to play in the awakening of the soul?" E. H.

IT is strange how slow men are to recognize that in all matters of practical hygiene the women are necessary. We shall never have clean cities until they undertake the job, nor shall we know how to be good national housekeepers until the private housekeepers of the nation extend their hereditary function to public needs and duties. Every time the women are given a chance to clean up a dirty city, carry on a crusade against public disgraces and immoralities, they are successful, and there is at once a new order of things. In one State the men, the eaters of meat and makers of laws, legally allowed the butchers to carry on their work in such a diseased and disgusting manner that the health and morals of the whole people were affected. One woman alone reformed and cleaned up the whole abuse and made the slaughter-houses of the State models of hygienic order and decency.—*American Medicine*



OUR YOUNG FOLK

A Raja Yoga Christmas

WE all believe that "giving is more blessed than receiving," but with the children at Point Loma this belief is a part of their every-day life. At no time does it show forth more clearly and beautifully than at Christmas, when each one is busy helping the other to make something that will give pleasure on that day.

About the first of December of last year there seemed to be, even to a casual observer, something unusual in the air. The Point Loma children appeared to be brimming over with some delightful secret. How earnest and busy they were!

The Raja Yoga Day School was preparing a surprise for the school children, to take place two days before Christmas. All were dismissed at eleven o'clock, on that day, and told to come back in the evening at seven. As soon as they were out of sight, the big Christmas tree was put up. Then the large wagon from Point Loma arrived with just about a mile of smilax. Think of that, eastern friends! We used well-nigh a mile of the freshest and most beautiful of Lomaland smilax! The whole entrance and stairway and upper hall was festooned with smilax and roses. The large assembly-room was decorated with garlands of it, caught up with flowers between the electric lights, over the entire ceiling and around the walls. Great vases of brilliant poinsettias glowed from every corner, and glorious hibiscus banked the pianos and mantels. The Christmas tree was laden with glittering ornaments and cobwebs of silver and gold. Near it were tables filled with fruit and brightly-colored bags of goodies. Another table was covered with flower-jars decorated in the most artistic way with raffia in many colors, while grouped around were beautiful paintings in very unique frames. The parents noticed these immediately, and many an enquiring glance was turned in their direction.

When all the children were assembled on the stage, singing their Christmas songs, there was heard a jingle of bells and in came Santa Claus, a bit out of breath from running with his heavy pack of presents. After greeting all the children, he presented the flower jugs and pictures to the Raja Yoga Day School from the Raja Yoga children at Point Loma, and told them they had covered these pretty jars and also made the unique picture frames. The pictures themselves were sketches made by Miss Edith White of Lomaland, some in California, some in New England and others in Hawaii. Then we all understood why they had been so very busy and so happy the last few weeks!

What a joyous Christmastide it was, and what a lesson to the children of the world! Instead of a spirit of selfish "getting" there was the sweet, pure spirit of loving and unselfish giving. E. H.

LIEUTENANT-GENERAL PRINCE FUSHIMI, who came to the St. Louis Exposition as the Mikado's special envoy, is the Senior Imperial Prince of Japan. He has long been a warrior. At the wonderful victory of Nan Shan Hill, the Prince commanded the first division, and, after the battle, he visited the wounded, doing much to relieve them. On one occasion, many years ago, in Formosa, he was caught in ambush by a large force of natives. All of his men would have been killed had it not been for his personal bravery and wisdom.

The Prince is beloved by his people because of his courtesy. It is said his strongest rebuke to erring men is, "Would it not have been better had you done this another way?" Or, "Is it not true that you should have acted otherwise?"

Prince Fushimi's eldest son, Hiroyasu, has also distinguished himself in the present war between Russia and Japan. Japan, in sending this distinguished warrior, whom she could ill afford to spare at this time, has paid to America, her comrade-nation, a signal compliment. Beyond a doubt this will serve to strengthen the bonds of brotherhood which are already so strong between the two nations, America and Japan. E.

TO CRITICS

WHEN I was seventeen I heard
From each censorious tongue,
"I'd not do that if I were you;
You see you're rather young."

Now that I number forty-seven,
I'm quite as often told
That this or that I shouldn't do
Because I'm quite too old!—Selected

Facts Worth Knowing

THOSE who have visited the Parliament at Tokyo, Japan, say that it is the most businesslike institution in the world, because there is so little talking in proportion to the work accomplished. Even a Government Bill of great importance is brought forward, debated, and adopted or rejected, in less than a week.

A FIRST-CLASS battle-ship costs as much as all the buildings of Harvard University put together, and these number ninety-four. Which pays best any-

way, schools or battle-ships, peace or war?

A FEW weeks ago occurred the death of Chief Joseph of the Nez Percé Indians. Twenty-six years ago he surrendered to General Miles, with the following words, "From where the sun now stands I fight no more against the white man." He kept his word.

THE boy who takes proper care of his body, keeping it clean, strong and pure, is never called a "coward" or a "goody-goody." He is simply considered to be sensible. Why should the boy who takes care of his heart to keep it clean, and who doesn't propose to let his character become soiled and ugly, why should he be called "goody-goody" or "cowardly"? Now isn't it queer, the twisted ideas some people have? And haven't we Raja Yogas a perfectly splendid chance to straighten them out?

How many know that the stalks of sweet corn might be turned to most valuable account? They contain much more sugar than field corn, and Professor H. W. Wiley, the Government chemist at Washington, says that if the sugar in the corn stalks now going to waste in this country, could be converted into alcohol, we would have a sufficient quantity of it to drive all the machinery of our factories, to run all our railroads and steamboats, to heat and illuminate our houses and light the streets in every city of our Union. Think of this!

Nature's Intelligence

WHILE mutual helpfulness and interdependence among all the kingdoms of nature may everywhere be seen, perhaps nowhere more strikingly than in the helpfulness of insects to flowers and flowers to insects. The flower hides away the precious nectar in some inner recess which, it may be, can only be reached by a particular insect specially fitted for it; and the way to this inner feast is so constructed that the insect must leave upon the waiting stigma the pollen gathered from another flower. Then, too, in addition, it often must take from this flower, in departing, its pollen for another. This arrangement and adaptation can only be satisfactorily explained by the existence of an indwelling intelligence in nature, one Mind and Soul working through all.

Night-blooming flowers that are fertilized by nocturnal insects are usually light in color so as to be readily seen; and they are also generally very fragrant, which enables them to make known their whereabouts to their insect friends. Some flowers that are open both day and night, such as the petunia, give out their fragrance much more strongly at night than in the daytime. The petunia is visited by the humming-bird moth, which is nocturnal in its habits. But how does the flower know that the insect flies at night and that fragrance or lightness of color may be needed to bring the guest? What, but the common, indwelling Intelligence has adjusted their mutual relations? Exotics usually do not bear seed that will grow; that is, fertilized seed, because, in importing the plants, their insect helpers are not imported with them.

An attempt was made to introduce red clover into Australia, and seed were sent which produced a luxuriant crop and many blossoms. But these, in their turn, bore no seed because the bumblebee was not imported with the clover. When this was done, later, there were plenty of seeds.

Nature, in her wisdom, placed these friends together in the same land, but man in his ignorance separated them till he learned better. Experience is continually teaching him that only to work in harmony with nature is to work wisely and well. A LOMALAND STUDENT

THE CHILDREN'S HOUR

The Raja Yoga Question Box

IN the early days of Japan's glory among the brave and the learned were many women. In those days noble women were held in public honor and esteem.

1 Who was Zingou?

ANSWER—Zingou was a warrior queen of Japan in the Third century. She was brave and wise and beautiful. To her belongs the glory of the conquest of Corea. The Japanese honor her for her heroic deeds. Zingou trained her son to be her bravest soldier and a wise general.

2 Who was Hachiman?

ANSWER—Hachiman was the son of the Empress Zingou. His reign as Mikado was long and glorious. Many beautiful temples in Japan were built in memory of this great king. Every year a festival is held in honor of Hachiman and the heroes who have died for their country. It is the warlike spirit of Zingou and her son that still lives in the soldiers of Japan.

3 Who was Murasaki Shikibu?

ANSWER—Murasaki Shikibu was a celebrated Japanese writer. She lived about A. D. 1000. She held an official position at the court of the Mikado. This gifted lady wrote a book called *Genji*. It is one of the most famous books of Japan.

Seed-Children of the Lotus

DEAR CHILDREN: I wish to tell you about the seed-children of the lotus, after which the children's Lotus Groups and Lotus Home are named.

The lotus plant provides for its children a queer but pretty, top-shaped boat, which is very light, and so floats easily on the water. It has nice little oval rooms in the upper story, and sky windows that are always open to let the sunlight in and let the seed-babies peep out, and also get out when they are ready. In each little room there is one, all wrapped in a brown cover, and if you had a full-grown one and were to take off its brown wrapping, you would find inside the image of a perfect little lotus plant, only needing to grow up.

When the time comes to get ready to grow, these little lotus babies no longer live in the air and look out toward the sky and see the face of the sun, but sink down through the water into the dark mud below, there to take root and grow up again through the water into the air and sunlight, there to unfold in beauty and bloom and send forth children of their own to help make glad the world. We, like the seed-children of the lotus, have come down out of a region of freedom and light, where the Divine Sun shone upon us, and we are planted here in this earth to grow up into the beauty and bloom of a noble life, and give forth the fruits of love in thought and word and deed to make glad the world. And we must ever keep our windows open at the top that the divine light may shine down into our hearts.

THE other day I saw a curious incident. A horse was standing in front of a store, and just before his head was a buggy in which sat a lady. She was surprised to notice the horse reach forward, seize her whip and drop it upon the sidewalk. The whip was replaced in the socket several times, and the horse repeated the action again and again. Perhaps that wise horse knew where whips belonged!

L. L.

Two little children of New Hampshire got lost the other day and spent the night in the woods. One was five and the other seven. They would have been alone had not the family cat followed them. Next morning, when they were found, the neighbors asked them if they were not afraid. "Oh, no," said the little five-year-old; "why, we had kitty with us!" And perhaps "Kitty" did help to care for those little lost tots! Who knows? There is a loving protectiveness about little animals that very few children—or grown-ups either—understand. Kindness to animals is one of the broad foundation-stones of Raja Yoga training. M.H.

A Quiet Hour

MOLLY, Tom and Percy were sitting or lying on the grass in the shade of some tall trees, one hot Sunday afternoon, when Tom, shutting his book with a bang, exclaimed: "I don't know how it is, but I no longer care two straws about reading!"

"I know how it is," said small Percy with his customary energy. "It is because, here, in Lomaland, we ourselves are our heroes. We are young knights, in an enchanted country, killing self-fish giants. We are Sir Galahads."

"Rather a mixture, isn't it?" queried Tom, "Jack, the giant-killer, and Sir Galahad!"

"No, no mixture at all, to be sure. We just are Galahads preparing our armor and our 'goodly blades' and 'tough lances' for the quest. It is so much more interesting to be our heroes than merely to read about them!"

"And then, too," added Molly: "There is nature's song! I never tire of listening to her secrets."

"What are they?" said Tom.

"What, tell another's secrets! No one knows her song but those who hear it. To me her silent language, understood by the heart alone, is the language of that day, when all the world shall have learned love, and real Raja Yoga helpfulness." M. V. H.

In the Lotus Pond

DEAR CHILDREN: Do you remember about the seven little fishes who were so frightened one day in the Lomaland Lotus Pond by a little squirrel? Well, that was long ago. Today, instead of seven fish there are hundreds. They are all sizes, from the tiniest little specks to the first seven, now so large. How they have grown! Some are gold, some are silver, others are gold and black, still others are green like leaves.

There is one handsome little fellow who is a gold-and-silver fish. When he was small he had a very funny little tail. It looked as if it had been put on crosswise. He was very timid, always swimming by himself, and he always ate his dinner alone, and I thought he might be ashamed of looking so curious. But by and by he grew larger and his tail became, O, so beautiful, and now he is not a bit timid or lonesome. More than that, all the other fish appear to be very proud of him!

His tail, which was so ugly and awkward at first, has grown into a beautiful "fan tail," so that now he is the most graceful fish in the whole Lotus Pond family; and the fish that let him alone before are proud enough to swim with him now! I wonder if fish are anything like people. Do you suppose they care about appearances and like to be thought in the fashion? ONE OF YOUR FRIENDS



ON THE RECREATION GROUNDS OF THE RAJA YOGA ACADEMY

TO A SPARROW

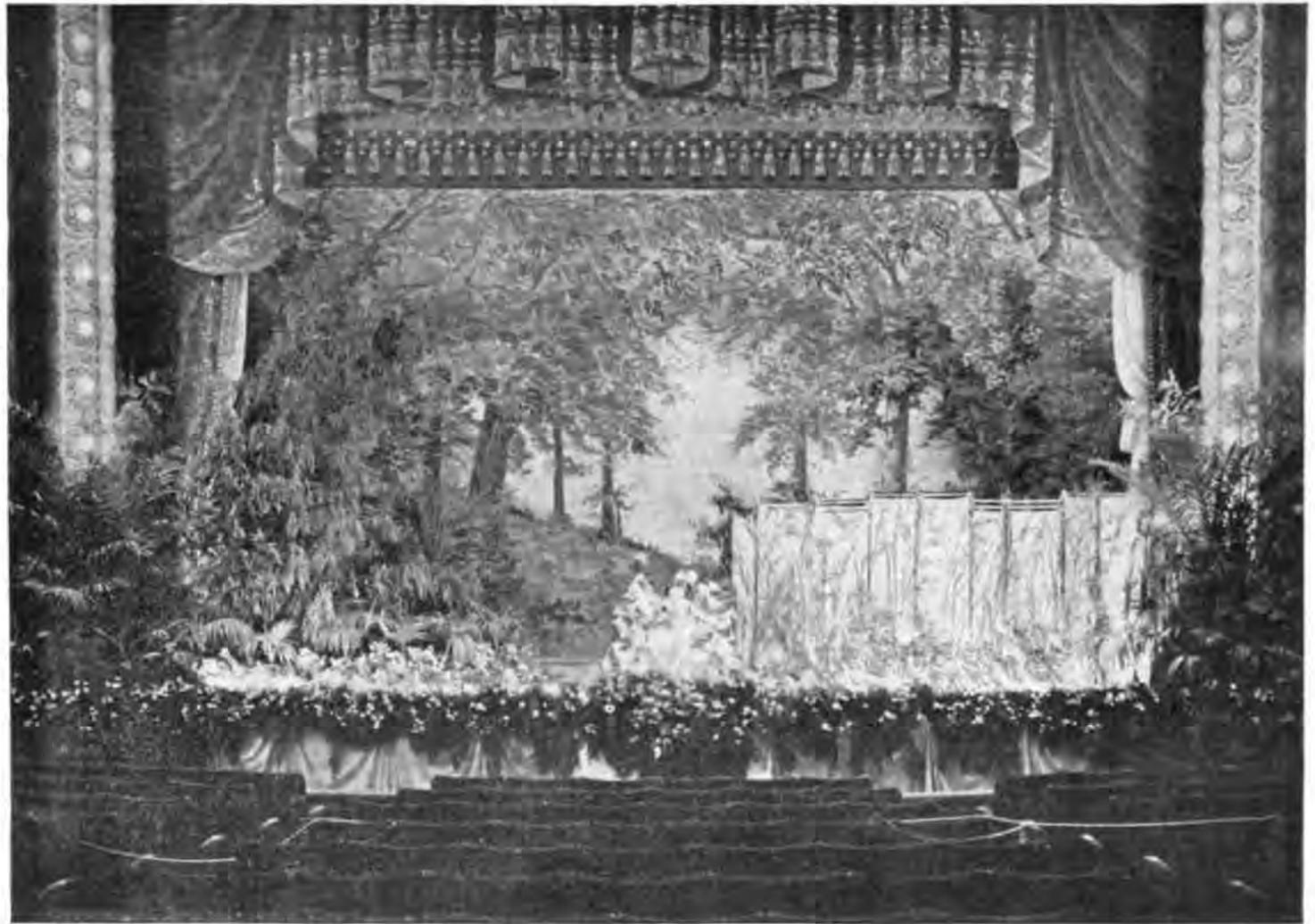
WITH what doubting eyes, O sparrow,
Thou regardst me.
Underneath you spray of yarrow
Dipping cautiously.

Fear me not, O little sparrow,
Bathe and never fear.

For to me both pool and yarrow
And thyself are dear.—Selected



Isis
Theatre
*
San
Diego
California



LOMALAND STUDENTS AT ISIS THEATRE

THE Universal Brotherhood meeting at Isis Theatre last Sunday evening, conducted by students from Point Loma, was well attended, the addresses calling forth warm applause. The musical program was well arranged and delightfully rendered.

The opening address, by Miss Amy C. Lester, was entitled: "Love is immortal: There is no death." In part, she said: "The word love has been so debased that one almost hesitates to use it; but yet there is no other. Sympathy and compassion are included in it, but they do not express the whole of it. True love 'seeketh not itself,' does not demand possession; *is not* where there is even a possibility of jealousy; gives always and takes nothing; is ready to sacrifice all things, up to life—but not that it may be gratified—only and solely that it may help the higher welfare of the other. Obviously, women have this higher love in their hearts; and among women, preeminently mothers. For the very essence of motherhood is compassion.

"The mother's love and compassion is the stay of the child. It is a constant presence around the child and in its heart. When it is old enough to understand itself, it may feel it and respond to it. The child may feel the enfolding power long after the mother's death, and if it be wise it will know by that that she still lives and still gives.

"It is the message of Theosophy that the soul that is compassionate lives; goes on living, watching, helping, encouraging, uplifting, giving inner life, saving, protecting, and that those thus loved can, if they watch themselves and look into their own heart-life, know by the constant interplay from heart to heart that the other, the one thought dead, lives on, is not dead. Not by a voice, not by a message that any words can embody, not by a presence that any eyes can see, may they know this: but by a continuance of that same heart-touch which they felt in life."

Master Antonio Castillo and Master Montague Machell, two of the Raja Yoga boys, attired in Greek costume, read papers. Their subjects being, respectively, "My Dream of Ancient Atlantis," and, "A Talk About Art." Both papers showed much study and thought.

The closing paper of the evening was read by Mr. J. H. Fussell, his subject being, "The Mark of Cain." The speaker, after referring to

the popular confusion regarding the enigmatical narrative of Cain, and the various conjectures as to what the characterizing mark of Cain may have been, said: "In its general acceptance the story is plain; Cain was angry and slew his brother. 'Am I my brother's keeper?' he said, when asked what had become of Abel. The mark of Cain is the mark of the fratricide, whatever it may be. Cain is the type and synonym for all those who hate their fellowmen, their brothers, and who, by word or deed, or by any other way, kill their brother. Upon all such, whether visible or not, is the Cain mark. H. P. Blavatsky uses the word 'Cain' as the synonym for all the evils that spring from unbrotherliness; and the present Leader of the Universal Brotherhood has said: 'Unbrotherliness is the insanity of the age.' It is a real madness, bringing misery to the doer of unbrotherly actions as well as to the sufferer by those actions. This mark of Cain—how terribly it is stamped upon our so-called civilization of today—this insanity, this madness, how widespread and general it is!

"In the story, Cain, through a sudden madness of jealousy, slew his brother, but men now in most cruel but legal fashion, and by slow degrees, bring death to their brothers, not through any sudden fit of anger, but through the coolest and most calculating ways of making money out of the lives of their fellowmen.

"Greed, selfishness, the madness for a little evanescent pleasure; these and similar things having their root in unbrotherhood, have turned the world from a quiet home into a perfect mad-house, where nearly all are insanely scrambling to rise upon the prostrate bodies of their brothers;

"Commerce is a recognized warfare that knows no truce, no pity. It is waged like the elemental struggles of the brutes in our metropolitan cities. And even women and little children are trampled down into the mire, soul and body, that a few people may get a larger dividend; and the world looks on and wonders why it suffers. Only as men and nations really awaken to a sense that they are all brothers, and that their best interests consist in acting in a spirit of brotherhood always and in all things, will the spirit of Cain and the mark of Cain pass away." OBSERVER

Art Music Literature and the Drama

The Degeneracy of Church Music

THERE was a time when music in the churches had high religious power and dignity. The classics have left a heritage that once inspired reverence and spiritual elevation. For nearly four centuries all the great composers have contributed liberally in that line thus to further a deeper religious sentiment of the Christian nations. Especially prolific were Bach, Purcell, Haydn, Mozart, Händel, Mendelssohn, Beethoven; all these have had a beautiful conception of the elevating character of religious music, and their works once exercised a great influence on the devout public.

What have we now in the congregational churches? At best, a paid quartette with little conception of what a religious musical service should be; a clergy that is almost universally ignorant of even the fundamentals of music; an apathetic public which has forgotten that there may be any value in church music at all. There is small wonder that the devout worshipper should manifest so little interest when he is compelled to listen year in and year out to the hymns that are patterned after the jig and dance melodies of foreign nations. With rare exceptions, no attention whatever is given to simple successions in the selections, to promote an elevating religious feeling. The flock is allowed to drift along in easy sing-song fashion. We need only to look at the advertisements of the musical attractions at Sunday services to discern at once the lack of intelligent application. And, indeed, how could it be otherwise when the clergy is utterly wanting in that higher musical knowledge that religious teachers, above all, should possess?

Professor Locke Davis of Yale University has recently published a timely article on the subject. He says:

The reform of church music! We sigh mournfully, as we think of the greatness of the work. It is safe to say that most of the church music now being produced will, because it violates the best standards of the past, be buried in oblivion in the future; and deservedly so, for most of it is mechanical and entirely lacking in spontaneity and freedom. What is the style? It is almost entirely without the genuine marks of musical feeling. The style most affected is the popular, rousing, but jerky, medley, the only religious part of which, as a rule, is the words, and these very frequently are maudlin, sometimes even silly. Sensible people laugh at it. There would be a better show of reason for the degeneracy of our modern styles if nothing better had ever existed, or if men were not living who have it in them to compose in a higher vein of feeling.

E. A. NERESHEIMER

PUTTENHAM, a Sixteenth century critic, wrote, in the beginning of his book, "Of Proportion Poeticall": "It is said by such as profess the mathematicall sciences, that all things stand by proportion, and that without it nothing could stand to be good or beautiful. The Doctors of our Theologie to the same effect, but in other terms, say: that God made the world by number, measure and weight; some for weight say tune, and, peradventure, better."

THE conditions which produce right or artistic tone are the same in all voices, in all languages, in all nationalities.—Meyer

ONLY that is poetry which cleanses and mans me.—Emerson

Ancient Works of Art Discovered in the Lake of Nemi, Italy

TWO thousand years ago Diana's temple at Nemi, Italy, was a place of pilgrimage. It is said that the Lake of Nemi, close to which still stand the remains of this old Temple, is the most beautiful spot in that part of Italy. It is the crater of an extinguished volcano. For many hundreds of years the peasants in this vicinity clung to the tradition of a mythical galley which was, many centuries ago, sunk in the lake. Modern scientists scoffed at the idea; but recent discoveries made by one Signor Borghi, prove that the old tradition is really the record of an historical fact. Recently, by means of boats, machinery, derricks and other necessary constructions, he has brought to the surface of the water many works of art and artisanship, all archaic and beautiful—bronzes, plaques, tiles, plates, slabs of porphyry and many objects of enamel and mosaic of the greatest artistic value.

These give unmistakable evidence that the galley sunk so many centuries ago had intimate connection with the Temple on the shore, and that in all probability it was built and decorated splendidly as part of the sacrificial worship to the Goddess Diana.

W. F.



E. A. NERESHEIMER
Chairman of the Cabinet of the Universal
Brotherhood Organization

CUCKOO SONG

(Not only one of the earliest of Old English songs, but the first to be found with the music to which it was sung:)

SUMMER is icomes in,
Lhude sing, cuckoo!
Groweth seed, and bloweth mead,
And springth the wode as.
Sing, cuckoo!

Awe bleateth after lomb,
Lhouth after calve cu.
Bulloc stereth, bucke verteth,
Merie sing, cuckoo!
Cuckoo, cuckoo!

Wel singes thu, cuckoo,
Ne swik thu never as.

IN MODERN ENGLISH

SUMMER is come in
Loudly sing, cuckoo!
Groweth seed and bloweth mead,
And springeth the wode now.
Sing, cuckoo!

Ewe bleateth after lamb,
Loweth after calf (the) cow
Bullock starteth, buck seeketh,
Merrily sing, cuckoo!
Cuckoo, cuckoo!

Well singest thou, cuckoo,
Cease not thou ever, now.

raphy is largely read; history very largely; books on religion comparatively little.

JOUBERT used to say—how truly: "Voulez-vous connaître la morale? Lisez les poètes; ce qui vous plaît chez eux, approfondissez-le: c'est le vrai; ils doivent être la grande étude du philosophe qui veut connaître l'homme." Our poets are, at times well-nigh our only truth-tellers.



I KNOW I AM DEATHLESS

by WALT WHITMAN

I KNOW I am deathless.

I know that this orbit of mine cannot be swept by a carpenter's compass;
And whether I come to my own today, or in ten thousand or ten million years,
I can cheerfully take it now or with equal cheerfulness I can wait.

* * * * *
Births have brought us richness and variety and other births have brought us richness
and variety.

The Principles of Theosophy Applied to Daily Life---Education

FIRST, what are the Principles of Theosophy? And to answer this question we should, before all, have a definition of Theosophy, though to enumerate its underlying principles would make clear its meaning. However, let us first state that Theosophy is *Wisdom*, not mere knowledge, or comprehension by the brain-mind, but knowledge with something added—knowledge and the application of knowledge towards its supreme end. Then, before going further, we must ask what is the supreme end of knowledge? Is it not that which relates to the supreme end of *life* and to the very essence of our *being*?

The word Theosophy contains all this in its literal meaning, it contains a reference both to the essential nature of man and to the supreme end of knowledge, and we have in the word itself not only an indication of the deepest problems of life, but an answer to them. The literal meaning of the word *Theosophy* is God-Wisdom, godlike wisdom, divine wisdom. This then is the subject before us, "Divine Wisdom applied to daily life—divine wisdom applied to education."

Think of it for a moment and then say, if we can apply divine wisdom to our life, if we can base our education of the young and of ourselves upon the principles of divine wisdom, have we not a solution to all the problems of human existence? This then is the general proposition. But we must go further and from the general statement we must come down to particulars. Briefly, we may state, as the fundamental principles of Theosophy, the following:

Starting with the literal meaning of the word Theosophy as divine wisdom, we have this—that man is a soul, that he is divine. Were he not so, the very word Theosophy would be utterly incomprehensible to him. Then further, that as a soul he is immortal and lives many lives on earth, and that his pilgrimage is not by chance but under law, that in fact the whole universe is governed according to law, and that as the origin of man is divinity itself, so is divinity his aim and goal.

What a flood of light this philosophy throws upon the problem of education. For this is the position that Theosophy forces us to take:

- First—That the child is a soul.
- Second—That this soul has lived before and will live again on earth.
- Third—That each child's character has been built up through innumerable lives and is still in the process of building, that each is reaping now the harvest of his efforts, his thoughts and deeds in the past, and is sowing the seed for harvests yet to come.
- And Fourth—That no child, no man or woman is separate from us, but that all are linked together, the welfare of all depending on the welfare of each, even the most insignificant.

For here is another of the basic principles of Theosophy, likewise contained in the very word. It is the *Unity* of all, and, applied to human life, it is *Brotherhood*—Brotherhood as a fact, not as a mere sentiment, but which nevertheless requires our full cooperation for its realization and this is identical with what we have before referred to as the supreme end of life.

Do we not have here the basis—the only true basis for education? Can we call that education which is not based upon it? For education will be seen to be not for the mind alone, or for the body, but for the whole nature, physical, mental, moral and spiritual. For our life is not

alone of the mind nor of the body, but of the heart, and it is the heart under the guidance of the spiritual nature that should rule. The mind and the body should be man's servants, not his masters.

It is these principles of Theosophy that our Teachers, first H. P. Blavatsky, then William Q. Judge and now Katherine Tingley, have given us by which to guide our own lives, and it is these principles that we see in active operation in the educational system of Raja Yoga inaugurated by Katherine Tingley, and being carried out under her guidance in the Raja Yoga Schools.

Theosophy as a mere theory will never lift the world, never even change the life of a single individual—but put into practise, applied to daily life, applied to education, it will transform earth, it will ennoble and beautify life. Whatever our own lives may have been we at least have this responsibility placed upon us to remove the stumbling blocks from the way of the children. This then let us do.

STUDENT

How to Study Theosophy

I

THEOSOPHY must be studied not alone with the mind but with the heart, if we would make it a living power in our lives. Simply to learn with the intellect so much of it as may be expressed by words and to talk glibly about it is not to have made a complete study of Theosophy, for the most important matter has been omitted, and that is the practice of its principles. A person might study surveying and have a fair intellectual comprehension of it, yet, without practice, could not properly be called a surveyor. So our study of Theosophy demands more than the application of the intellect. Every principle is to be applied to daily life and proven by our experience. Then we shall not simply see the reasonableness of the teachings, but we shall *know their truth*, and it will be a part of our very being, a shining light within the heart that will guide us in safety through all trials and difficulties and radiate forth as a helpful influence in the world. In no other way than by thorough application to all the events of life, to our own motives and actions, thoughts and desires, can Theosophy be properly studied.

While it covers and permeates all life, the heart of it is in the heart, in our own hearts, in the hearts of others and of all; and in all we should study it; and when we find it in all as we find it in ourselves, then shall we know our kinship and our oneness with all, and the bond of Brotherhood for us will be riveted past breaking; and all ways will be open for the inflowing and outgoing of light and love.

B. W.

II

To those who wish information upon Theosophical matters, the perusal of the literature upon these subjects is, of course the readiest and most effective aid to thought.

But to one who desires a realization, a comprehension, of the profound truths of which it treats, there is no other course than that of right action. In the sincere effort to help others the veils of knowledge are drawn aside and, by right of such divine service, the worker becomes possessed of divine knowledge. If the body acts, it learns the physical possibilities of action; if the mind acts it grasps the laws of action; if the heart acts compassionately for others, it attains a knowledge of the great purpose of action. When these three forms of knowledge exist in one person, in full degree, such a one knows Theosophy, all others are learners, possessing wisdom to less extent.

It is related of Madame Blavatsky that when a certain very enthusiastic convert asked her to teach him occultism she assigned to him as his first lesson the task of caring for an old invalid pauper and her little grandchildren. The lesson was refused and the man seen no more, yet by such means, and only so, can we find the heart life, the light of life, which is the meaning and beauty of existence.

Surely a mental knowledge is of value, as a guide-book is, to inform us what to expect in a new country, but a reading of the book will not suffice, to know the country one must visit it, and to know Theosophy, one must *live* it.

STUDENT

IF ONE accepts the doctrine of Universal Brotherhood, which is based on the essential unity of all human beings, there is a long distance yet intervening between that acceptance and its realization even in those who have adopted the doctrine. It is just the difference between intellectual assent to a moral, philosophical, or occult law, and its perfect development in one's being so that it has become an actual part of ourselves.—WILLIAM QUAN JUDGE

SI DESCENDERO IN INFERNUM, ADES

JAMES RUSSELL LOWELL

ONE band ye cannot break,—the force that clips
 And grasps your circles to the central light;
 Yours is the prodigal comet's long ellipse,
 Self-exiled to the farthest verge of sight:
 Yet strives with you no less that inward might
 No sin hath e'er imbrated;
 The god in you the creed-dimmed eye closes;
 The Law brooks not to have its solitudes
 By bigot feet polluted;
 Yet they who watch your God-compelled return
 May see your happy perihelion burst
 Where the calm sun his unaged planets broods.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What do you consider to be the main work that lies before Theosophy in this Twentieth century?

Answer I Twentieth Century Theosophy will teach the principles of Theosophy to the world and demonstrate them by an actual application to and use in all the departments of life. The science of right living, based on true philosophy and knowledge of the law will then be established. A great, true religion will come back to the world, a new leaf in the book of life will be turned, and this will give the impetus to great revivals in art, literature and the drama. When the soul is awakened by the teaching and practice of Brotherhood a greater expression of the divine in the beautiful will be possible than has ever been known.

A new touch will be given to literature. Is there not all the past, all that has been written, to be interpreted from the standpoint of the soul? I believe that Twentieth Century Theosophy will perform the miracle of introducing morality into the conduct of public affairs and thus save institutions, noble in themselves, but corrupt in their executive, to the purposes for which they were intended.

Twentieth Century Theosophy will raise the ideals of living of men and women and from these improved relations will spring homes that will be powers for good in the world. The teaching of true household economy will do much to ameliorate conditions that now are appalling. By giving to people that which awakens and nourishes the higher nature, by a many sided appeal to this neglected part of man's nature, the problems of the ascendancy of the lower will become fewer. Art, music, the drama, simplicity, healthful living, the morality of brotherhood, will be used by a master hand and will save the people.

When the teaching and practice of brotherhood have cleared the atmosphere of life, when there will have been generations of children educated by the Raja Yoga system, all over the world, life will be something which we are not liberated enough to picture. The most important thing for us to realize is that the Twentieth Century has begun and that we must do our part to bring about the glorious fulfilment. M. M. T.

Answer II More fully elaborated this subject would be "Theosophy applied to the needs of today." For Theosophy is as old as time and is forever the same. It is the formulation of the eternal principles upon which the universe is founded, and must be the same in essence for any century.

But just because it is eternal and universal and applicable to any conditions, its expression will vary infinitely. It is that wonderful adjuster which constantly tends to correct the evils in human life, to bring it in all its phases to the normal line.

The expression of this force today will differ from the past not only in having more complex and subtle problems to cope with, but in being able to attack them more openly. The time seems to be ripe, or fast ripening, for clearing away the masks. And so Theosophy of today will have the task of shelling off the husks of vanity and selfishness, one by one, and revealing to humanity the deceit and foolishness on which they have fed themselves, and the utter impossibility of arriving at their destiny by their present methods. Yet not only destructive is it, but more essentially constructive. Side by side with the tearing down, it is building. As fast as it shows what is corrupt or useless in the past, it

builds a model for the future, so that there is never chaos, but a gradual remodelling process.

Instead of patching up old civilizations, or temporizing, or directing the current toward the lesser of two evils, as Theosophy has often been forced to do in the past, it has now before it nothing less glorious than the forming of a new civilization. The whole social fabric it has to reconstruct. All the old institutions must fall and new ones arise in their place. And yet, so gentle and wise are its methods, that the transformations may often take place unawares. The old institutions disappear, but as they crumble, the stones are used again in the new. Old ideals, old desires, old standards, all must enter into the purifying current, and make of the Twentieth Century a new era.

Question Of all the innumerable thoughts that occupy the brains of men and women, so few seem to have any high purpose, the great mass being aimless, careless thoughts which drift in and out of the brain seemingly without our volition. Do these latter leave any impress and if so, how guard against them? What finally becomes of them?

Answer There is hardly a more important question than this of the thoughts which we permit to occupy our brains, and of our responsibility for our thoughts. It is true that the whole course of our past life determines very largely the class of thoughts which find lodgment in our minds, but through the exercise of the will it is possible to change the character of our thoughts. It is an old truism that two things cannot occupy the same space at the same time, and in this lies the secret of our power to change the habitual character of our thoughts. True, it cannot be done at once, but just so far as we keep our minds busy with thoughts of a certain character, to that extent will thoughts of an opposite tendency be kept out. And here we can answer the question, how guard against the drifting thoughts which we encounter at every step of life's journey. It is by keeping the mind occupied with those thoughts which we desire and will to think. For after all we do think those thoughts which we really desire and which are akin to our natures, or rather to that part of our natures which we permit or will to be uppermost.

Most assuredly the drifting thoughts leave an impress if we leave our minds open to them. The dropping of water will wear away the hardest rock, and so will the drifting thoughts break down the strongest defences if these are left unguarded. On the other hand, by being constantly on guard and vigilant, by maintaining a positive attitude, keeping our minds and thoughts pointed and directed towards the attainment of the higher life, we gain strength every time we successfully resist the entrance of any drifting thoughts, or of any evil thoughts consciously directed against us. And by keeping our minds turned in this direction, we shall attract those thoughts to us which are akin to our higher nature and which will therefore continually strengthen and uplift us.

In reply to a similar question, William Q. Judge wrote:

It has been said that "thoughts are things," an assertion with which I am prepared to agree entirely; and I also firmly believe that the time is not far off when their substantiality will be recognized and understood by science more fully than at present.

A thought implies many things besides pure force exerted. If force is exerted, then there must be that which exercises it. What is this and what is the effect of the exercise? When we think, it is known that there is a disturbance or disintegration of the grey matter of the brain. But next we must observe that there is at the same time physiological disturbance, change or alteration in the whole frame. For instance: a thought of shame or disaster or punishment may bring all over the body a hot flush or a cold shiver; the thought of a great danger just escaped has made men dizzy and women faint. Is there nothing in this? Further, each thought makes a picture. . . . Still further . . . it follows that every thought has its picture preserved, and by that means what has been done or is being done may be known unerringly. Therefore thoughts, while they may be fugitive so far as concerns the thinker, are not so otherwise, but persist as seeds for good or evil in the whole race.

But, still more, every thought leaves a seed in the mind of the thinker, no matter how fugitive the thought was. The whole sum of such small seeds will go to make up a larger seed for thought, and thus constitute a man of this, that, or the other general character.

Thoughts, then, are highly important, for, as a great Teacher has said, we are made up of thought; as we think, so we act, and will act and as we act and think so will we suffer and rejoice, and the whole world with us. STUDENT

A PROMISE FOR INDIA

by H. P.

VAST land of ancient glory, fare thee well!
 Farewell, O Aryavarta! brow-begemmed
 With Himalayan peaks. A little while,
 O home of sacred shrines, from thee we part---
 A little while, then come again. Today,
 We say, O India, humbled low, "No more
 Thou holdest sov'reign sway. The jewelled crown,
 The sceptre, and the royal robe are lost.
 Inert, with ashes smeared, with dull, fixed eyes,

Thou sitt'st before thy old-time gods and dream'st
 Of what has been, but from thy grasp lett'st slip
 That which is now." O land of jungles deep,
 O land where nautch girls dance, O sunny land,
 Land of the Rishis once, beloved home
 Of Vishnu, Shiva, Brahm, today we say
 To thee "Farewell." Tomorrow we shall say,
 "Arouse thee from thy long-time sleep. Behold
 How quick revolving cycles bring to thee
 Again, the glories of the past, but new---
 An incarnation but begun, which, when

It has attained the fulness of its growth,
 Shall far excel in grandeur, greatness, wealth,
 In learning, wisdom, what has ever been."
 The gods return. The four-fold powers proclaim
 The hour for thy rebirth has come. Once more,
 From their well hid retreats, the mighty ones
 Come forth and mingle yet again 'mongst men.
 India, arise! India redeemed, awake!
 Soa and companion of the gods, look up!
 The time of penance has gone by; the time
 Of thy redemption long-deferred, has come.



WHY this city of India, with its beautiful palaces, dwellings and imposing forts, should have been deserted when in a flourishing condition, is known to but few. It is verily a mysterious town, uninhabited, except by a few priests who live in the court of the palace, and by a small number of very poor people who live on the outskirts of the city.

The Deserted City of Amber

There are no signs of decay about the place; it seems to have been deserted only yesterday.

Up the hills the huge elephants move slowly along with majestic step, like sentinels guarding the secrets of this strange and beautiful place.

The former inhabitants of this deserted city, and the Maharajah who formerly held forth in princely state in the palace, many years ago took up their habitation at Jeypore, which is reached in a few hours' ride from Amber. Jeypore is in the heart of Rajputana, and is strictly Hindu. During several days stay of the writer, only two Occidental faces were seen on the streets. Jeypore was built in the Eighteenth century by a Maharajah of Amber, which left the latter city deserted. Both Jeypore and Amber have a poetic coloring so unlike that of the West; and there is an indescribable charm in the silent streets of Amber, and in the tall, white towers of its palace: it is fascinating and yet pathetic. One wonders what the urge could have been which forced the Maharajah to leave so beautiful a place.

To reach the center of Amber, the writer rode on a huge elephant along a narrow pathway, by the side of the wooded hills, through winding ways of beautiful scenery, under the guidance of two dark mahouts, one of whom was riding on the neck of the elephant, and the other lead-

ing the way, carrying the great key of the palace gate. Just on the summit of the hill is the imposing palace; and from there the mystery of this wonderful city is more truly felt.

Just beyond, higher up on the crest of one of the hills, is an old fortress, whose real history has never yet been given to historians. No man, it is said, is allowed to visit there, except the Maharajah, who is the only one privileged to enter the gates of this ancient place.

The people seen in the streets of Jeypore are most dignified and courteous. When they pass you, you feel the refreshing influence that comes from the absence of the Western stare, and from the gentle brotherliness which is expressed without words by these people.

"The celebration of Divali is a most interesting festival. Everything is a blaze of light, jewels, and glittering marble. Nautch girls dance, courtiers move about, torches flash and flare, strange instruments emit a weird and soulful harmony.

"In the pleasure grounds, back of the palaces of Jeypore, are great tanks filled with crocodiles; and not far off are the huge stables filled with elephants and horses. At the gates of the palace, black-bearded, warrior-like Rajputs stand on guard. An Oriental picture of wondrous beauty was this festive scene; and yet Jeypore was but the prelude to Amber."

Amber and Jeypore were visited by a number of Theosophists in 1896. The records kept of the trip to Jeypore and to the city of Amber, which contain much of great interest, have never been published. At some later day, it is more than probable that they will be presented to the public in book form under the supervision of Katherine Tingley. STUDENT

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Possible sunshine 314. Percentage 80. Average number of hours per day 8.6. Observations taken at 8 a. m., Pacific Time

DEC	BAROMETER	THERMOMETERS				RAIN FALL	WIND	
		ETER	MAX	MIN	DEY		WET	DIR
5	29.786	65	53	56	50	.00	E	5
6	29.754	66	54	60	53	.00	E	light
7	29.840	71	55	58	50	.00	E	3
8	29.842	67	52	56	51	.00	E	6
9	29.950	67	49	54	52	.00	E	4
10	29.868	64	52	55	50	.00	E	4
11	29.866	64	50	58	57	.00	E	5

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WEEKLY ILLUSTRATED



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Vol. VIII

DECEMBER 25, 1904

No. 7

New Century Path

by KATHERINE TINGLEY

WEEKLY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.:" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Attacks on the Revised Version

IN an article some time ago, I spoke of the strange fact that many of the orthodox have shown a strong preference for a later, and corrupt text of the Scriptures, rather than for an earlier, and comparatively correct text. The earliest uncial MSS., which bring us nearest to the time of the Apostles are, in the opinion of some of the orthodox, outweighed by the literal weight (avoirdupois) of the numerous, but corrupted MSS. of the Tenth century and onward. This is one of the almost incredible things of history, and it is difficult to account for it. It would seem that the conservatism of the churches cannot reach back beyond a certain point. The Fathers, and even later times limit the vision of orthodox conservatism. But that nobler conservatism which seeks the foundation-head, which goes back to Christ, and tries to place be-

fore us the words and spirit of the great Teacher, that they reject. It is too far back for them. If it be of such moment to believe that every word of Scripture is "God-inspired," one would naturally think that those holding this dogma would be eager to get the earliest, and therefore the best, evidence for the words written by the Evangelists. Yet, strange to say, this is not the case. They prefer the modern MSS. because they are numerous to the ancient MSS. which are, of necessity, comparatively few. And, more than that, it is people of this cast of mind who cry out against the Revised Version; who cried out against the revision of the text in the days of Erasmus, and who cried out against Jerome's translation 1000 years before. It is the same spirit in all these cases. It is the spirit which has animated some of the orthodox to cry out lately against the Revised Version. I refer now to the views expressed by certain American newspapers, such as the *Brooklyn Eagle*, the *Inter Ocean* of Chicago, and the *Springfield Republican*. The *Eagle* says the interest in the Revised Version was ephemeral; and that in it the sacred text is torn limb from limb; and has been left a lacerated bleeding mass by the butchers. Any one who could write in such a way about the foremost scholars of England and America hardly deserves to be quoted.

The Same In all These Cases

The *Inter Ocean*, while giving the Revisers pre-eminence in scholarship over those who made King James' Version, thinks that they have failed to give us as good English as that found in the so-called "Authorized Version." The *Springfield Republican* thinks the revision should be revised, and brought back to the English of the old version.

Old Version of Scriptures Liked Best

It is a very difficult thing to get people to change from a thing to which they have long been accustomed, even though they know it is defective, as we see in the case of the common English spelling, which is hopelessly bad. This is one of the reasons, and I think the chief reason, why so many have stuck to the old version of the Scriptures. They had become used to it, and did not like the change. Besides, the truth is, they did not feel such a deep, vital interest in the correctness of the words of the Scriptures—it was enough for them if certain passages had the old familiar sound.

None of those newspapers, above quoted, care to say that the old version is as correct as the new. No, but the words, in some cases, were new to their ears. The old passages had not the old ring. It was too much trouble to find out why the passage had been changed; too much trouble to see if the New Version gave us the words of the Evangelists with approximate fidelity. Now it hardly needs to be said that the consensus of competent scholars is in favor of the New Version, if for no other reason than that it is based on a fairly correct text, whereas King James' Version was not. The matter of the English is of very secondary consequence. If we use the New Version

Love of Pure Truth Secondary

we shall get to like it, as men have got used to the old, and like it for that reason; for words mean to us very much what we put into them. What O. W. Holmes says of meerschaums, violins, and poems is true of all good writings, and especially true of sacred Scriptures. The thing which is excellent is "capable of absorbing an indefinite amount of essence of our own humanity," and thus it becomes "gradually stained through with a divine secondary color derived from ourselves."

It was in no small degree because the Revisers recognized this principle that they refrained from altering the old version wherever they were not compelled to do so by the Greek text. From the days of Erasmus nearly every revision of the text or translation of it, has been a kind of compromise. The fear to offend the orthodox has often proved stronger than the love of the pure truth. The New Revision should have been a *New Translation* based on the oldest and best Greek texts. Then if the orthodox really loved Scripture for its own sake, really loved truth, they would have accepted it gladly and got used to it. But an important thing has yet to be mentioned: the interest in any version of the Bible is growing less keen.

This is a pity, though it is a fact, for the Bible is full of splendid teachings, if we could but read it apart from ecclesiastical glosses. As Christ must be rescued from the teachers of the letter so should the Bible, that collection of so much practical wisdom. REV. S. J. NELL

Literal Interpretations of Figurative Language

A PROMINENT cleric, addressing Sunday-school teachers on Science and the Bible lately, made a remark which may serve as a text for some thoughts on the question of symbols and myths generally. He said that nowadays we had ceased to take all Bible stories literally, and had come to realize that they were "imagery which clothed certain spiritual lessons." For young children there was very little difficulty, for stories were to them the natural vehicles of moral lessons, and they did not venture to ask if it were true or if it really happened. But older children wanted to know, and one must be prepared to give them an honest answer.

There is a universal language of symbology by which truths are conveyed to the enlightened understanding. And it would seem that the mind of a child is able to understand this language, whereas the mind of a grown person does not perceive the meaning and tries to extract one from the words in their literal sense. In the Bible it is evident that whole races or nations are sometimes denoted by the name of one person; as, for instance, when Abram flees from Chaldea, or where Moses sees an Egyptian fighting with a Hebrew. And similarly, in classic stories, where the history of ancient races, their wars and their migrations, are often allegorized as stories about individual heroes and warriors. Again in Hindu sacred lore, Vaivaswata Manu represents the original Aryan race.

It will surely be realized ere long that to take an allegory literally, or to interpret the picturesque and hyperbolic style of oriental description in the same literal way as we should interpret a recipe book, is to evince a total lack of the sense of humor, and to pose as a pedant of the most portentous solemnity.

The key to an understanding of ancient myths and symbols lies in a much wider and more generous culture of the intellectual powers and the imagination. The "scientific" eye is much too narrow in its field of view, and what it sees is distorted by the dusty spectacles of theory and prejudice. One needs to be a poet as well.

Take, as an example, the legend of the "Thunder-Bird" given in the NEW CENTURY PATH, Vol. VII, No. 52. Was this bird that came and taught people how to raise huge rafters, and that afterwards assumed human shape, a real bird? Or may the Indians be allowed to have used metaphor or imagery?

We forget, too, that all our own writing is highly metaphorical and symbolic, and would seem strange indeed to a reader not bred in the peculiar notions of modern civilization. Especially is this the case with our science, which has an abracadabra and jargon quite peculiar to itself.

STUDENT

Ancient Beliefs about Bells

ONE respect in which it must be admitted that we can scarcely claim to have surpassed ancient and heathen craftsmen is the casting of bells. The material now used, three parts of copper to one of tin, is the same as that discovered by Layard at Nineveh. Some of the largest bells in the world are in Buddhist temples; and Huc, in his *Travels*, gives an account of a Chinese bell-foundry in which very large bells are cast with what we should call primitive apparatus, and beautifully embossed and carved.

Bells were at one time "baptized," even in Christian England, the old pagan custom being, as so often, grafted on to the adopted religion. The Bishop performed a solemn ceremony, in which candles were burnt, the bells incensed, washed with water in which salt had been sprinkled, anointed with holy oil and the sign of the cross, and solemnly dedicated. It was believed that their music could drive away devils and dispel storms—a heathen superstition. Nowadays we have no devils, and so there is no need to drive them away; and, as for storms, they are caused by the sun's heat acting in conjunction with the earth's rotation and the varied contour of terrestrial and oceanic areas, modified by electrical and magnetic forces; and to pray to that would be ridiculous.

Silver is, curiously enough, almost as dull for bells as lead; and the votaries who used to cast their gold and silver ornaments into the melting-pot, did not add to the value of the bell—at any rate not in any sense that would be understood nowadays. Yet they may have imagined in their ignorance that a bell containing the embodied tokens of so much generosity would possess enhanced charms against the devils.

The Passing Bell, now tolled to announce that some one *has* died, was

formerly rung *during* decease; it being imagined that the departing spirit was protected thereby. Our ancestors seem to have regarded the passing of the spirit as a natural process which could in some way be facilitated and safeguarded by human care; which was surely irreverent enough.

H. T. E.

People's Doubles

MUCH interest has been aroused abroad by a judicial case turning on mistaken identity, and letters are being written to the papers from all quarters giving instances of people who have doubles; usually from the people themselves, complaining of the way in which they are accosted by strangers. The case is rather serious when a man of position and credit has a double who drinks at bars, as one correspondent complains; but it becomes even more so when a man is arrested and identified by numerous witnesses instead of his double. In cases of real duplex character the police say that it is no unusual thing for a criminal to be his own double; that is, to live a twofold life, half as a respectable citizen and half as a suspicious character.

An ancient doctrine has been unearthed to the effect that God creates people in pairs, but this will not account for the cases where people have many doubles. Such cases, however, are usually prominent men whose features are well known to every eye, and the resemblances are only in broad feature and not in detail.

E.

All-Round Character of Japanese

A WRITER on the Japanese who are coming to America to engage in rice culture, says that one cannot tell, when he employs a Japanese, whether he is the common laborer he pretends to be or the son of some dignitary, or commissioner of agriculture, or representative of a banking house. All conduct themselves in the same manner, live in the same style according to the station of a farm hand, and work as industriously at the plow and other duties. All have a substantial banking account.

This is an example of the all-round development so much prized by the wise. Labor should be regarded as a privilege in which all may share, as they share the air and sunshine; but fashion has made it a sign of degradation. A division of society into a class that does not labor and one that does nothing else, is bad for both. Aristocracy should be based on character, not on occupation.

STUDENT

Deepening of the Mediterranean

IT appears that the Mediterranean is rapidly deepening itself—that is, rapidly as geology reckons time. In this case the deepening seems to be about 9 feet in 2000 years. The evidence is this:

Formerly a bridge 3000 feet long united Leucade to the Continent. It is no longer visible, but its foundations are 11 feet below the surface of the water. At Rhenea a submerged dock of Roman construction has been found about 9 feet under water. And at Itea, in the bay of Amphissa, there is a mole also 9 feet submerged.

Is Atlantis still sinking by way of balance to Lemuria's tendency to rise? For now and then the appearance of small islands in the Pacific is noted.

STUDENT

Pugilism in a New Light

A NOTED ex-pugilist is now teaching boxing in connection with a New York church. His class is large and growing, and he himself is a member of the church. The two reverend Fathers are in thorough sympathy, even enthusiastic, says the *New York Sun*.

The pugilist was duly interviewed, and we learn from him that "the Church and the Ring are being drawn closer together each day . . . boxing should be encouraged in every church in the country."

In these days of "smoking Sunday services," magic lanterns in the pulpits, and other devices for constraining the reluctant to listen to sermons, how would a short preliminary pugilistic contest do, say of five rounds? What may we not expect?

H. C.

Frontispiece---William Quan Judge

THIS week's cover page of the NEW CENTURY PATH contains the face of Wm. Q. Judge, the second in the line of succession of the world's Theosophical Leaders. Mr. Judge succeeded to the Foundress of the Theosophical Society, Helena Petrovna Blavatsky. A successful lawyer, a brilliant writer, and a man of extraordinary insight into human nature, he was well fitted to carry on the great humanitarian and philosophic work of H. P. Blavatsky.

Some Views on XXth Century Problems

Against Old Age

IT does not seem impossible to frame a prescription against old age, if by that term we do not mean mere numerousness of years. There is no doubt that the causes of senility begin to be generated very early in life, and there is also no doubt that many of them could be prevented or antagonized.

The condition of senility is one of *fixed habits*. Why permit any habit that cannot show a pass marked "useful?" Why fix 11:15 as the hour for a morning walk, and be seriously disturbed because something compels its postponement to 11:20? Habits will grow like fungi, and ere we notice, the living center is wholly overgrown.

The senile mind *lives in the past*. This habit we cultivate all through our years. Looking with a stayed satisfaction on something done, instead of being alert to that which now presents itself, is one root of this habit. Longing for the repetition of any scene gone by, is another. Longing for a future event connected with our own personality, must be another, or perhaps another aspect of the same.

Old age *resists new views*, cannot accept new personalities into its range of interests, cannot hold its attention long upon what others are saying. It lives within. The antagonism of this is to take great care to understand and appreciate new views, to be interested in all human sincere beliefs, to arouse oneself habitually to a brotherly touch with every one entering one's life or even only quickly crossing it; and when others are talking, to refuse to permit attention to sink back into the rut of memories and half thoughts that make up most persons' inner current.

There are two great vivifiers of consciousness. One is to keep it ever responsive to human needs and pains, beginning with those about us, and expanding to the whole field.

The other vivifier is the soul, that center of higher mind, life, will, and consciousness, which is a constant light in the heart. All humanity's teachers have enjoined it upon us that we should daily renew our life at that fountain. It does not get old; its pulsations never cease; it is the bridge to immortality. It was of it that the real alchemist spoke as the elixir of life.

To all this resistance to mental stiffening, there is a physical counterpart. Muscles should not be permitted to shorten and stiffen, nor joints to set. The body, like the mind, needs to be held alive and mobile everywhere.

STUDENT

Bowler-izing History

A CURIOUS light upon the limitations of John Ruskin's mind is thrown by his comments (quoted in a contemporary) upon certain of the books recommended in Sir John Lubbock's list of "The Hundred Best Books." Ruskin objects to the works of Kingsley on various grounds, but especially to the story of *Hypatia*, because "it is the most ghastly in Christian tradition, and should forever have been left in silence." On the same general ground, the martyrdom of Giordano Bruno, Joan of Arc, and many another should be left unrecorded. But is it not by the study of the lives of the great martyrs that we come to understand the force that has ever tried to block the path of human freedom and progress?

On somewhat similar grounds Ruskin objected to Gibbon. "Primarily none but the malignant and the weak study the decline and fall of either state or organism." This astonishing opinion, obeyed as an injunction, would preclude our ever understanding any of the causes that have wrecked the civilizations of the past. History would become a meaningless pageantry of wholly disconnected scenes.

Ruskin objects to Voltaire also: "He has no place in the library of a thoughtful scholar." Here we have the same keynote. Voltaire, amid much rubbish, wrote criticisms of his time which helped to awake the forces of the revolution, to make history.

Ruskin undoubtedly affords many minds a certain stimulation; but there must have been in him an unwillingness to face the whole of the facts of life, or an inability to see them, which takes him out of the category of the great guiding lights of our time. STUDENT

Our "Diffuse Consciousness"

THE senior physician of one of the largest lunatic asylums abroad, in a recent lecture, characterized the mental state of the majority of the civilized races as one of "diffuse consciousness, of an ill assortment of barren facts and ideas;" and their mental processes as wanting in seriality of thought, closely allied to, and readily passing into, states of actual dementia.

Dementia, he added, is largely on the increase; and by way of cause, he pointed to the over-education, and premature, and faulty, education of children, and to the system of cramming for examinations. This last evil has been pointed out by every critic of education for a generation. We all agree about it, and it may be supposed that our "diffuse consciousness" is the reason why we cannot focus our disapproval into a practical emendation.

We are all aware of our diffuse consciousness, and we have evaded all sense of shame by means of a theory of mental limits. Finding that our minds are unable to remain still enough to sink beneath the phenomena of the world into the underlying reality, we have decided that the reality is "unknowable." Our minds, we say, can cognize and deal with nothing that has not come to us by way of the senses; and as the senses deal with nothing but surface shows, no more can the mind. We are not at all bothered by the fact that the preliminary statement is not true; that the mind can get, and deal with, and talk about, waves of inspiration from the higher nature; that it can understand such ideas as those of love, duty, and the like. And, thus entrenched in our self-permitted ignorance, we are compelled to deny that mind, stilled by a steady will, can transcend the senses and enter into relation with the living reality of which all that the senses perceive is the veil.

So the education we give our children is the outcome of our theories. We sin against them by commission and omission: on the one hand we grievously overstrain the fact-learning function, and on the other we leave the deeper faculty whose use gives life and happiness, unused and therefore undeveloped. "Raja Yoga" is the development of this.

STUDENT

Imagination as a Power

THE ordinary person, asked to define imagination, would probably explain it as the power of creating mental pictures which have no correspondence in fact. It is because we limit our idea of imagination to that definition, that we fail to use it for the transmutation of our whole lives.

Granted—but only for the argument—that imagination cannot mould external actualities, it has great moulding power over our inner attitude towards the externals. Man can foreshadow himself, and then move into his own creation. The very trifles in which we do even commonly use the power, might reveal in part a great secret.

Lying down in bed, we resolve to wake at a determined hour in the morning. What is that but an imagining of ourselves as awake at that hour? We have created in advance the awakenss, and at the determined hour we harmoniously move into our creation.

Men and women, honestly trying, fail a thousand times to surmount their weaknesses because they do not rightly invoke their imaginations. The picture they are creating and holding is *that of themselves failing*. And so each time they move into their own failure. Why not imagine the existence of the external conditions, whatever they are, that are the field of failure: and then imagine themselves in that moment triumphing, at once feeling the temptation and the inner strength and exaltation which makes it no temptation?

This use of imagination awakens will; the holding of the created thought draws into it the will current which, moment by moment, makes the subsequent realization more certain. At last it is easy to see how men, holding through life the idea of their extinction at death, or of their joyous birth into a new consciousness of life, may actually secure the *reality* of the latter and the strange *realization* of the former—a consciousness that has persuaded itself of its unconsciousness! STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

The Australian Aborigines

THE Australian natives are the degenerate descendants of the Lemurians or Third Race, whose chief location was the continent occupying what is now the South and Central Pacific and represented only by the islands in that quarter. Most of the Third Race progressed, and from them, through the Atlantean or Fourth Race, the present "Aryans" are descendant. But a few were untrue to the divine spark, and, lapsing into bestiality, produced degenerate descendants.

Modern speculation has puzzled itself over the question of the origin of the Australians. No influence from other races can be traced and they have evidently been long isolated. If they ever migrated from any spot that might be supposed to be the cradle of the human race, it must have been untold ages ago. One writer, we learn, "has seriously promulgated a theory connecting the central aborigines with the lost Ten—" but enough.

But little of value is likely to be discovered by researchers who approach their subject with contempt instead of respect; and the following case illustrates the kind of spirit which seems to be thought fitting on the part of ethnologists. In an article on the aborigines it is mentioned entirely without comment that a book is profusely illustrated with photographs

depicting scenes in connection with the most exclusive ceremonies, all knowledge of which is carefully kept hidden from all but initiated members of the tribe. In explanation of how it was they were allowed to see, it was pointed out that one of the authors has spent the greater part of twenty years amongst the Arunta tribe, and that both of them are regarded as fully initiated members of the same tribe.

One of the symbols used in the ceremonial of one of the totemic families, and drawn on the ground, represents a circle or disc with five wavy arms or tentacles; and there are three other discs around it. E.

Mountains Were Sacred in Antiquity

AT the last British Association meeting, the chairman of the Geological Section devoted his address to what is described as an enthusiastic panegyric on mountains. He remarked, among other things, that it was merely one of our self-complacent errors to regard the moderns as the only venerators of mountain scenery, and the ancients as having had no soul for such things. It was a primitive and universal instinct. He referred to the various historical peoples with whose love of mountains we are familiar, such as the Hebrews of the Bible, and the Greeks; and cited Olympus, Parnassus, the Delphic cliffs, Ararat, etc., as well-known instances of sacred mountains; and the modern example of the Japanese Fusiyama. Also, shrines and temples were found on mountain-tops, which were the goal of pilgrimages made by devotees who believed that "they fell there more readily into spiritual trances."

We cannot think of any great civilization of the past that has not had its sacred mountain or mountains. India, with its Mount Meru, is a notable instance; and, though the identity of that sacred peak is lost to modern knowledge, the towering summits and plateaus of the Himalayas are still regarded, both by the Hindus on the one side and the Thibetans on the other, as the abode of all that is sacred and pure, and the fountain of divine knowledge and influence. It is unnecessary to speak of Sinai where Moses received the Law, of Lebanon, of the mountains on which Elijah and Elisha disappeared from mortal sight, or of the mountain on which Jesus was transfigured. Students of classical history can recall plenty of instances of celebrated mountains in classic times.

In America, and everywhere where the relics of ancient empires and ancient faiths are found, mountain tops still preserve the foundations of

TO THE MUSES

by WILLIAM BLAKE—Selected

WHETHER on Ida's shady brow,
Or in the chambers of the East,
The chambers of the sun, that now
From ancient melody have ceas'd:

Whether in Heav'n ye wander fair,
Or the green corners of the earth,
Or the blue regions of the air,
Where the melodious winds have birth:

Whether on crystal rocks ye rove,
Beneath the bosom of the sea,
Wandering in many a coral grove,
Fair Nine, forsaking poetry:

How have you left the ancient love
That bards of old enjoyed in you!
The languid strings so scarcely move,
The sound is forc'd, the notes are few!

temples. Churches have always been built on hills; and in this connection one is reminded of those curious stories, for which the cumulative testimony is so strong, of foundation stones for prospective churches being mysteriously transported in the night from valley to hill-top, presumably by nature spirits whose haunts would have been disturbed.

It is an interesting characteristic of the early inhabitants of Western America that they built their dwellings high up among the lofty cliffs, amid sun and pure strong air, and not in shaded valleys as the people of the old world have so often done.

Following this ancient western tradition, the inhabitants of Lomaland dwell on the summits, overlooking ocean and land, and the Raja Yoga School and Academy are built high up in the golden sunshine and away from the stagnant influences of valleys.

Even now, in its materialistic way, the world recognizes the healthy, exalting influence of high places; but the ancients recognized in the mountain-tops an influence far more potent and refined than can be described even by the phrase "spiritual trance." But only those who can ascend the mountain-tops of their own inner nature are able to discern the pure influences that nature breathes on her summits. There is nothing in our present modes of worship that prevents them from being celebrated in the most low-lying and crowded areas. A modern fashionable church, a séance-room, a stock-exchange, a saloon—how out of place would these modern sanctuaries be on a mountain top? E.

The Bamian Statues

THROUGHOUT all ancient tradition we find unanimous mention of a race of giants which peopled the earth and were dispossessed by heroic light-skinned noble invaders from the mysterious Aryan source. These giants were wicked, being sprung from "sons of God" who had prostituted their divine powers to lust and earthy power, thus breeding a race mighty in stature but without the light. The early chapters of the Bible tell of them, and of the huge tower they built. Similar Cyclopean masonry is found in various places and tradition ascribes it to the same source.

The Bamian statues are the largest statues that have been found. The largest is 173 feet high, or 70 feet higher than the Statue of Liberty. Two others are 120 and 60 feet, and there are again two still smaller ones. The largest represents a man draped in a kind of toga.

Bamian is a small half-ruined town in Afghanistan at the foot of one of the summits of the Hindu Kush. The cliffs which line the valley contain the remains of massive stone towers, and their faces are for six or seven miles honeycombed by innumerable ancient cave-dwellings. The site of the ancient city is marked by mounds and the remains of walls and other buildings. The statues are carved in niches in the cliff; they are much disfigured and are coated with stucco. On each side of the niche of the greatest statue are stair-cases leading to a chamber near the head, which shows traces of elaborate ornamentation in azure and gilding.

The ancient city, named Djooljool or Ghulgulah (according to different transliterations) was destroyed by Genghis Khan.

Archeologists consider the figures to be Buddhas, citing as evidence the enormous ears. But H. P. Blavatsky maintains them to be the work of the gigantic race mentioned above, adducing much collateral evidence in support of this contention. The large ears are an ancient symbol of omniscience, as of "one who hears all." Many vestiges of these ancient gigantic races yet remain to be discovered, and are every day being discovered. There are vast unexplored tracts in Central and Northern Asia, where desert sands hide the ruins of cities and mighty structures devastated by that Napoleon of devastators Genghis Khan. Their discovery will fill more gaps in the pages of history and vindicate the authority of the venerable records for which H. P. Blavatsky so cogently argues. E.

The Trend of Twentieth Century Science

"The Study of Human Nature"

AS in America, so in England, hypnotism is about to take a new step into official scientific recognition. A society has been formed "for the study of human nature"—the Ethnological Society—and at its first meeting Dr. Hollander will give an address arguing that hypnotism, "properly employed," is a great aid to medical science, and "incidentally" (!—we quote from the naive newspaper report) to humanity. It reads like a too frank defense of vivisection. The parallel is correct enough.

The science of today will hardly get at the secrets of human nature till it acquires more respect for the science of the past, and also acquires the courage not to be stayed by the word "superstition." That word is indeed the closed gateway to larger fields of knowledge than our generation dreams of. Already a few, even in the front of the scientific ranks, have opened it and passed in a little way; but they dare not speak, dare not suggest even that Paracelsus was not wholly a quack, a "charlatan" however "magnificent," or that Van Helmont knew some things better worthy the attention of modern medicine than everything written on hypnotism since Charcot and Liébeault officialized the subject. Surely the study of human nature, like charity, begins at home; in the study of the forces that play in our own consciousness, that tempt us to evil and inspire us to good, of their hidden roots, and of their relation to will and imagination and the centres of creative vitality. With this study the ancients began their investigation of man, and they carried it down to the point where modern psychology and physiology of the laboratories stops. The science of human nature of the future must blend the two. So only can its experiments and statistics get their full illumination.

STUDENT

Indigestible Ants

WE all know that it is one of the ways of Nature, in protecting her creatures, to confer some gift upon them. Either they resemble the leaf, or what not, on which they dwell; or they have an odor or taste very offensive to those who would otherwise consume them; or they resemble some other creature who has, or who stings; or—and so on forever.

In all these cases it is *each individual* who possesses the safe-guarding peculiarity.

For many reasons one may be sure that in the eyes of Nature, a colony of ants—like a hive of bees—is an individual. What *we* should call a class or group of individuals in the colony, *she* regards as an organ in the collective individual.

It would appear that there is a species of ant, described by Edmund Selous in his *Romance of the Animal World*, in which each colony (Nature's "individual") contains a small group (Nature's "organ") set apart for defence of the whole against birds. But the defence consists in their being so absolutely indigestible, so productive of post-prandial discomfort to any bird that does eat one, that the whole species is almost immune against bird-attack! For the bird cannot distinguish this class from the rest of the colony, and so has learned to avoid the whole.

How Nature brought this amazing variation into being, no one can say—unless we assume that she is intelligent, which is very unscientific!

STUDENT

Photography in Colors

THE great problem of photography in colors must certainly be nearing solution; but it cannot as yet be *shown* to be doing so. From time to time the newspapers announce that someone has solved it, but the next week's issue "enables us" (with a certain superior air) "to announce that there is no truth, etc."

Dr. Koenig was the last investigator credited with the invention. But it now turns out that he has only discovered a curious effect of light on certain dyes. Mixed in the dark, the compounds are colorless; exposed to light, the ingredients resume their natural colors. This is nearly as far off as ever. What we need is a compound which on being exposed to light of any given color, yields *that* particular color. STUDENT

Narcotic or Stimulant?

NO small part of the evil of alcohol-taking in our time is due to the use of the word *stimulant*. The word conveys the idea of an awakener of vitality, and carries almost a psychological suggestion. Would it not be better to take a word nearer the facts, even if we come to the exact opposite and have to say *narcotic*?

There is a set of mechanisms in the nervous system which have the function of *restraining* the output of energy in various organs. The heart has one of them. Now if this heart-restraining center is paralysed, narcotized, the heart will of course beat with greater energy and speed. But is that true stimulation? Is it comparable to sunlight, oxygen, or good news?

Another of these regulates the calibre of blood-vessels. If this is paralyzed, the vessels left to dilate, and the brain flushed with blood, can we call it stimulation, even if, as a result, thought runs quicker?

The whole of the effects of alcohol are thus explicable as a set of paralyses, the checking or inhibitory mechanisms being the first affected. The process can be followed out almost to any degree of detail.

We cannot speak of alcohol as paralysing the higher nature, and thus leaving the lower to riot more or less unchecked; but we *can* say that it deadens the response of nerve elements to the fine touch of the higher nature and makes the personal man less and less aware of the note from above which now sounds ineffectively.

So we may justly appeal for the use of a fresh term, better applicable to facts, carrying no false suggestion and betraying no one into an action which he would not lightly risk in fuller knowledge. PHYSICIAN

Alcohol as Food

IT is now pretty generally accepted by medical science that alcohol *is* a food.

That means that the body can actually consume and burn it as it does sugar. But only a very small quantity; if the dose is more than about one-and-one-half ounces, the surplus is thrown off unchanged.

But it is also agreed that it is the very worst of all foods. In the very act of playing that rôle, it also poisons. So its description as a "food" is for scientific rather than popular reasons. Says the *Lancet*:

Sea-water may be used in the boiler of a steam-engine, and the steam from its evaporation will transmit the energy of the fuel to the revolving wheels; but its corrosive action on the steel forbids its use except in emergencies. We commend the analogy to our thoughtful readers before they commit themselves to a definite answer as to whether they should class alcohol as a food in the widest sense of the word.

To use another analogy: it may hereafter be found that some part of a dose of quinine or morphine, used as medicine, is consumed in the body, and to that extent answers to the definition of food. But would they ever be so used by any sane person?

One cannot but sincerely regret the use of the word "food" in connection with the use of alcohol. There are plenty of people only too eager for any sort of excuse for the use of this particular drug. PHYSICIAN

Color in Crustacea

COLOR in crustaceans has been studied by naturalists with interesting results. The common crustacean, *hyppolyte varians*, which inhabits the sea-weeds around the shore, matches the colors of the weeds with wonderful accuracy. Its tints vary through green, yellow, brown, and red; and it invariably makes for a kind of weed having the same color as itself. It can change its color to suit its surroundings, and it has been found to have three pigments, red, yellow and blue, by which it can operate a "three-color process." This power of changing color is usually ascribed by naturalists to a desire for self-protection; but this theory seems more in harmony with the wooden survival-of-the-fittest theories of nature than with a broader and more balanced view of universal life. Nature's color effects are pleasing and harmonious; and no doubt the beast merely fulfils the general law of harmony and fitness when he seeks to adapt himself to his surroundings. He feels more at home where he belongs, just as we humans do. E.



The Whims of Breezes

Of all the nature-spirits, which were known in earlier times, those of the air seem to have been the first forgotten; but now that we have re-admitted what we knew all the while—that all natural phenomena are the actions of unseen beings, we may restore the Ariels to our list of acquaintances. No doubt everyone, in the rural districts, has had frequent occasion to notice the existence of currents of warm air on a sharply cool morning, even when there is quite a noticeable breeze which would seem certain to sweep them all away or mix them together.

What is it that keeps these warm currents separate? May it not be that there is an atmospheric condition which we cannot perceive otherwise than as a difference of temperature?

Then again it will sometimes happen that a wind strong enough to make the tree-tops sway, will scarcely flicker a lamp-flame; while some mischief-loving little zephyr, so slight as to be scarcely noticeable, will puff out a lamp in an instant, or tug at the flame till he wears it out. One night it was perfectly calm, not a breath stirring, when all at once a runaway gale swooped past; shaking all the trees, tossing up the dust and chasing shingles and papers furiously about; all at midnight. In two or three minutes he was gone and there was the same perfect calm as before.

Then there are the steady, business-like winds which go straight ahead, evenly and gravely, and other frisky little breezes that travel by starts and whims, stopping to run around a clump of trees, or to throw a bushel of dry leaves into an old hawk's nest, or to take a hat off to play with. Indeed it takes but little observation to find as much and very similar difference of character in winds as in people; and even insane madmen, like cyclones.

Meteorology and psychology may yet prove to be more closely allied than we have heretofore supposed. Y.

The Night-Blooming Cereus (Cereus Grandiflorus)

It would be difficult to conceive of a more beautiful flower than the night-blooming cereus. The plant belongs to the cactus family, but has no spines. Its leaves are really flattened or winged stems which bear on their edges buds that grow into blossoms or into other leaves and stems. So the plant in bloom presents the peculiarity of having its blossoms hang from the edges of its leaves by the long curved tubular portion of the flower, which is about twice the length of the spreading portion. In the illustration given the tubular part of the flower is



NIGHT-BLOOMING CEREUS

by Mrs. S. C. HALL

STRANGE flower! Oh! beautifully strange!
Why, in the lonely night,
And to the quiet watching stars,
Spreadst thou thy petals white?

hidden except in the case of the bud at the top. Here it may be seen where it springs from a leaf and passes downward through shadows and then curves upward into the swelling bud. This tubular part and the outer narrow floral leaves are more or less pink in hue, while all the rest of the floral leaves are purest white in color and waxy in texture.

But the most interesting, unique and beautiful part of the blossom is that within the chalice of floral leaves. The long style, tipped with a circle of radiating long white fingers, as may be seen in one of the lower flowers of the picture, lies along the inside of the lower petals, and is bordered on each side by stamens, massed together at first and parallel with the style, but afterwards curving upward over it forming an avenue to the center of the flower.

The fragrance of these flowers is equal to their beauty and is present all the time, but at regular intervals they breathe it forth in such volume and with such force that all the surrounding air is filled with it. This is their sweet and cordial invitation

to the distant creatures of the night that are their special helpers. Those that are near may read their welcome in the marvelous beauty spread before them. And what a welcome must they find if the nectar equals the loveliness and the fragrance. Right in the doorway of this home of sweetness and grace is the open hand with its long dainty white fingers outstretched, and into this hand the happy guest may lay his burden of precious dust as he goes joyfully on his way down the anther-bordered avenue to the inner banquet hall, taking with him when he leaves another precious gift for another flower hostess. STUDENT

Beauty in Nature

“NATURE is a sea of forms, radically alike and even unique. A leaf, a sunbeam, a landscape, the ocean, make an analogous impression on the mind. What is common to them all—that perfectness and harmony, is beauty. Therefore, the standard of beauty is the entire circuit of natural forms—the totality of nature; which the Italians expressed by defining beauty *il piu nell uno*. Nothing is quite beautiful alone: nothing but is beautiful in the whole. A single object is only so far beautiful as it suggests this universal grace. The poet, the painter, the sculptor, the musician, the architect, seek each, to concentrate this radiance of the world on one point; and each in his several work, to satisfy the love of beauty which stimulates him to produce. Thus in Art, does nature work through the will of a man filled with the beauty of her first works.”



LYZEKIL, SWEDEN—A TYPICAL COAST LINE



Strength and honor are her clothing and she shall rejoice in time to come.—Proverbs xxxii: 25

A GAIN has come the Christmas-tide, that blessed season "which engages the whole world in a conspiracy of love." Yet to mothers it brings peculiar problems and even temptations, particularly to those who long to bring their children happiness of the right kind.

One great problem is that of children's toys. It is the mother who selects the toys which are to be placed upon the tree; the toys whose influence on the lives and characters of her children is far more significant than she realizes. Yet how many mothers know what is really at stake as they pass down long aisles in front of the toy counter in some great store?

Long ago, in some of her earliest talks to mothers, Katherine Tingley pointed out to them their greatest need at this gift-making time—*discrimination* between toys which help to unfold all that is purest in the budding soul, and those that merely feed the love of power and generate a spirit of cruelty.

The child has a right to *the proper kind of toys*. Who would deprive him of the opportunity to enter in spirit into the great industrial life of the world? Surely no one who has even a spark of compassion in his heart. Give him, then, his building blocks, the little hammer and nails and saw, but *teach him to use them as they should be used*. It is just here that the mother finds the need of a knowledge of Raja Yoga, or, in other words, of "sanctified common sense."

And as to depriving the child of whips, toy pistols, pop-guns and bean-shooters—ask any normal child which is the greatest joy—to watch the birds come and go in his yard, caring daily for the little pan of water and the meal of crumbs, shielding the birds in nesting season,—or to kill them with the bean-shooter? Children are not approached in the right way, that is the difficulty. How many parents wish their boys were not cruel and selfish and yet treat them constantly as if they were!

And above all, let the child have toys which teach him love of life and compassion; and then show him how to be careful of them. The child who is allowed to tear to pieces his little woolly lamb, or to whittle up his building blocks, will, later on, be cruel to the pets about the house, willful, and destructive to household belongings.

Yet mothers have a still greater problem at Christmastide and that concerns the toys given their children by fond relatives. It is just here that they should enter their province and claim their right, which is the right to select such toys as their children should have according to their

The Mother at Christmastide

best judgment and to discard the others. If it is impossible for the mother to do this, then let her see if she can-

not turn disadvantages into advantages. Take for instance, that common Christmas gift, the tin soldier. Well, do real soldiers always spend their time shooting each other and cutting each other's heads off? Is it not possible for the child to play that his little soldiers are guarding some citadel or building a great fort, as the Pilgrims built their fort for protection's sake and for peace? May not soldiers as easily be Builders as Destroyers?

Just such obstacles as these may be used as stepping-stones to the Great Opportunity. Wisely unselfish mothers are true magicians—and let us not forget, *at Christmastide*, that as there is an unselfishness of wisdom so there is also an unselfishness of folly. Such as these will transmute—easily, joyously, naturally—every destructive tendency of the child's nature into one that is creative, upbuilding, upward-striving.

Then, most important of all, let the mother ask of herself these questions: "What does the Christmas festival really mean? Shall it help my child to live the next year better, or shall it prove a hindrance? Is my child a soul or is he a body, merely? Shall I degrade him by giving him what he may think he *wants*, or shall I give him what I know is best? Shall I, through mistaken kindness, allow him to cram his stomach with sweets, spoiling his temper, ruining the day for himself and for others, and planting seeds of perhaps serious illness; or shall I fill the day with joy and the sweet, pure pleasure that comes from wholesome games and an unselfish sharing of wisely selected toys?"

Children, let us not forget, are far nearer to that real light than are their elders and they understand more quickly than we do how much more blessed it is to give than to receive. Let the mother see to it that her child plans some little gift for each member of the family; that he helps, too, in preparing for the festival; above all, that he learns some new song to make the others happy on Christmas Day.

In giving to mothers a better understanding of child nature, Theosophy becomes at Christmas time a veritable benediction to the race. It is only the mother who has a true insight into the child's nature who can put aside the momentary wish to gratify the child's whim and hold to the vital problem of what is for his best good. Truly, the mother who has Raja Yoga in her soul; in whose heart is that light which lighteth all problems and maketh possible the fulfillment of all peace, has the key to the door which shall some day open, that the whole race may pass into the realms of the illimitable and the pure. STUDENT

A Japanese Woman's College

LAST week we visited the School for Peeresses which was founded fifteen years ago by the Empress Haruko. It stands in one of the most aristocratic parts of Tokyo and, except that it is very simple in its appointments, seems like other high-class private schools for girls. Something over four hundred Japanese girls from the best families attend here, and are instructed in very much the same branches as are our girls at home. We visited a number of the classes, among them those in drawing, sewing, painting and science. The English teacher, a woman, said that the course comprised twelve years, the girls being admitted usually about the age of six and graduated at about eighteen. Besides the usual branches, English and French are taught. One feature impressed us most favorably, which was a recess of fifteen minutes after each recitation. The girls were all interesting types, slender, fair-faced, with light skin and jet black hair. Their hands and feet were exquisitely small and dainty and they dressed, I am glad to say, in their native kimono.

Just now the Empress is superintending the preparation of medical supplies for the army. She is still actively interested in the School for Peeresses, but the war at present occupies all her attention. Her name, Haruko, reads in translation, "spring-time." She was brought up, of course, and educated in the old way, as might be expected in the case of a family as conservative as her own. But she has become, however, most progressive, and has been one of the first to assist her husband in introducing modern ideas.

Contrary to the ancient custom, she frequently appears at ceremonies and public entertainments, and one can understand, seeing her dignity and her sweetness, why the Japanese people are so devoted to her. Those who are best informed as to the "woman question" in Japan, tell me that for the great advance made in recent years the Empress is chiefly responsible.—*Extract from Tokyo correspondence*

THE Queen of England recently commissioned two ladies, Miss McCall and Miss St. Aubyn, to make a tour of inspection of Japanese hospitals. They received, besides ordinary courtesies and privileges, the opportunity of going upon a Japanese hospital ship and of seeing Japanese methods of army nursing.

Their report was wholly commendatory. They said, "The Japanese carry out their work in a most creditable and admirable fashion. It was splendid, wonderful. The medical science and nursing skill of the Japanese are equal to anything that could be seen in any European nation."

FROM Rome comes the news of the death of Rosalie Montmasson, the only woman who took part in Garibaldi's famous expedition of one thousand in the conquest of Sicily. Rosalie Montmasson's courage won her a decoration from Garibaldi's own hands, on the battle-field.

AT SLAGEN, Norway, was recently unearthed what was evidently the pleasure yacht of the wife of a Norwegian chieftain. It dates from about the year 900 A. D. No weapons were discovered in the boat but, instead, a loom and other housewifely articles.

SOME four thousand women in Germany are now engaged in the government telephone service. On their withdrawal from active labor, they are given a government pension on the same terms as men.

A WOMAN, Mlle. Virginie Loveling, has been for many years at the head of Flemish literature in Belgium. She is famous not only for her charming verse, but for several remarkable and scholarly novels.

What Constitutes Crime?

TWO sisters who kept a little candy store in Brooklyn, New York, have been recently committed to the County Asylum for the Insane as the result of the worry induced by careless gossip. These sisters, Ryan by name, were of unblemished character, but their prosperity aroused the jealousy of a woman who lived near by. She started scandalous and utterly false stories which, the sisters hearing, became the cause of continued anxiety to both. This undermined their health and at last brought on, in one case acute hysteria, and in the other case, melancholia.

Where lies the responsibility in such cases as these and can the action of this gossip monger be described by any other term than crime? And what more startling evidence of the inadequacy of our statutes than the fact that the jealous, murderous-minded individual who has wrecked two lives still goes scot-free? There is, however, a Higher Law, and its final judgment upon law-breakers such as this woman will be something not gracious to contemplate. E.



A GLIMPSE OF THE HALLWAY IN THE LOMALAND INTERNATIONAL HEADQUARTERS

IAM the woman, the light in darkness. I come, I light darkness that becomes an illumination. I tear off the eye of Horus when is suppressed his coming at the festival of the fifteenth. I am the woman, the light in darkness.

—From the Egyptian "Book of the Dead"

MISS JEANNETTE GILDER was one of the first women to engage in newspaper work in this country. Had she written nothing beside her remarkable book-reviews, she would have won an important place for herself in the profession of journalism. She is well known as an author.

IN THE reigns of Henry III and Edward I, four abbesses were summoned to Parliament, and as late as the reign of Edward III, ten peeresses received writs to take their seats in that august body. So much for woman's rights in the old days.

IT WAS Artemisia, Queen of Halicarnassus, who assisted Xerxes in his expedition against Greece. Her valor caused him to remark that his men all fought like women and his women like men!

THE prize offered recently by a leading newspaper of one of our large cities for the neatest home garden in the city, was won by a woman who was old, poor and infirm.

CHINA has a National Biography, devoted entirely to women. It contains more than 24,000 names. What will be the measure of revelations on the "woman question" in that day when China gives to the West her real historical records? Doubtless we shall meet surprises little foreseen.

OUR YOUNG FOLK

Elsie's Christmas Dream

IT was the day before Christmas and Elsie had attended the Lotus Group meeting that afternoon and had heard a Symposium given by the Lotus children. It was called *Little Philosophers*, and it told about certain "stumbling blocks" which kept boys and girls, and other people, too, from becoming warriors for the right. At the end of the play the "Little Philosophers" had chanted, "To glorify the living word of Christ; to help Humanity; to make Theosophy a living power in all lives."

Elsie went home a little more thoughtful than usual. She was a good girl, when she took the trouble to think. But she often acted and spoke without thinking,—she thought it was easier. That night when she went to bed, the memory of the little play was still with her. "How I would like to remove some stumbling blocks myself! I would just throw them right out of the people's way!" And she was still quietly thinking as she put her curly head upon the pillow. "Yes, I am going to remove a whole lot of stumbling blocks! How ugly Willie was this morning! What a lovely piece they chanted at the end! I hope I shan't burn the porridge tomorrow. Willie—porridge—stumbling blocks—" and then came a sigh and Elsie was fast asleep and dreaming.

Suddenly, a bright, clear light seemed to fill her little room, and there stood the most beautiful Being she had ever seen. Her whole heart went out in joy as she said, "Who are you? So noble and so bright!" And the beautiful Being replied, "I am your good angel—I am the real Elsie!"

"Oh!" said Elsie, "why, I had no idea I could ever be anything like you! I wish you would stay with me *always!*" The beautiful Being replied, "I can, if you will let me. You have put stumbling blocks between us; that is the trouble."

"Stumbling blocks!" said Elsie. "Why I haven't any stumbling blocks! I knew other people had, of course."

"Elsie," said the beautiful Being, "would you like to see your 'stumbling blocks?' But remember, if you need my help, ask for it."

The beautiful picture faded away and Elsie, still in dreamland, gave a sudden little jump. There, at the foot of the bed, stood a tiny, ugly gray Imp. He walked leisurely around the room just as if he belonged there, and took up a stocking that Elsie had begun to darn some days before, but had never finished. Then he sought out the most comfortable chair in the room and sat down and began to darn. Elsie was much amused as she watched him, and particularly after a few moments when he grew tired of darning and laid down his work, picking up a novel which Elsie had been reading. "Well!" she said, "you are a lazy fellow. Who are you, anyway?" "One of your stumbling blocks, Elsie," the Imp replied. "My *what?*" said Elsie in amazement, "My *stumbling blocks!*" "Yes," replied the Imp, "I am 'Indolence;' but, dear, dear, what a nice book this is! I think reading is *so* much nicer than darning stockings, don't you?"

Elsie colored a little as she answered, "Yes." The Imp continued: "I don't like work, anyway, do you, Elsie?"

Elsie felt still more uncomfortable as she said, very low, "No, I—I—don't."

Just then she caught sight of a little brown Imp at the looking-glass admiring himself, straightening out his hair and very, very carefully adjusting his necktie. "Hm!" said Elsie. "You must be very vain. Who are you?" The imp replied, "Well, you see, I must appear to the best advantage, for I am really very good looking! My name is 'Pride.' I don't like to appear just *anyhow*, like these common Imps.

Would you, Elsie? Would you like it if you weren't any prettier than Dolly Jones, or couldn't play the piano any better than that Robinson girl?" Elsie colored again and thought she would not argue, as she suddenly caught sight of two more Imps, dressed in green, with such ugly selfish eyes. They were walking around and around, looking at some of Elsie's sister's things that lay on the table. Suddenly they caught sight of a pretty little brooch, which Elsie had often wished belonged to her.

One Imp seized it and tried it on. "You'll have to put that back," said the other, "it isn't yours." In an instant the two Imps threw the brooch on the floor and trampled on it. "Oh!" cried Elsie, "what have you done?" One of the green Imps said, "Well, you would have done it yourself, would you not, if you had only had the pluck?"

Elsie hung her head, for she knew that this was true. "We are sisters," said the other green Imp, "and our names are 'Jealousy' and 'Envy.'"

Elsie was beginning to feel very uncomfortable, and then she noticed that Imps kept coming in, one after another, until her room seemed to be filled. One little fellow, all dressed in red, was something terrible. He strode about, his eyes flashing, cutting right and left with his shining little sword, and he said all of the bitterest and most terrible things he could think of. Elsie trembled, for in her dream she remembered she

had said those very things to her sister the day before when something went wrong. At last she began to understand.

Courageously she sprang out of bed and rushed at the Imps, determined to kill them, but they dodged right and left and only laughed at her. Around and around the room she chased them and they laughed still more, low and mockingly. At last, exhausted, she flung herself upon the bed and burst into a flood of tears. She thought of the beautiful Being and she cried, "Oh, won't you come and help me? I want you! I want you!" And just as she spoke, the glorious golden light filled her room once more and the *real Elsie* appeared again, this time as a Warrior, armed with a shining sword. At the sight of the War-

rrior the Imps slunk away. But the beautiful Being said to Elsie, "Are you sure you want the Imps to go? You know you always clung to them! You have really been quite fond of them especially the green ones." Elsie sobbed, "Yes, yes, I know, but I didn't understand." But by this time, as the Warrior stood there, all clad in light, the Imps disappeared; they could not bear the bright light and perhaps the Warrior's sword frightened them.

"Don't go," said Elsie, "stay, stay always. You make me so happy!" But at the sound of her own voice Elsie awakened. The sun was just rising and its long rays, coming in the eastern window, fell across her bed. It was the morning of Christmas day. "How beautiful everything is—*everything!*" said Elsie. STUDENT

TODAY'S paper gives an account of a young boy in St. Paul who, hearing the cries of a little kitten, and knowing it to be in distress, stopped and hunted for it. Finally he discovered that the cries came from a sewer into which the kitten had fallen. He called other children to help him, got a ladder and rescued the little thing. But why was this put into the paper? Is kindness on the part of boys so uncommon? Alas, I am afraid it is. Cruelty to cats and dogs is of daily occurrence, particularly in our great cities. Raja Yoga surely has enough to do in just bringing back that sweet comradeship between boys and animals which once existed, but which somehow we seem to have forgotten. But this is just what Raja Yoga will do! STUDENT



THE STUDY HOUR—YOUNG STUDENTS OF THE RAJA YOGA ACADEMY, POINT LOMA

THE CHILDREN'S HOUR

The Raja Yoga Question Box

SHALL we not find every year greater cause for gratitude to noble statesmen and brave pioneers?

1 Who was William Penn?

ANSWER—William Penn was a noble man who greatly aided his people in the early days. He was born in London in 1644, and became a Quaker while a student at Oxford. For this he was expelled from the University, and was later imprisoned several times. He came to Pennsylvania with many immigrants and was made Governor. He was always just to the Indians.

2 Who was John Quincy Adams?

ANSWER—John Quincy Adams was the sixth President of the United States.

He was also the son of John Adams, the second President. He was born in Massachusetts in 1767. He graduated at Harvard college, and later traveled and studied in Europe. He did not leave public life when he had finished being President. At eighty years of age he was still a statesman. They called him "The Old Man Eloquent."

3 Who was Henry Clay?

ANSWER—Henry Clay was born in Virginia in 1777. He was a poor boy and gained his education after many struggles. He served our country at a critical time, always upholding the authority of the Union. He was associated for many years with Calhoun and Webster.

Christmas and Raja Yoga

THOSE who have seen the Raja Yoga children of Lomaland feel that every day is to them a Christmas day, and this is true when one judges them by their love and unselfishness. But, for all that, something new does come in on this beautiful anniversary of Christmas time—"La Nochebuena," as the little Cubanos call it—something that helps the whole year to be sweeter and more pure. Just as a fire which never goes out, yet springs for a moment into new life and more glorious flame when fragrant fuel is added, so the heart-light that shines through the faces of Raja Yoga children all the year, shines even more brightly on Christmas day.

There is an old legend which says that whenever a Saviour is born upon earth a new star appears in the heavens; and a very, very ancient manuscript, which we should not know about today had it not been translated by Madame Blavatsky for us, tells of Nature's great joy at the coming of a Helper of Humanity. "In signs of praise both Heaven and Earth unite. A chant of love ariseth from the flaming Fire and flowing Water, from the sweet-smelling Earth and rushing Wind.

"Hark . . . All Nature's wordless voice in thousand tones ariseth to proclaim: Joy unto you, O men of Earth; a new Saviour is born!"

So it seems like a part of this greater story which tells us of all the world's great Teachers when we read of the Star in the East which guided the Wise Men to that little cave in Bethlehem; and there are many legends, too, telling us how Nature rejoiced at the tidings of great joy, the tidings that a Helper had come to men. Christmas time is a great joy time in Lomaland, a Thanksgiving time in the real sense of the word. To Raja Yogas it stands not alone as reminding us of Christ's coming, but as reminding us of all the great Teachers who have come in the past and of those who will come in the future.

Raja Yogas, above all, hold Christmas day in their hearts as precious and beautiful; not a day for selfish enjoyment, but a day when Christ's sweet spirit of unselfish love shines out anew from all hearts.

To spend a Christmas Day in Lomaland is a rare privilege. I hardly know which most richly profits by the joy and beauty of that day, the grown-ups or the children. Both seem to find then a new joy, which is saying a great deal, for "life is joy" every day in Lomaland. Even the tiniest tots help, and Christmas itself seems like the blossom on some lovely tall tree. M. H.

The First Christmas Tree

MANY years ago Madame Blavatsky published in "Lucifer," the magazine which she founded, a little Russian legend about the Christmas tree. It ran something like this:

At that beautiful time when the child Jesus was born there grew beside his humble home in Bethlehem three trees, a pine, an olive and a palm; and on that wonderful evening when the Star of Bethlehem appeared in the east—that Star which carried to all who understood its meaning the glad tidings that a new Teacher of Men had come—all nature rejoiced and the three trees wondered in their hearts what they might give to the Christ-child as a worthy and beautiful gift. The olive tree, which they say grew at the very entrance of the little cave in which he was born, brought forth glorious golden fruit. The palm lifted its great waving fronds, like the vast, shadowy arches of a vault, offering a protection against heat and storm. The little pine alone had nothing to offer, or so it seemed, and the poor little tree stood in dismay and sorrow, vainly trying to think of something it could present as a gift to the Baby Christ.

In its grief its branches drooped lower and lower, and finally, so they say, the sorrow of its heart forced from its bark and branches a flood of hot, transparent tears.

Twinkling in the blue canopy of Heaven, a silent waiting star perceived these tears and saw the beauty and love in the heart of the little tree. This star spoke with her companions, and lo! a miracle took place. Hosts of shooting stars fell down like a great golden shower upon the pine. Upon its drooping branches they rested

until they twinkled and shone from every needle from the bottom to the top. Trembling and joyful and proud, the little pine lifted her weeping branches and stood radiant before the eyes of all, in dazzling brightness. And from that time, so the legend tells us, and in memory of the sweet comradeship between the pine tree and the stars, men have followed the custom of ornamenting the pine tree with numberless lighted candles on Christmas, the birthday festival of the Christ.

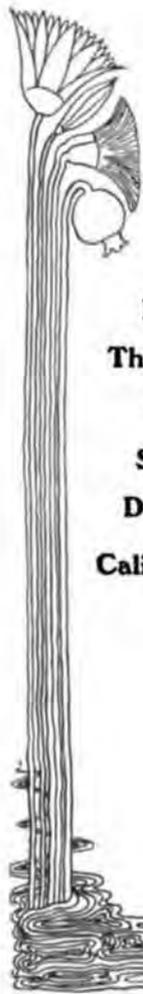
THERE is a proverb that says, "Kindness accomplishes more than severity." The power of kindness is very great. Every cross word we keep ourselves from saying means another step in the right path. If the white men who first came to America had been kind to the Indians there would never have occurred so many massacres. Let us try to be more kind and helpful. Kindness makes heart-light and heart-light makes joy. H.



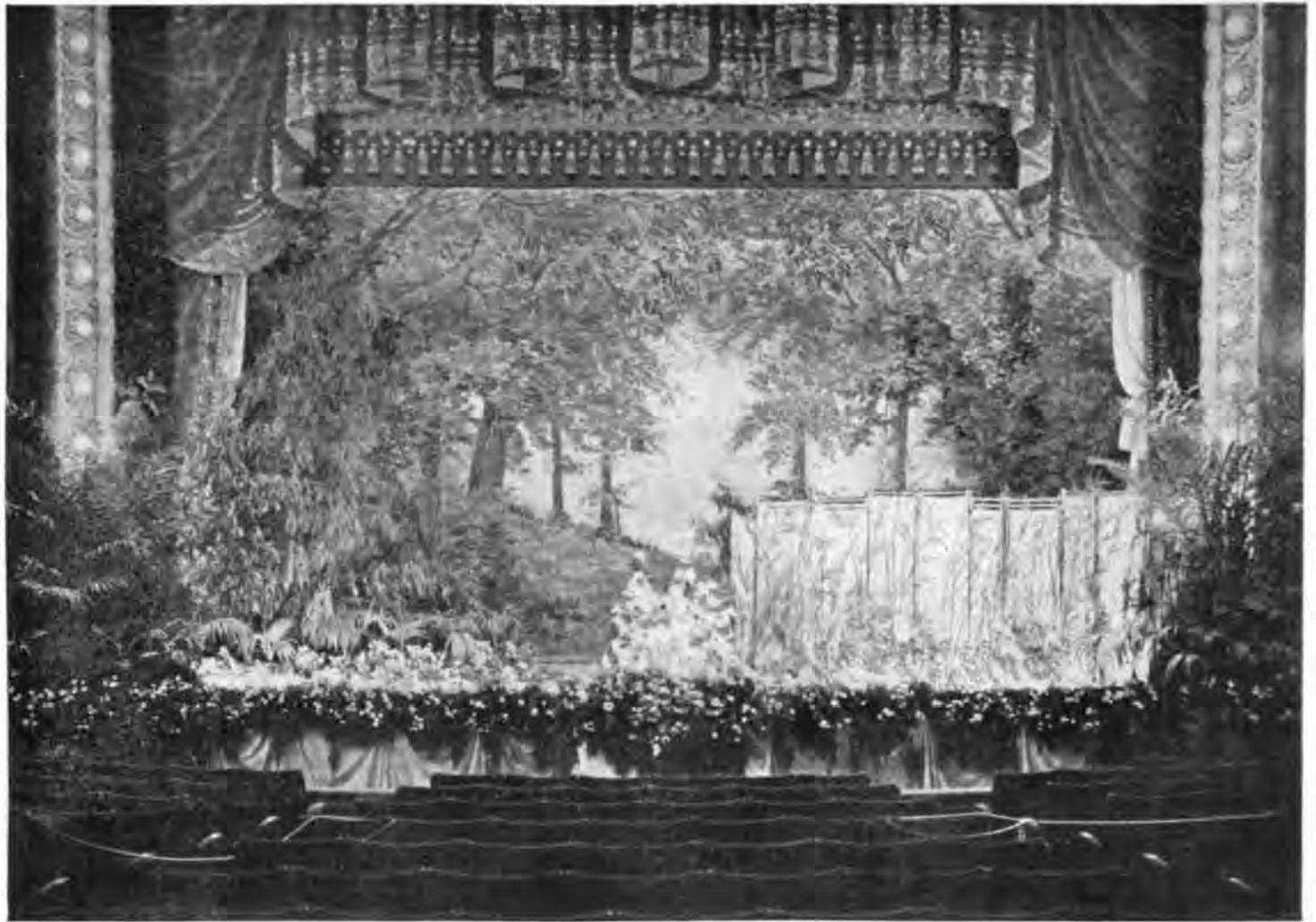
CHRISTMAS IN LOMALAND
Students of the Raja Yoga School gardening
Raja Yoga Academy in the distance

THE clouds had been heavy and dark all day,
I had looked for the sun in vain;
But sweet and clear, in the maple near,
The robins sang in the rain. *

Ah, boys and girls who sit and sigh,
And of dreary days complain!
In cloud and sun work bravely on,---
The robins sing in the rain.—Selected



Isis
Theatre
San
Diego
California



LOMALAND STUDENTS AT ISIS THEATRE

THE Point Loma students who conducted the meeting at Isis Theatre last Sunday night, were greeted by a large and thoroughly appreciative audience. The music at these meetings, usually furnished by students of the Point Loma Conservatory of Music, is always a delightful feature, but the music rendered at this meeting was even better than usual. The program was as follows: Overture, *Coriolanus* (Beethoven); violin solo, "Concert Fantasie" on themes from *Faust* (Alard) by Mr. Reginald Bland; theme and variations from the celebrated *Trant Quintet* (Schubert); finale from *Quintet in E flat* (Schumann).

Miss Julia Hecht read a paper entitled, "A Helpful Hint." In part she said: "The student of human nature who is endeavoring to carry out in his daily life the maxim of the Hermetic philosophers, 'Man, know thyself,' discovers that truth has many aspects, each of which must be carefully considered and made full use of, as a means to the great end which he has in view.

"Perhaps the most important of all the ideals which must be cultivated is the necessity of being positive, which may be further described as the attainment of the capacity to step out instantly into the cause of right action, the moment that the path of such action is discerned. To do this, it is clear that we must keep ourselves constantly on the alert, inspired by the confidence which comes from experience, that we have an outward monitor, guide and teacher. The divine part of ourselves is ever ready to lead us in the path of truth. The teaching of all the great ones of the past is clear on this point, and there are many now living who can verify it from their own experience. The power to appreciate all true teaching comes from within, and not from without. The spoken word may awaken this power when the learner is ready, positive and alert, but the active power of knowledge is found in the recesses of the heart—in the silence of the soul.

"Epicetus, the philosopher, divided all things into those which are in our power, and those which are not in our power. He shows that our will, our acts and our opinions, are in our power, and that our happiness depends upon their proper exercise; whilst happenings external to ourselves, are not in our power, and should have no concern for us. This

is only another way of stating the Theosophical teaching that we have within ourselves a divine potentiality over ourselves, our thoughts and acts, whilst external happenings come to us from the Law.

"To be true men and women, to be true to one's self, calls for this positivity of soul. Whoever is inspired by a desire to do right will cultivate it to the utmost as his greatest treasure. It represents self-denial, the sacrifice of the personal nature, and this is not the gruesome task which it has been represented to be, but is a path of joy and usefulness."

Mr. J. H. Fussell read a number of extracts from the teachings of William Q. Judge, indicating the purpose and destiny of the Society. From these quotations are given as follows: "Referring to a letter received in 1884 from one of the great helpers of the race, we find: 'Let the Society flourish on its moral worth, and not by phenomena made so often degrading.' The need of the West for such doctrine as Karma and Reincarnation and the actual unity of the whole human family is dwelt upon at length in another. And referring to some of the effects of certain phenomena, it is said, 'They have to prove . . . constructive of new institutions of a genuine practical brotherhood of humanity, where all will become co-workers with nature.' This is the great tone running through all the words from these sources. It is a call to work for the race and not for self, a request to bring to the West and the East the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true Universal Brotherhood. We must follow this program and supply the world with a system of philosophy which gives a sure and logical basis for ethics." A special Christmas entertainment by the Raja Yoga children of Point Loma, was announced for next Sunday evening at Isis Theatre.

"THE moral sentiments, the moral law, devotion to unselfish ends, disinterested love, nobility of soul,—these are Nature's most highly wrought products, latest in coming to maturity: they are the consummation toward which all earlier prophecy has pointed. . . . Below the surface din and clashing . . . we hear the undertone of the deep ethical purpose, as it rolls in solemn music through the ages, its volume swelled by every victory, great or small, of right over wrong, till in the fullness of time it shall burst forth in the triumphant chorus of Humanity purified and redeemed."

Art Music Literature and the Drama

The Music of Christmastide

BEETHOVEN wrote of his Mass in D, "From the heart it came and to the heart it penetrates." Handel said, in commenting upon his *Hallelujah Chorus*, "I did think in writing it that I saw all Heaven before me and the great God himself."

Year after year Christmastide is made glorious, in spite of the obstacles that dogmatism has placed between men and the real Christ spirit, by the presentation in many of our churches of Handel's "Messiah." It is the one great musical uplift of the year. During the rest of the twelve months the worshippers of our civilized lands may, if they choose, listen to operatic airs sung by paid choirs, or may themselves sing such cheering hymns as "Weary of Earth and Laden with Sin," or "O, Come Ye and Mourn." But on Christmas day something new comes in, spite of creeds, and this music, classic in its own right, has made the Christmastide festival in many a church a far more spiritual thing than it otherwise could have been.

Handel composed his immortal "Messiah" "for the benefit of poor, distressed prisoners for debt;" and in his own day the musical societies in Dublin always gave this for the benefit of charity. Few musical works have had such enduring recognition. "The Messiah" speaks to the soul; it is almost the saving grace of our Christmastide reunions.

Pity it is that we have not songs appropriate to Christmastide in our homes throughout the land. Why should we feel that the best music is not to be had save through the offices of a paid choir? When will we realize that music should sound a note of deeper appeal to the heart and soul? Where are the simple Christmas songs for the home, for small gatherings, for family reunions, songs which may be sung even by little children? The human heart is pleading for such as these. We have many so-called Christmas songs, but how many of them speak to what is best in the nature and purest in the heart? How few of those which are really classic are simple enough for children! Is it not a curious commentary that we, today, have to go back to Reinecke for the simple and to Handel and Bach for the noble, complex and grand at Christmas time?

Where are the composers of the simple songs and choruses that we need? Truly, they shall be with us in good time, possessing more than merely technical knowledge, more than any composer yet does possess. They shall do more than merely picture the Christ and the Christ story in song; they shall do more than simply utter an appeal to men to fashion their lives after the Christ life. The composer of the future will embody in his music the greater conception of the living truth that the Christos—the true Christ—is within each heart, awaiting only the opportunity to step forth.

STUDENT

A BEETHOVEN SOCIETY has recently been formed in Tokyo, Japan, by resident Japanese musicians.

IT does not need that poetry should be long; every word was once a poem.—*Emerson*

THERE is a Greek saying, attributed to the Orphic seer, "The father of metre is rhythm, but, verily, the father of rhythm is Great Zeus himself."

The Japanese Woman in Literature

THERE is nothing more fascinating, and indeed more restful to those who are weary of our present-day, insistent, literary style, than the classical periods in almost any literature.

This is especially true of the classical age in Japanese literature, a period extending some six hundred years in length, an age that is particularly interesting because in it women were important factors. In the *Manyoshu*, a collection of the earliest of Japanese poems, there are many names of women. In the great era called the Heian period, the two greatest poets are women, the great glories of that period of Japanese literature being the *Genji Monogatari* and the *Makura Zoshi*, both written about 1000 A. D. The author of the first was a noble lady, who held a position at the Court of the Mikado, her name being *Murasaki no Shikibu*. The language of her poem is today the acknowledged standard of the classical period. The second masterpiece was written by a lady in waiting to the Empress, herself a direct descendant from one of the Mikados.

STUDENT

BACH wrote a Christmas oratorio for congregation, singing chorus and orchestra. His chorals inspire the most casual listener with the spirit of true praise and true gratitude. Who was it built up that fallacy that Bach's music is hard to understand, impossible to play; that it appeals only to the intellect and is indeed not fitted for any but mature minds? Never was greater mistake made. Bach's music, while fortunately untinged with sentimentalism, is as pure, refreshing and sweet as the water of a mountain spring.

Two European musicians who have recently visited America have placed their fellow men under distinct obligations for their efforts to revive Sixteenth and Seventeenth century music.

They have spent years in restoring the clavichord, the virginal, and the marvelously beautiful harpsichord of the Seventeenth century. To the accompaniment of these and the cithern, *viola d'amore*, *viola da gamba* and others, these artists, dressed in costumes of the period, sing the songs of the Sixteenth and Seventeenth centuries.

IT is well known that the Greek tragedy had its origin in the chorus; and though, in process of time, it became independent, still it may be said that, poetically and in spirit, the chorus was the source of its existence, and that without it a totally different order of poetry would have grown out of the drama. The abolition of the chorus, and the debasement of this sensibly powerful organ into the characterless substitute of a confidant, is by no means an improvement in the tragedy.—*Schiller*

THE earliest Japanese printed book of which any record exists—though that many records, not yet accessible to the world at large, do exist there can be no doubt—appeared in the Twelfth century.

POETRY makes immortal all that is best and most beautiful in the world.—*Shelley*

POETRY interprets by expressing with inspired conviction the ideas and laws of the inward world of man's spiritual nature.—*Matthew Arnold*



BAS-RELIEF FROM THE ARCH OF TITUS, ROME
["The Triumph of Titus"]

MUSIC: AN ODE

WAS it light that spake from the darkness, or music that shone from the word,
When the night was unkindled with sound of the sun or the first-born bird?
Souls cathralled and catrammelled in bondage of seasons that fall and rise,
Bound fast round with the fetters of flesh, and blinded with light that dies,
Lived not surely till music spake, and the spirit of life was heard.

Universal Brotherhood Organization

Central Office Point Loma California



ON THE SEAWARD SIDE OF POINT LOMA—LOOKING NORTH TOWARD MISSION BAY

Christmas

A ROYAL day is Christmas-time for those who in the spirit of the Teacher Christ, have lived in the light and strength of his teachings. These teachings are the same in essence as those which were written aeons before Christ was born.

Christ is a link—one of the many great souls who have given their lives for the betterment of humanity.

Even for those who have not lived in the light of Christ's teachings, for those who have turned away from the light, it can be a royal day; the beginning time of a golden future. For his words, "Love ye one another," "greater things than these shall ye do," "the kingdom of heaven is within you," hold the essence of a great hope, and an encouragement such as the despairing and the heedless need. If a man were bereft of all knowledge of higher things, and knew not his divinity, he might yet find in these three sayings of good will from Christ, the inspiration and help which would lead him to seek to make his life perfect—that he might go unto the Father which is truly in Heaven; and Heaven, as Christ taught us, lies within ourselves. He said: "Blessed are the peacemakers, for they shall inherit the kingdom of God." Seek the light, find the peace, and live righteously. Peace on earth, Good Will to men! Christ was a Theosophist; he had no dogma, no church, no creed.

Time will rescue Humanity's Friend, the Christ, from the confusion of the Babel of the Twentieth century. He is claimed by many, but followed by few. Yet time is kind, and interiorly, man loves the light.

Through suffering and experience, man will find his place and gain the knowledge which will lead him to the Truth. Then, lo and behold! there shall be a re-awakening of the Spirit among men. For they shall succeed in separating the false from the true; and they shall have driven, as Christ did, the money-changers out of the Temple.

Then Christmas-time will have a new meaning; and Christ the Teacher will be vindicated. Theosophy holds the key to the mysteries of life and death. Study Theosophy, and study the teachings of Christ; his Sermon on the Mount; and then tell yourself the truth your soul would have you know.

No more now can you look indifferently upon the sorrows of others, or be indifferent to your duty. When the real meaning of life is once understood by you, then you are challenged by the Highest of Laws to render unto Cæsar the things that are Cæsar's, and to be a sweet example of an honest man.

You will then go forth arrayed for battle, to be for evermore champion of justice, in the name of the holy Christos, the living incarnation of the Most High in you, from which Jesus the martyr took his name. LOTUS

WORK, according to my feeling, is as much of a necessity to man as eating and sleeping.—*William von Humboldt*

OUR sufferings must necessarily be supportable by reason of the fact that it is we who inflict them on ourselves; we suffer precisely in the degree in which we identify ourselves with them and cooperate with them.—*Novalis*

There Is No RELIGION Higher Than T R U T H

FRIENDS IN COUNSEL

DEAR COMRADES: After the heat of summer, the first rains of early winter always seem to mark a new era in the life here. Countless hidden seeds start into sudden life and carpet the brown earth with green. Sometimes in unexpected places

seeds spring up. Here a patch of oats, scattered by a feeding horse; there a seedling pepper tree; and by an effort of the memory you call to mind the circumstances of their chance sowing in the months gone by. But the faithful earth forgets no charge committed to her keeping. She reproduces everything when the rains come.

So is it with the Law that rules our lives; no deed or word, no look or gesture, at discord with the underlying harmony but must some day again confront us to our shame. Yet though the action of the Law will smite the back of a hardened transgressor with heavy stripes, for those who unwittingly offend in minor details, its mild adjustments are as gentle as a mother's reproving caress. It can blast and shatter like a cyclone; it can rebuke as softly as a zephyr that fans the cheek of a sleeping child.

This law of equilibrium compels acceptance at first hearing with all but the most bigoted. It is so reasonable and all-sufficing in its scope. Fully embraced and consistently applied to life's problems, it will solve them one by one and draw the whole philosophy in its train.

Upon this Law the lion-hearted Blavatsky relied. She left nothing to chance, she implored no special favors from Heaven; but relying on her own resources and believing in her own Divinity, she started out as a creator of the New Order of Ages that she longed to see. Men sometimes complain of the grip of the iron Law and of the hard necessity of Fate. The wise ones never spend their energies repining at conditions, for they know how utterly plastic is the present moment which, slipping past us moment by moment, goes to make up our future environment. So our great founder lived from day to day; grasping the present moments flying by, she moulded them to forms of truth and beauty for coming generations.

Great as was the work of H. P. Blavatsky as known to us, the unseen work was more. She was a mighty and incessant sower of thought seeds in the broad field of the public mind. No moment of her busy days but left her freighted with some close-packed pregnant germ of thought. Some of these seeds are sprouting visibly before our eyes through the efforts of her Successors, W. Q. Judge and Katherine Tingley. The Raja Yoga Schools, the weekly magazine, the Conservatory of Music and Drama, and the discipline of the students' life, are part of the present Leader's work. But all these are as nothing in comparison to the myriad plans that yet lie latent and concealed, and that one day will burst their clod and clothe this sad old world in a robe of beauty. P. L.

To Members of The Universal Brotherhood Organization Throughout the World: Your attention is called to your yearly dues, payable January 1st., 1905. These should be addressed to E. A. NERESHEIMER, Treasurer of The Universal Brotherhood Organization, Point Loma, California.

F. M. PIERCE, *Secretary General*

Students'

THE PATH



Path

IN THE TRANQUIL DEEPS OF SILENCE!

AND yet---
 How grand is silence! In her tranquil deeps
 What mighty things are born!---Thought, Beauty, Faith,
 All good;---bright Thought, which springeth forth at once,
 Like sudden sunrise; Faith the angel-eyed,
 Who takes her rest beside the heart of man.
 Serene and still; eternal Beauty, crown'd
 With flowers, that with the changing seasons change;
 And good of all kinds. Whilst the babbling verse
 Of the vain poet frets its restless way,
 In stately strength the sage's mind flows on,
 Making no noise;---and so, when clamorous crowds
 Rush forth,---or tedious wits wake the senate-house,---
 Or some fierce actor stamps upon the stage,---
 With what a gentle foot doth silent Time
 Steal on his everlasting journey!---Cornwall

Cyclic Growth in Nature

WHAT do we mean by cyclic growth in Nature? In the motion of Mother Earth and her sister planets around the sun, and the sun itself with the planets of its system in their immense circle round what we can reasonably assume to be a still greater sun, and following this idea, even that sun with its systems upon systems of suns, revolving around a yet more vast and stupendous center; and so on, and on:—figuring in space, this living symbol of cyclic process in Nature, in her mighty eternal march of evolution.

Taking our minds from contemplating the infinitely vast systems of worlds and suns, suppose we change our focus, and make a microscopic examination of our earth, *one small body*, in comparison with all these suns upon suns and worlds upon worlds. What do we find? We find the infinitely *vast* in the smallest of, the small. For we find our Mother Earth a hive of lives, but more than this, every life itself being full of *teeming millions!* Take *one* grain even, out of the sand of all the seashores on the earth: take *one* drop in the water of all the oceans, rivers and lakes in the world, take *one* speck of vegetable life, on *one* leaf of all the trees that grow: take *one* tiny piece of the body of *one* animal or *one* human being, of all the animals and human beings in the world: and each and every one of these will be composed of thousands of molecules, each being a distinct world rotating upon its own axis, and being itself a hive of still more minute lives. And so in the presence of the plans of Divinity we find the same wonderful system in the infinitely small, as in the infinitely great.

Now let us reverse our sight to within, what do we find? We find Unity. We find wheels within wheels, worlds within worlds, in higher and higher states of being, of finer forms interpenetrating one another, and states of consciousness more and more perfect; till at the very *center* of our being, within the very *heart* of our system we find the sacred source of all life:—our Divinity. This is the foundation of all worlds both within and without, and is at the very innermost heart of all Beings, “from whom all proceeds and to whom all must return.”

Here is the permanent place, the eternal abode of the Perfection of all things to which all growth leads in all the worlds. Each physical life however great or small has its cycle of bodily existence comprising its birth, youth, maturity, old age and death. This in man is the personal life, which neither begins nor ends with just one such existence, for he needs large experience and opportunity to perfect *his* nature, and many and many such cycles does he have in his “great journey to the sacred seat.” He builds for himself the bodies he inhabits, their location and surroundings, being attracted to or repulsed by, that which he wills or desires; and the process by which he builds is also cyclic. His every thought and feeling, in every moment of the day is creative and these creations form his lives, his heavens, and his hells.

As the Teachers say: “The pepper plant will not give birth to roses, nor the sweet jessamine’s silver star to thorn or thistle turn.”

Thoughts both progressive and retrogressive, right or wrong, wise or ignorant, have an orbit, a cycle of their own. They are created, they go forth with the silence, and they return to the center which gave them birth. If we watch our lives, trying to create nobler cycles of being, as it is our duty to do, the natural object of our existence, we find the demonstration of this fact, that our thoughts and feelings work in cycles, they come back. “Curses like chickens come home to roost,” is an old and very true saying and the converse is also true. It is in the completion of their cyclic round that the critical moment arrives, as to what attitude we take, whether we will lift ourselves into a higher cycle of consciousness, with all its better environment or degrade ourselves into lower conditions, one or the other being inevitable and so we ascend or descend in our great cycle of evolution. If we only self-consciously took up our work, and decided rightly every time, we would ascend into higher and higher states of consciousness with amazing rapidity and be of enormous benefit to our fellowmen and all beings. However when we work unitedly together for the common weal *sincerely*, immense progress is made; and it is a glorious thing to know, and to feel that such progress is possible, for that helps more than we at first dream of, and brings round its strengthening and reassuring influence, when we are most in need, giving us the courage to begin, and to make another effort to reach our journey’s end in the ever-living presence of Divinity. T. W. W.

Right Study

THE real object of all study, as I understand it, should be to find a reason for action; and reasonable, sensible action, or living, is so true, so self-evident, that we have the sayings, “Example is better than precept,” “Actions speak louder than words,” and many another. We never can know Theosophy to be a living truth until we not merely study it, but live it.

Every department of life is included in Theosophy; and so, in Theosophy, we find that our relation to the universe, to mankind, to every detail of living, has its good and sufficient reason. Thus Theosophy gives the key to right thought and action, and the power to discriminate between good and evil. To study rightly we must study with head and heart, and also seek to put into practice that which we feel in our hearts to be the truth. It is by the study and practice of Theosophy, by both of these, that we come to know Theosophy as the truth, because it enters into and becomes part of our life. STUDENT

The Chain of Work

HUMAN work should be one vast chain, nowhere broken. We all live on the work of all men; it passes into our possession as food, clothing, house and other needed things. For all, we are debtors. We could not live one minute without it. And so it takes every minute to pay it, the only arm of payment being our will. Whilst we do not use it, the debt runs up, and we become a hindrance and not a helper to the world; our life and honor lie in work. Otherwise the work, the energy, the life, of other men *disappear* into us, and do not reappear. If we would keep the chain unbroken, it *must* reappear as work and thought. And it equally disappears, is equally broken, if, whilst not lazing or castle-in-the-air building, we work and think only for ourselves.

Will works at both poles. At the far end, it effects that to which it is directed. At the home end, it builds the character of him who wields it. Will is nature’s builder; *it is life engaged in building*. The moment we cease to use it and relax, we are beginning to disintegrate. The world’s great figures, who have known something of the secret of life, found their relaxation in change of work. They never ceased to wield will.

Let us do our part to keep the chain of human work flowing and unbroken. Let us do all things, even rest and relax, because we have willed it. So only can we protect our rest and relaxation from the ever-inpressing forces of disintegration. Our debt to humanity takes twenty-four hours a day to pay; we must extend the meaning of “duty” to no less a span. It is the only path to the heights where stand those who have made an army out of that rabble which in most of us constitutes character. STUDENT

“DUTY is based upon a sense of justice—justice inspired by love, which is the most perfect form of goodness. Duty is not a sentiment, but a principle pervading the life; and it exhibits itself in conduct and in acts, which are mainly determined by man’s conscience and free will.”

THE POET-PROPHET

TENNYSON

THE poet in a golden clime was born,
 With golden stars above;
 Dower'd with the hate of hate, the scorn of scorn,
 The love of love.
 He saw through life and death, thro' good and ill,
 He saw thro' his own soul
 The marvel of the everlasting will,
 An open scroll,
 Before him lay.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What is the right place and use of the mind in your philosophy? From what I have learned of Theosophy, it seems to be given a quite different position from that which is accorded it by most people.

Answer I We are all familiar with mind in a general sense, but do not know that there are two aspects, a higher and lower, the lower only being in common use, and that this lower is often *irrational* and unreliable; also that there is a right use of mind and a wrong use, yet such is the truth. If it were only possible to realize how the best powers of the mind are stultified and blinded when we are the slaves of desire, of selfishness, lust, egotism and hate, half our troubles would be over. And what a travesty, compared to real thinking, is our process of reasoning, that Carlyle has aptly termed "attorney logic."

The right use of mind consists in accepting the soul as guide, interpreting the messages of the soul, regaining again the conscience and discernment we have so long insulted and refused. We require to alter our basis of action and our manner of seeking for the truth, and instead of making the senses the sole avenues of knowledge, turn to the God within with reverence, and accept the statement of Theosophy that untold divine powers within us await unfoldment, and that we have spiritual perceptions which exceed the senses in power as the sun does the moon. And the new old truth is again stated; the great key to unlock all our latent possibilities is the mighty magic key of applied Brotherhood, the power of which is more practical and scientific than merely sentimental. To quote the first Great Leader of the Universal Brotherhood, H. P. Blavatsky, "To live to benefit mankind is the first step." This precept, when applied, is the great adjuster of our mental powers, the great restorer of disturbed harmony in thought and act.

All observation conducted by the intellect alone is limited in its range and encompasses only the superficial and impermanent—therefore only the half of truth—but the deeper, underlying cause the intellect cannot reach because its constitution will not permit it, the range of its powers being limited. Argument is useless, the basic laws of nature require no argument, they are to be applied and individually made a living reality. Take the law of Brotherhood and make it the corner-stone; a true, broad, noble basis for action; this becoming a habit will make a natural living impulse towards high and clear thinking. E. J. W.

Answer II Without going into detail, it may be said that the teaching of Theosophy on the subject of the mind is that it is not the highest part of man's nature, and that consequently it should not be given supremacy. For the right use of the mind it should be regarded as an instrument of the soul, and it is only when illuminated by the soul's light that it can fulfil its highest function.

The teaching of Theosophy is that the mind is dual; the higher mind being the vehicle of man's spiritual consciousness, his true self-consciousness as a spiritual being; and the lower mind, held in subjection by the brain and physical senses and dependent on them, relating man to the outer physical world. And regarding the latter, it is clear that unless the physical nature is purified and controlled, the brain mind will continually mislead and betray into falsity and error. This is not generally so regarded in the world, but the time must come when, through the influence of Theosophy, it will be universally recognized that for the acquirement of true knowledge the purification of the whole nature is absolutely essential.

Man does not yet know the extent of his mental powers, because he

is as yet ignorant of the prime necessity of purification in order that the higher powers of the mind may become active. The keynote to the right use of the mind is given in the words of William Q. Judge: "The power to know does not come from book study or from mere philosophy, but mostly from the actual practice of altruism in deed and thought, for that practice purifies the covers of the soul and permits that light to shine down into the brain mind." STUDENT

False Prophets

Question Why does the Universal Brotherhood organization *discourage* the pursuit of health and the acquisition of occult powers by means of breathing, exercise, postures, etc., which are now being extensively taught? Are they not quick and easy methods of attainment?

Answer The ease with which these various systems may be adopted is a measure of their value. You cannot get something for nothing, however much the bargain-counter spirit in the modern blood may seek it. One must pay the price for the reality, though clever counterfeits are offered cheaply on every hand. Altruism, which is the basis of right development, is far more difficult to cultivate in a selfish world than physical or even psychic ability.

The growth of real, permanent power depends upon enlarging the consciousness. Outgrowing the constricting limitations of the narrow, personal nature by means of broader, kindlier and more generous impulses, initiates the real self into a larger world of feeling to which the respiratory and other physical functions are, even unconsciously, easily adapted. The strong, sustained desire for increased poise and strength with which to help others will develop the body of consciousness, that mould upon which the steadily changing stream of material cells is instinctively arranged. With the altruistic will operating the body, if it is free to respond and reasonably trained, all organs will be stimulated toward harmonious activity and the intuition increased. Only distorted and ill-balanced methods attempt to attain the plane of finer sense by mechanical means. This is on a par with the idea of a flying machine with which to reach the kingdom of heaven which, meantime, is "within" and attainable, not by wings but by will.

Even the physiologists are too intent upon laboratory experiments to note that kindness and love, and happiness create a subtle sense of buoyancy and expansiveness which give a strength and courage not obtainable from mere food, hygiene and gymnastics.

It is true that unusual powers may be obtained by the various systems so widely advertised to a credulous and eager public. It is putting the cart before the horse, however, to make the consciousness dependent upon physical measures. Power thus cultivated belongs to the trained body and will be lost with the death of the body producing it; while the negative or positive selfishness evolved will carry its limitations into the future life. On the other hand, a sense of the unity of human interests gives a real gain in consciousness, which, carried over from life to life, is able to upbuild a suitable body.

Symmetrical development is the ideal attainment and is produced naturally when physical and mental training are vitalized by a high purpose. It is not more power that the world needs but better impulses to guide the possibilities already in advance of the racial fitness to use them.

The Eastern methods being taught by subtle, self-disciplined Orientals to the impetuous, materialistic Western world are not without danger. It is unsafe for the undisciplined and unprotected body to invoke forces which will injuriously revert back upon it when the selfish impulse arousing them is surfeited with external activities.

Much of the faith, mind and other metaphysical teachings are equally misleading in that the student is so hypnotized with picturesque cures that the underlying causes of disease and disability are overlooked and are thus kept potent for future harm.

There is urgent need to beware of false prophets. Only discrimination in seeking natural ways of growth will save the developing psychic sense of humanity from being victimized at the hands of the various fakers—either conscious agents or unsuspecting tools.

Since "light and darkness are the world's eternal ways," it is a question how many of these fantastic, evasive and unnatural methods are deliberate blinds to draw attention from evil and enslaving causes that they may remain undisturbed in pernicious activity. For the attainment of wisdom there is but one road; and "to live to benefit mankind" is the first step. R.

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 I am the wave of the ocean,
 I am the murmur of the billows,
 I am the ox of the seven combats,
 I am the vulture upon the rocks,
 I am a beam of the sun,
 I am the fairest of plants,
 I am a wild boar in valor,
 I am a salmon in the water,
 I am a lake in the plain,
 I am a word of sciacc,
 I am the point of the lance of battle,
 I am the God who creates in the head (i. e., of Man), the fire (i. e., the thought).
 Who is it who throws light into the meeting on the mountain (if not I)?
 Who announces the ages of the moon (if not I)?
 Who teaches the place where couches the sun (if not I)?

In Europe

(From our special correspondent, November 16th)

AT the Academy of Science recently, M. Gaudry gave an account of the five expeditions of M. Andr e Tournou re in Patagonia. The fossil remains of numerous gigantic animals have been found—many of which are unknown to science. As a consequence of these discoveries, it is now possible to reconstruct the prehistoric fauna of Patagonia.

But alas! These gigantic remains are deposited in strata that according to the prevailing theory of evolution, ought to contain nothing of the kind! That is, judging from the records of similar strata in Europe. As the writer from whom I quote these statements says, the facts have aroused "a cruel emotion" among geologists. By students of Theosophy, however, these discoveries will, I fancy, be received with calmness.

Le Matin is to be congratulated. Its efforts to secure one day of rest in seven for the toilers of France, are practically crowned with success. For, the Municipal Council of Paris has un-

animously declared in favor of the reform, and has expressed its desire that: The Senate should confirm as soon as possible the law transmitted to it by the Chamber of Deputies, prohibiting the employment, for more than six days per week, of workers (les travailleurs et employ s), of both sexes.

Herein lies a new hope for France, who has wasted not a little vitality in striving to solve the problem of perpetual motion.

The dominion of Peace extends! I do not refer now to the various consultations of an official kind, of which Paris has been the center lately, but to a very significant item of news from Germany. Berlin has been captured by France; and has no wish, I understand, to regain its freedom. The storming party consisted of French actors and operatic singers.

Madame Sarah Bernhardt opened the theatrical season at Berlin and aroused the greatest enthusiasm. Calv 's performance of *Carmen* at the opera house has been a splendid success.

There are many ways of advancing the cause of Universal Brotherhood, but possibly none more effective than Music and the Drama.

English Notes

(By our London Correspondent)

LONDON, November 18th

YESTERDAY the King of Portugal, accompanied by his beautiful consort, was entertained by the Lord Mayor and Corporation of London. There was a big crowd to greet him as he drove from Paddington Station to the city, also a big fog. That so many people turned out into the streets under such circumstances was, in itself, a striking evidence of good will. Yet, probably, very few of those assembled had the slightest knowledge of Don Carlos a week before he came. But he was King Edward's guest, and also another *Symbol of Peace*. It was

intuition rather than reason that caused our London folk to brave the weather, and cheer the royal visitor so heartily.

At the banquet the Portuguese King made a sympathetic speech (delivered in English) and announced the signing, on the previous day, of a Treaty of Arbitration between this country and his own. What will evolutionists, of the modern type, make of this "stream of tendency" which we are witnessing just now? Chance?

That last word brings to my mind another question—which has been the subject of lengthy correspondence in *The Daily Chronicle* for some days past. It is: "Do we get our Deserts?" The discussion has arisen out of Mr. Hall Caine's latest novel, *The Prodigal Son*, and Mr. Caine himself yesterday contributed to it to the extent of three columns, without, I humbly venture to say, our getting "any forrader," as the saying goes.

And, save for a dozen lines contributed by an unknown writer, the whole of this correspondence is just a tangle of contradictions. Some of the stories of (apparently) unmerited suffering and calamity are extremely touching.

Yet, to explain the "happenings" of human life either chance must be accepted, or the law of Karma; a "fortuitous concourse of atoms," or, Eternal Justice. This very correspondence is a startling proof of the impossibility of any third explanation.

The knowledge of Theosophy makes life not a puzzle, but simply a problem: a problem, too, that I believe the simplest mind may solve once the real clue to it is obtained. That clue was first given to our times by H. P. Blavatsky. It was given also by Jesus the Christ, and wilfully hidden away, about the Fourth century of our era, by those who found it an inconvenient obstacle to ecclesiastical dominion. The clue is — *Reincarnation*. Yes, we do get our deserts. W. J.

The Universal Mind in Action

IF we should supply a scientist with all the factors connected with

the shooting of an arrow, he might conceivably, by enormous labor and voluminous figuring, tell us approximately where the arrow would strike. He would require to know the precise number of "foot pounds" exerted by the archer in bending the bow. He must know the bow's elasticity and the weight of the arrow, and also whether the shaft is polished or not, for even the smallest detail must be allowed for before he can determine the arrow's trajectory. The force and direction of the wind would also largely affect the final result. But now our archer has stepped up to the mark, and almost before we can complete our sentence the whizzing bolt has buried its head in yonder tree. The arrow, or something outside the arrow, has instantly solved this huge problem. It has described exactly the proper curve, has followed the exact course laid down by natural law, not varying by a hair's breadth, and now with unerring precision stands quivering in that exact spot which it will take our learned calculator hours of labor to determine. This is surely "mental arithmetic" of a very high order.

There is clearly some intelligence at work here, some guiding presence diffused throughout the field of this simple operation, that is responsible for such exact obedience to law, such perfect adjustment to an intricate combination of forces. To this Universal Mind it was that the teacher of Galilee referred when he said that the very hairs of our heads were numbered and that a sparrow's fall was noted.

This cosmic intelligence must pervade infinite space and direct the all-warming sunshine upon the evil and the good and send rain upon the just and the unjust. But being sexless and universally diffused, how can we call it "He" or limit its dwelling-place to "Heaven?" P. L.



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		MAX	MIN	DRY	WET		DIR	VEL
12	29.894	62	49	53	50	.00	E	8
13	29.940	64	50	53	50	.00	E	6
14	29.982	64	52	59	50	.00	E	6
15	29.950	67	51	59	51	.00	E	5
16	29.930	68	55	63	53	.00	E	2
17	29.952	70	59	66	55	.00	E	4
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by KATHERINE TINGLEY

WEEKLY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK TRUSTON, manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained. The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879. Copyright 1904 by Katherine Tingley

Truth Light & Liberation for Discouraged Humanity

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Retrospect and Forecast

AT the end of the recently closed century we took stock of the progress that the hundred years had witnessed. Science and invention, the arts, the mechanics of civilization—all came in for praise. Nor did we forget our better care of criminals, our improved poor-law systems, our humanelier conducted wars, our less drunken habits, and the other evidences of humanitarian advance.

The points are justly taken, and the great majority, whose thinking is within instead of all around what they read, are comforted accordingly. Let us look at some more of the picture.

Some figures are to-hand from England, which, since they apply in principle to this country and to some other European countries, will do very well. They can be compressed into a very few sentences.

In the thirty years following 1857 there were 8300 divorces and judicial separations. *In the solitary year of 1904 there are nearly 2000 more of these ruptured homes than in the whole of the thirty years we have indicated.*

The significance is deepened by the further fact that the number of undefended cases for 1904 is greater than all the cases of 1894.

Further, the birth-rate is steadily falling, and of the babies that are born no less than 300 die a day.

Deplorable Condition of Humanity Lastly, suicide is everywhere increasing; and in America crimes of violence are four times as numerous per thousand of the population as they were a few years ago.

Insanity is also increasing and premature mental decay.

Let us extend the line of both tendencies. On the one side our inventions become more wonderful. We travel faster, communicate at distances more easily, and the mechanics of life, together with the sciences that serve them, become more complicated. Is that civilization?

But on the other side, the birth-rate falls—why not finally below the death-rate?—and of the children born, more, despite the law's utmost, are murdered. For it cannot be supposed that 300 per day for one country died "from natural causes."

And the rising divorce-roll—and especially the "undefended" proportion—means an ever-slackening moral sense, a constant approach towards a condition one would have to call legalized popular "free-love."

With it all, intelligence seems to be decaying earlier; and those who have no interest in life becoming more numerous.

Converging Evidence of Decay Do not these lines of evidence converge towards proof of decay of civilization? It would seem that the only people entitled, while facing these facts, to remain optimistic and full of hope for humanity, are

those who think that some wholly new influence may appear upon the field. What will it be? Turning our eyes away from the existing forces of good that have done their best and are *failing*—what new one is there?

We hold that the new redemptive light is coming, and will come, from Theosophy. And particularly from the application of the principles of Theosophy to the training of children. Nor does this mean teaching them any special or peculiar doctrine. It means awakening in them a knowledge, a certainty, that they are divine. It can only be done by those who have themselves come to that consciousness. And it is the result of the method pursued at the schools at Point Loma, a result only fully appreciable by those who have seen for themselves. In no long time all peoples and countries will have the chance of watching them develop at similar schools in their own midst. But the like may be reached by any parents who will hold in clear light in their own hearts

An Eternal Guide of Action

the knowledge, the feeling, of their own essential divinity, till it has become permanent, an eternal guide of action; and from that standpoint treating their own children as alike souls and divine in essence; teaching them to find the triumphant pleasure in mastering the lower and selfish elements of their being, in refusing to themselves the self-indulgences which—often nothings in themselves—do yet collectively sap the foundations of will and strength of character.

Imagine a whole generation of children thus trained, and think whether it is impossible that in a very few years the whole picture of national and international life may become utterly transformed. It will be the crown of the work of the Universal Brotherhood—which is the "Theosophical Society" of H. P. Blavatsky. H. C.

Reincarnation in the Daily Papers

REINCARNATION is the topic of a paragraph in a London daily paper, which expresses wonder that this subject should be discussed in the popular magazines by well-known authors and divines. The paragraph, though still lacking in much from a Theosophical point of view, is a great improvement on the flippant jest of a few years ago. The writer deigns to know a little about his topic; and points out that the teaching was derived by the Greeks from the Egyptians, flourished among the Neo-Platonists, is common to most Oriental religions, and has appealed to poets as diverse as Wordsworth and Dante Gabriel Rossetti. The Bishop of London, it appears, inveighed

against it, "more from zeal for the faith delivered to the saints than from a true appreciation of its moral bearings."

Our writer admits that Reincarnation "tends to undermine none of our ethical standards;" but, for a reason, he gives a statement which is neither true nor proves his point. The doctrine is "a crude attempt to picture the Law of Causation operating as relentlessly in the spiritual as in the material world, and to reconcile the sense of moral responsibility with the cold Pantheism of the metaphysicians."

The Law of Causation does not operate *relentlessly* in either world; but, if it did, would that be a reason for saying that such a belief does not undermine any of our ethical standards?

As to cold Pantheism, see how the wisecracks have treated the ancient Wisdom. First they take away Reincarnation and so make the doctrine "cold pantheism;" and then they give back Reincarnation as "an attempt to vivify" that which was never dead. The old mistake of modern science, which first kills the universe by reducing it to dead matter, and then revivifies it with a life-principle.

The conclusion of our paragraphist is another sign of the changing times; for he says that *because* Reincarnation is based upon a moral rather than a "strict evidential" foundation, *therefore* we shall probably hear more of it! And one imagined the people demanded scientific proof for everything!

H. T. E.

Tempting Vesuvius

THE fertile sides of Vesuvius were once marked off by boundary stakes into proprietary lots. The eruptions great and small, swept all these away, and for long there was no attempt at the ownership of these perilous slopes. But popular memory is short, and they are now covered with hotels, restaurants, and places of rest. Their rising value gave the Mayor of Resina a brilliant idea. He sent for some boundary stakes and marked off large patches for his private ownership. Instant protest arrived from all the neighboring communes and there is now much legal pow-wow anent the sites of the ancient lots.

A more august authority than a law court may at any moment render a disastrous verdict. Vesuvius himself may decide to bring the dispute to an end. His mighty moods are quite unpredictable. In prehistoric times he once suddenly blew away several thousand feet of his apex, possibly drowning cities greater than was ever Pompeii. But for centuries before the Christian era he had slept peacefully and no one remembered his last awakening.

About 63 A. D. some tremblings began, of no great moment from the point of view of a volcano, merely enough to shake a temple (of Isis) into ruins and damage towns. These warnings—which nobody took—after seventeen years culminated in the vast eruptions of '79, which destroyed three cities.

The volcano then rested on its reputation for about 1500 years, only snoring occasionally, and people took to thinking that his bad temper was entirely cured. So in 1631 he broke out again and destroyed 18000 of them. Since then he has never been quite quiet and as lately as 1822 made some definite remarks on the folly of trusting him. Like all the others, they are quite in vain, and as we have said, his slopes are beginning to swarm with human life.

Nature has tried to make it quite clear to us that she regards Vesuvius as one of her permanent issues, and we cannot blame her for any amount of destruction of human life and property that she may from time to time effect.

C.

Bones of the "Missing Link" in Java

WITH reference to the claim put forward by some scientists that the "missing link" was discovered in 1894 by Eugène Du Bois in Java, a German pastor says that this find consists of three bones which probably never belonged together, as they were discovered within a circuit of fifteen meters; also that Virchow and Ranke say these are the remains of an ordinary ape.

This is very irreverent treatment of the Pithecoïd man on the part of Homo Sapiens. But we should not be much better off even should such a link between ape and man be found; for it would not prove that the man was descended from the link. For, apart from the possibility that the link might be descended from the man, there is very little evidence to show that one species turns into or is descended from another. In fact there are many missing links in the scheme of evolution.

H.

Commercial Honor Among Chinese Merchants

A CONTEMPORARY pays the following tribute to the Chinaman's sense of commercial honor:

"Any well-known reputable merchant in the Chinese quarter (of San Francisco) can borrow upon his word alone, from any bank in San Francisco, \$10,000, \$25,000, or more according to his solvency. Chinese consider it a reflection upon their honor for any one to demand a mortgage, or even a note of hand. . . . Their commercial business is conducted upon strict rules of integrity, fair dealing and honesty. Merchants are very lenient with debtors and never "push" them so long as they show a disposition to pay. There is no statute of limitations in debts—a debt remains a debt until it is paid. . . . If the debtor dies his children are expected to pay. Every child is expected to pay the debts of his father. . . . Their reputation with American merchants and bankers is better than that of any other nationality."

Nature Smiles in Syria

SYRIA is a country where nature is so beautiful it would well repay the artist. The climate is not severe; although there is snow and ice in winter and a fine dry heat in summer, the climate is not intense. There is little rain, but enough in the spring-time to afford water supply. The mountain-springs are rich and the seasons very regular. The productive power of the soil is among the finest on earth, and a watermelon is spoken of that was "large enough to be the burden of a camel." There is mineral wealth and plenty of oak, mahogany, and cedar; but the land remains undeveloped on account of a thoroughly retrograde and oppressive foreign yoke.

T.

A Novel Apostle of Progress

A CERTAIN potentate is about to issue a pronouncement against duelling, which he characterizes as a stupid anachronism and a relic of mediæval barbarism. This is a very good reform and a very good reason, but the reason is the very last one we should have expected from its author, who is no other than the Pope!

This is the same Pope, too, who has tried to reintroduce mediæval music into American churches. And there are a few other relics of mediæval barbarism being sedulously fostered that merely need to be let alone to die of their own accord.

E.

Progressive Cuba

THE campaign against yellow fever in Cuba has been absolutely successful. Not a single case now originates in the Island. Indeed, the sanitation of the whole of its towns and cities is about to be placed on a new basis, under the direct supervision of the Central Government. President Palma is only awaiting an appropriation by Congress. Under him Cuba is doing her utmost to clear away the disabilities entailed by long-enduring misgovernment and to place herself in close touch with all that is best in modern life.

STUDENT

Gold in Coal

GOLD and silver have been found occurring in small quantities in the coal of the Cambria coal-field of Wyoming. It is probably located in the iron-pyrites which is distributed through the coal. Coke made from this coal averages from one to two pennyweights per ton, which is sufficient gold to make up for loss from a high ash content. In South Africa too gold has been found in coal seams that ran through some quartzite ore.

E.

The Seven Languages of Britain

IT is not so very long ago that there were no less than seven languages spoken in Great Britain. There is Welsh in Wales, a variety of French in the Channel Islands, Erse in Ireland, and Gaelic in Scotland. There was Cornish in Cornwall and Goidelic in the Isle of Man. And lastly, English. Erse is regarded by some scholars as a language so old as to antedate even Sanskrit.

H. C.

Frontispiece --- William Quan Judge

THIS week's cover page of the NEW CENTURY PATH contains the face of Wm. Q. Judge, the second in the line of succession of the world's Theosophical Leaders. Mr. Judge succeeded to the Foundress of the Theosophical Society, Helena Petrovna Blavatsky. A successful lawyer, a brilliant writer, and a man of extraordinary insight into human nature, he was well fitted to carry on the great humanitarian and philosophic work of H.P. Blavatsky.

Some Views on XXth Century Problems

Science Lit by Religion

A RECENT book, exciting considerable attention, makes an attempt to illuminate science with religion which brings the author very close to Theosophy. He first goes to the root of the Evolutionary Hypothesis. Going a little beyond science, which merely studies the effects or process of the Power manifesting in universal evolution, he says of this Power that so far as we can see, it

Is omnipresent. It is resident in events. It is immanent in all departments of life and experience. It is self-consistent in its workings. It appears to be future-regarding and purposeful in a large and comprehensive sense. Its methods seem to be rational in that, as soon as discovered, they issue a direct and immediate challenge to the human intellect.

He then goes on:

We turn to the Christian religion to inquire if there be any corresponding principle of power, immanent, resident, future-regarding, purposeful and rational, working by means of imperfect instruments upon obdurate material for the attainment of large ends by means of a process of development. I believe that we find it . . . in the doctrine of the spirit.

In other words the Power postulated by science to account for evolution, is the Power taught of in religion as the Spirit.

To which we would add that we can turn not only to the Christian religion for teaching about this Spirit, but to many another great creed by whose light men have lived nobly and died peacefully and in faith. And further, that as Herbert Spencer pointed out, it is this Power which "wells up" in human consciousness. It works in us "by means of imperfect instruments upon obdurate material;" but the "obdurate material" may bethink itself of that which works within it, may look into the depths of its own consciousness and find (and henceforth work with) this Spirit. That is the only path to wisdom, the path trod by all humanity's greatest; and it is Theosophy because Theosophy is no other than the truths common to all religions. Theosophy has come to support, not undermine, Christianity rightly interpreted—the Christianity which is a thrill with the living Spirit of Christ. STUDENT

The Young Criminal

FOR some time in England, the prison authorities have been trying an excellent way with young criminals, the "juvenile adult" system.

A number of sentenced young men were taken from London prisons, and the ordinary purposeless prison tasks substituted by useful trades.

Their mien and conduct changed at once, many showed great desire for self-betterment, became enthusiastic readers and chess-players.

As a rule, the improvement was permanent. So far, of 122 discharged, 54 are leading usefully employed lives. Of the rest, 30 have been lost sight of, but only 24 have been reconvicted. Since more than 100 of them were what is called hardened criminals of more than one previous conviction, the result must be admitted as very good. The system is about to be extended to the whole of Great Britain.

People in other countries might do worse than think it over. We must take some newer kind of action upon our criminal record. In 1881 there was one murder for every 40,000 of the population. Last year there was one for every 9,000—more than four times the previous proportion. Nor are the proportional numbers highest in States where foreigners most do congregate.

Many causes have been assigned, and many remedies suggested. The most inspiring among the latter comes from a writer who wants to see a crusade started for "a new righteousness which shall become a new passion—the love of country." It will work infinite good or infinite harm according to the keynote of patriotism struck by the crusade, the blatant patriotism of the music halls and of too many of our journals, or the patriotism of some of the republics of old in their best days. In the one case "My Country" becomes but the background to "my" egotism. True patriotism is a love of country, of her honor, her repute, her righteousness, which blots out egotism. STUDENT

The Mean- ing of Culture

WRITERS in two important literary monthlies have lately been answering the question—Is Culture dead—by an elaborate Yes. The ordinarily moderately busy man will turn away from the discussion and the problem, with the feeling in various keys—defiant, regretful, humble, or indifferent—that "Culture" is not for him.

He is quite wrong, and his error lies in thinking of Culture as an affair of the classics, of universities, and of large leisure. He thinks of it as an outcome of learning.

Now, it is true that men of large leisure, at universities, have got their culture from "the classics." Yet the thing "cultured," in this sense, is the imagination. The imagination may be cultured by reading and entering into works of imagination in any language. If a man desires to read such works in Arabic, Chinese, and Sanskrit, it will naturally take him many years to get it from those tongues. But the years so spent must not be regarded as necessary time for the culture of his imagination. He could have got an equal culture from reading the imagination and poetry that is embodied in English, either originally written there, or transplanted by translators, notwithstanding the something that in the latter case is lost.

A very large amount of culture can be acquired in a very little time. The secret is to let the imagination be the first faculty set at work each day, and a very few minutes will suffice. Do not permit the mind, the instant it awakes, to rush out and fill itself with personal nothings or the contents of the newspaper. Read something that awakes imagination, a poem, anything that raises and spiritualizes. It will go on working all day, leavening and permeating; and its effects on the consciousness of later years, on old age, will be incalculable.

Culture is the habit of viewing life through the imagination. Imagination is larger sight, fuller view of reality, the entering more deeply into the real. It is not fancy, but a faculty. And just as the intellect may exercise itself for its own growth among problems that have no reality, and be the stronger when it is turned upon the real, so with imagination. When that faculty whose special work we erroneously think is to move among and create illusions and dreams, is trained to turn its gaze upon the problems of life, it shows itself as a power of real vision, and immediately sees facts and truths which intellect could never have got at. By training it, we prepare for a ripening instead of a withering at the touch of old age. STUDENT

Luxury and Disease

THE relation between modern life and disease is not often so clearly indicated as it is by some New York mortality statistics. Certain diseases have advanced *pari passu* with the quickening pace of city life, diseases rather of the wealthy than the poor—that is, of those who set the quickened pace.

In 1871, the death rate from Bright's disease and organic heart lesions was 17 per 10,000; in twelve years more it was 21. By 1893 it was 27 per 10,000. The diabetes figures tell about the same story.

It is probably told in vain. The wealthy will hardly alter their habits—except perhaps to visit their doctors a little oftener. OBSERVER

A New Pulpit Method

THE pastor of a New Jersey church proposes to carry out the injunction to "go out into the highways and compel them to come in." Not only will aged and infirm members be brought gratuitously in carriages to the services, but all persons in the city, will be similarly provided for if they only send in their names. Invalids living at a distance can thus get two pleasant carriage rides at the mere cost of listening to a sermon.

But of course it is obvious that this is no real way to solve the problem—How to fill the churches. Automobiles, magic lanterns, and other like means are but temporary expedients. There will be no lack of audience for the man whose soul is a-flame with the real message. S.

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

The Zodiac

TWO Zodiacs were found in the ancient Egyptian temple at Denderah, the quadrangular and the circular. On one of them the sign Virgo is represented by three Virgins, indicating that the Egyptians had kept astronomical records for three great years or 77,000 years. There is also other information about chronology to be gotten out of the various pictures by those learned in such calculations. It may be appropriate just now to note that the sign after the Archer is that of a marine monster with a goat's head. Whence did the idea arise that this sign was represented by a goat? Modern "astrologers" even persist in assuming that the word *capricornus* means a goat, an error which the puniest gloss of scholarship would surely have saved them from.

Perhaps this travesty of the symbol indicates a similar travesty of the meaning, and has

some connection with the profanation of sacred mysteries. The Zodiac is the great book of the Wisdom-Religion. It has been a sore puzzle to scholars; for what theory of theirs will account for the discovery of Zodiacs, with the same twelve signs (apparently quite arbitrary) among all the nations of antiquity, from China to Guatemala, and from Scandinavia to India? Even the theory of copying, one from another, fails; so universal is the symbolism and so unvarying in spite of its seeming arbitrariness. Why have not different nations successively altered and adapted the signs out of all resemblance to their original state, as would surely have happened in so many millenniums?

The Zodiac is not arbitrary. Its symbols are the exact and faithful records of sacred truths revealed in the course of initiation; and therefore, being facts, they do not change.

Many books have been written on the meaning of the Zodiac. But it is a study in which, more than any other, one may lose oneself utterly in the mazes of speculation and calculation, and emerge at the end exhausted and empty-handed. Its secrets are not for the curious or the selfish. "To live to benefit mankind is the first step." E.

Genghis Khan

GENGHIS KHAN was the greatest conqueror in historical record, if we measure by the extent of territory subjugated and ruled over. His empire was greater than that of Cæsar or that of Napoleon, and was the empire of Alexander with more added thereto. His career was much longer than those of the other three, and was strenuous and bloody throughout. To the dash and impetuosity of an Alexander he added the endurance of a Frederic the Great. He is credited with the destruction of a total of five millions of people.

The history of the warlike nomads who threatened the northern border of China from the earliest recorded times is long and complicated, but in the Eleventh century A. D. a tribe called Mongols, or "the Brave," was in power. Temouchin, who afterwards took the title of Genghis Khan, or "Very Mighty Chief," was born about 1162 on the banks of the river Onon in Mongolia. He conquered all the Mongol



THE ZODIAC OF DENDERAH

tribes around him, but was defeated in a great battle with another tribe and left with only a few followers. But his energy raised him again, and he made himself master of all the steppes and then of China. In 1218 he invaded Central Asia, conquered the oases, and destroyed Samarcand, Bokhara and many other cities.

Finally he ruled over all Asia and European Russia, and established a splendid seat of power in the far East from which he sent and received envoys to and from the other European powers. He died at the age of sixty-five, and his successors soon dissipated his empire until not a vestige remained; although the presence of the Ottoman Turks in Europe, whither they were driven, remains as a sign.

Such a terrible protracted career of devastation as his destroyed countless memorials of antiquity, for he burnt cities and destroyed monuments and

libraries. But there have always been those who, unknown to the world, have guarded against such catastrophes by carrying off and concealing in safety such records as it is necessary to preserve. STUDENT

Druidism and the Wisdom-Religion

THAT the Druids were at one time among the preservers of the ancient Wisdom-Religion is certain. Cæsar says all men of any rank and dignity in Gaul were included either among the nobles or Druids; and that the Druids were not only the religious guides of the people, but also the chief expounders and upholders of the law. This points back to times when kings and sages were one and the same, when the Wisdom-Religion had not split into Church and State, and when knowledge conferred the right to lead in matters both temporal and spiritual. Admission to the Druidic order was by training, lasting as much as twenty years, and all instruction was oral, though for special purposes written Greek characters were used. They taught the immortality of the soul, astrology, geography and physical science. Briton was their headquarters. Diodorus Siculus hints at a connection between the Druid philosophy and that of Pythagoras, and Ammianus Marcellinus says that the Druids were formed into unions in accordance with the precepts of Pythagoras. H. P. Blavatsky says:

The Druid priests were the descendants of the lost Atlanteans, and what is known of them is sufficient to allow the inference that they were Eastern priests, akin to the Chaldeans and Indians, though little more. It may be inferred that they symbolized their deity as the Hindûs do their Vishnu, as the Egyptians did their Mystery God, and as the builders of the Ohio great Serpent Mounds worshipped theirs—namely under the form of the "Mighty Serpent," the emblem of the eternal deity Time—the Hindû Kâla. Pliny called them the "Magi of the Gauls and Britons." But they were more than that. The author of *Indian Antiquities* finds much affinity between Druids and the Brâhmins of India. Dr. Borlase points to a close analogy between them and the Magi of Persia; others will see an identity between them and the Orphic priesthood of Thrace—simply because they were connected, in their Esoteric Teachings, with the universal Wisdom-Religion, and thus presented affinities with the esoteric worship of all. Like the Hindûs, the Greeks, and the Romans—we speak of the Initiates—the Chaldees and the Egyptians, the Druids believed in the doctrine of a succession of worlds, as also in that of seven creations (of new continents) and transformations of the face of the earth. . . . Wherever the serpent with the egg is found, there this tenet was surely present. Their Dracontia are a proof of it. STUDENT

The Trend of Twentieth Century Science

The Fall of Leaves

THE autumnal fall of leaves is generally referred to by poets as if it were a calamity to the tree. This is quite wrong. The tree indulges in no sentiment whatever about the matter. On the contrary, it has itself arranged the fall to suit its own convenience. In some cases the leaves are worn out and have become as superfluous as the on-growing margin of a finger-nail. But, in addition, the tree gets rid of them in winter for two reasons: first, because it desires to rest, not to grow and breathe; secondly, because the leaves would afford a dangerous purchase to high winter winds and snow.

So the tree lops them off in this way: at the point where the fibers of the twig pass into the stalk of the leaf, the tree deposits a disk of small round cells, which breaks the continuity of the fibers. The leaf thereupon falls off at this point, the fibers having been eaten through, leaving the disk as a cap to the end of the twig.

Nor has the tree lost anything. For before it began to make the disk, it withdrew into the twig all that was *living* in the leaf, all the sap and chlorophyll, and carried it back into the storehouse of the trunk and roots for safe keeping in the winter. The entirely dead leaf now falls on the ground, to decay into soil, to be used by the surface root fibrils, to re-enter the tree and reappear as leaf and twig. The tree knows what it is about, and wastes nothing.

The colors of autumn leaves are due to various causes. Sometimes they were in the leaf all the time, and are merely *revealed* by the tree's withdrawal of the intensely green chlorophyll. Some leaves that are not shed turn purple or more purple in the autumn, for example those of the copper beech. In this case the tree purples its leaves to prevent them absorbing so much sunshine. It does not need so much in the autumn.

The yellow tinge of some autumn leaves is due to the presence of the same coloring matter as the carrot shows. Its use to the latter is not known. The red pigment in the geranium leaf is the same as that of the red flower, and the turnip leaf's purple is that of the garden stock.

STUDENT

Preventing Earthquakes

TO prevent earthquakes would seem to be a hopeless ideal, but if some of the modern theories of their cause are true, it may be possible. These theories are mainly drawn from electrical science.

Thus M. Dary thinks that the earth's strata, by their different degrees of permeability to electricity, form natural condensers—the more permeable ones gradually condensing the current because surrounded with insulators in the shape of the less permeable. At last the accumulation is so great that a discharge occurs, rupturing everything in the neighborhood.

If this view is correct, earthquakes could sometimes be checked by connecting the condensing strata by conductors; and M. Dary thinks that our network of iron rails may often effect this, preventing dangerous accumulations.

M. Plante thinks that highly charged clouds may attract the nearest area of the earth's crust, as a rubbed glass rod attracts a pith ball. If the charge in the cloud is potent enough, the neighboring spot on the earth might be torn as it were a little from its setting and a wide-spread tremor started. A remedy for this, on the principle of the lightning-rod, would not seem impossible.

M. Guarini speculates that earth-currents, in passing through resisting strata may heat them. Water percolating through to the heated bed would be raised into steam. Or the earth-currents passing through subterranean water may electrolyse it into its constituent gases. In either case there would be heavy upheavals and motions in the crust.

Lastly is a theory that beds of calcium carbide form in the depths of the crust. When water reaches these there would be large formations of acetylene gas.

Astronomers are beginning to connect terrestrial magnetic and electric conditions with those of the sun. May not the other planets, and even remote constellations, have something to do with the matter? Do we have our storms, earthquakes and volcanic eruptions all to ourselves; or does the whole solar system, and even the whole cosmos, sympathetically share? We shall feel less lonely on our little planet when we know that the answer is *yes*. The thought is ennobling in itself. STUDENT

Remarkable Achievement in Celestial Photography

ABOUT the middle of the last century, in the early days of photography, successful pictures were taken through telescopes, of the Moon, which, when placed in the stereoscope, gave a startling impression of solidity and roundness. There was needed an interval of time between the exposing of the two plates which were ultimately combined in the stereoscope, during which the earth moved sufficiently for an observer to see a little "round the corner," so to speak, of the Moon. A new development of the same principle has just been successfully tried by Professors Barnard and Sullivan of the Yerkes Observatory. Photographs were taken simultaneously with the great forty-inch telescope and with one of the smaller instruments of the shooting stars of November 15, the Leonid Meteors. When developed, it was found that the displacement of the images of the meteors in front of the starry background was sufficient, owing to their comparative proximity to the earth, to produce the stereoscopic effect of relief. Such records will be of great service in determining the true direction of their flight, and the heights of their first appearance and extinction, etc. Our knowledge of these mysterious bodies is very limited. It is highly probable that they travel in the wake of comets, or perhaps they are disintegrated comets themselves; but it is not yet proved that all the shooting stars seen are of the same nature as the lumps of meteoric iron that occasionally fall to earth.

R

Radio-Activity of Living Things

M. TOMMASINA has discovered that leaves, grasses, flowers and fruits, when fresh cut, are radio-active, the radiations being probably N-Rays. As their life leaves them, and they dry, the radiations disappear.

May not some subtle and indefinable perception of these radiations give rise to part of our pleasure at the neighborhood of fresh plant life, supplementing that which we get from the color, scent and form?

Animals are also radio-active, and especially birds; and it seems that the radiation varies with health and with activity. Thus sitting birds generate less than active ones. It would be interesting to test the radio-activity of persons with fever. In that condition, all waste products of the body are increased, and the various radiations may be the highest of these.

STUDENT

The Sense of Smell

FEW of us realize the extreme delicacy of the sense of smell. Some recent experiments show that it is almost beyond belief. A particle of iodoform one hundred-billionth of a gramme in weight can be recognized. (A gramme is about fifteen grains.) This indicates that the nose is as delicate an instrument as the spectroscope. It suggests moreover that scents may be of the same nature as colors, orders of etheric vibration too low or too high for the octave to which the eye is adjusted. The theory that we only smell when actual physical particles of the odorous substance fall upon the nerve-endings in the nose, may be quite wrong. Smell may be *seeing with the nose*.

STUDENT

Alcohol and Target-Shooting

THE Swiss government recently performed a scientific experiment on a large scale in order to test the effect of alcohol on reflex action. More strictly, they wanted to know its effect on the power of accurate shooting. They experimented on a large scale—with 500 men. The results decisively showed that the men shot worse and worse in proportion to the dose of alcohol they had taken.

This is of course in line with the results of the experiments of Richardson, Ridge, Parkes, and others on the effects of alcohol on the various senses and the power of work.

PHYSICIAN

The Insomnia of Thinkers

A GERMAN physician has been studying the cause and cure of the insomnia of intellectual persons. He thinks that in the majority of cases it is due to stagnation of the brain's blood system, and the constant accumulation of waste products.

The remedy is to flush the brain with blood, not empty it. For this purpose the pillow should be gradually discarded. The head should be on the same plane as the body, and the feet even a little raised.

STUDENT

Intelligence and Conscious Motion of Plants

It has not been so very long since people generally looked upon plants as having no voluntary motion, conscious sensation or intelligence; but such ideas are passing away. Plants show these qualities in many ways.

They exercise choice. Some love the cooling shade of trees with only glints of sunshine, some love the sunny plains and hill-tops, some the borders of lakes and streams, and others a home in the water. But all green plants love the sunlight, though some want it tempered with shade. They will turn their leaves toward it and make strenuous efforts to reach it when placed too much within shadow. House plants in a window turn their leaves outward and will continue to do so as often as their position is changed. Plants know when night comes, and many of them close their leaves and blossoms and droop their stems for sleep, while others keep open house, proclaiming the same by a display of light petals, sending invitations broadcast, in the incense of fragrance, to their wandering winged helpers of the night.

A vine coming up out of the ground at a distance from any support will direct its growth towards one. An American Ivy came up at a distance of six feet from any support, a tree at that distance being the nearest, and straight toward that tree it grew and climbed its trunk. It must have known the tree was there, in whatever way it knew it.

Indoor vines placed too far within the shadow have unwound from their supports and straightened themselves out to reach the sunlight, crawling along on such support as they might find until the desired object was attained. While all plants do not show their sensation of touch, yet the sensitive plant and some others do.

It seems almost as if plants were conscious of the loving care of human beings, and grew better for one who loves them than for one who loves them not even though he cares for them. Does not the Loving Life at the heart of all things respond to its own? STUDENT

The Grandfather of Banana Trees

In the garden of the Raja Yoga Academy last summer an Abyssinian banana blossomed. For the five or six years of its life it had produced leaves and nothing else; it was getting ready. But even its leaves were marvelous things; like corn-leaves fifteen feet long and two feet wide, and no thicker than paper. But the midrib was as large at the base as a strong man's arm, though hollow like the leaves of cat-tails and all full of irregular air-chambers.

At last there came up out of the heart of the tree a mighty seed-stem, six inches in diameter, bearing something formed like a combination of pine-cone and willow-catkin, only that each of its soft, purplish leaves was as large as a dinner plate. One after another, one every day, the great leaves loosened and opened, allowing the double row of flowers beneath to bloom. The flowers were like very thin snap-dragon blossoms, standing in a closely-



SYLVAN SCENE, BEEKHUISEN, NEAR ARNHEM, HOLLAND

packed double row under each leaf. They exuded such quantities of sweet liquid that the bees and flies came in swarms while the leaf was up. After a few days the leaf withered and closed down to protect the young fruit. So it continued for three months or more until the flower-cone was six or eight feet long. This flowering ends the plant's life, for it dies as soon as the process is complete.

Some of the bananas ripened. They were of a beautiful orange-gold color, and about the size of a man's thumb. But the curious thing was that they were full of hard flat seeds. This seemed very strange until it was remembered that the tree was from Abyssinia, near the ancient Lemurian coast. Then one felt sure that it was the original stock from which our American bananas and plantains were developed in old Atlantis. Nevertheless these little bananas are edible and are used to boil with rice, etc., for a seasoning, or are eaten raw. There is another tree in the garden which will bloom next year and it will be watched with added interest, now that something is known of its prehistoric connections. Y.

City-Made Honey

SOME years ago a man kept a hive of bees next door to Charing Cross Railway Station during the flowering season the parks would afford ample supplies, for horticulture is carried on to an elaborate extent in them. But these bees continued to work when there were no flowers, and in all probability they made long flights to the suburbs. Bees, too, can make honey, at a pinch, from other things besides flowers—sugar for example. E.

Animals That Live without Water—Or at Least without Drinking

MANY instances are given of animals which live, as far as can be ascertained, without water; or which, at all events, drink but at rare intervals. There is said to be a certain breed of gazelles which never drink (!) and the llamas of Patagonia live for years without taking water. Near Losère in France is a breed of cattle which rarely touches water, but nevertheless gives rich milk.

Of course the heavy night-dews, so common a feature of arid climates, must provide the source of water in many cases. Then again, the juicy herbage that forms the food of rabbits, etc., contains a very large proportion of water. One might also bear in mind that water, in its gaseous state, is always present in enormous quantities in the air, especially in hot weather; and that we do not know enough about the possibilities of animal functions to be able to assert that even this might not be availed of by animals provided with special

organs. We know that the living organism is a wonderful chemical laboratory which builds up and decomposes materials in a way that mocks chemistry.

Why then might not water, in common with other compounds, be built up in the body, as it can be in the laboratory, from its elements? E.

THE MIGHTY SEA

CAMPBELL

MIGHTY sea!
 Chameleon-like thou changeest, but there's love
 In all thy change, and constant sympathy
 With yonder Sky---thy mistress; from her brow
 Thou tak'st thy moods and wear'st her colors on
 Thy faithful bosom; moraing's milky white,
 Noon's sapphire, or the saffron glow of eve;
 And all thy balmy hours, fair Element,
 Have such divine complexion---crisp'd smiles
 Luxuriant heavings, and sweet whisperings,
 That little is the wonder Love's own Queen
 From thee of old was fabled to have sprung---
 Creation's common! which no human power
 Can parcel or enclose; the lordliest floods
 And cataracts that the tiny hands of man
 Can tame, conduct, or bound, are drops of dew
 To thee that could'st subdue the Earth itself,
 And brook'st commandment from the heavens alone
 For marshalling thy waves.



Those who are united are fortified a thousand-fold.
Such as these cannot know what failure means.—KATHERINE TINGLEY

"And gray-eyed Athena rejoiced that he prayed to her. And she gave him strength in his shoulders and in his limbs and she gave him of her courage."

✻ Pallas Athena, Warrior ✻

THIS is only one of many pictures that Homer gives us of Athena, the warrior-maiden of compassion. Throughout Greek mythology she is pictured as the woman compassionate, the maiden-goddess who helps those who are in need of help, who gives courage to the disheartened, insight to the stupid, compassion to the heartless, and the light of whose countenance shone upon all things.

It was Athena who spread her courage throughout the whole Greek army and helped it in its siege against Troy. It was Athena who helped Perseus and the Argonauts through all the vicissitudes of their dangerous expeditions. It was Athena who bridled Pegasus for Bellerophon. Except for her help, Hercules would have failed, and Theseus would not have returned victorious. It was she who caused the olive to grow on arid Acropolis, and who for this was chosen Patron-Goddess of the young city, Athens.

In her title "Glaucopis," the "owl-eyed," or "owl-headed," is there not hinted some analogy to the Egyptian deities?

All compassionate, resistless in her power, infinite in her devices, practically without limit to her sagacity—her practical, hard-headed common-sense—the wisdom of Athena stood to the Greeks as a fountain stands to those who are athirst, or as light stands to those who are weary of dwelling in darkness. It was in honor of this maiden-goddess that the most sacred of the Greek festivals were held. One, the ceremony of "The Ploughs," was the signal for seed-time, for it was Athena who taught the Greeks the first principles of agriculture.

In Athens, too, was held in her honor, the Procharisteria, a Thanksgiving festival offered by the magistrates at the close of harvest. Then there came the festivals of the vintage season, with races and processions and songs of praise. Most wonderful of all came the Pan-Athenaic festival, when the new robes, brodered for her statue by young maidens of the city, were carried in sacred and joyous procession through the streets.

To the Greeks Athena represented life's dawn, life's sun-light. The sign of her presence among any people was that they must become warriors. The warrior-call was the call she sounded to the old Greeks.

But to balance and compensate, it was Athena, the maiden-goddess, who taught the industrial arts. "Fight and weave," she is recorded as saying, "I myself will answer for the course of the lance and the colors of the loom."

The solar-myth theory swept into its own domain, a few years ago, well-nigh all our critics. Athena was the first to suffer. But, let those who wish, believe Athena to be merely personified nature-attributes. Let those who wish think of her merely as a greater Eolus, as a more sagacious Poseidon, as a somewhat less vulnerable Mars. To those who know that the pleadings of the human heart for help have never, in any age, been left unanswered, it is impossible not to see that Pallas Athena-Parthenos, the maiden-goddess, is but the legend-picture of some great Teacher, some mighty warrior-soul who came with wisdom and help in ages past. Time was when the gods did walk and talk with men and in that day Athena walked among her own. STUDENT

MY call is the call of battle,
He going with me must go well arm'd,
He going with me goes often with spare
diet, poverty, angry enemies, desertions.

Allons! the road is before us!
It is safe—I have tried it—my own feet have
tried it well—be not detain'd!

—Walt Whitman

DR. LYMAN ABBOTT, than whom no American divine is better known, said recently:

In religion, I think what is safe for a man is safe for a woman—if anything—safer, for woman is more conservative. Women must trust themselves in these matters, for men trust women. Too long we men have tried to decide women's sphere. I am weary of hearing intellectual men talk about women's sphere. I am patiently waiting for some woman to determine

man's sphere.

When the question was first raised of the higher education of women, scientific men said that they could not study or comprehend what men learn because their brain was smaller and lighter. But they have disproved all these theories by carrying off the highest honors in Oxford and Cambridge, and they would have the highest in Harvard, but the highest honors are not given to women there. A woman must prove herself the equal of man by doing the things he does. Woman is to be her own standard, and she is not to accept man's measure.

A YOUNG Jewish woman has recently announced herself as intending to take the difficult training of a Rabbi. She is the first woman to take this course of studies in America, including as it does the regular studies prescribed for men who become Rabbis. But the young woman, although she will be allowed to complete the course, will not receive a diploma. So much for tradition and prejudice!

The Domestic Problem

A CLERGYMAN has undertaken, at last, to solve the servant-girl problem. His remedy is simple. It is merely this, that mistress and maid shall change places for a month or two, in various homes. The lessons that each would thus learn must solve this problem immediately and for all time.

Must we forever keep trying experiments? Will we never learn that the trouble is with the foundation? And our foundation is a twisted, perverted, selfish view of life. Small wonder that the domestic super-structure, never overstrong, threatens to tumble about our heads should unexpected company be announced or the baby come down with measles.

When will we learn that no nation ever yet was saved by its soldiers deserting their posts; that no one of the many problems of duty was ever yet solved by those who saw no harm in doing the duty of another? In one of the most ancient of our sacred writings, we read: "It is better to die in the performance of one's own duty, even though it be devoid of excellence. The duty of another is full of danger." If, by some strange Karmic cause, one woman is placed in a household as its mistress and another as the servant, be sure this is no accident. There will be problems for each to solve, of course; where are there not problems today? But the solution will come through each doing her full duty in the position in which circumstances have placed her—not out of it. The servant may, perchance, deserve to be mistress—yet the Law makes no mistakes. If she is better fitted to fill some other place, by the doing of her simple duty she will gravitate toward that place which is her own, as easily as the star slips into its orbit. Nor will anyone ever find his true place by any other method or at the end of any other road. The doing of the duty of another never brought anything yet but chaos.

By the way, it is a poor rule that refuses to work in divers situations. The difficulty of getting people to go to church is one of the problems of the modern age. It makes as much stir, to judge by the comments and statistics in our newspapers, as the domestic problem. Why does not our clergyman try his remedy on this? Why should he not exchange places with various members of his flock? If the mistress needs the cook's point of view, no less does she need the point of view of all her servants; of the housemaid, the butler, the coachman, "the butcher, the baker, the candle-stick maker." According to this clergyman's view, she could scarcely be expected to do her duty without having taken her turn at each of these occupations. Transferring this method to the pulpit, we would see the minister preaching one Sunday, perhaps, in the year and listening on each of the other Sundays to a sermon by one of his congregation. In this way he would get the point of view from which the banker sees things, the saloon-keeper, the retired capitalist, the grocer, the man whose business is not mentioned in the directory, and the man who has no business at all. Strangely enough, no one seems to have thought of this! STUDENT

The Other Point of View

A HUNDRED years ago a knowledge of housekeeping—by which is not exactly meant home-making—was considered to be the one necessity of a young woman's education. The result was a generation of men who undervalued the household work of their mothers and their wives because its gain was to the body, not to the soul. From the sheer bitterness of that position women flew to the other extreme and a generation ago, instead of being expected to understand domestic economy, young women were almost expected not to. By this time the pendulum is swinging back from the latter extreme and bids fair to halt, for a time at least, somewhere near middle lines.

And how a few of our self-styled reformers have taken the credit for this upon themselves; and how they love to discourse on the platform about poor Jonas who just *had* to take to drink, you know, because Mary made such poor coffee; of how a husband *naturally* steps into debauchery if his table is underfurnished, his bread half-baked or his pancakes sour! and so on. There is more or less logic in this, from one (and that a very limited) point of view. But there is another view point. Where one man—other things such as temperament, general morality and early training being equal,—is inspired to take liquor because of a cup of poor coffee, ten will be more enthusiastically inspired to do the same by a well-selected, perfectly broiled and *gluttonously-eaten* porterhouse or tenderloin. Where one man visits the saloon from sheer hunger, twenty today just go "behind the counter for a moment" after over-eating say at the Sunday dinner, at Thanksgiving, Christmas or New Years. This is not a theory, it is an easily verified fact. And how much of this sort of thing have some of our best intentioned housewives been responsible for? That is the real issue, after all.

Oh, if men only realized the unconscious estimate made of them by the wives whose sole aim is to cater to a husband's appetite, —methinks wounded vanity, if no higher motive, would make them hasten to do *their* share to keep the domestic pendulum close to a higher morality and to middle lines! STUDENT



PALLAS ATHENA (From an Ancient Statue)

IN Shakespeare's time the wife, as a person, did not exist. She belonged to her husband, as did also her goods, her chattels, her services. The very presents which he gave her were still his property. He could beat her if he thought she needed it and he could even deprive her of the privilege of caring for her children. It was not until near the close of the Seventeenth century that the law gave to the English wife a right to the separate use of her property, and it was not until the middle of the Nineteenth century that the lawmakers recognized and protected the wife as a person, entitled to work and receive wages and to have an equal share with her husband in the guardianship of their children.

It was a woman, the good Queen Philippa, who saved from death the historic "Six Citizens of Calais." Froissart, the historian, was her secretary.

OUR YOUNG FOLK

IT was the day before New Year's. Mr. Stevens looked kindly at the new office boy as after, "Excuse

me, sir, I think I see a half sovereign in that crack," the boy returned to his side with the money in his hand.

"Well, well," said the merchant, "the last boy was supposed to have stolen that money! Did you know that?"

"No, sir," replied Jack.

"Well, he was—an unfortunate mistake," he added, testily.

Just before the closing hour, Jack knocked at the door of the private office. "What do you want?" said Mr. Stevens, as Jack stood there, twirling his cap in his hands.

"Please, sir, may I go tell James Foster that the money is found, so he may come back to work for you in the morning?"

Mr. Stevens was genuinely surprised. "Who said anything about his coming back?" he asked brusquely. "I shall see he hears about the money being found—of course—but he was a lazy young scamp and his dismissal served him right."

It had caused Jack some effort to make that request, for he knew that if the other boy returned he would be homeless and unemployed. His aunt and uncle, who had given him a grudging shelter since the death of his parents, had that very week moved to another town, washing their hands of him as far as the future was concerned. But to rise to fortune upon the misfortune of another was more than Jack could think of doing.

"Poor chap," he said to himself as he went on home, "how it must seem to be thought a thief!" Jack knew what it was to be cold, hungry and friendless and he turned and went back to the office. His employer had not yet left. "If you please, sir, I'd sooner you took him back. I will manage."

Jack was unconquerable in his good opinion of others and he thought the merchant's reluctance to reinstate James must rise principally from an unwillingness to turn him adrift. "You suit me and James didn't. We will not re-open the subject." And Mr. Stevens turned to his letters again.

Jack Barton had never met James Foster, but he had heard a white-faced boy give that name at a place where they both had tried unsuccessfully the day before Jack had obtained his present position with Mr. Stevens. No one knew better than he did how difficult it was to obtain work, even under most favorable circumstances, in those hard times.

"He seemed half starved, too," said Jack to himself and then a brilliant idea floated into his mind. For, while he had been thinking about James, he had forgotten himself and had left some little door in his heart wide open.

"Yes, James Foster lives here," said a sad-looking woman who opened the door. "You can see him while I go across to the shop, but don't be worrying him about anything, for he is ill enough as it is."

"It is all right, ma'am," said Jack, with a cheery smile, "perhaps I can brighten him up." Mrs. Foster went out, closing the door behind her, and Jack turned toward the slender, pale-faced boy lying upon the

What One Boy Did

couch. Then he said brightly, "I say, I am the boy who's got your place.

It don't seem fair, but the boss won't

take you back—I asked him." "He said I stole," cried Jim, with flaming cheeks. "I never told mother, but he sent Mr. James down today to say I could have the money. Mother sent it back to him quick enough."

"I wonder," said Jack awkwardly, "could your mother find me a bed here? The people I used to live with have moved away from town and I'd sooner go where I know a chap."

James' eyes brightened. "May be she could," he said. And when Mrs. Foster returned the matter was settled and Jack went after his little bundle.

Jack worked so well that when, a year later, one of the clerks above him left, he was promoted to the position and the office boy's place was again vacant.

"Do you know of any boy who would suit, Jack?" asked Mr. Stevens one day.

"I think James Foster would suit, sir, if you tried him again," said

Jack quickly, his cheeks flushing.

"Hm," said Mr. Stevens; then, after a pause, "If I take him I shall hold you responsible for his behavior."

"All right, sir," said Jack cheerfully, and once or twice that day he caught himself whistling at his work.

At first James was not quite willing to return. "Let by-gones be by-gones, old chap," said Jack. "Live this dislike down. I know Mr. Stevens is sorry for his mistake. It simply is not his way to go tell you of it. And then, James, I might as well be frank, you didn't use to be any too careful about things anyway, did you?" which impeachment James allowed.

The Foster home had come to be a very different place, for Jack's cheery influence had left its mark. Mrs. Foster, with her motherliness, soon made him feel that he was more than welcome, and before long Jack felt he was indeed a son of the

house and his earnings, as well as those of James, went to make things comfortable for the three. When Mrs. Foster would remonstrate, Jack would always reply, "Now, it wouldn't seem like home unless I did. And James would do as much for me any day. I don't want to feel just like a boarder, Mrs. Foster, it would be just like turning me adrift again."

James returned to work determined to be a credit to Jack, and he succeeded. His gratitude toward Jack was so much greater than his dislike of Mr. Stevens that after a time all difficulties were solved.

It was New Year's Eve, a year later. The old merchant had come home late from the office and was sitting thoughtfully by his study fire. It was evening and before him came the picture of the two lads' affection for each other. It had been before his eyes day after day during the last few weeks.

"Guess I will take a new start, myself," he said, determinedly, to himself, "and New Year's Day is a good time to begin." STUDENT



CHRISTMAS LAST YEAR IN ONE OF THE RAJA YOGA DAY SCHOOLS ESTABLISHED BY KATHERINE TINGLEY

THE CHILDREN'S HOUR

"I heard the bells on Christmas Day
Their old, familiar carols play
And wild and sweet
The words repeat
Of peace on earth, good-will to men."

The Raja Yoga Christmas

And then came our turn and our surprise. We had been busy, too, making presents for our teachers and planning delightful surprises for them. After all that came more songs, a story, and good-will greetings and then a splendid march home under the stars. As we left the big Lecture Hall, I believe everyone of us must have been wishing that the Buds and Blossoms all over the world could know what a Raja Yoga Christmas is like.

WHAT New Year's greeting can we give you, Buds and Blossoms all over the world? Surely nothing could sound out clearer the sweet pure note of Brotherhood, than a story of how we Raja Yogas spent Christmas. I cannot believe that Christmas came and went a whole week ago. Sometimes it seems just like yesterday and other times it seems like some beautiful memory of a far away golden time when everybody was kind and loving and helpful; when heart light shone out of every face and when Raja Yoga love was in every heart.

Well, to begin with, Santa Claus paid us a visit Christmas eve, as usual. Not long after the stars came out, the Raja Yoga children marched, two by two, to the big Raja Yoga Lecture Hall, where there was, Oh! such a blaze of brightness! And right in the center of it all were beautiful Christmas gifts. Well, last year it was so lovely, but this year—how I wish you could have it, Buds and Blossoms! Down through the chimney came Santa Claus, of course. What did I say, Santa Claus? Well, to be exact, there were two Santas; dear old Father Santa Claus and his son.

What a cheering welcome we gave them! Then we sang a Raja Yoga song, a real heart song of greeting and after that, came Santa Claus' speech.

After greeting us, Santa Claus visited all of the children and all of the grown-ups too, giving to each a present from his great big pack,—or rather his son did—that task fell to young Santa Claus. To be honest, we Raja Yogas could hardly tell them apart and we only knew young Santa by his spry step. It is needless to say that we enjoyed our presents, for everything was such a lovely surprise. Bless me! We Raja

Yogas have so much more than other children that I do not see how Santa Claus could think of anything more for Christmas time! But he did.

air will make us bright and happy. If we educate our bodies to be strong, and keep our hearts right, we will have bright, alert minds. A RAJA YOGA BOY



JUST GOING DOWN THE CHIMNEY! SANTA CLAUS IN LOMALAND

"At Christmas play and make good cheer,
For Christmas comes but once a year."



OUR TWO LOMALAND SANTAS AND THEIR EMPTY PACKS

You see, it is not like the old-fashioned kind of Christmas. We never think about getting things. We like to receive presents, of course, but we think deeper than that and we find a deeper joy, too, than the joy of just receiving. It is the joy of giving that I mean, and helping and sharing, for that is Brotherhood, you know.

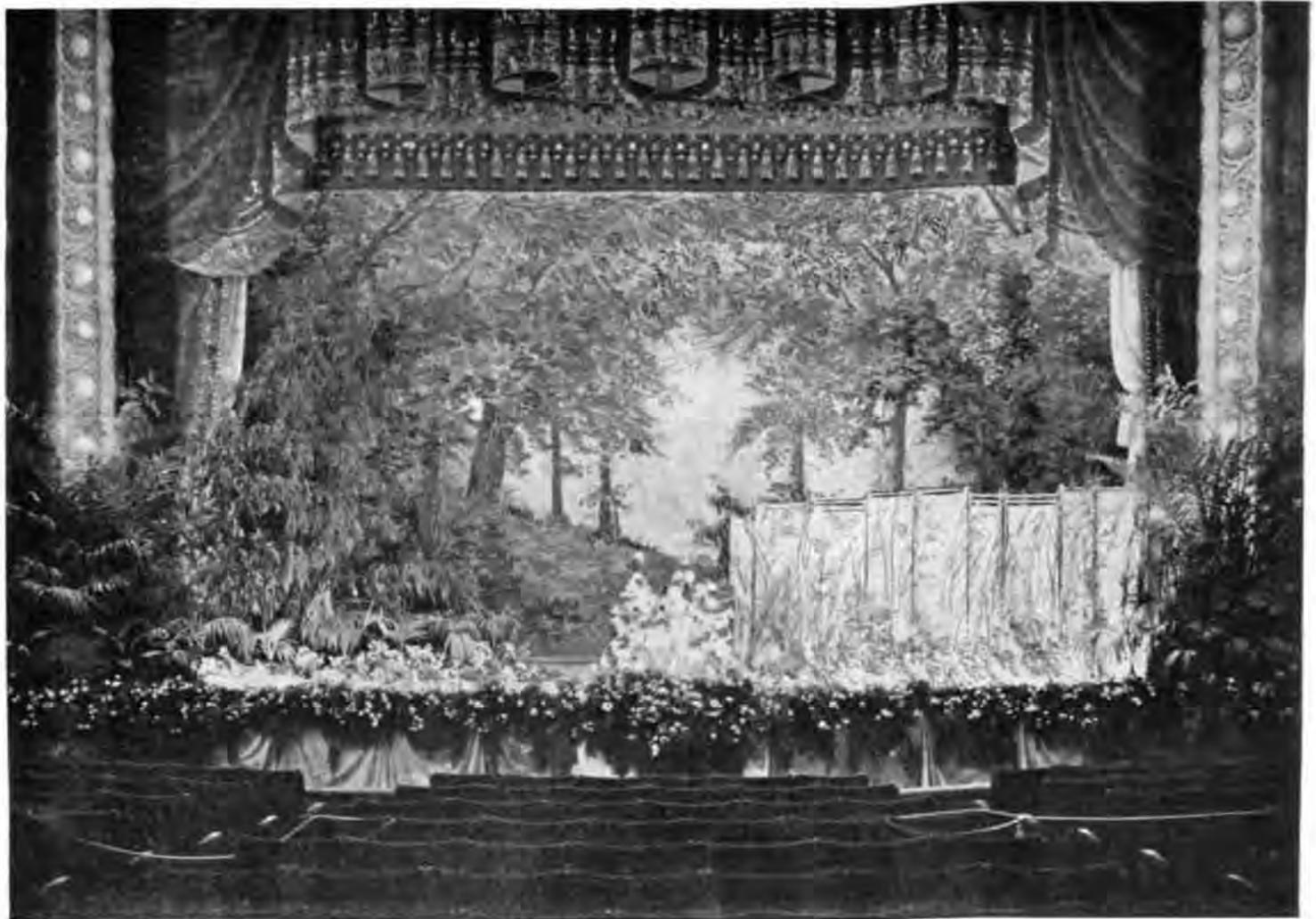
Now, about New Year's. Did I say that the story of our Christmas time would sound like the key note for the New Year? Well, it does, for I think the key note is "joyful giving." Why not make your heart song and mine, for next year, right on that key,—joyful giving? Why, the poorest child can give something, a smile, a cheery word, a little loving help at the right time. The poorest child can follow the example of the Master whose birthday we celebrate on Christmas eve, for the poorest child can "let his light shine."

Happy New Year, Buds and Blossoms! Happy New Year!
A RAJA YOGA GIRL

EDUCATION is a word that is very much misunderstood. It is generally connected only with books and the mind. But the body and heart should be educated as well. All of us know a great many people who have book learning but, alas, how many of them are selfish or sickly. When people spend the whole day studying books to gain knowledge for themselves, what can be more selfish? We should go out into the happy sunshine and help others, as well as learn lessons. For the sun and fresh



Isis
Theatre
San
Diego
California



LOMALAND STUDENTS AT ISIS THEATRE

THE Christmas entertainment presented by the Raja Yoga children of Lomaland at Isis Theatre Sunday night, was as delightful as it was artistic, or perhaps delightful because it was artistic, as that which is harmonious and beautiful is always the most delightful. Before the entertainment began every seat in the Theatre was occupied. The audience was appreciative, every number on the program being cordially applauded.

A piano solo, "Murmuring Spring," and a song, "Snowflakes," were both delightfully rendered by little Margaret Hanson.

A most artistic and charming feature of the evening's entertainment was the recitation of a Christmas selection from *Ben Hur*, by Miss Ruth Westerlund, a little Raja Yoga girl, whose elocution has several times been the delight of Isis Theatre audiences.

Master Charles Savage read a timely paper on "The Spirit of Christmas." In part he said: "Christmas is supposed to be a happy time for all children—but we know there are many who have very sad and unhappy Christmas times. Is it not a fact that ignorance and poverty are found in every crowded city? Where these are, there we find the children huddled together, suffering, hungry. This fact should make those who have a happy Christmas grateful, and thoughtful for those less privileged. True sympathy begets unselfish thoughts. The unselfish work follows, and at this Christmas time we should take a stand, willing ourselves in the future to be helpers to all the children of the world.

"Christ and other great Teachers have set us the example by their tender service. Simply they lived and lovingly they worked, forgetful of self in giving knowledge and happiness to others. We are told we are our brother's keeper, and we know it is so. Good friend, what a joyous Yuletide this would be if each of God's children had heeded these words in the past and done his duty. Tonight we could then count not one unhappy child in the world. Our lesson tonight is that the Christos love is in our hearts. It pleads for all to be kind, noble, just, Christlike and pure, and thus honor the age in which we live."

A string quartet composed of Raja Yoga boys rendered two selections most delightfully.

Mrs. W. T. Hanson read an interesting paper entitled, "Our Boys

and Girls; the Hope of the Ages." She pointed out the difficulty of straightening a tree when it had grown old. "So with us," she said. "We look at each other and see in each countenance the signs of a struggle that has robbed us of all the beauty and sweetness of life. One face expresses the bitter disappointment of frustrated hopes; another brutal determination to have his own way—carry his point at the expense of any suffering to others. Others still a hopeless despondency as though the battle had been too hard and the tired body was ready to lay down its burden and pray for the end to come. It is so pathetic to think how much life should hold in store for us and how little we seem to get. Whose fault is it? What knows the tortured soul and suffering mind and body of peace and content? What could they say of the joy of life? And yet joy and peace are our rightful heritage and we could have them if we would.

"To Theosophists generally and to those who live at Point Loma especially there comes as a brightening ray the thought of the boys and girls who are in reality the hope of the ages. Set your imagination at work and try and get a glimpse of what this earth can and will be when the girls and boys who have been started in the right direction grow up to womanhood and manhood. When there will actually be 'Peace on earth; good will toward men.'"

The opening and closing numbers of the program were rendered by students of the Point Loma Conservatory of Music. They were Wagner's "Rhein Journey," and "Theme and Variations," from the "Traut Quintet" by Schubert. The latter, which was played the preceding Sunday, was repeated by special request.—*San Diego News*.

It is certain that, in one point, all nations of the earth and all religions agree: all believe in a God. The things in which they disagree are the redundancies annexed to that belief; and, therefore, if ever a universal religion should prevail, it will not be by believing anything new, but in getting rid of redundancies, and believing as man believed at first.—*Thomas Paine*

"THERE is always plenty of good work to be done. If you can't do what you want to do, do what you can do. Under the beneficence of the divine law there is never an excuse for inaction in well-doing."

Universal Brotherhood Organization

Central Office Point Loma California



WHEN THE WESTERN SUN CASTS A SHEEN OF GLORY ON SEA AND SKY AT LOMALAND

It is in and through symbols that man consciously lives, moves, and has his being. Those ages moreover, are accounted the noblest which can best recognize symbolic worth and prize it at the highest.—*Carlyle*



A Vision in Purple



IN the year one thousand eight hundred ninety-seven, I, the Friend of the "Chief," had a dream and the visions of my head troubled me. I was weary and sick unto death, for that I did uphold the law by day and by night, and some of the people hearkened not unto me. I was weary and sick at heart, yet was the fire unquenched within me. They who saw only darkness went astray after strange gods, for the prophets of Mammon were strong in the land; and their followers hearkened not unto my words, for the false prophets did blind their eyes, that they saw not.

I saw in my vision by night, and behold! a mighty temple. The height thereof was as the mountains, and it was girt about with mighty pillars. On the pillars were fine paintings of holy symbols; and great beasts of hewn stone crouched before the doors. And the beasts had the heads of men and the wings of eagles, and the claws of lions; and their body was the body of a bull.

And behold the whole was overshadowed with a glowing radiance of purple, and I went into the temple, and lo! a tomb of graven stone, set round with the figures of strange beasts, and men having the heads of birds. And I went unto the tomb and looked in; and I was astonished. For, as I gazed, behold! there I saw mine own image in the tomb, and I looked in the face of the image, and it was the face of one dead, even myself. And round about stood the false prophet and his disciples, exultant, awaiting the closing of the tomb that they might go out and preach their false doctrines to the people. And my heart grieved for those that were blinded and for those that should follow them.

And I looked again into the tomb and behold, I was alive, and the face was radiant. It was the face of a warrior, young and strong, and yet it was mine own image in the tomb, and the face was the face of one that conquereth in battle. And my heart was filled with joy unspeakable, and I said: Surely right shall conquer and the work of the Master shall prosper.

And feeling the glow of a great compassion in my heart, and my being full of strength to battle, I arose and with the power that was in the middle region between mine eyes, I looked afar out over all lands and I saw the whole world and all the peoples therein; and all nations and kingdoms of the earth were unfolded before mine eyes. And mine ears were unsealed, that I did hear strange and fearful music, like unto the wailing of troubled spirits in hell. And the strange and terrible music was swallowed up in the sound of many trumpets and the music of a glorious harmony. And again my heart was filled with gladness, for the sounds were as the trumpeting of an army that conquereth in battle of Light.

And I looked again, and lo! the tomb was no more seen. But there was a great light, and in the light there stood a shining one, and his face was as the face of a god. And the shining one gave me a scroll and

spake unto me, saying, Take the scroll and read what is written therein, and give it to thy people. And I took the scroll and did read. And my heart was filled with joy for that I did read therein. "Verily, thy work shall be done." And then came the Peace of Silence—Silence—Silence.

And I opened my eyes and looked again, and lo! a mighty concourse of people approaching the temple! And the light shone out from within the temple upon the people. And the people were glad because of the light. The people were filled with joy, because of the light; for the false prophets had sought to blind their eyes, and had told them falsely, saying: There is no light for you. The false prophets had told them falsely, saying: Thou shalt worship these fires, for there is none other light. And the people came up to the temple singing.

The truth shall live among the people; they that speak falsely shall be utterly confounded.

The light shall shine forth in the dark places of the earth; darkness shall cease.

All the nations of the earth shall be free; the yoke of bondage shall be cast off.

Let us therefore minister unto all that lives; for the Law hath triumphed.

The Law of Truth hath triumphed; the deceitful shall perish.

The Law of Light hath triumphed; darkness is swallowed up.

The Law of Freedom hath triumphed; bondage shall be no more.

And I looked again, and I heard a voice saying: That thou seest is that which shall come to pass near to the middle years of the coming century. And I saw the shining one standing at the head of the people. And the shining one led the people on to the temple. And the people said, Who is he? Surely we know this Master? And the people came on into the light from the temple; and the light shone on every man and on all and divers races of men, and on the lowly and the proud, and on the learned and the unlearned; and all manner of men and all creatures were in that light.

And I awoke; and I was no more sick and weary. For I saw that the people were tired of the false prophets, and the light shone on them though they knew it not yet. And I said, of a surety I did err in that I was sick and weary. For the Law worketh in silence. The great day of Light cometh suddenly, when no man knoweth. Verily, the night is far spent, and the blackness that cometh before the dawn is well-nigh ended. And I said, I will write my vision that the people may be comforted.

—*Reprint from Universal Brotherhood Path, January 1900*

To Members of The Universal Brotherhood Organization Throughout the World: Your attention is called to your yearly dues, payable January 1st., 1905. These should be addressed to E. A. NERESHEIMER, Treasurer of The Universal Brotherhood Organization, Point Loma, California.

F. M. PIERCE, *Secretary General*



THE OMNIPRESENT MIND

COLERIDGE

THERE is one mind, one omnipresent Mind,
 Omnic. His most holy name is Love.
 Truth of subliming import! with the which
 Who feeds and saturates his constant soul,
 He from his small particular orbit flies,
 With blest outstarting! From Himself he flies,
 Stands in the sun, and with no partial gaze
 Views all creation; and he loves it all,
 And blesses it, and calls it very good!
 This is indeed to dwell with the most High!
 Cherubs and rapture-trembling Seraphim
 Can press no nearer to the Almighty Throne.

Character Building

“CHARACTER” is generally understood to comprehend the sum total of all the qualities which make up the man. The aphorism “As a man thinketh so is he,” indicates the kind of activity which is chiefest in the building of character; it is mental life more than physical, which is concerned in character building.

In music of a high order, we have choice combinations of sounds, some high, some low and others intermediate in pitch, and of various and changing qualities, blended, shaded, accentuated, in such a way as to form a beautiful sound picture, which is capable of appealing to the sentiments and affecting the emotions of the listener, and producing certain effects as may be desired by the composer; such music has character.

In painting there must be a subject, with its setting or surroundings, perspective, lights and shadows, and a blending of colors and tints, all of which go to make up the character of the painting, and represent the sentiment of the artist who did it. And so it seems as though the character in man must consist, not of any one single quality but an aggregation of qualities, which if inclined in one direction we say is a good, or if in the opposite direction, a bad character.

Every child is born with a particular set of tendencies which in the course of its growth and development we recognize as character, and which is the outcome of its own past. Ordinarily, owing to lapse of memory, and the ignorance of parents, no definite trend is given to these tendencies and so the child grows up, stumbling along in the dark with the real object of existence obscured and its life heavily handicapped. For instance, one child, having a fertile and perhaps unbalanced imagination may easily fall into the habit of fabricating monstrous tales, which, seeming clever and harmless at the time, affording amusement, may even be encouraged by the parents; such a tendency may easily grow into the habit of lying, and, if not corrected, in later years be the cause of much mischief and trouble; or if partially corrected, there still remains the tendency to exaggerate, which gives that tone to the character. This is so common in people of a young country rich in projects, vast in resources, and great in area, where the imagination is as fertile and productive as the soil, that it may become a part of the national character.

Another child is born, which in time, manifests lack of originality, shows a tendency to imitate or copy, which, if coupled with disinclination or lack of application, will, if uncorrected, constitute the weak character of one who follows after, and is incapable of making a decision when thrown upon his own resources; or if recognized and over corrected may go to the other extreme of obstinacy and hard-headedness.

An architect and builder must have creative power to design and practical ability to carry out his design. He must stand on his own feet in these respects. And so in character building, we, as children, started life with certain qualities or powers, as a stock-in-trade so to say—yet if we would fulfil the object of life, which is a continual progression towards perfection, we must at some time take ourselves consciously and

deliberately in hand, and taking account of our stock, select that course which will conform to our ideals and positively follow that design which will lead to the desired result. We must recognize the inadvisability, indeed the positive harm, of harboring such things as vanity, conceit, jealousy, envy, etc., and proceed to get rid of them. Recognizing the value of, and having respect for, truth, honor, integrity and all the virtues, we should consciously try to make them a permanent part of our character.

In the first example of a child given to exaggeration, if a time arrives when its condition is realized and the child learns something of its own nature and powers the riotous imagination may be checked and turned into a proper direction. In the second example the tendency to imitate or copy, may be checked by deliberate effort and the power of originating cultivated by persistently refusing to follow others, and by inventing its own ways and means and carrying them out—and so becoming strong and self-reliant. All such efforts are concerned in character building. But extremes are to be avoided in this as in all else and middle lines followed, that the harvest of a lifetime may be as well rounded and carefully balanced as the harmonies of divine music.

The future is rich in prospect for humanity, for with the increasing knowledge of the laws of life, with the establishment of schools throughout the world in which the “kingly way” of Raja Yoga is being taught to the children of all nations, they will be put on the right path, and in fact be the precursors of the future royal family of Humanity.
 H. P. P.

The Nature of Truth

TRUTH is an indwelling spirit and its nature is divine. It is one aspect of the Christ Spirit in the world. Jesus, speaking as the Christ, the divine in man, said, “I am the way, the truth and the life.”

It is in the nature of truth to clarify and make free from all impurities. It frees the soul that knows it from the bondage of error. It is analogous to light and makes plain the way. It is eternal and sure, a steadfast anchor and source of strength.

Much that goes by the name of truth is not truth at all, but a distorted, partial image, or reflection which is false and misleading. The mind is a mirror which reflects gleams of truth coming from the inner divine center, but it does so very imperfectly, owing to its own imperfections. There are as many of these distorted images of the real as there are undeveloped and clouded minds to reflect, and each is apt to think its own a perfect revelation of truth. The selfish and unscrupulous also have wilfully misrepresented or suppressed such truth as has been plainly given to the world, because it stood in the way of the fulfilment of their own selfish ends. So the world is filled with erroneous teachings under the name of truth, and these have been leading humanity into dark and sorrowful ways. These teachings have been kept alive solely because under all incrustations and back of all distortions there has been some portion of the ever-living truth, from which they have drawn such vitality as they have; for truth is undying and “crushed to earth will rise again.” But the day of error is doomed. The bright star of truth will yet shine forth to bless the world, undimmed by selfishness and wrong, and hungering souls in bondage will know the truth and the truth will make them free. And in this glorious consummation it is our blessed privilege to have a part. If we fight the good fight and put down and out forever the powers of darkness that assail us—each one of us shall have opened the way for a great flood of light to pour upon the world, and have made easier the struggle and the conquest for the souls that come after. The day of truth is close upon us. B. W.

IN the matter of friendship, I have observed that disappointment arises chiefly, not from liking our friends too well, or thinking of them too highly, but rather from an over-estimate of their liking for and opinion of us, and that if we guard ourselves with sufficient scrupulousness of care from error in this direction, and can be content, and even happy to give more affection than we receive—can make just comparison of circumstances, and be severely accurate in drawing inferences, and never let self-love blind our eyes—then I think we can manage to get through life with consistency and constancy, unembittered by that misanthropy which springs from revulsion of feeling. The moral is, that if we would build on a sure foundation in friendship, we must love our friends for their sakes rather than for our own.—Charlotte Bronte

MAN IS HIS OWN STAR

BEAUMONT AND FLETCHER

MAN is his own star, and the soul that can
Render an honest and a perfect man.
Commands all light, all influence, all fate,—
Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Is competition a law in Nature?

Answer I In the lower kingdoms of Nature, the only thing that might be taken as an indication that competition is a law is the fact that in the struggle for existence, only *some* of the species take the modification that enables them to survive and the rest perish. Among human beings, it would seem that competition is an error into which the human mind falls when the prevalence of lower desires has blinded men to the knowledge that they are souls, and that brotherhood is a fact in Nature. For what advantage or real growth for the whole can come from individuals or firms or nations underselling one another and depriving one another of their occupations?

It is evident that every person, or group of persons, or nation, is peculiarly fitted for some employment, or to carry on certain manufactures; and that the true method is to help each to find this, and encourage any effort made to fill the proper place in the general scheme. Besides, to thinking minds, any system that is the means of introducing adulterations so generally, thus degrading material, must fall into line with error and irresponsibility about work—both of which lead mankind into mazes of unlawful living.

When human beings have given the soul freedom of expression in action, there will be no competition, taken in the sense of strife for a common object. There is never competition among the great; Shakespeare and Dante do not compete. But ever where the soul is not free are there those who seek to wrest from others that which they only have the power to give unto themselves.

M. T.

Answer II While competition may appear to exist in some instances in the animal kingdom, and while it does exist in human life as at present constituted, it does not follow that it is a law of nature or a law of true human nature. Indeed it appears to be rather an evidence of a nature which is not human, but below the human, partaking of the animal—that which seeks for itself alone regardless of other selves.

In a state of Society truly human—and that implies a recognition of the divinity of man, a recognition of the soul—in the place of competition will be mutual helpfulness. Instead of each one seeking to get ahead of his fellows, each will seek the light, the good of all, and to share that light and that good with all.

What, then, will be the incentive to progress? For has not all our great advance in modern times come about through competition? To the latter question, No; but, on the contrary, whatever advance nations or individuals have made, has come about in spite of competition, and indeed has been retarded by it. And for incentive there will be the same incentive as makes the seed life of a plant to push up through the earth into the free air and sunlight. The incentive will be the divine urge to put forth one's highest effort for the good of all and the attainment of a divine life. So far from competition being the incentive to progress, we cannot know what true progress is so long as it governs the main portion of our lives. The full powers of the human race will never be unfolded until, in place of competition, Brotherhood becomes the rule and guide of our lives, because then, instead of every one trying to hold every one back, each will try to help his fellows forward. What a glorious destiny awaits humanity when it shall have learned to live in Brotherhood and mutual helpfulness instead of this condition of constant warfare and strife!

STUDENT

Question In reading over the objects of the International Brotherhood League, which I understand is the department of the Universal Brotherhood for practical Humanitarian work, I notice that one of its objects

is, "To endeavor to abolish capital punishment." Please tell me why Theosophists hold that capital punishment is wrong? Is it not necessary as an example and a deterrent?

Answer For an answer on this question, the writer is referred to an article on the subject in the *Mysteries of the Heart Doctrine*. The only other point to be mentioned here is, "Does capital punishment act as is claimed by its advocates, viz., as an example and deterrent?" And in answer to this we would refer to the statistics of crime, and especially of capital offenses in those States in which capital punishment is inflicted, and ask the writer to compare them with the statistics from those States in which it has been abolished. Further argument should not be necessary.

The following is from an article by E. L. Renford, D. D., ex-president of Buchtel College, which appeared in the magazine *Theosophy*, formerly *The Path*:

The researches of such men as O'Sullivan and Spear and Santoul and Victor Hugo fail to discover a single instance where the executions of men have checked the tendencies to crime. These researches reveal precisely the reverse of this, and show as plainly that public executions have been the occasions of multiplied crimes. Prison cells out of which men have been led to execution in the morning have been filled at night by men who had committed crimes in the very shadows of the gallows during the fatal day. Public executions instead of restraining crime have stimulated it, or at least public executions have broken down the public regard for the value and inviolability of life, upon which considerations a large part of the safety of life must forever depend.

The argument has been relied upon for years in behalf of this barbarous custom, that a public hanging must exert a salutary restraint, but the abolishing of these public scandals is a virtual surrender of the argument itself. If the old argument of restraint is good, then all the people ought to be urged to witness every execution, but the simple and significant fact is that the better classes of people shrink from such scenes, while the most reckless and lawless people will gather with the greatest eagerness to witness them when permitted. Here is a circumstance that ought to invite our lawmakers to pause and consider. A legal custom that invites the enthusiasm of the worst elements in a community and revolts and horrifies the best element is a custom that ought to be abolished.

When the State is seen to hold life cheap the people will do so too. If the State in its judicial calm can take life, men in their frenzy will take it all the more readily. Judicial murder in the lists of a high civilization will yet be seen, I believe to be more culpable and less pardonable than murder by the infuriated or crazed individual. A man, under an uncontrollable frenzy of anger takes a life and certainly should be punished; but what shall we say of a State which, in its wisest and least excited moods, in its calmest deliberation, proceeds to take the life of a man whose average line of intention may be much farther removed from the murderous borders than the habitual moods of many others, who may never have met with the momentary temptation to violence?

It ought to be a principle in criminal administration that no government should place one of its subjects beyond its power to benefit him, if the changed spirit and mood should permit a benefit. Who can doubt that multitudes of men, the moment after committing a murder, would have given the world if they could, to recall the life destroyed and the act that destroyed it? Vast numbers of men have committed crimes who have not been criminal in their common daily moods. By the force of extraordinary influence, acting perhaps but the fatal once in a whole lifetime, they have failed. The statement needs no argument. It is manifestly true. And is it an enlightened policy, is it humane, is it just that a life so failing of its manhood for the moment shall be destroyed by the combined power of a great and enlightened State? It is barbaric to the last limit of its destruction.

The infliction of the death penalty clashes with the humanity of our times. It is an incongruous presence. To add to its incongruity we associate *religion* and religious ceremonies with the gallows and chair. The "Spiritual advisers" pray and read Scriptures with the doomed man—secure his repentance, pronounce him "saved," "a child of grace," prepared to take his seat in Paradise, and then the signal is given and the "Christian" is sent to Heaven with a black cap over his face! This business of hanging Christians is a gruesome one. Either the rope or the Chaplain ought to be abolished. The Chaplain at the gallows is an anomaly. If a man has become a Christian and is prepared for the society of Heaven, we ought to tolerate him on earth, especially if we have the privilege of keeping him within prison restraints, as in general we ought, no doubt.

The poorest use we can make of a man is to hang him. What have we done? Have we benefited the man? So far as we know, not at all. And are we permitted to deal with men with no thought of doing them good? Who gave us that barbaric liberty? Shall a State assume that it may deal with its subjects with no purpose to benefit them? The thought is criminal itself. The murderous class are generally of the ignorant class, of those generally who are physically organized on a low basis. Shall the State execute those whom it has failed to educate? Shall it kill, or restrain? Civilization can have but one answer to this question.

STUDENT

English Notes

(By our London Correspondent)

LONDON, November 25th

IT is bitterly cold here. A great deal of snow has fallen, especially in the north. The papers are discussing the problems of poverty—as they always do in cold weather.

But whatever may be said on the subject, it is evident enough that in London alone the struggle for subsistence will be an exceedingly bitter one this winter. Those who have worked for years among the poor of East London are beginning to despair, so fearful does the outlook seem to them. Hints of an uprising of the workless and starving are freely given, not by popular agitators, but by practical philanthropists.

What is to be done? I have the keenest sympathy with those who are striving to remove the causes of poverty by mending our laws. In due season they shall reap, if they faint not.

And yet the only complete answer to that question, "What is to be done?" is, I say with all earnestness, "Spread the light of Theosophy!" No man, no woman, will sink beneath despair who realizes the imperishable dignity of the soul. Says Krishna, in the *Gita*, addressing a man overwhelmed by trouble:

I, myself, never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass.

Any one, in East London or elsewhere, thus realizing the nobility of his calling and his true position in life, will count it a trifling thing to have endured hard times this winter. He will look upon the people of London as his brothers, and will be sorry, not savage, that so many of them have not his knowledge of this *Eternal Fact*.

It is curious how the subject of Reincarnation is stirring the minds of the people. The Christmas number of "The London," a magazine of immense circulation, "a magazine of human interest," to quote its own sub-title, contains a symposium contributed to by Dr. Alfred Russell Wallace, H. Rider Haggard, Mr. T. Stead and the Rev. John Clifford, M. A., D. D. Their theme is, "Have we lived on Earth before? Shall we live on Earth again?"

I cannot at the moment consider their arguments in detail. But, briefly: Dr. Wallace strikes me as the least logical and the most dogmatic of the writers. Strange position for an eminent scientist! His answer is "No." Mr. Haggard says "Yes," emphatically and lucidly. Mr. Stead "wobbles." Dr. Clifford—well, may I say that his heart is with us, even while his head says "No?" W. J.

In Europe

(By our special correspondent, November 22nd)

THE following is from a telegram to *Le Petit Journal*, sent last night:

The Arbitration Committee empowered to decide the differences between Japan on the one part, and France, England and Germany on the other, held its first sitting today at the Hague. The President, M. Gfam, a Norwegian, felicitated the governments who, "in consenting to submit their differences to an International jurisdiction, had given a new proof of their attachment to a great and noble cause."

"He remarked with regret that the forward march of Humanity was full of obstacles. Happily the number of these conventions constituted new bonds between the Nations which were augmenting every day."

And nearer home the cause of peace still advances.

Our Italian friends, who were vastly delighted with all they saw, re-

turned to Paris to receive an important deputation of French peacemakers.

Then, I learn later, of the signing of yet another arbitration treaty between England and Italy. *Vive l'Italie!*

That enterprising paper, *Le Matin*, has hit upon a very clever plan for effecting reforms. As every one knows, in the matter of postal charges, France is somewhat antiquated. Well, *Le Matin* has organized a huge petition to the Chamber of Deputies urging the adoption of a penny postage. The means adopted is to issue postal cards to its readers, showing in color the stamps of other countries, and their carrying power, so to say. Readers are invited to use these cards practically, by showering them on the Chamber of Deputies! One hundred and fifty thousand petitions have already been thus sent in; and *Le Matin* is sanguine of ultimate success. This may seem a trifling matter to record, but when we remember how the Epoch of Universal Brotherhood has been made possible through the linking together of peoples by rapid and cheap means of intercommunication, there is significance in this little fact before us. Especially for France.



EFFECT OF A CANNON BALL ON PALM TREE NEAR SAN JUAN, CUBA

Missionaries in China

THE missionary said he had come to China to preach the gospel of Jesus. "Is not Jesus the sage of your native land?" "More than that, He is the Saviour of the whole world. All men are sinners, and Jesus is their only redeemer; no matter whether you are Chinese or of another race, you must believe in him to be saved." "But permit me one objection," said the Chinaman. "In my humble opinion our Confucius suffices perfectly for our nation. We do not know the holy man of the Occident whom you call Jesus; but our people have only to conform with the precepts of Confucius to attain to perfection." The missionary replied that Confucius could not be compared with Jesus. "Confucius," said the missionary, "with all his beautiful precepts, can be considered only a teacher of men, but never their Redeemer, because he was not without sin."

"The Chinaman seemed on the point of making a vigorous reply, but controlled himself and dropped the subject."—*From a Missionary Book*

Properties of Numbers

THE following table shows an interesting persistence of the numbers 8, 9, and 10, resulting from the addition of the digits of the cubes of numbers:

2 ³ equals 8	equals 8
3 ³ equals 27 and 2+7 equals 9	9
4 ³ equals 64 and 6+4 equals 10	10
5 ³ equals 125 and 1+2+5 equals 8	8
6 ³ equals 216 and 2+1+6 equals 9	9
7 ³ equals 343 and 3+4+3 equals 10	10
8 ³ equals 512 and 5+1+2 equals 8	8
9 ³ equals 729 and 7+2+9 equals 18 or 9	18 or 9
10 ³ equals 1000 and etc.	10
11 ³ equals 1331	8
12 ³ equals 1728	9
13 ³ equals 2197	10
14 ³ equals 2744	8
15 ³ equals 3375	9
16 ³ equals 4096	10

It is also interesting to note that:
 2³ equals 8
 and if reversed, then 3² equals 9
 and if these be added 5⁶ equals 15625 equals 19 or 10
 STUDENT



BATTLE PARK, SAN JUAN, CUBA

Prejudice

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DEC	BAROMETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
19	29.930	71	58	68	52	.00	E	3
20	29.828	74	59	63	52	.00	E	6
21	29.690	74	51	54	49	.00	E	6
22	29.624	66	54	56	56	.18	S	6
23	29.828	60	55	58	56	1.3	W	8
24	29.956	62	52	54	53	.00	E	5
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New Century Path

by KATHERINE TINGLEY

WEEKLY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

SUBSCRIPTION — By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS — To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES — All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS — The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Creed & Decision of House of Lords

THE decision some time ago of the House of Lords (the highest court of appeal in the British Empire), in the matter of Creeds and the Free Church of Scotland, is regarded as "One of the most serious religious crises in British history."

The matter of dispute is this: Scotland is nearly all Presbyterian, and this Presbyterian community is divided into three churches, differing very little in creed, only in form of government. The Established church is, in form of government, similar to the Episcopal church of England. The U. P. (United Presbyterian), and the Free church are not under "Patronage," or State control. These two churches raise their revenues by voluntary contributions, and choose their own ministers. Being so much alike, these two churches, the United Presbyterian,

and the Free Church, almost unanimously agreed to combine. This was done four years ago; but a minority of twenty-five Free Church ministers, as against about 1100, refused to unite. They appealed against the union, but lost their case in the Scottish courts. They carried their appeal to the House of Lords, and the case was heard before what is described as one of the most powerful benches which ever sat to consider an appeal case:—"the Lord Chief Justice, Lord James of Hereford, Lord Halsbury, and Lord Robertson being some of its members." This high appeal court decided in favor of the twenty-five ministers and therefore against the decision of nearly two-thirds of the population of Scotland. And by this decision over five million dollars in money, and over sixty million dollars worth of property is taken from nearly half a million of Free Church people and handed over to the twenty-five Highland ministers. The great interest shown in the case was evidenced by the learned audience which, from day to day sat and listened to the case, the Archbishop of Canterbury being one of this interested audience.

The Minority Wins Over the Majority

The vast amount of property affected is not the only, or even the chief, point in this decision. The decision holds that "if a church changes its creed, it forfeits its title, its identity, its personality." Professor E. Charlton Black, of Boston University, writing in the *Boston Transcript* recently, says this is a decision which will "tend to turn back the fingers on the dial of progress, and will result most disastrously in all matters of church union, creed revision and religious liberty."

If the above decision is sound law there is perhaps not a church in the world which will not be affected. All churches have changed their creeds, more or less, in the course of time, as they have altered their form of discipline or government. Have they, in doing so, lost their identity? Can the body of people who make a creed not change their creed? They can, but in the face of this decision they thereby cease to be what they were, and become something else; in so doing lose the title they had to the property held by them—it being given to them on condition of their holding a certain creed.

The above decision will either hamper very much the cause of liberty, or it will produce a widespread upheaval which, in the end, will break all these bonds.

Does a man who changes his creed lose his personal identity?

As English and American law rest on much the same basis, and as important legal decisions in the one country affect the other country, we may expect that people on both sides of the Atlantic will be deeply interested by the late decision of the House of Lords.

REV. S. J. NEILL

Belated Wreaths --- France and Joan of Arc

IT is a curious spectacle, now to be seen in Paris, about the statue of Joan of Arc. The Catholic students place wreaths there because she is now an officially diploma-ed saint, and they may therefore lawfully give way to their chivalrous instincts of conduct towards a martyred maiden. That their own church effected the martyrdom is an irrelevant and impertinent fact which shall henceforth not be permitted to exist.

On the other hand, the infidel students also come piously wreath-bearing, "because she was abandoned by her king and the nobles, and burned by the church."

Joan herself—according to Mark Twain, "easily and by far the most extraordinary person the human race has ever produced"—would probably have deprecated the wreath-laying altogether. But it is nevertheless a good sign and helps to bring nearer the day when the meaning of her life, and its mystery, shall be understood. C.

A More Human View of History

ALL honor and thanks to any one who has tried to make history interesting and living. It is so often, in spite of all attempts at reform, a mere list of dates, kings, and battles. Then, too, what a marvelous faculty modern historians seem to have of picking out the unpleasant events and exalting them into overpowering prominence over the pleasing aspect. One would think all antiquity was occupied in building up empires by the sword and losing them again by the drinking cup; that nations consisted of kings, nobles, and common people, all squab-

bling together; and that a few futile attempts at literature and learning were made. That is the kind of general notion one gets from reading a manual of history.

And it is pitiable to see the eagerness with which young students will seize upon any little incident of living human interest that may by chance find its way into such a history (as a foot-note in apologetic small print.) Alexander's generosity, Aristides' integrity, Pericles' nobility of character, and so on.

How one longs for some historian with the human nature of a Dickens, the graphic power of a Macaulay, and a generosity of mind superior to either, to give our children a history of humanity as it has always lived and loved and enjoyed life; a history of things that have succeeded, of fine characters and noble aims; a history of the "small" events that go to make up real life.

STUDENT

The Nile Dam

THE soil of lower Egypt, near the Nile, is extraordinarily fertile, being entirely composed of a rich assortment of fine materials collected by the mighty Nile and deposited at the rate of about 5 inches a century. It only needs water, and then, as has been said, "tickle it with a hoe and it will laugh with a harvest." And this luxuriant fertility exists side by side with the barrenness of the desert.

The year is divided for the Egyptian into three seasons: Summer, when the Nile dwindles to its lowest level; Flood-time, during which the melting snows of Abyssinia and the incessant tropical rains of the Nyanza basin, thousands of miles away, roll in increasing volume down the valley, laden with the rich red silt of the Atbara; and Winter, when green crops come up as if by magic on the sinking of the flood, and the corn crops are sown for the harvest in March.

The ordinary rise at Cairo is about 24 feet. . . . A rise of 18 or 20 feet spells famine; a flood of 30 feet means ruin.

During the rest of the year the water has hitherto had to be ladled up in shadoofs or pole-buckets from level to level until the irrigating channels are reached. But the great Nile Dam has done away with that incessant toil and changed the whole agricultural character and prospects of Egypt.

The ancient Pharaohs, it will be remembered, made various canals and reservoirs with the same object as has led the modern engineers to construct the Nile Dam, that is, the attempt to rescue some of the surplus water and save it for dry seasons.

Mengel Bey, a Frenchman, first achieved this object by constructing a barrage below Cairo, crossing the Rosetta and Damietta branches. This contains 132 acres which are closed by iron sluices. It saved the cotton crop harvest in 1900, and has, according to Lord Cromer, doubled the cotton crop of Egypt.

250 miles above this is the barrage recently erected at Assiout. It is more than half a mile long and has 111 arched openings with sluice-gates. It is 50 feet thick, and rests upon a platform of concrete and masonry protected by iron-work. This barrage, begun in 1898 and finished in 1902, will bring under cultivation an additional 300,000 acres.

The third and greatest dam is at Aswan, 350 miles above Assiout. It is the ancient Syene, at what was the first cataract, near Philæ, but the dam has been built across the cataract. It is a mile and a quarter long, 120 feet maximum height, and a breadth of 16 feet at the top and 100 at the bottom. It contains over a million tons of masonry, and has 180 sluices. "When open these will pass the entire volume of the Nile in full flood at the rate of 15,000 tons per second."

STUDENT

California Gems

CALIFORNIA may claim to have notably enriched the world's bouquet of gems by its newly discovered yield of transparent lilac-tinted spodumene. This is also quite a novelty, since spodumene, as found elsewhere, has been pale greenish-gray or white to apple-green, and translucent. This mineral is rare, and is one of the forms in which the comparatively rare metal lithium occurs. It is a silicate of aluminium and lithium, and is in large oblique prisms terminated pyramidally. It belongs to the class of mineral-gems, not jewels proper. This new variety of spodumene, called Kunzite from the discoverer, is not only a notable discovery and a purely Californian product, but possesses interest from its peculiar action with Roentgen and radium rays. It was first obtained in 1903, a mile and a half north-east of Pala in San Diego County; a locality which also produces tourmaline, the

transparent crystal which has such remarkable properties in connection with polarised light.

E.

Protest of Filipino "Savages"

THE use of the words barbarian, savage, gentile, and the like, reflects more discredit on the users than on any one else, as it is indicative of a narrow, ignorant pride as uncomely as it is ludicrous. Those who assume such an attitude are to be pitied, for they bar themselves out from those oceans of knowledge, interest, and affection which are the natural right of the open mind and the kindly heart.

One's sympathies are all with the writers of the following letter, which is a protest made by the Visayan pupils of the Philippine Model School, against being called, on a World's Fair circular, "little barbarians." These pupils had refused to attend the school, and one of them wrote the letter in explanation of this action.

In reading over your Philippine Exposition book I noticed you say that all the pupils that go to the Model school are savages. But not all, I think, because as I have seen the Visayan people are more polite sometimes than some of the Americans that come around. I think if you will come here in our little village and see our market, church and theater, and also see the Americans when we sing the "Star-Spangled Banner," you would not be able to say those words. For myself, the Visayans can do much more fancy work than some of your people here, like our Jusi Pina Sinamay and embroidery, manufactured hats, mats and some objects that are carved by hand you say is wonderful work. I say this because some of your people that had been here in our place, they said every time these words, "Did you ever;" so I know that some of the Americans can't beat the Visayan people. At this time I will mention that most of the people ask so many foolish questions, and I'll say that they are very ignorant people, because they will ask you some questions, and after you have answered all they will turn their backs without saying "good-by" or "thank you." And I will say also that all the Filipinos in our village are very angry to be called savages, and ask me to have you change it. Some are so mad they won't go to school any more.

Noah's Ark---A German View

GERMAN Professor (Von Ihering) has been studying what he regards as the original record of Noah's Ark in old Babylonian annals. He thinks that at a very early date that people had a large maritime commerce; and that Noah's Ark was no other than one of the mercantile fleet which was driven by a storm wave up the valley of the Tigris, finally lodging among the mountains. The sailors of that time, he says, always carried doves on board. When they wanted to learn the distance and direction of land they released one and watched its flight and return.

A vessel has just been built in Denmark of the exact type described in Genesis, but of one-tenth the size. To the builder's surprise she has been found seaworthy.

STUDENT

Preservation of Scenery---An English Trust

ENGLAND has a National Trust for the acquisition of beautiful scenery, to prevent it from being alienated from the people and passing into hands that would build factories or electric installations on it. Gowbarrow Fell and Aira Force are being purchased by subscription to the Trust. Already it has acquired, for the perpetual enjoyment of the public, the beautiful woods between Cat Bells and Derwentwater. It is certainly encouraging to find, in these days of desecration, that there is enough public spirit to fight for the preservation of some of Nature's sublimest beauties; and that there are a few people who have a better use for their money than giving birthday parties to pet dogs.

T.

Cotton-Growing in India

THE Bombay Agricultural Society, has successfully grown, in the Haidarabad district, Sind, every variety of Egyptian cotton and the chief kinds of American. The area is watered by perennial irrigation and the conditions closely resemble those prevailing in Egypt. The crops equal those obtained in the Nile Valley, both in quality and quantity; and equally good results were obtained from the American seeds. It is expected that 300,000 bales can eventually be got from the present area, and the area can be extended.

E.

Frontispiece---William Quan Judge

THIS week's cover page of the NEW CENTURY PATH contains the face of Wm. Q. Judge, the second in the line of succession of the world's Theosophical Leaders. Mr. Judge succeeded to the Foundress of the Theosophical Society, Helena Petrovna Blavatsky. A successful lawyer, a brilliant writer, and a man of extraordinary insight into human nature, he was well fitted to carry on the great humanitarian and philosophic work of H.P. Blavatsky.

Some Views on XXth Century Problems

Simplifying the Bible

ACCORDING to a new translation of the Bible—*The Bible in Modern English*—Jonah was not swallowed by a whale when cast overboard. The right translation is to the effect that he was picked up by a ship named "The Great Fish."

The author of this version says: "'Great Fish' was the name of the ship mistranslated 'whale' in the version of the Greek translators, whose blunder has been repeated by all subsequent translators, in all languages, to the perplexity of their readers, until I decided to go back to the original of the prophet in his own language."

He seems to think that our version of the Old Testament is from the Greek! The Hebrew word translated 'fish' is *Dag*; it has no other meaning, and there is no indication that it was intended for the name of a ship.

Nor does the difficulty exist which our translator thinks he has escaped. He has on the contrary lost sight of an important bit of symbolism. In several mythologies "Fish" means Savior. It is so found in Indian legends, among the Chaldeans, Egyptians, Hebrews, and elsewhere. In India, Vishnu is shown allegorised as a Fish, guiding the Ark across the Waters of the Flood. St. Augustin says of Jesus: "He is a *Fish* that lives in the midst of waters." Christians called themselves "Little Fishes" in their sacred Mysteries.

Furthermore, in reading the Jonah story, it is evident that "the Lord" sent the Fish in its capacity of savior to Jonah. "The Lord" had cast Jonah "into the deep, in the midst of the seas." He complains that "the depth closed him round about, the weeds were wrapped about his head." The "seas" and "waters" are obviously the symbol for despair and confusion of soul. From this the "Fish" saved him, and after three days and nights brought him to "dry land" in safety. It was while in the belly of the Fish that he recounts his miseries, but his stay there was not one of them.

A portion of the universal symbolism of the Fish is not difficult to interpret. It comes to being in the troubled waters (of life). In the Mysteries, the candidate was the Fish, because he had gathered himself together, achieved "birth," attained spiritual wisdom through the experiences of life, in the waters of experience.

The Bible is full of ancient symbolism. It is one of our links with the thought of many other times and peoples. And we shall only come to understand it by studying it in this light, as one of the world-scriptures, equally explaining and explained by, all the rest: not by twisting it into correspondence with our own ignorance of symbolism.

STUDENT

Blind Historians

THE appearance of a new history of the United States, in no less than ten volumes, must rouse one's sense of proportion to an unfavorable comment. To expand the record of but 300 years of one nation to so great a bulk, merely means that the perspective

and balance of history has been totally lost sight of. The same comment applies to nearly all, or all, the histories of this country which we have yet seen.

The American nation is a new beginning. It is a bud thrown off from the life of the old world, destined to ripen into a wholly new kind of flower.

Now if the writers of the histories would develop this view, as well as merely state it—which most of them do—if they would show in what the newness consists, show its growth and forecast its future, there would be little objection to their lack of perspective. If you turn down a side lane you do lose sight of the long road by which you have come.

But they do not show any comprehension of the new flower of civilization which it will be the task of this nation to develop. They only depict America as reproducing—perhaps more vividly, in rapider flow, and with some small changes—the civilized life of the old world.

The reproduction should be depicted, of course; for we have reproduced it just as the embryo of any species, before attaining its own special marks, reproduces the marks of the embryonic life of all species below.

It makes a rapid résumé. The history-writers betray no consciousness that that résumé is not the whole of the matter. If they would make their histories real, they must make clear to us the present beginnings of that by which American life will come to differ as much in kind from the older life of Europe as ancient Greek life differed from ancient Egyptian.

The difference, we think, is a tuning of consciousness to respond to subtle forces of which the older life is quite unaware. This has its dangers as well as its promise, and its beginnings are the rich opportunity of imposters innumerable. The Universal Brotherhood and Theosophical Society, with its philosophy of common-sense touching life at every point, will in the end show itself the only antidote to the dangers; and for that reason is its headquarters in this country and in California—that State of all in which the awakening to new influences is proceeding most swiftly, geologically by far the oldest.

STUDENT

Athletics versus Pickaxe

AN English social reformer has been "going for" the practice of athletics as a path to health, with great energy. They are, he says, nothing but a spurious substitute for the natural bodily labor which is the true balance for mental work. "I could keep myself in perfectly good condition and temper if I might do a couple of hours work every day as a navy without 'doing a poor man out of his job.' As it is, I have to weary myself and waste my energy in bicycling and walking to places where I have no business, over roads which I have tramped till I am tired of them. Half the population lives miserably and breaks down prematurely from excess of bodily toil. The other half does the same because there is no bodily work left for it to do. That is what is called civilization."

This gentleman is very nearly right. But he might have gone further. Human nature is *threefold*—physical, mental, and spiritual; and there can be no absolute health in any of the three without full and right exercise of all.

And he is right about the navy's work. Throughout the two hours' work there would be the steady sense of the accomplishment of something that had to be done—that was in the scheme of things. And this sense, at the root of it, is spiritual. An aimless "constitutional" walk is quite another matter.

The real evil is the modern city, gardenless, almost parkless, and house-packed. Man has lost touch of nature, lost the secret of health; and his city is the outcome and picture of his mental condition. When he has learned more, learned the nature and purpose of his life, he will make short work of the cities.

Meantime he must walk; and use dumbbells, and parallel bars. There is more to be got out of these than the speaker quoted thinks. Let that exercise too be made a part of the scheme of things, fitted into the life-work for humanity, and it will yield a new kind of result.

STUDENT

Crime Against Humanity

AT a recent public hypnotic exhibition in Minnesota, it was suggested to the subject (a boy of 11!) that he was a rabbit. The suggestion "took" admirably, and the audience had a thoroughly good time watching the little victim's antics.

When the time came to awaken him, the exhibiting "Professor" went through the usual manipulations and—failed. He promptly decamped, pretending that he would presently return with a nerve-specialist from Minneapolis. Of course he is still decamped and the boy is still a rabbit—that is to say, he is a lunatic, and aged 11! He may or may not "recover;" but can any one suppose that the brain traces of such an outrage at such an age could ever be really wiped away?

It is time that the hypnotist, whether "scientific" or lay, should be regarded as a vivisector, a vivisector and distorter of the tissues of the living mind. The wounds he makes may or may not heal, and when they do, the scar remains, comparable in its degradation of type to any scar made by the cut of visible tissues by a visible instrument.

PHYSICIAN

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Antiquity Had a Common Source of Knowledge

IT seems to be an axiom with some savants that things which are similar must have been derived one from the other. Thus in anthropology and biology, we are familiar with the application of this axiom in the theories of evolution and development. In ethnology it has given rise to what may be called theories of migration. No doubt races have migrated from one place to another, and some of these migrations can be traced; but the theory, like so many others, has been much overdone. This is doubtless largely due to the exigencies of the theories about the descent and evolution of mankind, which urge the ethnologist to try and trace back every race to the "primitive root-stock" or the cradle-land of its simple progenitors.

When a race is discovered the first step seems to be to find whence they migrated. Then we look about for some people who had the same word for "father" and ground their corn in the same way, and to whom an earlier date has been assigned, and our theory is about complete. A similarity in religious ideas and symbols clinches the argument; the chief objection being the obvious possibility of one or more rival theories being reached by the same method.

Similarity in ideas and customs does not necessarily imply copying; it may point to a common source of inspiration. Of course if all religion is a fable, it is almost obligatory to suppose that the fable was handed on from one people to another.

But if religion is true, why cannot different people in different places find out the same truths? If symbols, such as those of the Zodiac, are facts in nature, as discernible to the trained eye of a seer as facts in science are to the outward eye, then naturally different peoples would discover the same symbols.

As H. P. Blavatsky points out, various savants descry analogies everywhere, and simply because the Wisdom-Religion was formerly universal—the common privilege of mankind.

Research has been much too confined by shallow theories and narrow categories, but it is rapidly broadening. The main need is to get rid of the obsessing notion that research ought to lead us back to primitive barbarism of comparatively recent date; and to open our minds to the truth that is dawning—that research leads us back through epochs of glory to the time when the heroic pioneers of the Fifth Race first appeared on earth.

STUDENT

Varying Views of Historians About History

NEW discoveries will vindicate the claim of the Asiatic Philosophers, that sciences—Geology, Ethnology and History included—were pursued by the Antediluvian nations who lived untold ages ago. Future 'finds' will justify the correctness of the present observations of such acute minds as H. A. Taine and Renan. The former shows that the civilizations of such archaic nations as the Egyptians, Aryans of India, Chaldeans, Chinese and Assyrians, are the result of preceding civilizations lasting 'myriads of centuries;' and the latter

points to the fact that:

"Egypt at the beginning appears mature, old, and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization has no infancy, and its art no archaic period. The civilization of the Old Monarchy did not begin with infancy. It was already mature."

To this Professor R. Owen adds that:

"Egypt is recorded to have been a civilized and governed community before the time of Menes."

And Winchell states that:

"At the epoch of Menes the Egyptians were already a civilized and numerous people. Manetho tells us that Athotis, the son of the first King Menes, built the palace of Memphis; that he was a physician, and left anatomical books."—H. P. Blavatsky in 1888

Contrast the above with some of the views expressed in modern history-books about very ancient races of whose remnants alone we have any knowledge, and even that very imperfect and prejudiced. Take this about the Chinese for instance:

In Eastern Asia the Chinese nation was built up, the principal achievement of the Mongol race. Its influence was restricted to neighboring peoples of kindred blood. Its civilization, having once attained to a certain stage of progress, remained for the most part stationary. China, in its isolation, exerted no power upon the general course of history. Not until a late age, when the civilization of the Caucasian race should be developed, was the culture of China to produce, in the mingling of European and Asiatic peoples, its full fruits, even for China herself.

This regards civilization entirely from the modern point of view, and amounts to saying that China showed no signs of modern civilization until modern civilization affected it. The utter inability to imagine even the possibility of any other kind of civilization than our familiar one, or

any other set of ideals and beliefs than those which make up our modern standard of measurement for progress, is remarkable.

The Mongolians represent the seventh sub-race of the Fourth Race, and their period of culmination must have been thousands of years before the epoch to which our history goes back.

As our present Fifth Race has not yet by any means reached its zenith, we are in many respects behind the ancient representatives of the Fourth Race, though destined eventually to reach a higher point than they did. But we have not yet attained a pinnacle of dignity and knowledge from which we could presume to look down upon the wisdom of the past. E.

Ancient Engineering Tools

REPORT says now that it has been discovered the pyramid builders used solid and tubular drills and lathe tools, and that the drills were set with jewels and cut into the rocks with keenness and accuracy. The ancients are progressing. There will not be so much need for them to have been cruel now, or for the whip and slave theory to be so overworked. Perhaps they had other appliances and powers and uses of such which we have not yet rediscovered. STUDENT



FAMOUS OLD BUDDHIST TEMPLE AT KYOTO, JAPAN

✧ The Trend of Twentieth Century Science ✧

Vital Metaphysics

EVERYBODY knows that a worm that has been unfortunate enough to lose his tail by accident, will grow another one. But some of them, change the result according to the point at which the accident occurred. If it did not occur at the middle, but nearer to the head end than that, both of the pieces grow a new head. If the accident was nearer to the tail, both pieces grow a new tail.

In other words, animating the cells of the head half, is an *idea of head*; animating the cells of the tail half, is an *idea of tail*. If the accident occur nearer to the tail than to the head, some of the cells possessed by the tail idea remain attached to the head end. They accordingly—and very properly—grow a new tail in the right place. But in the other—and smaller—half, the tail half, there are no cells possessed by the idea of head, but only of tail. So they do the only thing they can think of, and grow another tail. As a result of this accident two individuals have resulted: one with a properly related head and tail, and the other consisting of two tails!

But what is the "idea" according to which this program is carried out? May it not be something in the consciousness of the worm? Not, of course, an objective thought or picture of how he ought to *look*; but a *feeling of need* residing in each half, need of the complete apparatus with which it does its life work, awakened by the apparatus becoming incomplete, and guiding the newly forming cells somewhat in the same way as a painter's idea of the picture he wanted becomes the guide of his hand.

This may sound to the scientific student very metaphysical. But he will find, when he has made his own explanation of the phenomenon, that he has either stated the same thing in other words, or that in using such terms as "polarity," or "inherent force," he has become still more metaphysical and indeed incomprehensible. STUDENT

Solemn Scientific Twaddle

PSYCHOLOGY does not harmonize with physiology very well, judging from recent lucubrations of the former. In fact it would not be too much to say that the two are in violent mutual opposition at one point at any rate. One of them argues that the evolutions are caused by the processes that go in the body, and the other maintains that the processes are caused by the evolutions. This notable antagonism in the ranks of scientists has been produced by some very remarkable experiments on dogs by various professors. It has been found that,

- (1) The sight of food makes dogs' mouths water.
- (2) Different kinds of food produce different kinds of water.
- (3) Even if a dog *thinks* he is going to be fed, his mouth will water.
- (4) If given pebbles, or something he does not like, his mouth will not water.

The conclusion is stated in the following words:

The importance of these results must be acknowledged by everybody. They show how important it is to eat food that is agreeable, and to avoid what is unpleasant, in order that proper digestion may take place. E.

Solar Emanations

WE receive a good many more things than light, from the sun, and some of them seem to be quite slow travelers. Mr. Maunder of the Greenwich Observatory, has just announced that the magnetic storms which disturb the compass and telegraph wires, and produce the aurora, are not only caused by sun-spots, but recur regularly at intervals of twenty-seven days, eight hours—the time it takes the revolution of the sun to bring back the place of the sun-spot. The magnetic storm is repeated, even if the spot has disappeared, showing that an influence remains. The influence or emanation takes about twenty-six hours in transit from sun to earth. Its nature is not known. We are evidently in very close and constant correspondence with the sun.

Mr. Maunder's data were derived from a set of 260 magnetic storms occurring between 1882 and 1903. Sometimes there were three suc-

cessive storms separated by the interval of twenty-seven days, eight hours; sometimes four, and even six. Sometimes also there was a lapse of some multiple of the interval. C.

Duration of Human Life

IS there any essential reason why man should be so much shorter-lived than many of the forms of life below him? After a certain period of life he cannot replace worn-out tissues with their equivalent; after a further period he cannot replace them at all. That means death. And most of his tissues, if they are wounded or cut away, he cannot replace at all, or only with inactive scar-stuff.

But a lizard has been known to replace his severed tail no less than 175 times.

Some of the lower animals live to an enormous age, and so do some trees. A great Sequoia tree recently cut down in California was found to be 2170 years old, and there was no sign that it had worn out. It was born in 271 B. C. When it was 516 years old, a great forest fire burned a hole 3 feet wide in its trunk. Six hundred years later it received another severe burn, and the scar took 56 years to heal; and 300 years later a similarly caused scar took more than 100 years to heal.

Death does not seem to be any essential part of the program of living matter. Our own bodies must contain cells or parts of cells which were alive when "matter" first took "life" on earth—how many millions of years ago? For the living body has continuously branched and descended from them to now.

Living matter, *as nature views it*, may be unconditionally immortal. Living matter, from her standpoint, may not be that which is visible to us, but some hidden systems of almost infinitely minute and almost infinitely numerous monads within the visible, living particles comparable to the electric particles, the electrons, of the chemist, belonging to the realm of *radiant matter*. And these might be handed about in nature quite invisibly and at present untraceably. Without losing the characteristics, the mode of life, the consciousness if you will, acquired by having formed part of human or animal body, they might intermediately sojourn for long periods in vegetable or even mineral levels, and then again return where they belonged.

And the secret of enormously extended physical life may consist in the power (of will) to draw back into the body enough of these to replace those which have become temporarily "tired" and needed withdrawal for a while into some quieter sphere than man's.

This is an ancient doctrine, and it is the teaching of Theosophy. According to Theosophy, man does not live his life for himself alone, but also that he may raise in the scale of being the infinitely numerous living monads that make up his body on its invisible side. He is responsible for the "color" of consciousness with which he endows them. And according to Theosophy, it is the same monads, his own, which return to him life after life, as he reappears on earth. And possibly thus are some of his instinctive tendencies accounted for. For the monads, in their cyclic return to him, bring back with them the gleams of consciousness, low or high in quality, which reflect the state of *his* consciousness as they left him it may be ages before.

Some, either from malice or ignorance, say that Theosophy teaches transmigration. It *does* teach transmigration—for the atoms of man's body. But for man himself, no. Man reincarnates, time and again, always as man; the educator (for good or ill), and sovereign of the monads that throng about him as his body.

It is curious that the science of our day, in studying the radiations from the human body, the N-Rays, I-Rays, and what not, and the electric emanations, has not happened upon the sight of radiations *into* it, from nature. Yet there must be such. And one may suppose that it is in such ways, among others, that the monads, the humanized atoms, come and go in their cycles of rest and progress. Although for long yet, it may be impossible for physical science to detect any difference between the radiations of man and animal, or even plant, it will hardly at this day dogmatize that there *is* no difference. STUDENT

The Sixth Sense in Birds

IN the animal kingdom the birds seem to be really the class most highly favored by nature. Though they are not placed near the summit of the line of evolution, their ability to fly marks them off as having some advantages over nearly all the mammalia. Their mysterious power of changing their polarity or weight, in order to dive in water or soar in air has been discussed several times in "Nature Studies" (See vol. vii., Nos. 19 and 26); and the almost incredible velocity of their motion when migrating, sometimes amounting to four miles a minute for vast distances, has no parallel among other animals.

And now a series of careful trials with carrier pigeons are reported from France, showing, apparently without doubt their possession of a highly developed sense of direction. It was supposed that homing pigeons depended upon sight to find their way but these new experiments have been conducted between Ceremes and Roranne in the darkness of night. In twenty minutes the first bird, despatched at 10 P. M., reached its roost, a distance of seventeen miles being traversed. Half of the number arrived before midnight and the remainder followed in a few hours.

The French War Department is reported to attach great importance to the possibilities of using homing pigeons at night, hitherto thought to be impossible. Flying under cover of the darkness they would escape many dangers.

There are many stories of cats and dogs finding their way home across miles of unknown country and in Australia there is a fish that scrambles over the land to the nearest water when the pool or stream it is in dries up or food becomes scarce. But these are only occasional instances of a faculty so highly developed in homing pigeons, and, perhaps, in migratory birds. Some human beings claim to have a sense of Orientation; but compared with the acute senses of wild animals ours are blunt indeed, and they can hardly be expected to improve under present unnatural conditions of city life.

STUDENT

Cereus Emoryi

THE *Cereus Emoryi* is a native of Point Loma and is the only *Cereus* that is native to California. Its greenish yellow bloom is open in the daytime, is from an inch and a half to two inches and a half in diameter, and grows from one side of the top of the stem. The plant consists of thick cylindrical jointed stems, branching from the base, and having from sixteen to twenty ribs closely set with hemispheric protuberances bearing numerous slender, straight, yellow, interlocked spines without hooks at the end,



OLD MILL WHEEL—NORTH WALES

the central one being much stouter and longer than the rest.

The most curious and interesting thing about the plant is the fruit. When it becomes fully ripe it opens from the top a third of the way down by regular divisions, presenting the appearance of a half-open bud; and forth from this opening in a generous stream flows what appears like a delicious feast of fig marmalade, a thick violet-rose tinted syrup containing many shining black seeds and very pleasant to the taste. To this feast so lavishly offered the birds and insects come and doubtless help to carry forward Nature's purpose of seed dispersal. The *Cereus Emoryi* in its general appearance bears no resemblance to *Cereus Grandiflorus*, the night-blooming *Cereus* which is cultivated for the wonderful beauty of its short-lived flowers. STUDENT

Even Botany May be a Musical Science

A RECENT article in the NEW CENTURY PATH contains the remark that "we may yet learn to regard flowers as visible, living threads of harmonious sound." Why not learn the harmony and reconvert it into sound? Readers of the NEW CENTURY PATH probably recall the account of Mrs. Watts Hughes' experiments with the forms produced in sand by musical notes. Indeed the article was accompanied by "America" (or "God Save the Queen") written in the forms produced by the various notes. Her experiments have gone much further than this; she can cause entire plants or even groups of plants to appear in the sand upon the membrane by varied cadences and chords. Moreover we know that music is audible number, and that every plant has its characteristic system of numbers; so many petals; so many divisions of the leaves; so many branches in each group; so many flowers in a cluster; and its special colors, which are visible numbers. Now it certainly seems that a reasonable amount of study, based upon these two lines of investigation should render it possible to express the description of a plant by musical chords. It has been found that the chemical elements constitute a more or less regular and complete scale; and the chemists have thus been able to describe the nature and properties of elements they had never seen, and by knowing what to look for, find them the sooner. There seems ample reason to believe that the same is true of organic life and that the chords of the existing varieties of vegetation will likewise form a perfect scale, thus enabling botanists to place any species

with perfect accuracy, and to determine what is the really complete flora of a region and what species are missing from it, or are foreign to it. The same may be true of animals, and a knowledge of such things might open wholly new fields of possibility in the development of new forms. STUDENT

MUSIC OF THE SOUL

by J. KEBLE

THERE are, in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of th' everlasting clime:
Who carry music in their heart
Through dusky lane and wrangling mart,
And ply their daily task with busier feet
Because their hearts some holy strain repeat.

— Selected

Filipino Women Goldsmiths

DEAR to women of every land and age are gems and exquisitely wrought ornaments of gold and silver. In the simplest costume a clasp for the girdle or an ornament to bind the hair finds certain place. Abundant evidence remains for those who seek it, that, when the purse has permitted, women in all ages have gratified this taste, and have garnered to their own uses the treasures of the goldsmiths and gem-setters.

To the Filipino women, however, especially in the city of Manila, belongs the distinction of themselves being skilled in these art-crafts. They carry the rough gold in from the country, and submit it to all the processes of metal working in a thoroughly scientific manner; they choose their own designs and execute them in the precious stones and metals, and to complete the cycle of their relation to the products of their skill, they offer them for sale, in curious little dens of shops, or even on the streets of the city.



Fascinating is the description of these dainty wares, of mother of pearl set with green garnets, of beaten silver, brooches set with amethyst, or pins of enamelled silver wire and sapphires. A great variety of devices is used by these women metal workers, and of none can it be said that they are too conventionalized. A most artistic harmony of stone

and setting is the rule. We are glad that there is a guild of American women who are developing skill in this artistic handicraft. When skill in some art craft is not a pleasing exception, but a part of the life of many women, the wearing of ornaments, the mere possession of a beautiful jewel, will have a new significance. For the conscious bestowal of the skilled human touch upon these treasure-gifts of nature may draw from their sparkling depths some secrets of the fires of life and the joy of growing in beauty, secrets that have long evaded us in their iridescent gleams. STUDENT

“PUBLIC demonstration of affection is most repugnant to the good taste of the Japanese, and it is the absence of this which is so generally mistaken for a lack of genuine feeling,” says a writer in a contemporary. “I recall one man who was so devoted to his mother (though I doubt whether he could ever have been said to have ‘talked about’ her) that when she died, while he was abroad, his depression was so profound that my husband watched him with anxiety lest he should commit suicide. The stoical training may render more unsympathetic a coarse nature; but repression to the refined soul brings an exquisite capacity for pain scarcely conceivable by those who are free to give utterance to every emotion.

“Another man said to me, ‘I rarely speak of my mother, for a foreigner does not understand that a Japanese mother may be just as dear to her son as his to him and by the Japanese it is not expected that one should utter one’s deepest feeling.’ That same son fainted with grief when his mother died, and when consciousness returned rose to make light of a ‘little dizziness’ without reference to its cause. To this day, whenever he goes from home, he carries with him his mother’s letters, mounted on a beautiful roll of ivory and brocade, and on the anniversary of her passing beyond his mortal ken quietly devotes a portion of the day to meditation and special thought of her. Even to his wife, despite the closest bond of love, he says not, ‘This is the day of my mother’s death.’”

IN 1801 the Japanese woman had practically no rights, according to the law, that her husband was bound to respect. For instance, though he could divorce her at will, she could not obtain a divorce from him on any plea. In 1899, according to new codes which then went into effect, a woman can now become the head of a family and exercise authority as such. She can inherit property, and can manage it herself. She can exercise parental authority, can act as guardian or executor, and is entitled to a voice in family councils. E. H.

HALF the sorrows of women would be averted if they could repress the speech they know to be useless,—say, the speech they have resolved not to utter. . . . In this way poor women, whose power lies solely in their influence, make themselves like music out of tune, and only move men to run away.—George Eliot

The Real American Woman

THE abuse that American women have been subjected to by a certain man who happens to have been born in England, had, of course, little effect. It has probably not disconcerted a single woman; it has, however, interested many in a certain type of man with which the American woman on her own soil is, fortunately, unfamiliar. But now a sister woman has come to our rescue! Elizabeth Banks, in the *North American Review*, declares that one H. B. Marriott-Watson is not in the least acquainted with the real American woman. She says:

While the American Toy, the American Tyrant and the American Queen sip ice-cream sodas through a straw at Cecil courtyards, the American Drudge stays at home and keeps house and the English people do not know her at all. . . .

In no country in the world, except the United States, will one find a woman in checked gingham apron presiding at the wash tub and stopping between rubs to go into the parlor and help her daughter through a difficult part of Schubert or Wagner, at the piano! In no other country will one find the wife washing dishes, cooking, sweeping, dusting, scrubbing, putting on patch after patch and darn after darn for ten hours during the day, then spending her evenings helping her children with their lessons in geometry and physics. . . . That part of the country which has produced women capable of taking their hands from the wash tub to guide their children’s fingers over the piano keys, or add the finishing touch to a bit of charcoal drawing, will, one day, produce something very magnificent—or something very terrible—in the way of a Woman.

Comment were indeed superfluous!

E. H.

DR. ARABELLA KENEALY (England) said recently anent the much discussed problem of “woman’s sphere”:

Instead of an emancipation which should have given dignity and breadth and a noble freedom to the inherent qualities of woman, we have done and still are doing all we can to spoil and neutralize her special gifts by developing strains of masculinity and commercialism in her. We teach her that it is more creditable to produce a mediocre book or picture than to produce a fine baby, nobler to keep shop than to make a happy home; that it is greater to write novelettes than to tell fairy stories to her children; to sing in an artificial fashion in a public hall than to sing charming natural nursery ditties to her little ones at home.

A RESIDENT of the old town of Scituate, Mass., a Mrs. Trueworthy, has entered a new field of woman’s work. She is the daughter of a sea captain and the wife of a marine engineer, and her interest in her husband’s work led her to qualify herself to obtain an engineer’s license. Mrs. Trueworthy travels with her husband and assists him. She has proven herself capable of running a steamboat, and fearless amid the dangers of shipwreck.



A LOMALAND HOME

IT is reported that the Queen of Portugal, who has a scientific turn, was recently experimenting with an X-ray apparatus. Nothing would do but she must photograph through clothes and flesh the skeletons of some of her maids-of-honor. A horrible secret stood revealed. The gracefully slender waist turned out to mean a most gracelessly and health-killingly deformed skeleton. From that moment the fashion altered. Possibly the alteration may spread throughout fashionable Portuguese society. H. C.

MARGARET, Countess of Richmond, and the mother of Henry VII, was a justice of the peace. And that in Old England!

IN Old England women often sat in council with the Saxon Witas. Ladies often sat in council in the Witenagemote; and even as late as 694 A. D. in Wighfried’s great council at Becconceld, abbesses deliberated and signed documents along with the king, his bishops and nobles. H.

OUR YOUNG FOLK

A Dream of Old Atlantis

Read at Isis Theatre, San Diego by one of the young Cuban students of the Raja Yoga School

IF we could not look backward sometimes, life would not be worth living, for looking backward helps us and makes us wiser if we do it in the right way; but the right way does not mean to look backward with regret or fault-finding, but with a determination to better understand the past and to gain from that the knowledge that will help us to solve the problems we have today. In the same way we Raja Yogas often look back at the first chapters in the books we are studying, for we know that this helps us to understand those we are studying at present.

When I look out over the beautiful Pacific, I often wonder about the lands that lie beneath the waters. They tell us that San Clementi, which we can see on clear days in Lomaland, is the top of one of the mountain peaks of a great continent that lies under the sea; and they also tell us that it is slowly, slowly rising and that some day, if this keeps on, there may be a great continent where now we have only the sea. Now we Raja Yoga boys know that there are many traditions in ancient writings of great, great lands which many years ago became submerged. We all know the Bible story of the great deluge and the lands that passed under the sea; but there are other traditions, too, in other writings, which are even older. I often dream of these continents and particularly of old Atlantis. Some historians say that Atlantis did not exist. Madame Blavatsky gave many proofs that it did and she said also that year after year our scientists would prove this by the discoveries they would make, and this is happening year after year. Scientists are constantly making discoveries which show us that the old traditions which have come down to us from the writings of the ancients were really true, and that the wonderful facts which Madame Blavatsky gave us of the lost Atlantis were based on actual knowledge.

When I dream of the lost Atlantis, I see a mighty land and a mighty race of people, for the old Atlanteans were mighty. They were magicians, they were inventors, scientists, artists, craftsmen. They had a wonderful literature. Very much knowledge that is secret to us was not secret to them. If the sea could give up its secrets, we would quickly learn how true this is. Shall we say that Atlantis did not exist because we cannot see it? The writers of our histories never saw the ancient Egyptians and many of them a hundred years ago knew nothing about the mound-builders or the cliff-dwellers or the pre-historic people who lived in Peru.

What can we learn from old Atlantis? We can learn that those who say we are the wisest people who ever lived, are mistaken. We can learn that in America we are only beginning to travel on that long path which leads us to the secrets of science, the great secrets of art, and the wisdom that lay behind the architecture and the engineering and the wonderful mechanical inventions of the people who lived in Atlantis.

They understood many principles in mechanics and engineering which we do not. They understood many of nature's laws far better than we do, but they did not always obey them. That is what made all the trouble. Here is something we can learn in dreaming of old Atlantis. We can learn that knowledge which is used selfishly will bring destruction. Some of the people who lived in Atlantis were good and unselfish and very wise. They wanted to help and teach the others, but most of the others would not listen. Very many of them wanted to use their knowledge selfishly. Very many of them wanted power. They did not care to be

brotherly. They wanted to make others their servants. Very many of them had terrible vices, and today some of the things we suffer from perhaps could be traced back to the selfishness of that time and to the wicked things some of those people did. The Bible story of the flood is only one of the records we have of the great deluge that swept away the land of old Atlantis. Its civilization was so grand, so glorious, so beautiful, but selfishness had eaten away the heart life, as a worm hidden within a rose eats away its heart and kills it.

What else can we learn when we dream of Atlantis? Many things. We can learn that nations do not need to fail, as nations always have done. We can learn that this happens when men disobey nature's laws. We can learn that more nations, if they choose, might step into a greater life, instead of going to pieces, just as a noble boy steps at the right time into a noble manhood; but all boys do not do this because some want to be selfish and sow what you in America call "wild oats," and these boys, when they reach manhood, are wrecks. As you say, they go to pieces, but that is because they would not obey nature's laws.

It is not because they did not have knowledge. It is because they used their knowledge selfishly.

Raja Yoga gives us a knowledge of the laws that govern life and nature, and this law is one of them: that men reap what they sow; they never reap something else.

The people of old Atlantis sowed many good beautiful seeds of knowledge and of purity, but they also sowed the seeds of terrible evils and they reaped the fruit of these when the harvest time came. It makes one sad to dream of old Atlantis, but just the same it gives one a great hope. It helps us to understand better that great law that governs our lives; that law which Jesus taught is justice and which all great teachers have taught to those who wished to learn—that law of sowing and reaping. To dream of old Atlantis gives us courage, for we know that we can escape the doom that fell upon those people if we want to, and we also know that just as soon as we are worthy to receive more knowledge, we will receive it. The light is always shining. It is we who turn our faces away.

Facts Worth Knowing

THE United States is the only great power, except Japan, that actually fronts the Pacific. The European powers are all represented on the Pacific by dependencies or colonies.

THE Japanese are so skilful in shipbuilding that they construct vessels not only for their own navies, but for those of other nations as well. The foreign trade of Japan has increased twenty-fold in the last 25 years.

THE Japanese call their country "Dai Nippon," meaning "Great Japan." The name, however, "Nippon" or "Nihon," means, according to its Chinese derivation, "Sunrise." It was given to Japan because it lay east from China. The device upon the Imperial flag is merely a bright sun on a plain white background.

It is expected that the great bridge over the Zambesi river in Africa will be completed next May—fifty years after Livingston's first sight of the Victoria Falls, just above. It will be a single, enormous span, 500 feet long and 400 feet above the river. Not until after months of labor were foundations of solid rocks found and many years have been required to transport the material. The Victoria Falls are about 3000 feet wide and nearly 400 feet high—one of the noblest sights in the world.



LOOKING WESTWARD AT SUNSET OVER THE VAST PACIFIC

WAITING

JOHN BURROUGHS

SERENE, I fold my hands and wait:
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

THE CHILDREN'S HOUR

The Raja Yoga Question Box

PERSEVERANCE, careful and conscientious study, kindness and loving helpfulness to all—do children realize the magic of these things?

1 Who was Robert Schumann?

ANSWER—Robert Schumann was a great composer. He is perhaps best known for his beautiful songs. His childhood was happy, though his parents did not want him to be a musician. His wife, Clara Schumann, was his greatest helper. She, too, was a composer and a noble musician. Both loved Nature and the poets. Both were unselfish and kind.

The Lesson That Nellie Learned

DEAR CHILDREN: This little story was sent in to you by a dear old grandmother who loves little children and who knows, I am sure, a great deal about heart-light and joy.

Once upon a time there was a little girl whose name was Nellie Gray. One day she was left all alone by her parents to study her lesson, but after they left she began to grow weary of her task and, laying aside her books, she ran out into the garden to play. The first thing she saw was a sparrow upon one of the trees. "O, pretty sparrow," she said, "can't you come and play with me?" And this was what the sparrow replied:

"Dear, no, I can't come now,
I have no time to play,
With my little ones to feed,
And watch and love all day!"

Well, Nellie felt sorry, but soon she saw a honey-bee flitting from flower to flower and she said, "Can't you come and play with me just an hour?" And this is what the bee replied:

"Those must work who would thrive;
If I play, don't you see
They would quickly from the hive
Drive me out,—lazy bee!"

"Dear me," said Nellie, "isn't it queer?" Then she noticed an ant. "O, little ant, stop, stop, don't run off so fast! You're not too busy to play with me, I know." And this is what the ant replied:

"Why, little girl, my greatest joy is to labor,
If not for myself, then for some poor neighbor."

"Well, well," said Nellie, "if they're all busy, I am not going to be a dunce. I guess I'll get my lesson," and away she ran. GRANDMAMMA

Two hundred tourists recently had a narrow escape in the Swiss mountains. They had climbed very high when a storm broke, completely blocking their path. What was their surprise and delight, after hours of suffering, to see coming towards them a number of noble St. Bernard dogs.

These led them by a secret path down the mountain. Except for this help the travelers would have perished in the storm.

FROM Nevada comes the story of four miners, who were rescued from death through the devotion of their horse, which galloped many miles to a distant camp. The men there tried to capture him, but he seemed to be begging them to follow him. At last they did so and found the dying men. The horse itself was almost famished, but refused to take any food until after the men had been taken to camp and cared for. STUDENT

2 Who was Händel?

ANSWER—Händel was a great musician. He had a sorrowful childhood, for his father, who was a doctor, did not wish his little son to study music. He wanted him to be something else. Little George Frederick loved music. His mother was the only one who encouraged this love. There was an old spinet in the garret and the child used to practice there alone and at night so that his father could not hear him. Finally, after many years of sadness and persevering work, he became a famous musician and composer. He composed the oratorio of the "Messiah" and many other noble works.

The Banana Tree and the Humming-Bird

FROM the windows of my room in the Homestead (now the Raja Yoga Academy) I used to see many beautiful flowers and interesting trees, but the banana tree fascinated me more than all the rest. In my tropical home, Trinidad, which is also the real home of the banana, it does not grow into a tree but bears fruit, grows suckers and dies within the year. This one in Lomaland, on the contrary, must be six or seven years old and is about eighteen feet high. When I saw it first

the big brown flower bell was nearly closed at the end, but it gradually opened and revealed inside a crown of thousands of beautiful, small white flowers from which busy bees gathered honey all day long. By degrees the tongue, so to speak, formed and slowly, slowly, grew longer until it came away out beyond the petals of the great blossom; but O, how slowly it grew, and I feel very sure the banana wondered about that and must have become rather impatient. Perhaps it told the birds so. I wonder,—

At any rate, one day a dear little humming-bird came and sat on the wire which is fastened to the piazza and helps to support the tree, for both fruit and flower are very heavy. All day long the little bird sang away cheerily and happily and with all its

little strength, and although his song consisted of only two notes, he put his whole soul into it. I felt very sure he did all this to help the banana to grow, telling it not to grumble or despair, and no doubt the banana heard him and was happier and perhaps whispered a message back, although I could not hear that.

What a contrast there was between the two—the tall, strong, solid banana tree and the tiny, delicate, but energetic little bird. It reminded me of the old story of how the lion was helped by the mouse.

"Helping and sharing," you know, "is what brotherhood means." The little humming-bird came day after day and very often I saw him fly up, up, up, like a lark, far away into the blue sky, then suddenly, before I knew that he had come back, there he would be sitting again on the wire, singing and singing with all his little might. COUSIN BEATRICE

THERE are many people who are very strong and who have a good education in the ordinary sense. But perhaps they are cruel or have some other bad fault. In many instances where the heart is also supposed to have education, fear is planted in the child's mind. We all know that fear is the worst thing there is. Think how miserable it is to live a life of constant fear! A RAJA YOGA BOY



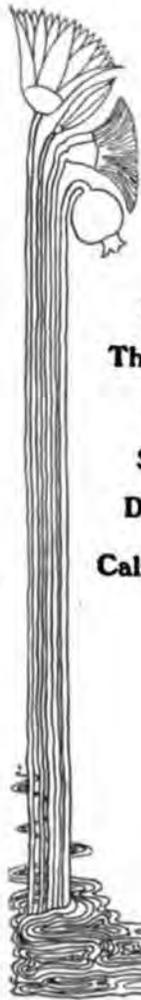
A WINTER'S DAY IN LOMALAND—RAJA YOGA CHILDREN OFF FOR A RIDE WITH THEIR COMRADE, MULITTA

FOR THE LIVING

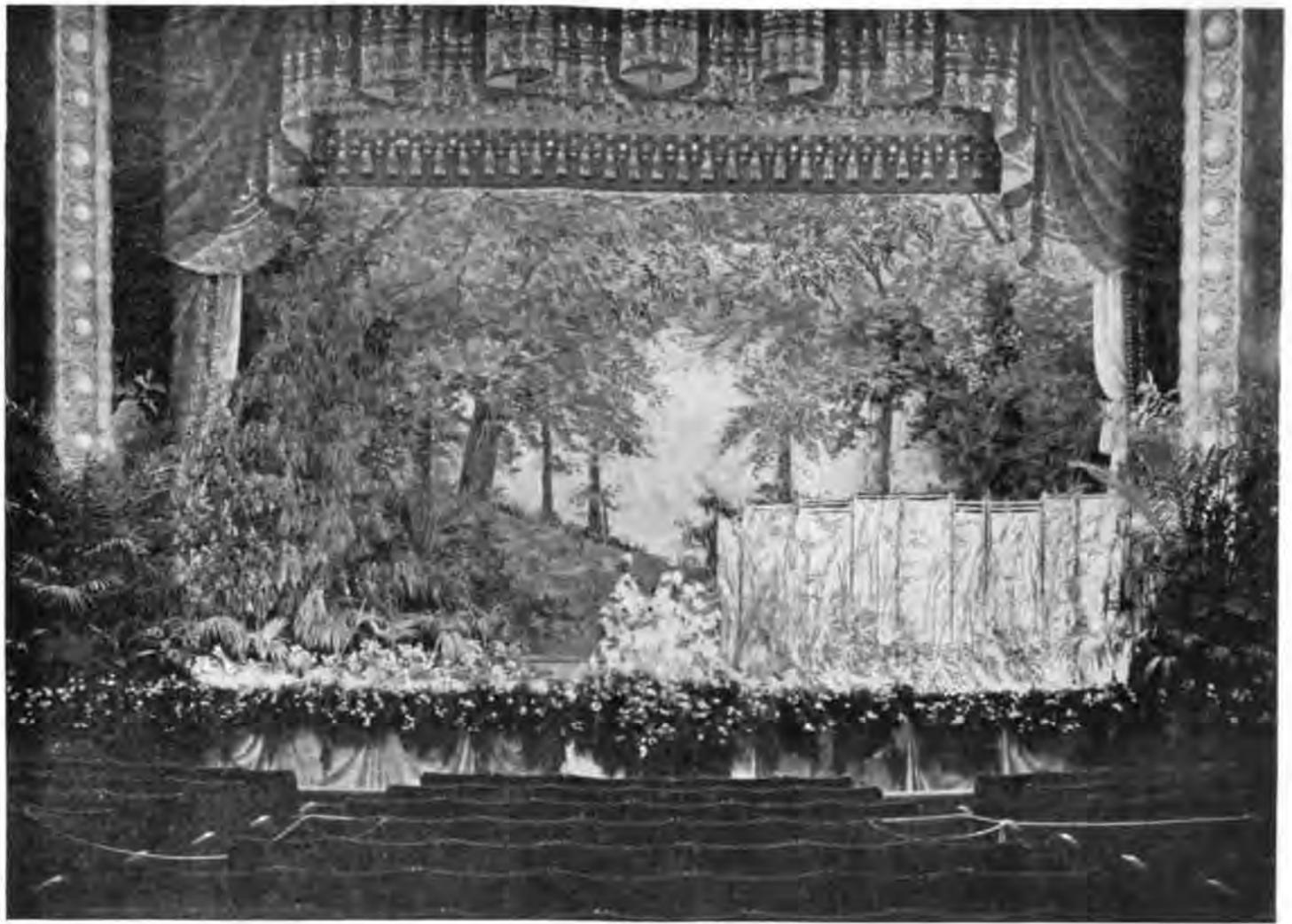
THE stars know a secret
They do not tell;
And morn brings a message
Hidden well.

There's a blush on the apple,
A tint on the wing,
And the bright wind whistles,
And the pulses sting.

Perish dark memories!
There's light ahead;
This world's for the living,
Not for the dead.—Selected



Isis
Theatre
▶
San
Diego
California



LOMALAND STUDENTS AT ISIS THEATRE

AN audience that filled every seat in Isis Theatre assembled last Sunday night in anticipation of listening to an address by Katherine Tingley. An announcement was made, however, that owing to the damp weather Mrs. Tingley's voice was so impaired that she could not have spoken if present. However, she sent her best wishes to all for a prosperous and happy year. The disappointment of the large audience was in some measure compensated for by the very excellent program which followed.

Aside from the delightful music, there was a recitation by one of the little Raja Yoga girls, representing "The Torch Bearer of the New Year," and two addresses appropriate to the season. The first of these, by one of the Lomaland boys, and entitled "The New Year," was as follows:

"The opening of the New Year is a golden opportunity for all of us, to start afresh and get something new and beautiful into our lives. It is a time when we have the opportunity to begin a new life, and cast off the selfish ways and bad habits of the past.

"By continual striving and fighting against our lower natures, we will find out that as each new year dawns, a greater joy is entering our lives, and that we really are beginning to realize what life should mean to us. If, in this coming year we strive to do our duty, to be unselfish and strive unceasingly against every discouragement, we should find that when the year is ended we will have gained a new strength and a greater courage for the next year.

"To those who have honestly striven against their lower natures, rising courageously against each defeat, New Year is truly a glorious time, a time of hope and encouragement.

"At the opening of the New Year we should all make a firm resolve that we will progress, and no matter what the difficulties, find ourselves at the opening of the year stronger in mind and body. By remembering that we are divine and always bearing in mind what we are here for, we will find our obstacles and stumbling blocks easier to surmount."

The closing address was by Rev. S. J. Neill, his subject being "The New Year, 1905." In part the speaker said: "In all countries and

ages the New Year has been regarded as an appropriate occasion for looking backward, and also for looking forward. It is a time to look around, and also to look within. It marks another mile on life's journey. It should mark a step higher in life's evolutionary progress.

"Standing at the beginning of the New Year, we realize that since the commencement of the journey of life many have passed from our side. Year by year one friend after another has entered the unknown. But in the consciousness of that divine life which is over all and in all—'in which we live and move and have our being,' we never lose any one. Those who have incarnated with us this time; and those who have not so incarnated—those who are coming after—are we not all members of the same divine family? At the beginning of the New Year—an All Souls' Day—we salute all our comrades around the world, and across the celestial spaces. Sons and daughters of the Highest, working for a time in different parts of the great vineyard, we shall have one day—one New Year's morn—a glad reunion, a real harvest home of which all earthly meetings and joys are but faint inklings, prophesyings and foreshadowings. For 'now are we the Sons of God, but it doth not yet appear what we shall be.'

"We can well believe that all over the world, at this Christmas and New Year's season, the hearts of men are more responsive to high influences. We can, and we do send forth to all nations and peoples this mighty hope, this divine consciousness of love and unity, and of the home-coming at last. May it arrest the hand of him who is about to strike his brother. May it turn into shame and repentance the purposes of the greedy and crafty who lay their snares for the unwary, and who live by theft. May it awake the rulers of men to a keen sense that they have duties to their brethren which cannot be neglected or laid aside. May it awaken in the hearts of all men a sense of unity, and love and peace."

EVERY man must patiently abide his time. He must wait. Not in listless idleness, not in useless pastime, not in querulous defection; but in constant, steady, cheerful endeavor, always willing, fulfilling and accomplishing his task, "that when the occasion comes he may be equal to the occasion."—*Longfellow*

Universal Brotherhood Organization

Central Office Point Loma California



WHEN THE WESTERN SUN CASTS A SHEEN OF GLORY ON SEA AND SKY AT LOMALAND

THE national and international interest and attention which the Point Loma

Community attracted at its inception, might ordinarily have been considered only the evidences of the modern appetite for some new sensation to tickle a morbid palate. Had there been the element of weakness there upon which sensation lives, the interest would have been of short duration and the attention would soon have been diverted to other channels. The fact that this interest was deeply rooted from the beginning up to the present time, and that it has been by no means confined to the members of The Universal Brotherhood Organization, indicates the presence of a something strong enough to hold and satisfy it.

When I came to Point Loma, I was ready to believe or disbelieve all I had heard of it, but more particularly to find out what the something was that made those I had seen from there, walk straight, look straight and act straight.

The physical environments I found such as to command the admiration of any observer. The outlook from any part is commanding and inspiring, and the buildings and grounds thoroughly in keeping with the natural beauties. All these combined with a bracing atmosphere and flooded with eternal sunshine, would seem all that was necessary to make a people strong and happy, but one soon finds that there must be a something behind all these to get the results that have been attained.

One is most forcibly impressed by the amount of work that is done and the manner in which it is accomplished. Every one is found attending to his own department with a definite purpose in view, and with that earnestness, without which, as Goethe tells us, "there is nothing to be done in life."

The work is made a joy and not a drudgery, and is done under that law and order which are absolutely necessary to the welfare of a people and which tend to the building of character, to the development of individuality and to the secret of right living. Mutual helpfulness is practised broadly, not in a sentimental way, but along wholesome, healthy, and vigorous lines that make each one strong and self-reliant and able to help his brother in the true way. And back of all this joy and dignity of labor, there is the high purpose and aim of life towards which these people are reaching, of creating a clean and pure manhood and womanhood, and of fitting themselves for real humanitarian work throughout the world. There is the determination to weed out, each in himself, all that is weak and false and to nourish and develop the divine nature and make it a living, powerful force for good.

But it is among the children that the spirit of Point Loma shows itself most clearly, and it is they who are building most swiftly and surely for the future. I have seen them under all conditions; at play, at work, in their homes and class-rooms, and to come in contact with them is to

The Spirit and Work of Point Loma

receive fresh inspiration each time. One needs but to look into their eyes to see that no

fear lurks there, that the little hearts and bodies are clean and strong and well fortified for the battle of life. They have learned well the lesson taught them that "Life is Joy," and they will never burden their souls with the petty fears and narrowing selfishness that are holding progress back today. They have a grip on themselves and a balance that cannot be overthrown; the false will not mislead them, for they are taught and shown the truth, and they are living in the Light where only truth can exist, and in a musical atmosphere which is but the outward expression of the inner harmony of their lives.

Is it unreasonable to believe that these children are forming the nucleus of a new race that will leaven all nations and all races? Not a race of intellectualism or philosophy alone; not a one-sided race, but one that is broad and many-sided, each side clear cut and true, and supporting the whole; a race that will work among us, dealing with every day life and by the force of example and the cleanliness of their lives, make us hold ourselves up to their standard; for, little as we realize it, they are already our teachers.

The life at Point Loma is ideal, but in no sense is it an abstract theory; on the contrary it is intensely practical, and all through it can be seen the underlying basis of common sense. Business principles are applied in every branch, and in many instances are a step ahead of modern methods. As it grows from day to day, new conditions arise to which it adjusts itself, and each day there is a new power to further progress and expansion.

And around and about it all is the spirit of Point Loma. A spirit of harmony and of active peace—a spirit of practical brotherhood—a spirit of hope born of success and of ideals that have been realized—a spirit of growth along healthy lines—a spirit and consciousness of strength to meet all conditions that may arise and to give to others the same power of right living—a spirit of Universal Brotherhood, with an unbounded and worthy faith in a Leader who has a heart to feel, the wisdom to foresee, and the courage to execute.

SOJOURNER

THE great antique heart; how like a child's in its simplicity, like a man's in its earnest solemnity and depth! Heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men: that rainbow was set in the clouds by the hand of God! A great law of duty, high as the two infinitudes, dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!—*Carlyle*

To Members of The Universal Brotherhood Organization Throughout the World: Your attention is called to your yearly dues, payable January 1st., 1905. These should be addressed to E. A. NERESHEIMER, Treasurer of The Universal Brotherhood Organization, Point Loma, California.

F. M. PIERCE, *Secretary General*



BREAD UPON THE WATERS

CAST forth thy bread upon the waters;
 Thy bread of Love, upon the sea of Time;
 Thy bread of Holiness, where naught but sin is found;
 Thy bread of Sacrifice, where selfish aims abound;
 Thy Bread of Hope, for the hearts that are sighing;
 Thy bread of Life, for a world that is dying.
 Doubt not, nor fear; it shall not be in vain.
 Rest, calm and sure, till Faith be changed to sight.
 Thy loving gift shall fill thy soul again
 With an ocean of Light.—*Selected*

A Glimpse into the Future

ALTHOUGH we are still engaged in seedsowing we are sometimes impatient that the longed-for harvest is not yet fully in sight, but why should we not by our imagination overleap the intervening years and join the reapers of the coming generations by an effort of the mind.

The fast maturing first fruits of this harvest are even now visible in the children, and as they develop day by day we can form some idea of what the masses will be like when the Raja Yoga system is diffused abroad. They will be strong and shapely, light of foot, with senses keen and bodies radiantly pure. Instead of being animated bodies merely, they will appear as embodied souls, encased in solid flesh it may be but utterly the masters of it; the body being but the lantern through which the indwelling divinity visibly glows. Their intellects will be swift and subtle, quick to grasp, tenacious to retain; but perfectly held in control by the higher nature and used as an instrument merely and not indulged or catered to as if they were beings with an independent life of their own. Too often in these days the intellect is exalted to almost divine honors. It rules the man and draws from his heart and body that life force to which it has no charm. It becomes an overgrown monstrosity and rules its owner, like a tyrant. Before many years are over pupils from our Academy will be met with among the crowded thoroughfares of great cities moving almost like beings from another planet. Tranquil amidst confusion, cheerful among the despairing, they will pass like benedictions, sweetening and purifying the atmosphere like moral oxygen, living embodiments of wisdom and compassion. Though they penetrate to the darkest corners of the earth they will never be in gloom for round about them a light will shine and though they mingle freely with the wretched, they will seldom see misery, for faces drawn and haggard will blossom out into smiles at their approach. Men will ask the secret of their peace and power and little by little the eyes of the nations will be fastened upon this place as the eyes of watchers for the morning are fastened on the eastern sky.

The pupils of the Academy will go forth as world workers, universal servers of men. They will be troubled by no feverish ambition to carve out great careers for themselves nor to acquire vast fortunes for their private purposes. Those whose sole desire it is to serve their fellows need never search for employment, and the intelligent forces that stand behind human life will see to it that the laborer worthy of his hire is suitably maintained.

Katherine Tingley has said that we cannot imagine the prospects of the coming days in colors too bright. Fill in the picture how we will and the reality will surpass our most audacious dreamings. **STUDENT**

Patience

PATIENCE sweet, that naught can ruffle" must be anchored in an abiding trust in the law by which all things move "to good, to better, best." It does not imply a condition of indifference, nor does it mean that we shall simply wait for the law to do it all and do nothing ourselves.

The farmer may plant his seeds and wait in patience for their fru-

ition, but he must at the same time vigorously destroy the weeds that would hinder their growth and make mellow the soil to promote it. So we should with all patience and vigor destroy the weeds that hinder the growth of whatever promotes the welfare of humanity. We must be wide awake and active, doing all in our power to help on the fulfillment of the true purpose of existence, and this cannot be done by thinking of ourselves alone, as all lives are linked together in one great purpose.

We may meet with failures and make mistakes, but if we have the true attitude of mind, instead of losing patience we will take to heart the lessons taught by our experience and put them into practice, turning to good account whatever comes. To become impatient is to give up the reins of self-control, to let go of one's strength and give way to weakness. We need all our strength in combating the evils that assail humanity, and it is possible to carry on this warfare with energy and at the same time with patience. "Again and again the battle must be fought and won," and for this we need ever-enduring patience.

If we think of the patience of the Higher Self with us throughout our many incarnations with their failures and follies, of the patience of the indwelling Spirit and Life of the universe through the long, slow processes of evolution by which the Eternal Pilgrim climbs from lowest to highest forms, we may well have patience while we work.

It is said that there is a point where patience ceases to be a virtue. This expression is generally used in reference to our bearing with the actions of others, and implies that there are times when we should enter a protest in some form. But do we have to lose patience in attempting to adjust matters in a better way? We accomplish more by keeping patience than by losing it,—for then we can see more clearly what to do and how to do it, while, at the same time, we shall have more power for its performance.

If we can leave out of account all selfish motives and act for what is simply right, and best for others as well as ourselves, we can work with patience, trusting the good Law. **B. W.**

"Patience"

TRUE patience has its basis in the Divinity of Man's nature, and finds expression through his strong faith in the Divine Law in and through all things. This quality of patience in the wide awake intelligent man, is indicative of a high order of Self-possession—a mastery over environment and the personal likes and dislikes. From a sublime faith, springs the power to meet with equanimity all events, whether pleasant or unpleasant to the senses, and it causes to blossom in the mind a fuller recognition of the Eternal Law operative in the spiritual domain as well as in the physical. With this understanding we may bear, with true patience and fortitude, the trials and misfortunes which may overtake us, without becoming slaves to the idea that we are being imposed upon or punished, and in need of uncalled-for sympathy.

The Theosophist has a great advantage in that he is equipped with a firm belief in man's divinity and immortality and in the doctrine of rebirth, on which he may build eternal hope and never want for an ideal.

There are those, no doubt, who exhibit a stoical patience, but that is because of the absence of an appreciation of the things which are vital and which enter so largely into life; because of dull sensibilities and an almost total indifference to man's duty and the higher purposes of life; in short, because the faculties of the soul are not awakened and the existence is merely that of one of the lower order of animals.

As students of the Divine Theosophy of Life in a very practical way, we should stand qualified to put into practice the true patience; and also to begin to learn when to exercise *impatience*. There are certainly occasions when patience ceases to be a virtue, and when it becomes necessary to take decisive action or positive attitude. There is no question about this, we need only to discriminate.

There is danger of regarding patience and submission as synonymous, which would be a mistake if viewed in the generally accepted meaning of those terms. Patience is submission to the Higher Law, but not a submission or resignation to that which man's own lower tendencies, and those of his neighbor, may suggest.

The more deeply we drink of the cup of Wisdom through rightly directed thought and experience, the better shall we be able to put into practice in all things this divine quality of true patience. **J. F. K.**

BLOTTED RECORDS AND WHITE PAGES

BUILD on resolve, and not upon regret,
The structure of thy future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path of hope.
And dissipate the darkness. Waste no tears
Upon the blotted record of lost years,
But turn the leaf and smile, oh, smile to see
The fair white pages that remain for thee.—*Selected*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Is it true, as I have heard it said, that in order to progress, a Theosophist has to renounce the ties of affection and duty to his family?
A CHRISTIAN ENQUIRER

Answer Listen to what H. P. Blavatsky said in reply to a similar question. She said:

It is a groundless calumny, like so many others. The first of all Theosophical duties is to do one's duty by ALL men, and especially by those to whom one's SPECIFIC responsibilities are due, because one has either voluntarily undertaken them, such as married ties, or because one's destiny has allied one to them; I mean those we owe to parents or next of kin.

The writer of the question being "A Christian Enquirer," it will perhaps be well to quote from the Christian Scriptures some of the words ascribed to the great Teacher whom the churches profess to follow. According to *St. Luke* (xiv-26), Jesus said:

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

These words of Christ are at least worthy of consideration by those churchmen who, not taking the trouble to study Theosophy themselves, accept the statements of prejudiced persons or newspapers whose interest it is to misrepresent Theosophy. STUDENT

Question Can we ever relieve another of his Karma?

Answer It is most probable that the word Karma is here used in the sense of the results of action, and a little consideration will show that while it is possible to render real assistance—of which we will speak later—to another, and while it is apparently possible to remove some of the outermost effects of Karma and change external conditions, yet it does not follow necessarily that the deeper aspects of Karma are therefore modified. As an instance, it may be our opportunity of relieving a case of extreme poverty and of placing a person in a position of relative comfort compared with a previous condition. It would seem from this that we had changed what we may call the external Karma, but we know very well that the mere change of external conditions does not of itself change the character or inner nature, where the deeper effects of Karma are felt. And further, can we say that we were not simply agents of Karma in helping that person, and that the very change brought about was not in accordance with and a carrying out of that person's Karma?

Care should be taken not to materialize the idea of Karma. It is not a mere external debt, like a debt of money, which may be paid by another person, but it is rather, according to the aspect which we are considering, the result accruing to the character of the one in debt from the actions which have placed him in that position, and, as said, this result to character cannot be removed by the mere paying of the debt by another.

The question then arises, how far ought we to help another, or indeed ought we to try to help another at all?

I think the question is answered by the Golden Rule, "Do unto others as you would have them do unto you," and further it may be added that the very opportunity which we have of helping another is a part of our Karma—and surely good Karma, for what better Karma than to have the power and opportunity of helping another—as it is also part of the Karma of that one to be helped.

Theosophy does not advocate indiscriminate helping, or that any action should be done without due discrimination. Indeed, Theosophy,

as has been often said, is the essence of common sense. On the question of self-sacrifice, H. P. Blavatsky has said:

We say, however, that self-sacrifice has to be performed with discrimination; and such a self-abandonment, if made without justice or blindly, regardless of subsequent results, may often prove not only made in vain, but harmful. One of the fundamental rules of Theosophy is, justice to oneself—viewed as a unit of collective humanity, not as a personal self-justice, not more but not less than to others; unless, indeed, by the sacrifice of the *one* self we can benefit the many.

So, while in one sense, as said above, we cannot relieve another of his Karma, yet from the very fact of the solidarity of the human race, and hence that every act that we perform either helps or retards the progress of all our fellows, we are all the time either adding to or lightening the burden of their Karma. And more than this, we can give real help, by giving strength, encouragement, sympathy and moral support in all right endeavor. This real help we can give more by our own attitude and the faithful performance of our own duties, and the patience and fortitude with which we bear our own burdens and meet the difficulties of life. In this way we can truly do as St. Paul enjoined, help to bear one another's burdens, and so fulfil the law of Christ, that higher law of the divinity of our own being. STUDENT

Question How does the Theosophist's conception of Brotherhood differ from that held in the world?

Answer There are so many different conceptions of Brotherhood held in the world that it would be difficult to know to which the questioner refers. Indeed the world is distinguished rather by its lack of Brotherhood than by its realization. And this gives a clue to the answer, *viz.*, that the Theosophical conception of Brotherhood does not remain a conception merely, but becomes an actuality. Further, according to the teachings of Theosophy, Brotherhood is a fact in nature and not a mere sentiment, or connecting only those born in the same small family circle. We are brothers whether we recognize the fact or no, and this brotherhood can be to us either one of joy or one of pain and sorrow. We can if we will become co-workers with nature, recognizing brotherhood as a fact, and governing our lives in accordance with it, or if we refuse to do this, either wilfully or in ignorance, then nature forces upon us the fact of brotherhood through common suffering and common calamities, which in spite of themselves draw men together and make them feel their common origin or destiny.

And just as it is impossible for a man to do his best work unless he is in health, physically, mentally and morally, so until humanity is in health, perfect health, it cannot do the work that lies before it, and this perfect state of health can only be attained through the realization of Brotherhood. Brotherhood which depends on sentiment alone will never bring this about, for as today, and as in the past, and all through the historical periods, so long as men are united on this basis and through motives of self-interest, their minds will fluctuate from love to hate, swayed hither and thither by the love of self and personal gain. Brotherhood must be more than sentiment; we must realize that our fellow man is not someone aside or apart from us, but that he is in very truth, a part of ourselves and that his interests are ours. We all recognize this to a degree, or at least hold to it theoretically, but we do not live it, we do not make it a reality. Here then is the Theosophical position in regard to this question of Brotherhood, given in the words of H. P. Blavatsky:

Theosophy leads to *action*, enforced action, instead of mere intention and talk. . . . But no Theosophist has a right to this name unless he is thoroughly imbued with the correctness of Carlyle's truism: "The end of man is an action; and not a thought, though it were the noblest—and unless he sets and models his daily life upon this truth."

And further she says:

In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists.

If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound not only to teach, but to carry out in his or her daily life. STUDENT

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In Europe

(From our special correspondent, December 2, '04)

SPAIN is passing through a terrible ordeal just now. It is not one's business to discuss the political situation:—whether the Government of the day is or is not doing its duty. But Spain has freedom of the press, representative institutions, constitutional government in short; and besides this, abundant schemes of social reform.

In the industrial centres there have been strikes going on for a long time. Others must decide how far these are the cause or the effect of the hard times from which the masses of the Spanish people are suffering. There can be no question as to the reality of the suffering itself. Proof of this is to be seen in the records of emigration. It is stated that during the first six months of the present year no less than 38,000 Spaniards bade farewell for ever to their native land. They have left for America—the greater part shipping for Brazil. It is further stated that the emigration has increased considerably since last August, and is swelling still. Whole villages have been depopulated. From one provincial paper and another come reports of the hasty selling of furniture and other effects by peasants who seem stricken with the fear of death, should they delay escaping from their native land. And yet there are few among the peoples of Europe in whom the love of country is more strongly rooted.

The correspondent of *El Imparcial* at Málaga gave recently a vivid description of interviews with some of these luckless emigrants on board the S.S. "Nivernais." To cite one case will be sufficient. A widow with five children—the eldest but fourteen years—gave as her reason for emigrating that she had worked in the fields with the pick, from sunrise to sunset for a wage of three "reals" (fifteen cents) per day, and on some days had no work at all. And it seems that the price of necessaries in Spain has triplicated during the last twenty-five years!

These poor creatures are usually crowded together on board ship to a frightful extent. No matter how many there are of them—cargo comes first in point of value; so the emigrants must compress themselves somehow as the cargo grows.

In all cases reported by *El Imparcial* the answer was the same. They were flying from their country to escape death by starvation, for themselves and their little ones. The Spanish press is talking about the possible depopulation of Spain.

Yesterday was the sixtieth birthday of Queen Alexandra. I remember well the occasion of her arrival in England, forty-one years ago. The feeling of affection evoked then has steadily deepened as years have gone by. King Edward has been criticised by the public at various points in his career, although it is difficult to discover any criticism now. But his consort and comrade has held our hearts from first to last without question. She has the gift of showing sympathy with all ranks in

such dainty yet practical fashion. It is quite a domestic affection that the people have for her, although necessarily very few have come into personal touch with her. As everyone knows, her early life was not without hardships. There was something approaching to genteel poverty at one time, when the little girl who is now so exalted had to mend her own frocks. No doubt those experiences furnish part of the secret of her wide-spread sympathy. Long live the Queen!

The previous day (Nov. 30th) was the birthday of another public character who is attractive to many of us. I refer to Mr. Winston Churchill, who has just attained his thirtieth year. He has capacity and courage of no ordinary kind. Soldier, novelist, traveller and politician, Mr. Churchill bids fair to become a power among the next generation.

W. J.

Some Large Bells

THE greatest bell in the world is that at Moscow, weighing 190 tons. But apparently there was some accident at its birth, for it is cracked, and there is no record of its ever having been rung. In England the greatest bells are "Great Paul" of London, made in 1881, and weighing nearly seventeen tons; "Big Ben" of Westminster, 1858, thirteen and one-half tons; and "Peter of York," 1845, ten

and three-fourths tons. "Big Ben" and "Great Peter" were both cast by the White-chapel Foundry. "Great Peter" cost about £2000, and is over eight feet across. It was cast at White-chapel, and allowed twelve days to cool. Even its clapper weighs a hundred weight. It took sixteen men to toll it. Now it is little used, but always rings the old year out on the night of December 31st. It is also sometimes used as a minute bell at deaths and funerals.—*Exchange.*



SCENE ON A CALIFORNIAN RANCH

—*Rural Californian*

Ancient Leather and Modern

AN old proverb says, "Nothing like leather"; but it would seem that nowadays there are a good many substances which look exactly like leather, though scarcely qualified to use in a siege, like the leather in the old story.

A contemporary has been interviewing bookbinders and leather-merchants on the subject of cheap bindings. The public demands a showy article at a low price, and the trade has to supply it. One bookbinder said:

Look at this book; it is three centuries old, and yet the leather is as sound as on the day that it was cut from the hide. . . . We do not tan today as they tanned in olden days.

The atmosphere of modern cities is so full of gaseous fumes, which combine with water to form corrosive acids, and so many chemicals are used in bleaching and dyeing leather, that the material will only last a few years.

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27	29.942	61	48	50	41	.00	E	6
28	29.850	61	45	49	42	.00	E	5
29	29.820	60	47	51	45	.00	E	5
30	29.798	62	48	53	48	.00	E	7
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No. 10

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by KATHERINE TINGLEY

WEEKLY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE THURSTON, manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

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Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Meteorological

The Neo-Platonists

IN an Ancient History, under the head of the Alexandrian Civilization, we find mentioned the philosophers Archimedes and Hero, the painter Apelles, the astronomers Hipparchus and Ptolemy, the geometer Euclid, the geographers Eratosthenes and Strabo, the historian Manetho, the rhetorician Aristophanes, the poet Apollinus, the ecclesiasts Origen and Athanasius; but never, ah! never, the faintest allusion to the celebrated Neo-Platonic school of philosophers. But perhaps this is better than libelling them or damning them with faint praise; for the silence is eloquent and the omission as glaring as the missing piece in a puzzle.

Vainly did these sages and their devoted students strive to keep alive in a declining cycle the light of the ancient wisdom. Yet not in vain;

for, though their school succumbed to the two-fold opposition of pagan licentiousness and profanity on the one hand, and Christian bigotry on the other, their beacon-lights have ever shone in the darkness for those who have searched in the heights, and their influence has been handed down through many a devious by-way. Some of their writings have survived to influence modern writers and mold the thought of today.

Though this school was one of pure Theosophy and its original teachers were men of surpassing character and wisdom,

Their Ethics its later followers did not succeed in adapting the philosophy to the spirit of the times. They made it too lofty and ideal for an age whose thoughts were material; and it resembles a glorious sunset, prophetic

of a future dawn, rather than a sunrise bringing immediate enlightenment.

Ordinary historians, knowing naught of the Wisdom-Religion, and viewing all ancient beliefs and systems from the narrow and conceited standpoint of modern culture, speak patronizingly of Neo-Platonism, as a praiseworthy but futile attempt to establish a religious philosophy on the mere intelligence of man, unaided by divine revelation, and so forth. But they confess that its ethics were the loftiest the world has ever known.

The essential teachings of Neo-Platonism are the same as those of Theosophy; in fact the word Theosophy was first used by the Neo-Platonists. They taught that the Soul was triple, consisting of a spiritual part, an animal part, and a human part; the human part having the power of choice between the divine and the carnal. Wisdom and emancipation were to be attained by aspiration towards the divine Soul. Purity of life would lead to a separation of the mind from the enthrallment of the senses, and to its union with its immortal counterpart. In speaking of illumination they were most careful to distinguish

Warned Against all Delusions

and warn against all delusions and superstitious practices such as would come under the head of spiritism, etc.

H. P. Blavatsky prefaces many of her writings with quotations from the Neo-Platonists, by which to introduce the teachings of Theosophy.

The Neo-Platonic school was founded by Ammonius Saccas (not the Christian Ammonius mentioned by Eusebius), who died in 241, A. D. This man was born of Christian parents. His object was to find a fundamental religion which should reconcile all religions by showing their common origin, and which should be based on eternal verities. Finding nothing in the Christian church which could help him specially, he left it and founded his school at Alexandria.

As a Platonist he wrote nothing, and his teachings were secret. He reconciled the opposing schools of Platonism and Aristotelism by showing the common kernel of truth in both. His life was so pure that he was called Theodidaktos, "the God-taught;" and his knowledge so vast that several church fathers were his secret disciples.

High Character of the Teacher

Plotinus, the greatest disciple of Ammonius, was born at Lycopolis in Egypt, 205, A. D. He went to the East with a Roman military expedition, and was instructed by the sages of Bactria and India. He set up a school of philosophy at Rome, and the Emperor Gallienus was one of his disciples. He also was renowned for his high character and learning; and he has left in his writings the bulk of what we know of Neo-Platonism.

Porphyry, a pupil of Plotinus, was born at Tyre in 233. Coming to Rome he joined the school of Plotinus. He has left writings on the philosophy, and was the author of fifteen books against the Christians of his day. He was a scholar of solid attainments and a passionate lover of purity in life and in thought, hating all false teaching and immorality.

Iamblichus was born at Chalcis in Coele-Syria, of a rich and illustrious family. He studied under Porphyry, and afterwards gathered together a band of disciples of numerous nationalities. He wrote books on the philosophy, the best known of which is *De Mysteriis Egyptorum*. He also wrote on Plato and Aristotle and on Chaldean philosophy, but these works are lost. He died in 333.

He was learned, and his character and attainments won for him the name of "the divine." The Emperor Julian regarded him as the equal of Plato. In view of the fact that the present age demands the deeper research, there is need to bring to the honest recognition of men, these grand examples of purity and wisdom. H. T. EDGE

Ruskin on the Civil War

RUSKIN'S correspondence with Professor C. E. Norton, just published by the latter, throws an almost pathetic light upon his nature. The Professor sums it up and at the same time shows why Ruskin could never have been a great teacher or leader outside the realm of art, in a few words:

His nature was in the highest degree complex; it was full of contradictory elements which he never succeeded in reconciling so as to obtain steady equilibrium and tranquillity of soul or persistent fixity of aim. His will was unstable, for in him reason was subject to sentiment and often to transient emotion.

There is the secret. His nature was, in not the best sense, *feminine*. He, apparently, could not understand the greater issues of his time. For example, of the nation-making struggle of the middle of the Nineteenth century, he says:

It is no use talking about your war. There is a religious phrensy on such of you as are good for anything, just as wild, foolish and fearful as St. Dominic's, and as obstinate as De Montfort's. Mahomet's was mild, Christian-like and rational in comparison. I have not, however, seen a single word, spoken or written, by any American, since the war began, which would justify me in assuming that there was any such noble phrensy in the matter; but as Lowell and you are in it, I am obliged to own the nobility, and only wish I could put both in straight waistcoats. The miserablest idiocy of the whole has been your mixing up a fight for dominion (the most insolent and tyrannical, and the worst conducted in all history) with a soi disant fight for liberty. . . . this fight is partly for money, partly for vanity, partly (as those wretched Irish whom you have inveigled into it show) for wild anarchy and the devil's cause and crown, everywhere. As for your precious proclamation—

A gift of that which is not to be given
By all the assembled powers of earth and heaven,

if I had it here—there's a fine north wind blowing, and I would give it to the first boy I met to fly it at his kite's tail. Not but that it may do mischief enough as idle words have done and will do to the end of time.

STUDENT

The Japanese Imperial Library --- A Side-Light on the Nation's Genius

A RECENT writer gives some interesting and significant facts with regard to the literary preferences of the Japanese. His remarks deal principally, it should be said, with the literary works most in demand in the Imperial Library of Japan.

Mathematics, science and medicine head the list of volumes called for. During the last year (1904) 166,677 books treating on the above three subjects were demanded, or 21.6 per cent. of the total number of books in the library.

Literature and language follow a close second with 153,711, or 20 per cent., while geography and history come third with 18 per cent.

Fiction, according to the above-mentioned writer, is remarkable by its absence, even in the classified table of books in demand by the public, this being "a curious contrast to the experience in most English public free libraries." The same remark applies equally well to the great majority of American public libraries.

Nor are the subjects named above the only ones asked for by the Japanese public. Engineering, industries, art, and military and naval science have a prominent place in the listed additions recently made to the contents of the Imperial Library.

The subject is very interesting, in that it throws a brilliant side-light on the mental genius of the Japanese. Scholarship in the ancient classics, in China, is the standard "open sesame" to all posts of public importance, and the same was true of Japan less than fifty years ago. Judging from the above, the same general idea of pure knowledge making fitness for posts of importance, seems still to obtain in the land of the Rising Sun, albeit that the national taste has changed to meet modern needs from a respect of hoary antiquity, with its profound wisdom, to the aggressive young scholarship of the west.

G. DE P.

Education in Porto Rico

IN Porto Rico the removal of the Spanish régime and its replacement by American protection, have resulted in a marvelous development of educational work. Six hundred Porto Rican school-teachers have been on a visit to the United States to study American school methods. Under Spain there were no public schools and only a few badly-conducted pay schools. During the past year 1200 free public

schools have been opened, with 70,000 scholars; and 25 per cent. of all the money raised in the island since American occupation has gone into the schools. A school of agriculture is being founded and will enable the Porto Ricans to take advantage of the wonderful resources of their island. For there, we are told, crops may be planted and harvested any time of the year.

Though one is naturally delighted to see a people taking so heartily to the opportunities now accorded to them for acquiring American culture, that sentiment will be mixed with no slight sense of responsibility when one considers the many real faults of American civilization. What are we introducing to these Porto Ricans? Let us hope not our soulless commercial competition, our civic misdemeanors, the degradation of our slum-life.

And will these islanders, like the Japanese, have the strength and wisdom to take from us only what is likely to help them, and reject the rest?

One realizes, in connection with such cases as this, the timeliness of Katherine Tingley's brotherhood crusade in Cuba; for through this America was enabled to offer to that newly-liberated land *the best* she had. That crusade brought something better than mere ordinary educational and industrial advantages, important though these may be; something the people could appreciate, something that touched the heart.

We want to help the Porto Ricans, but let us beware lest we merely gobble them up in a more modern and artistic way, or teach them to gobble each other up.

E.

Modern Education vs. Character Training

WHEN one hears of the careful attention that is paid to education in this country, and the great progress made in the planning and equipment of schools and curriculums, one cannot but hope and wish that the internal strength and virtue were commensurate with the external.

New York has the largest school building in the world. It houses 5184 pupils and 111 teachers. On the opening day the students cooked luncheon for themselves and their teachers. The building is utilized to the utmost by day and by night, for lectures, concerts, story-telling, gymnastics, manual training, and many other things.

All this is indeed excellent and encouraging. But in our land, machinery and external appliances are far ahead of internal conditions. Here lies the danger. All this machinery supplies opportunity, accomplishment, dexterity. But these are things which may be abused as well as used.

Will this huge school care for *character*? Will it train the pupils in that peaceful unselfish temper which alone gives happiness and secures the safe and right use of powers? Or will it add more to the armoury of fierce emulation and discontent?

Oh for more Raja Yoga Schools!

H.

Arbitration Treaties

SIXTEEN Arbitration Treaties had been signed between various countries up to the end of November of this year. In the main they are identical in terms with the first of the series—that between France and Great Britain. Twelve of them are between European Powers, and four between European Powers and the United States.

America has invited all Powers signatory to the Hague Convention to enter into Arbitration Treaties with her. It would be well were two countries now to come forward with courage enough to sign a Treaty between themselves from which "matters involving the honor" of the two are *not* excluded. The "Parliament of Nations" may not be so far away. The idea is in the air, with a silent strength born of all the tears and blood shed by every oppressed people for a thousand years.

C.

India or Manchuria?

THE Ameer of Afghanistan takes the utmost interest in the war between Japan and Russia. He has organized a special set of postal runners, so that he may get news every day. When it comes he reads it out in open durbar, giving a lecture on the points of special note. It appears that on the whole he would not view the defeat of Russia with entire satisfaction. For he thinks that in that case she would begin to compensate herself for the loss of Manchuria by a move in the direction of India. In that move she would pass straight through his kingdom.

C.

THIS week's cover-page of the NEW CENTURY PATH, contains the picture of W. Q. Judge, the second Leader of the World's Theosophical Movement.

Some Views on XXth Century Problems

The Emptying Pulpit

THERE have been two recent conferences, one in New York and one in Chicago, to discuss the question of the steady decline in candidates for the ministry. A great many reasons were offered, along with corresponding remedies. But neither reasons nor remedies appeared to get very far into the matter.

The truth is that any man who is conscious of any kind of message cannot help delivering it. If there is no message being given, the reason must be that no one is conscious of a message to give. And the incidental reasons, apart from that central one, that used to entice men into the ministry no longer weigh as much as they did—for which we may be thankful. Much better an empty pulpit than one filled by a man who took it to gain a social position closed to his tradesman father.

But why is there no real message—real as distinguished from the message which is merely egotism and ambition made vocal and even vociferous?

In every man lies a "message" of some kind for his fellows. And their interests suffer if it does not come so clearly into his consciousness that he has to deliver it. In the delivery of his "message" he may show himself as an inventor, as a musician, a writer, poet, painter, scientist, preacher, or anything else that permits his especial form of genius to play freely. The results are his donation to the world of his fellows. If his soul is awake in him it will make his message clear to him, and urgently compel him to deliver it.

The question why more men do not enter the ministry, is swallowed up in the larger one, why more men are not conscious of their special work and urgently impelled to the doing of it. Nature gave every man his task, but hardly one in a million knows what it is. If he did it would be as conspicuously his as music-making was conspicuously Beethoven's; and moreover his doing of it would be as conspicuously to the world's good as Beethoven's making of music or Columbus' finding of new lands. Nothing could stay either of them. The true, divine-given work of most men might not be so attention-compelling as these two men's; but who shall say that in the broadening of time its ultimate effects would not be just as great? The game of chess may hang as definitely on the move of a pawn as a queen.

The reason we are searching for is this: that men have forgotten that the soul would, if they had opened communion with it, inspire them to something more than piety, and impress them with closer directions for the conduct of life than the Ten Commandments. The soul is the real Genius whose gleams give "genius" to the men who have it, and would fain give it in some line to all men. Children are at best taught only of that function of the soul called conscience. They are not taught that the same power which, as conscience, warns them back from evil doing would, if it were permitted, become a constant councillor as it is witness; inspirer, revealer, teacher, opening their minds and consciousness to an undreamed-of beauty and perfection of life.

Consequently those of them whose work or message it would be to preach (the things of that same divine soul) do not come to any suspicion of it. And so, with the decline of adventitious allurements to pulpit occupancy, the candidates for "the ministry" grew yearly fewer. The remedy lies in the home and even the nursery, and nowhere else. C.

The Study of Literature

PROFESSOR TRENT, of Columbia University, has been expressing profound dissatisfaction with the present methods of teaching literature. Very naturally: one might almost say that literature is not taught at all. A manual is handed to the young student. It contains a list of names of great writers, their dates, their works, and a critical estimate. If he knows that, he can pass the examinations. For examination-passing, not the knowing of literature, is the real end in view.

In other cases some one great work is taken and laboriously dwelt on for a school term till every ray of its beauty has wearily departed.

Is it not obvious that all this is secondary to the real teaching of literature? For if literature as distinct from books may be defined as *writ-*

ings lit by feeling, then the beginning of the teaching of literature must be the awakening of the capacity to feel.

But our modern education is not so much as one-sided; it trains intellect (and mainly of that, the memory) only; the world of feeling—which is the substratum of character, and the inspirer of deeds and conduct—is left untouched at best; usually deadened.

A study of the lives of painters, and a learning of the lists of their pictures, is no study of art. The only real teaching of art is the awakening in the pupil of the faculty of response in feeling to the feeling contained in all great pictures. And the same is true of the teaching of literature. You cannot make a child respond to the beauty of Milton's *Lycidas* by making him learn it by heart, parse it, paraphrase it, or teaching him the names of Milton's other works.

The child who has been taught to feel has the only key to literature, one that will open all the doors. And the first chord of feeling that we can make vibrate is that of love. All the rest will take up the thrill. We can teach it love of all things that live, flowers, crystals, animals, the sky, the sea, its fellows. A child's love of a flower is its first perception of the beauty of the flower; it is its first step in art. Teach it botany before it loves flowers and their life, and knows them to be living—and you have well-nigh slain a possibility of its nature. So with all sciences. Awake first a *feeling with* the objects you are going in due time to teach of as science.

So modern education, beginning and continuing with merely mental training, does much to kill that by which literature is appreciated—feeling. But if the inner world of feeling were first opened with its master-key—love, and by the same kept open, no amount of intellectual training could hurt. And the child will grow up with an instrument of feeling ready for response to the harmonies which the masters of feeling who have written real literature will play upon it. It will seek out these masters, and take pleasure in that *external* learning about them and their works which we now call *study of literature*. STUDENT

An Index of Progress

A MOST extraordinary event has happened within the Presbyterian Body. The Rev. Dr. Samuel Carter, finding himself unable any longer to preach or tolerate certain fundamentals of the Westminster Confession, such as the Fall of Man and the Blood Atonement, wrote to the Presbytery of Nassau to say so, and to ask whether he ought to remain in the Church. The Presbytery thereupon promptly threw over the Westminster Confession, their ejection of it taking the form of a "request to our brother to continue his honored connection with the Presbyterian communion." Dr. Carter is naturally proud (in the best sense) of what he has done. He says:

I seem to myself to have done a service to my church. I have gone into the darkest room of the Presbyterian domicile, and into the darkest closet of that room, and the darkest corner of the closet, and opened the secret drawer, and thrown off the wrappings, and brought out into God's beautiful sunlight the system that is adopted—and not believed—and said: "See your system!" The conservatives at such a time have a sort of fit, and cry tremblingly: "Hush! Hush! Take it back and go away! Do go away yourself!"

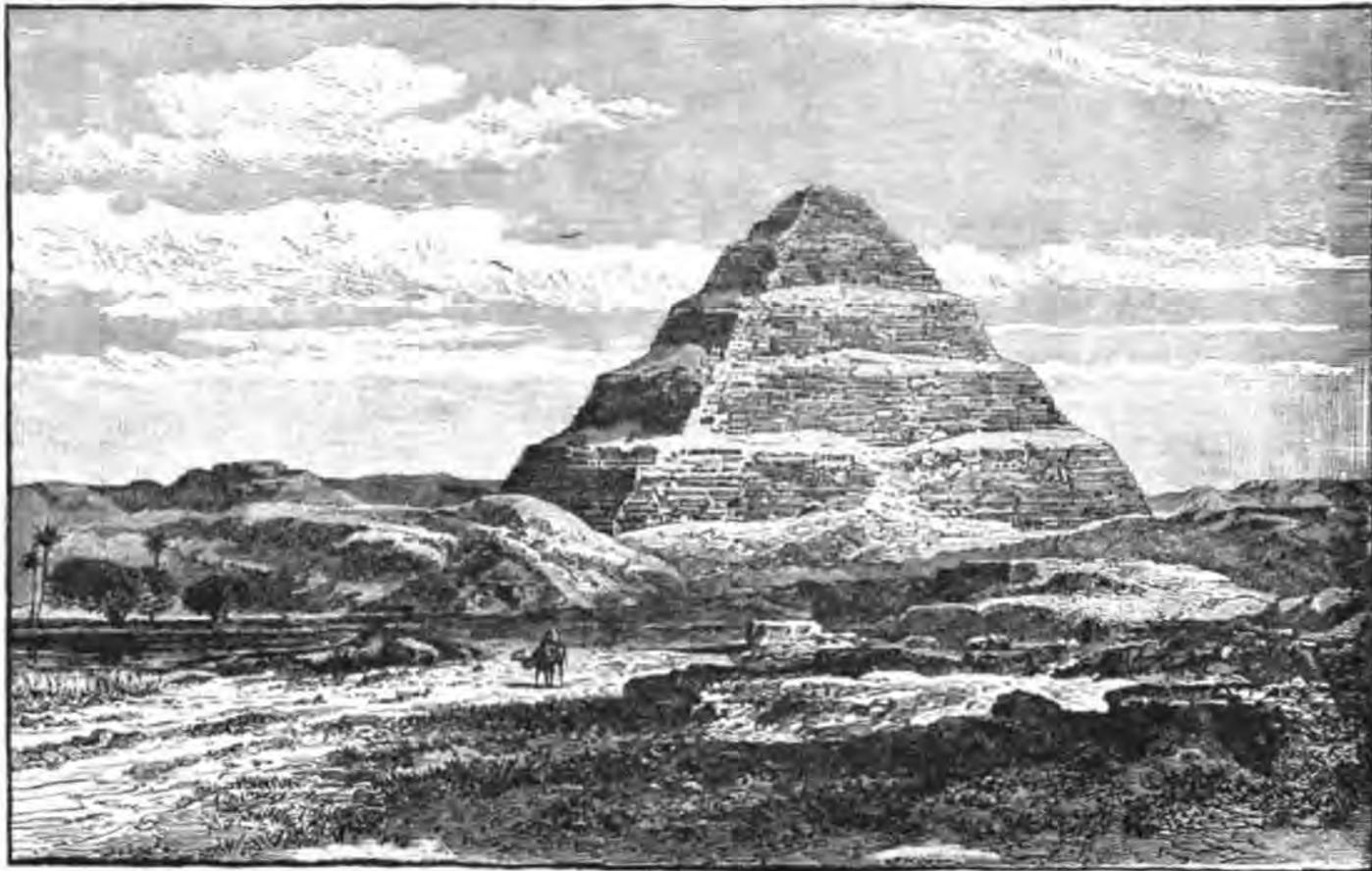
He sums it all up by saying: "There is no such world as the world of the Confession. There is no such eternity as the eternity of the Confession," and he speaks with deep feeling of the shadow cast for centuries upon the souls of the people by this hideous document.

One or two of the Presbyterian papers of course stand up for the Confession as if it were the Bread of Life.

But the world moves very fast lately. Five years ago such an official reply to an attitude like Dr. Carter's would have been inconceivable. That change, which we can measure, may serve as a barometric index of other progressions not so measurable. They mean that the consciousness of men is preparing for the reception of a new light. The old furniture is being cleared out. The pace of the changes, both of growth and decay, is ten-fold what it was a half century ago. Before another half century closes, a new era in human life will have opened. STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology



PYRAMID OF SAKKARAH

The Pyramids

THE Pyramid of Sakkarah, near Memphis, is supposed by archeologists to be older than the great Pyramid of Gizeh. It is not a pyramid in the strict geometrical sense, being composed of successive stages. The slope of the sides of these stages is nearer the vertical than in the true pyramids. When one such stage is found alone it is called a *mastaba*. Authorities seem to think the terraced form of this pyramid indicates that it was added to by successive builders. But the shape of these ancient structures was never casual, but full of meaning.

The pyramids are very much older than the earliest date hitherto grudgingly assigned to them. Orientalists admit that their shape, position, and dimensions have a profound mathematical and astronomical significance. But, because kings were buried in them, they have been supposed to be nothing but tombs; and the mighty Pharaoh is represented to our school-children as having squandered men, time, and riches wholesale in order to gratify his vanity by providing himself with a sepulchre.

But when our Orientalists have admitted that the pyramids were built on astronomical principles, they stick as fast in a new rut as they did in the old. For then there comes the theory that these structures were erected for *nothing but* astronomical reasons. Tardy indeed are the steps by which we win back fragments of that ancient Science whose last vestiges were well-nigh effaced in the time of Constantine.

H. P. Blavatsky, writing of the astronomical knowledge of the Pyramid-Builders, says:

They had it assuredly; and it is on this "knowledge" that the programme of the Mysteries and of the series of Initiations was based: hence the construction of the Pyramid, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven. The cycle of Initiation was a reproduction in miniature of that great series of cosmic changes to which astronomers have given the name of the Tropical or Sidereal year. STUDENT

Tardy Admissions of H. P. Blavatsky's Message

THE NEW CENTURY PATH does not quote the theories of modern scholars as authorities, but merely for the purpose of comparing them with the teachings of the ancient Wisdom-Religion as outlined by H. P. Blavatsky. Prophecies of H. P. Blavatsky have often

been given on this page, predicting how those teachings would receive confirmation and come to be admitted. Here are some more:

The day when much, if not all, of that which is here given from the Archaic Records will be found correct, is not far distant.

The days of Constantine were the last turning-point in history, the period of the supreme struggle, that ended in the Western world throttling the old religions in favour of the new one, built on their bodies. From thence the vista into the far distant past, beyond the Deluge and the Garden of Eden, began to be forcibly and relentlessly shut out by every fair and unfair means from the indiscreet gaze of posterity. Every issue was blocked up, every record upon which hands could be laid, destroyed. Yet there remains enough, even among such mutilated records, to warrant us in saying that there is in them every requisite evidence of the actual existence of a Parent Doctrine. Fragments have survived geological and political cataclysms, to tell the story; and every survival shows evidence that the now secret Wisdom was once the fountain head, the ever-flowing perennial source, from which were fed all the streamlets—the later religions of all nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at the one end, and finishing with the Neo-Platonists and Gnostics at the other, is the only focus left in history wherein converge for the last time the bright rays of light streaming from the æons of times gone by, unobscured by the hands of bigotry and fanaticism.

Now we find Professor Sayce, in the introduction to *A Short History of Ancient People*, by Robinson Souttar, saying:

We can never return to the old complacent belief that Europe was the primal home and cradle of cultivated man, or that between the ancient Oriental world and the world of European thought and literature lies a deep and impassable gulf. If modern Oriental research has taught us nothing else, it has at least taught us that literary culture is immensely old in the valleys of the Euphrates and the Nile. It has shown us that the civilization and culture of today are not the first the world has seen; that in the days of Moses education and literary activity were as fully developed as they were in the days of our immediate forefathers, and that in still earlier ages books were read and written, the law codified, libraries established, and the arts and sciences studied and known. . . . The more we know of the civilizations of the past, the more are they seen to resemble our own; whatever progress we have made in certain branches of knowledge, and, above all, in their material application, in the general elements of culture, in the arts of life and the organization of society, we have made but little advance upon the educated classes of Egypt or Babylonia.

One wonders if Professor Sayce has considered it expedient to peruse H. P. Blavatsky's writings, as not a few eminent scholars have! STUDENT



THE SUN AND THE SEA

The Pacific

THE sea! The boundless sea! Old, yet ever new, ever with the freshness, vigor and gladness of youth and primal morn! The tides come in, and the tides go out, over and over again. Ever the foam-capped waves dash and spend themselves against the rocks, to be followed by more and yet more forever, singing always their song of "Life is Joy;" and the grand old sea never wearies of the singing of the same old song, never wearies of the eternal wave after wave, wave after wave; but each is as full of the bounding joy of life as if there had never been another.

The sympathetic beholder looks and listens and feels the ever-newness of it all, and wearies not of the motion nor the song; for the Indwelling Life of the sea is one with his own, and the waves of that Life break not on the rocks, but flow through all his being, stirring anew his own life currents, giving strength and gladness.

Wonderful sea! With all thy seeming sameness what infinite variety thou hast! What endless variation of light and shade and color! Now thou art wrapped in gray mists or covered with fleecy, sunlit clouds, and again thou wearest a garment of resplendent light, each wave a mirror of the sun or moon and stars, receiving and giving forth again the light of heaven with all the pearly tints of shells grown within thy liquid depths.

Wonderful sea! With all thy mighty power, what delicate creatures find their home in thee! What delicate, fairy-like mosses swing to and fro with the motion of thy waves! To how many creatures, great and small art thou a protective mother! Thou givest us in thy vastness a sense of the Infinite of which we are a part.

O sea, what mighty secrets lie buried within thy peaceful bosom! When wilt thou permit once more to rise above thy waves that which thou hast for so long hidden from the eyes of the degenerate races of today?

O thou keeper of secrets, to all our questions thou murmurest ever the same old answer, and we feel that all is well in thy keeping.

STUDENT

The Early Ant

THE observant individual who takes an early morning walk may see many little paths in the sand that appear very much as if an earth worm had been crawling there, but such is not the case. They are the paths of great companies of little ants that go on morning pilgrimages before sunrise. The early riser who sallies forth before the rising of the sun may have the pleasure and profit of seeing them.

Solomon may have known of them, and also of the value of an early morning walk, when he said, "Go to the ant, thou sluggard."

An uneven path is no discouragement to these ants, nor do they waste time or energy hunting around for an easier one, but they go ahead down into the deep places and up over the high places.

A Point Loma student found one of these paths as much as three hundred feet long, and he also found the pilgrims in the act of making their pilgrimage. The ant understands the value of united effort, and the path of each becomes much smoother because so many travel it.

We may learn a lesson here.

The ant has not wandered so far away from the One Source of all on the path of differentiation and separateness as has man, and so the united life in which each works for the good of all still obtains with them.

Man, on his return journey to the Infinite Source, taking with him all that he has gained by experience, is beginning to see the need of greater unity and the folly of a life of separateness for self alone; and there is dawning for humanity a great hope of a day when brotherhood shall reign supreme and the nations of the earth be at peace. STUDENT



Greater than stars or suns,

Bounding, O Soul, thou journeyest forth.—Walt Whitman

The Century of the Child

IT has been well said that "A child's hand is on the door-latch of the millenium." To a close student of the signs of the times there is a remarkable prophecy for the near future in the little children of today. The majority of babies show a higher order of consciousness than did those of even a few years ago. They begin to "take notice" of surroundings at an earlier age than formerly, and show a precocity which would be abnormal were it not usually fairly balanced. They have a way of "looking through" the personality which is rather disconcerting to their elders. Some of them have a look of purpose and expectation as if some important work had drawn them into earth-life again, and they had not forgotten the reason why they came.

The old-fashioned beady-eyed, putty-nosed cherubs are in the minority nowadays,—or so it seems,—though still plentiful enough to prove by comparison that it is not mere imagination which convinces one of the change in type. And so independent of social lines is this improvement that one may easily believe that more highly evolved souls are eager to incarnate whenever opportunity offers.

These little warriors have a clear-eyed unabashed way of looking things in the face that appears to have outgrown the timidity and constraint which used to mark the average child—as old family pictures commonly prove.

Though the first-born is apt to receive due credit and attention, still some mothers of a family note how much more alert the last baby was than were the elder children at the same age. Their little bodies seem to be the dwelling-places of more intensified centers of consciousness. At first this may sound metaphysical and mysterious, but on second thought it is simple and natural enough.

Nature is not deceived: she adjusts the most fitting forms to the life which seeks expression, whether it be vegetation or that of higher planes. Nature feels the needs of the future and provides for them in humanity, just as she leads the birds to migrate in advance of the changing seasons. That so many children are being born with greater possibilities is an open hint of the larger opportunities for human expression and advance which even the present generation will see. At this time we have reached a climax of materialistic endeavor from which the "little child shall lead" us into a day of higher purpose, and of soul resolve. Let us, as women, stand worthy and well-qualified, willing to be led, beholding in the present the promise of a golden future.

LYDIA ROSS, M. D.

Sacajawea, the "Bird Woman"

NEXT year will be celebrated at Portland, Oregon, the Lewis and Clark centennial, in honor of the two heroes who first discovered, beyond our great western slopes, the Pacific. Owing to the efforts of prominent western women, there will be recognized at this centennial the achievements of an Indian woman, hitherto little known. Next to the President who sent Lewis and Clark, it is this Indian girl who deserves to be eulogized with them. Sacajawea, or, as she was better known, the "Bird Woman," guided Lewis and Clark across the mountains and on several occasions saved the situation for them when they had given up all hope of seeing the ocean. This Indian woman belonged to the Shoshones. When a child of eleven she had been taken captive by the ancient enemies of her tribe, the Blackfeet, and at the age of fifteen she found herself sold as a slave to a common French *voyageur*. To this man the Indian girl was a faithful wife, and when

she became the guide of the Lewis and Clark expedition, her husband being taken along to act as interpreter, she was the mother of a babe two months old. Together all labored, the young Indian girl burdened with her babe at the time, until they worked their way to the Upper Missouri. It is said of Sacajawea, the only woman member of the expedition, that she conducted herself during the long and trying journey, with the same exquisite modesty and sense of propriety that the most cultured white woman could have shown.

Lewis and Clark gave the husband, a worthless man according to their own account, \$500 for his services, but to the Indian woman they gave nothing.

At the Western World's Fair of 1905 a bronze statue will be erected in honor of Sacajawea, to be later given a permanent place in one of the larger public parks of Portland.

STUDENT

THAT a good woman will command respect wherever she may be placed is shown by the history of one Harilena Karothiewitch.

Determined to join her husband, she entered Port Arthur in disguise and joined his regiment. She proved herself to be so fearless, so refined and so devoted in her services to the wounded, that when her identity was later discovered she was allowed to remain. She was killed by the explosion of a shell while carrying dispatches to the trenches. Both officers and men showed her the greatest respect, invariably refraining from the usual soldier's profanity while in her presence. H.

The Cause and the Cure

THE word "insane asylum" carries with it little of light or joy, while its sister word "insanity" speaks to us only of horror. And this is not strange, so terrible a memory have we inherited of the days when insane women were treated worse than the lowest criminals and when rational methods of care and of cure were undreamed of. Today things have changed, as, for instance, in a number of our State Hospitals for the insane, where the patients live their life among flowers, in the sunshine and in the most cheerful surroundings, with books, music and outdoor occupations. Some of them are formed into squads as women gardeners; others go in for athletic exercises, as, for instance, basket-ball. In one asylum they care for the plants in enormous conservatories throughout the winter. In another the callisthenic class is one of the favorite classes in all seasons of the year, and on May-day there is even a Maypole dance and a real festival among the patients. Think of that, in an insane asylum! But such treatment is remedial, and while the perfect cure must be one that touches the heart-life understandingly, and can only be given by those wise enough to diagnose each case perfectly and individually, still it is wonderful what out-of-door life and kind treatment has accomplished.

Of the causes which bring on insanity, the statistics of our hospitals are interesting. By far the greatest cause is sudden disappointment, such as the loss of money, loss of friends, etc. Intemperance is a strong factor. Mental strain and worry bring many to the insane ward, overwork a few, and heredity a few more.

The fact that disappointment is the prime cause is significant. Where would our asylums and our alienists find occupation if women,—and men, too,—had a philosophy of life which should lead them to understand every disappointment and to use each one as a stepping-stone to greater heights and fuller strength, no matter what its nature, no matter what may be the circumstances, no matter what may be the physical condition at the time that the blow comes. There is in every heart a capacity for that trust which bridgeth all abysses. There is in every heart the germ of that knowledge which leadeth one to wisdom and to a divine understanding of all events. The whole difficulty is that women do not understand their natures, and that the brain-mind, twisted around some theory or notion or desire, as a vine is twisted around a stick, leads them hither and yon. Some brain-mind notion governs their heart-life instead of the heart itself, the soul, governing the brain-mind. Could women realize their divinity, could they realize that, as the body is but an instrument for their use, so also is the brain,—a perfectly splendid servant, but a master most despotic and unjust—then were insanity impossible.

THE sister of the late Empress of Austria played a brilliant part at the siege of Goeta, Italy. Placing herself at the head of her husband's beleaguered army, she walked around the ramparts under a perfect hail of bullets, exhorting and inspiring the troops.

AND NOW a woman bull-fighter is advertised as the great attraction of an approaching *festa* in one of the smaller towns of Mexico. The turning of the tide—when will it come?

THE women of many countries are awake to the necessity of adopting good educational methods. We have noted the recent visit of an Italian lady, and now two Mexican teachers are about to visit the United States to inform themselves concerning commercial schools for women. They have been commissioned by the Department of Public Instruction of Mexico, to whom they will, on the conclusion of their visit submit a report.



A GLIMPSE WITHIN ONE OF THE STUDENT HOMES OF LOMALAND

"A GREAT soul draws and is drawn with a more fierce intensity than any small one. By every inch we grow in intellectual height our love strikes down its roots deeper, and spreads out its arms wider. It is for love's sake yet more than for any other that we look for that new time. . . . then when that time comes, when love is no more bought and sold, when it is not a means of making bread, when each woman's life is filled with earnest, independent labor, then love will come to her, a strange, sudden sweetness breaking in upon her earnest work; not sought for, but found. Then, but not now—"
OLIVE SCHAEFER

STUDENT

Woman's Mirror Sense

PROFESSOR OTIS T. MASON, in a recent article, declares that women have at least one sense that men do not possess, and he proves it. He calls it the "mirror sense." He says, among other things, that women are constantly working small miracles. "The girl who threads with ease the needle that has no eye that a man can find, is exercising a faculty that has been handed down to her for a thousand generations."

"Another marvel," he says, "is the cleverness of a woman who, sewing a bone button on a piece of cloth, hits the hole every time, with her needle, from the back. A man would strike the button and not the opening, three times out of four."

He also refers to the fact that a woman can put up her back hair without seeing it at all, a feat which no mere man could possibly accomplish! But the greatest of miracles, in the Professor's eyes, is the way in which a woman handles a hairpin. "It is to a woman," he says, "the master key to all mechanical problems; but where is the man that is able to use it? To him even the art of pinning hair with it is a puzzle!"

Virginia Dare

VIRGINIA DARE was the first English child born on American soil. Her birthplace was Roanoke Island, N. C. She was the granddaughter of John White, who took command, as governor, of a small company of colonists from Plymouth, Massachusetts, who settled upon this island in 1587.

Her burial place is uncared for, marked only by a weather-beaten wooden slab. Interest has been aroused in the plan to erect a suitable memorial to her.

It is expected that the island district will petition Congress for funds, covering the cost of a monument to be placed on the spot marking her grave.
R. B.

IT IS worthy of note that Madame Marchesi celebrated, not long since, her fiftieth anniversary as a teacher. This remarkable woman is known the world over as the teacher of a galaxy of operatic stars, the most famous of our day.

She has published nearly forty musical works and has received decorations from the Emperor of Austria, the Grand Duke of Saxe-Weimar, the King of Saxony, the King of Italy and the

Emperor of Germany. From the French government she received the brevet of "Officer of Public Instruction." Today, long after having passed her seventieth birthday, she is as active and busy as ever.

One incident in her career is significant. The end of her stay in Vienna, many years ago, was disheartening and she determined to begin in Paris. Baron Haussmann, whose plans had been the means of beautifying the French capitol, was her cousin, and he had strong local influence there. In addition, Auber, the composer, offered her a position at the Paris Conservatory. She was about to accept it, when she discovered that some of the principles of her method would have to be sacrificed. This she refused to do and went on alone through poverty and in the face of discouragement, in what time and results have since proven to have been the right way.

STUDENT

THE embroiderers of Japan are not women, but men. It is in that land considered an art closely allied to that of painting, governed by the same high principles; and the remarkable taste and ability as designers displayed by the embroiderers of that land has been for generations a source of wonder to foreigners.

IN Russia women have been recently granted the privilege of studying medicine on the same terms as men students. At the Military Medical Academy and at the Universities they can now both study for and receive medical degrees.

OUR YOUNG FOLK

Lessons From the Flowers

I SOMETIMES think that one can do as much good and teach as many lessons in touch with flower life as with human life. There is a simplicity and a peace and a harmony about flowers, and I often wish others might live as close to them as we do in Lomaland.

Point Loma reaches out from the mainland into the clear blue waters of the Pacific, like a warrior of light guarding the land of Peace and Good Will. The sun rises from behind the blue mountains, to make the day beautiful and leave in its path at sunset the promise of a glorious coming morn.

In Lomaland nature works out her highest ideal: and among her greatest gifts of joy are the plants and flowers. All over the great hill there is an abundance of eucalyptus, pepper, cypress and palm trees; these trees do their part in life by giving us health, shade and beauty. We Raja Yoga children have many gardens, where we study the plants. Some, like the ice plants, cling closely to mother earth, while others, like the Yerba Santa, stand straight and independent. They have their own characteristics as we have ours. Some people cling to others and are too timid to stand and face the winds and storms of life, and so, though trying bravely, these have to be helped kindly along; they have to be protected from the winds until they are stronger. Then there are those who meet life bravely. There are the morning-glory and the sweet honeysuckle that twine around ugly and bare things and make them beautiful. They remind us of people; wherever they go love and comradeship are, making the homely places beautiful and the lonely joyous.

The plants are reaching towards the sunlight, and sending their sweet blossoms forth with their pure little faces lifted toward the clear blue sky. So we Raja Yoga children live out in the open air, and with our hearts full of gratitude, strive more every day to be as pure and as brotherly as the flowers; for a flower, no matter of what kind, is a group of very small brotherhood helpers which have to work for the benefit of all. As the plant grows thus we find that plants are brotherly. The children here in Lomaland are Buds and Blossoms; we work together in our school, that some day all the children of the world (especially those in the cities) may have such opportunities as we have today.

So, living in the sunshine among the flowers and birds, being taught Raja Yoga by our patient teachers, we are trying to make our characters strong, that we may help all children to blossom forth like the flowers, beautiful and pure.

A RAJA YOGA STUDENT

From a Yuma Indian Legend

WHEN the people of the earth were created, each family was given its own home, language and color. The great Ko-Ko-Mat made all men, yet he did not wish them to live together. So he separated the tribes from one another by rivers, mountains, canyons, deserts and forests. Each family lived for many ages within its own limits. But gradually these were passed. Indians fought among themselves, and white men fought them all together. Then, the whites seized the Indian lands, and we were told that the Big Father at Washington was to be our Chief. We were few. You were many, and we had to do as we could."



A GROUP OF RAJA YOGA BOYS RECEIVING INSTRUCTION AT THE METEOROLOGICAL OBSERVATORY, POINT LOMA

SAID wise Marcus Aurelius, nearly 1800 years ago: "How stale and lasincere this sounds: 'I propose to treat you fairly and squarely!' Why this to-do? What is the need of protestation? The truth will soon be found out. Such a profession should be written on your forehead. One should see your honesty shining in your eyes."

A Word about Japan

ACCORDING to Japanese chronology, the present Empire of the Rising Sun was founded in 660 B. C. by Jimmu Tenno. It was at this time that Assyria, under Sardanapalus, was enjoying its palmiest days; not long after the tribes of Israel had been carried into captivity, and even before Medea had risen into prominence. The imperial family of Japan belongs to the oldest continuous dynasty in the entire world. It can boast of tracing an unbroken line through eighteen or twenty centuries. A writer once said, "Morals were invented when there came to be immoral people, but in Japan there has never been any need of a hard and fast code of morals, as every Japanese was certain to act rightly if he only consulted his own heart."

When the present Mikado of Japan, Mutsuhito, took the throne, he declared, "Henceforth we shall exercise supreme authority, both in the internal and the external affairs of the country." To this manifesto was

appended Mutsuhito's signature, this being the first occasion in Japanese history in which the name of an emperor has appeared during his lifetime. At that time, it will be remembered, Mutsuhito had overthrown the despotism of the Shoguns and had resumed his ancestral rights as actual ruler of the empire, and it is significant that when this was accomplished he took solemn oath that "A deliberative assembly should be formed; that all measures should be decided by public opinion; that uncivilized customs should be abolished; that the impartiality and justice displayed by Nature should be adopted as the basis of action; and that intellect and learning should be sought for throughout the world in order to establish the foundation of the empire."

In the same year a House of Commons was formally organized,

feudalism was soon abolished and a Senate was established. In 1875 the Emperor called a General Council, that the feelings of the people might be made known, and today the government is one of the wisest in the world.

STUDENT

Facts Worth Knowing

THE chief occupation of the Japanese is agriculture. The farms are nearly all small. There is a saying, "There are no farms in Japan; there are only gardens."

MAGNESITE, so valuable in making fire brick and other fire proof materials, has been discovered in large quantities in California. Hitherto it has been imported from Syria and Greece.

EVERY word spoken in the House of Representatives in Tokyo, from the day of its opening, has been taken down; making this Parliament the only one in the world which has a complete *verbatim* report of all of its proceedings.

THERE is near Chico, California, a national plant garden which has recently received from Japan a large shipment of plants and bulbs. Among these are the bamboo, the Japanese salad plant, many varieties of lily-seeds and bulbs, the Japanese paper plant, besides tiny Oriental cherry and orange trees. They will be experimented with for the purpose of ascertaining whether or not they can be grown successfully.

THE CHILDREN'S HOUR

The Raja Yoga Question Box

BY their swords great kings and leaders have won for nations times of peace when the arts could flourish. The world owes much to these warriors who brought law and order to their conquered foes.

1 Who was Julius Cæsar?

ANSWER—Julius Cæsar was one of the greatest of the Romans. As an orator, he once put down a rebellion by speaking to the people. As a general, a citizen, a writer, and a statesman, he made himself famous. Rome had conquered many of the savage tribes of Europe. But Cæsar brought law and order among them and helped to civilize their life. His work among these savages was the very beginning of Europe as we see it. Cæsar's greatness showed itself in his courage and energy. He caused many beautiful buildings to be erected in Rome. He reformed the courts of justice. He tried to teach the people to be less selfish. He was killed

B. C. 44, by those whom he thought were his friends. Cæsar's life and deeds were so powerful that ever since his death his name has been used to mean "a great emperor."

2 Who was Charlemagne?

ANSWER—Charlemagne came to the throne of France A. D. 771. France was larger then than it is now. Charlemagne had many wars with the savage wandering tribes near the border of his kingdom. He conquered them. When peace was secured he made many wise laws that helped to keep order in his kingdom. Then Charlemagne invited learned men to his court. They became his friends and advisers. The king founded an Academy in his own palace, where he himself studied with the great scholars of the day. He also taught his children and the members of his household. The fame of Charlemagne reached to distant countries. Great men came even from the far East to do him honor.

In the North Country

IN a north country, far away from Point Loma, the air is so cold and dry that these little girls in their blanket suits can play about in the snow without melting it. They pile the snow on their sled and make houses and men with it, just as if it were sand on the seashore. Their cheeks are like little rosy apples with running about in the crisp, cold air.

Now and then they hear the merry jingle of sleigh-bells. They peep through the fence to see a sleigh with people wrapped in furs, and gay red tufts floating as the horses dash along.

Soon the children will be called into the house. How their hands tingle when they take off their warm mittens! And they must stamp their feet hard to get off the high heels of snow sticking to their boots.

Next morning they run to the window. They rub off some of the silver fretwork Jack Frost has traced on it and look out. Behold! In the night the wind has blown all the snow into a high drift like a hill, away over in another corner of the garden. Out into the sunshine they go, and begin their play all over again.

AUNT MARJORIE



TWO LITTLE LOTUS BUDS OF THE NORTHLAND

DEAR CHILDREN: Perhaps you think a seal's home is very cold, being built right under the snow; but the snow acts as a sort of blanket and keeps it quite snug and warm—that is, for an Arctic Sea home. And who do you think is the builder of this home? Of course you will answer "the Father Seal," but no—it is the Mother Seal. After she has shovelled the snow down through the ice with her flippers, she shapes it into a little dome-like hut. Mama Seal is careful to build her home far enough down to be beyond the reach of hunters, so that Baby Seal may have a safe shelter. But although the hunter rarely finds the seal's home, yet the keen nose of the big white bear often guides him straight to the spot, much to the sorrow of both Mama and Baby Seal.

The seal keeps air-holes open about his home, not an easy matter where ice is often three feet thick and a new crust continually forming.

Seals travel a long way on the ice in search of their food—fish—and then find their way back through the water to their own breathing-holes. Don't you think they must have quite a love of home, just like humans, and that this guides them right back to their own? I think so. S. L.

Our Forest Brothers

DEAR CHILDREN: How would you like to see photographs of wild animals taken by themselves? The African explorer, Shillings, has a collection of this kind and this is how he obtained it.

He set up his camera in the forest ready to take a picture and then, to a piece of meat placed in front of the camera, he fastened an apparatus which, as soon as the meat was touched, would set off a flash-light. At night the meat, of course, attracted the forest animals, but as soon as it was touched, off would go the flash-light and Mr. Lion or Mr. Leopard would find himself caught by the camera before he could run away. Many rare species of animals have taken their own pictures in this manner.

How much more we can learn from such a collection as this, than from the caged animal which never acts naturally or contentedly, and which, in the narrow confines of the cage, is unable to assume the beautiful and graceful attitudes that are native to it in its own forests! And what a poor idea we get of how the beautiful animal really looks, from the skin, or teeth and claws brought home by hunters! Then, too, is it right to kill wild animals or deprive them of their liberty just for the sake of exhibiting them for money? I believe that Mr. Shillings must know something about that heart light which Raja Yoga children believe in.

Surely he has found a beautiful way to study and become familiar with these big brothers of the forest,—has'nt he? STUDENT

THE LITTLE ELF

I MET a little Elf-man, once,
Down where the lilies blow.
I asked him why he was so small
And why he didn't grow.
He lightly frowned and with his eye
He looked me through and through.
"I'm quite as big for me," said he,
"As you are big for you."—Selected

DEAR LITTLE BUDS: We have such funny birds in Australia. I want to tell you about the Bower-bird; a brown, speckled fellow, something like a thrush. He has a patch of pink feathers on his head, which he lifts like a crest when he is surprised or frightened. He is called the "Bower-bird" because he builds a little bower, or playhouse, to play in. These bowers are always in very secret places, but I have seen two of them and, hidden behind big gum trees, I have watched the birds running up and down, playing with bright pieces of glass and beads which they had stored there for playthings.

They fasten a piece of tall grass over to make a sort of an arched roof, and these bowers remain for years in one bird family. One of those which I saw had been used, I was told, for twenty years.

In Australia we often call the Bower-bird a "Mocking-bird." F.

Art Music Literature and the Drama

Sainte-Beuve—Worthy Exemplar in the Higher Journalism

THE centenary of Charles Augustin Sainte-Beuve exalts the inspiration of his sincere and unprecedented work in the production of writings, which, though supplied with the unfailing regularity exacted of the weekly contributor to a periodical, exhibit the quality that makes of literary work a lasting contribution to the world of thought.

That Sainte-Beuve was able to draw upon his resources with such uniformly successful results was owing to his industry as a scholar and his hearty human interest in the subjects of his literary criticism. Sainte-Beuve said of himself:

I hold very little to literary opinions; literary opinions occupy very little place in my life and thoughts. What does occupy me seriously is life itself and the object of it.

This heart relation to the subjects of his essays, combined with the skill of a workman who loved his craft, and the scholarship of a true lover of knowledge, were the means of giving to the world the literary history that has been a guide to all subsequent critics, and has revealed the very genius of French literature.

What a reproach is work like Sainte-Beuve's to the inaccurate and careless work of many writers for periodicals, who have in view only the money to be earned, with no thought beyond the production of a mediocre mass of impressionistic statements, that can command remuneration only because of the ignorance of the public!

Sainte Beuve had gathered such a wealth of experience in his studies and his work, that his judgment gradually became mellowed, and his verdict has continued to appeal to earnest readers. Matthew Arnold says of him:

Certain spirits are of an excellence almost ideal in certain lines; the human race might willingly adopt them as its spokesmen, recognizing that on these lines their style and utterance may stand as those, not of bounded individuals, but of the human race. So Homer speaks for the human race, and with an excellence which is ideal, in epic narrative; Plato, in the treatment at once beautiful and profound of philosophical questions; Shakespeare, in the presentation of human character; Voltaire, in light verse and ironical discussion. A list of perfect ones, indeed, each in his own line! And we may almost venture to add to their number, in his line of literary criticism, Sainte-Beuve.

STUDENT

STRANGE and pitiful comment is it upon ignorant and vitiated mental conceptions of greatness, that a woman like Madame du Barry should be the subject of so many elaborate literary efforts, culminating recently in a play that strives to immortalize—what? A life devoid of purity, heroism, humane endeavor, of even decency; a life devoid of even that veneer of personal dignity sometimes successfully assumed by those who have achieved prominence in the intrigues of court life.

Only an ignorant, unthinking insensibility to the purest and noblest in human living, can account for the fascination this detailed presentation of a life like Mme. du Barry's holds for so large a public. It is a reproach to that public's taste and morals that from the history of a country that enrolls the names of so many illustrious women—from the divine Joan of Arc to the heroic Madame Roland—this ignoble life should be chosen for the subject of a play. God speed to the day when the effort now being made by Katherine Tingley to elevate the drama and give to it once more the purifying and ennobling influence of the soul, shall have spread over the world, and have lifted the people from the foul and materialistic ideas in which so many minds are at present drenched! STUDENT

The Musical Life of Our Forgotten Mountaineers

“THERE is hidden among the mountains of Kentucky, Tennessee and the Carolinas a people of whose inner nature and musical expression almost nothing has been said,” says a writer in *Harper's Magazine*. “The music of the Southern mountaineer is not only peculiar, but, like himself, peculiarly American. Nearly all mountaineers are singers. Their untrained voices are of good timbre, the women's being sweet and high and tremulous, and their sense of pitch and tone and harmony remarkably true. The fiddler or the banjo player is well treated and beloved among them, like the minstrel of feudal days.

“Romantic love as a motif is almost altogether absent throughout the mountaineer's music. It is a subject of which he is very shy. His passion is not a thing to be proclaimed from the housetops. Once married his affection is a beautiful thing, faithful to whatever end; but he does not sing of it. . . . The mountaineers sing many ballads of old England and Scotland. Their taste in music has no doubt been guided by these, which have come down from their ancestors. Indeed, so prone are they to cling to tradition that it is often difficult to distinguish

these from their own modern compositions, especially as many have been recast, words, names of localities and obsolete or unfamiliar phrases having been changed to fit their comprehension. . . . Some of the best instrumental music is of a descriptive nature, reflecting vividly the incidents of everyday life. Peculiar fingerings of the strings, close harmonies, curious snaps and slides and twangs, and the accurate observations of an ear attuned to all the sounds of nature, enter largely into the composition of these.

“The music, too, while usually minor, is not of a plaintive tendency; there are few laments; no sobbing and wailing. In this it differs radically from that of savage peoples. Neither has it any martial throb or clang. It is reflective, meditative, with a vein of genial and sunny philosophy; the tunes chuckle, not merrily, but in amused contemplation.

“Once touched by religious emotions, however, the mountaineer seems to lose his sense of the ridiculous entirely—the deeps of his nature are reached at last. The metaphors of Scripture, the natural expression of the Oriental mind, are taken with a literalness and seriousness against which one cannot help thinking a touch of humor might be a saving grace. The oddly changing keys, the endings that leave the ear in expectation of something to follow, the quavers and falsettos, become in recurrence a haunting hint of the spirit world; neither beneficent nor maleficent, neither devil nor angel, but something—something not to be understood, yet to be certainly apprehended. It is to the singer as if he stood within a sorcerer's circle, crowded upon by an invisible throng.”

ONE art essentially Japanese, is that of flower arrangement. In its origin it is said to be closely related to the tea ceremonial, itself founded on the cardinal virtues of Grace, Courtesy, Purity and Silence.

In a general way, the art consists in arranging flowers with regard to harmonious composition, both in color and in line, and in this art the principles of composition in painting find invariable application.

JAPANESE architecture impresses one as being not only peculiar but fitting. The whole archipelago is volcanic and earthquakes of greater or less violence are exceedingly common. On a more stable soil it is not unlikely that the Japanese would have built solid edifices of brick or stone, but in their own Japan such buildings would be absurd and useless. The question has been solved by building light, elastic structures of wood. Not a few, particularly among the temples, have withstood the earthquake shocks of well-nigh a dozen centuries.

The Japanese can teach us one all-important thing, however, which is that the architect should build with an eye not alone to the house, but to its place in the general landscape scheme. That is the main reason, perhaps, why Japanese landscape is so universally harmonious and beautiful, unmarred by unfitting and, therefore, inharmonious structures. E. W.



A MARBLE WELL OF OLD VENICE

FRAGMENT

SIDNEY LANIER

WHEN Nature from her far-off glea
Flutes her soft messages to men,
The flute can say them o'er again:
Yes, Nature, singing sweet and lone,
Breathes through life's strident polyphone
The flute-voice in the world of tone.

Sweet friends,
Man's love ascends
To finer and diviner ends
Than man's mere thought e'er comprehends.
For I, e'en I,
As here I lie,
A petal on a harmony,
Demand of Science whence and why
Man's tender pain, man's inward cry,
When he doth gaze on earth and sky.

Universal Brotherhood Organization

Central Office Point Loma California



WHEN THE WESTERN SUN CASTS A SHEEN OF GLORY ON SEA AND SKY AT LOMALAND

Withdrawal and Restitution of the True Teaching

THE results of modern archeological research are every day bringing forth new proofs which lead up to the verification of H. P. Blavatsky's claims regarding ancient civilizations. The ancient libraries unearthed, the new hieroglyphics deciphered, the subterranean buildings discovered—all tend to confirm the claim that—

The Secret Doctrine (Theosophy) was the universally diffused religion of the ancient and prehistoric world. . . . The Wisdom-Religion is the inheritance of all the nations, the world over.

This system included not only philosophical teachings but also the history of humanity from its beginning. But it became lost to the world—for a time—owing to two reasons.

First, as nations became more unspiritual, during the lapse of many ages, the essential teachings had to be withdrawn out of the reach of profaning hands.

Second, the priests of purely ecclesiastical religion and other destroyers moved heaven and earth in their efforts to blot out all traces of the existence of such a system.

Another declaration of H. P. Blavatsky's will, in the light of recent discoveries, receive more credit than when she first made it. This is that there are vast concealed libraries containing the missing links of history, the genuine texts of sacred books, and the keys to veiled writings.

We are beginning to realize the productive potentialities of deserts in this respect; and we know of numerous vast tracts to which tradition, what we know of history, and geographical circumstances, all point as likely spots for such concealments. It is therefore, at the present date, easy to believe that these repositories exist.

Another thing that is easy to believe is that, if any libraries are discovered, our orientalists will not be able to penetrate the real meaning of the inscriptions any more than they can in the case of those already extant.

H. P. Blavatsky enumerates, in support of her claim, the following facts:

The tradition of the thousands of ancient parchments saved when the Alexandrian library was destroyed; the thousands of Sanskrit works which disappeared in India in the reign of Akbar; the universal tradition in China and Japan that the true ancient texts with the commentaries, which alone make them comprehensible, amounting to many thousands of volumes, have long passed out of the reach of profane hands; the disappearance of the vast sacred and occult literature of Babylon; the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records; the tradition in India that the real secret commentaries which alone make the *Vedas* intelligible, though no longer visible to profane eyes, still remain for the Initiate, hidden in secret caves and crypts; and an identical belief among the Buddhists with regard to their secret books.

There is an undying belief in human hearts and minds that there does exist somewhere a system of thought which is, so to speak, the mother and source of all known religious and philosophical systems. This belief has persisted through all the dark ages humanity has traversed since

it lost this primal wisdom. As a corollary to this belief, there exists also another, which speaks in man's soul with no uncertain voice, to the effect that this glorious primitive Wisdom-Religion of the ages will once again be the common heritage of mankind. In that day, dark doubt and heresy shall flee away as a mist before the morning's sun, for men shall recognize their eternal and inseparable unity in Universal Brotherhood. STUDENT

FRIENDS IN COUNSEL

DEAR COMRADES: On looking out after rising in the morning nothing is visible but the deep blue vault of heaven thick sown with glittering points of light. A little later and we note an almost imperceptible lessening in the darkness of the eastern sky. By infinitely small degrees the stars grow faint until at last the rolling outline of the deep, rich purple hills stands silhouetted clear against the background of pale gold; above the gold a band of delicate green and over that a flush of lilac tint shading softly into blue, and so on to the deep blue of the Pacific horizon where Night still holds her sway. Presently with swiftly growing splendor comes the "false dawn," but still a deep hush of expectancy broods over land and sea broken by the occasional crash of a wave upon the rocks, or the faint chirp of an awakening bird. The daylight slowly broadens out. Dark, formless masses resolve themselves into palms with fronds clearly defined, and rose trees pink with blossom swaying in the breath of early dawn. Darkness has vanished, the sky is uniformly light, the roseate glow has faded in the light of common day when suddenly a sparkling ray shoots between the hilltops and the bright sun is rising with resistless force.

Our point of view is so limited and local that we are apt to imagine that the day has *now* begun. We forget that the sun is forever rising on some part of the earth's surface and that there are no barren intervals in his career of ceaseless beneficence. His bounty is so rich and so incessant that the mind is staggered by the effort to conceive of it. Yet the sun creates nothing, he is merely a center for generating and pouring forth the Divine Life pervading all things; too pure and too transcendent for our coarse senses it requires an intermediary to mitigate and lessen its force for our use.

Could we but cut loose from the Nineteenth century notion of the sun as a ball of incandescent slag in slow process of cooling off, we should gain immeasurably. We might then imagine it to be the visible body of a kindly, conscious power engaged in translating divine compassion into language we can understand, or as a living mirror who reflects the invisible glory of the Unmanifested that our dim eyes may see.

I think that we have human suns in process of development here in Lomaland, people who go about their work with the sole desire to push things on and keep the wheel in motion. Such students are always full of satisfaction. Life rises in them like a fountain and on its full and flowing tide they pass their happy days of growth and helpfulness. STUDENT



WHO ARE THE FREE?

PRINCE

WHO are the free?
 They who have scorn'd the tyrant and his rod,
 They who have made the conqueror's glory dim—
 Unchain'd in soul, though manacled in limb—
 Unwar'd by prejudice—unawed by wrong;
 Friends to the weak, and fearless of the strong.
 They who could change not with the changing hour,
 The self-same men in peril and in power;
 True to the law of right, as warmly prone
 To grant another's as maintain their own;
 Foes of oppression whereso'er it be—
 These are the proudly free!—*Selected*

The Keynote of Education

EDUCATION is a drawing out, or unfolding, of innate powers and potentialities. The pouring-in or cramming process, storing the intellect with a mass of so-called knowledge, much of which is intellectual rubbish, is often miscalled education; but so far from being education, it is in fact a hindrance to true education, which calls for a full, rounded, healthy development of the whole being, physical, mental, moral and spiritual. Such development can only be brought about through an understanding and recognition of the dual nature of man. Children can understand this duality as well as, if not better than older people, for their own experiences illustrate it and their intuitions and perceptions are not yet dulled. It is necessary that both the children and those who influence and guide them should understand it, cherishing all good tendencies and correcting and transforming all bad ones.

Where there is right education, there the higher nature rules and the lower serves, thus promoting the welfare of the whole being. Education should be begun in infancy. As Katherine Tingley has said, the first seven years of a child's life are most important in the work of education. Then is the time in which the soul should take its rightful place as master. If this is accomplished, the after work goes well. But if the lower nature during these years gains ascendancy, then there is much wrong to be undone before a harmonious development can be made, and much more time than seven years is lost to the work, while the difficulty of accomplishment is greatly increased; for the clear, shining soul has been clouded and its instrument dulled. The soul is in touch with the source of all knowledge, compassion, wisdom and power, and for these to find expression in the life of the individual, the soul must be free to act and have a fitting instrument through which to act, a pure, strong, healthy body and an intellect unclouded by selfishness. No education is complete which does not bring about this condition, and when it is brought about, then the mind can reflect the wisdom of the soul, then the whole being can act in unison with the soul and make Raja Yoga, the kingly union of all the principles, a realized fact. This union is kingly because that which is most royal in the nature of the being rules and guides the rest, giving willing service, thus promoting the highest well-being of all.

BANDUSIA WAKEFIELD

Silence

IN a strict sense, there is no such thing as silence. As long as motion exists there must be sound, but, of course, the limitations of the human organ of hearing make it impossible to hear sound above or below certain now thoroughly-established vibratory points in the scale. It should, however, be remembered that the faculty of hearing changes with every individual, for what may be perfect silence for one person may be shrill sound for another. So the point where silence begins and sound ends varies with the state of the person.

But silence, as generally understood, is of the greatest possible benefit.

This I think most of us are beginning to appreciate. It requires no undue exercise of the imaginative faculty to know that when the coarser physical operations of the body are stilled, the soul or higher nature may then begin to play through the body and get contact with the things below; and by this I mean also to get into unison or harmony with nature. What more inspiring, and uplifting, and strengthening, than to listen to the apparently "silent" song of nature? Those of us who have been privileged to stop for a moment in the heart of nature, away from the din of commercial life, know somewhat of her wonderfully sweet message.

The wise men of all times have urged the student of life, the seeker after happiness, to make the soul strong, through the inherent power of silence, which is the great panacea for all disturbances, whether they be engendered by passion, disappointment or sorrow.

"Silence is golden," and yet there is a time for speech and song, and the human being can possess no greater quality than a right discrimination to know when to utter word or song, and when to realize the golden moment of silence.

To speak when there is no occasion for it, is as much a waste of energy as to indulge in any other form of dissipation. Should we endeavor for one day to put into practice only right and necessary speech, the result would be astonishing both as to knowledge gained and energy conserved. Silence is the open gateway for the voice of the soul, and only to him who knows something of its divine blessings becomes manifest the song of nature and its intimate relation with our higher qualities. The jangling of human voices—words, useless words—creates inharmony and drowns the promptings of the soul.

J. F. K.

Eternal Vigilance

"ETERNAL vigilance" was a watchword much in use amongst us in the early days, and the old reminder is timely still. It conjures up the picture of a sleeping camp, a darkened landscape that conceals a foe, and a sentinel pacing his narrow path fully aware that the lives of his comrades depend upon his watchfulness. The word "vigilance" might almost stand alone, for it includes the idea of being eternally prepared. We could not call that sentinel vigilant who allowed the enemy to approach without sounding the alarm, and yet those few moments of neglected duty may have been the only lapses in a long un-sullied course of service.

The eye that never closes is the right symbol of eternal vigilance. Many a man would be ready to undertake the great enterprise of self-mastery could he succeed by a single fierce impetuous onslaught that should once for all put the lower nature under control. But those who know tell us that only a long continued, patient effort, unreleased and sustained from moment to moment, is of any use.

Thousands of men are aware that some great surrender is demanded of them, and to satisfy the divine urge they undertake to carry out some self-devised system of rules, or else they submit to an external authority whose discipline essays to guide the minutest details of life and conduct. But the strength of the personal idea survives the great renunciation and the devotee sadly realizes that though he lies tangled in a perfect net of rules and restrictions, his task is still before him. I suppose we should be far more earnest if we realized that upon our constant watchfulness hung the issues of life and death; yet this is absolutely so. To sink our consciousness into that of the bodily gratifications, or to be carried away by some tumultuous desire is actually to die to the higher life for the time being.

It sometimes happens that after weeks of careful living we have so purified the body and the mind that it seems as though something great was about to come down into our lives and illuminate our common days. And then in some unguarded moment a shadow falls upon us before we are aware; it deepens and expands. The dark cloud of some bygone evil mood has wrapped us round and suddenly we find ourselves groping along the gloomy foot-path of the personal life once more. Through lack of vigilance we have failed to mark the first insidious approach. It is the indolence in man that makes him shirk eternal vigilance, and yet in truth it is the easier way.

A Chinese sage has told us that the path of wisdom lies in "doing difficult things when they are easy." In other words watch for the first beginnings of things and deal with them in the germ.

STUDENT

NIGHT

LONGFELLOW

INTO the darkness and the hush of night
 Slowly the landscape sinks, and fades away,
 And with it fade the phantoms of the day,
 The ghosts of men and things, that haunt the light.
 The crowd, the clamor, the pursuit, the fight,
 The unprofitable splendor and display,
 The agitations, and the cares that prey
 Upon our hearts, all vanish out of sight.
 The better life begins; the world no more
 Molests us; all its records we erase
 From the dull common-place book of our lives,
 That like a palimpsest is written o'er
 With trivial incidents of time and place,
 And lo! the ideal, hidden beneath, revives.—*Selected*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Will you please give a brief statement of the distinctive teachings of Theosophy. I was told it was a new religion, with a lot of new teachings; but I find that the main teaching is Universal Brotherhood, and that certainly is not new. Will the Forum please explain?

Answer First, it should be stated that Theosophy is not a religion, in the sense in which we speak of Christianity, Mohammedanism, Confucianism, as religions, but it is the very essence of religion itself; it is Religion, it is Science, it is Philosophy. It will be seen therefore that Theosophy is not new, although the presentation of it in this age may be and is new; and so many of the truths of life have been forgotten that when retaught to the world they appear new.

H. P. Blavatsky enumerates the chief Theosophical principles as follows: "Universal Unity and Causation; Human solidarity; the Law of Karma; Reincarnation. These," she declares, "are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood."

Now, as said by the enquirer, the teaching of Universal Brotherhood is not new. No, it is taught in all the churches, in the words of Christ and his followers; but what about the practice? And the teaching of Theosophy, at least in this day, is distinctive, that Universal Brotherhood is a *fact in nature*, and not a mere sentiment, not depending on the state of our feeling brotherly, or our being born in the same family, but because of being a part of the great human family, and that our brotherhood extends even to the birds and animals and the whole of nature.

Nor are the teachings of Karma and Reincarnation new, however strange they may sound in the ears of some. Christians who read their Bible, must know that Christ said, "With whatsoever measure ye mete it shall be measured to you again," and that Paul wrote, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." These are statements of the law of Karma, but how many Christians today act upon them, how many Christians of today act upon the other words, the positive injunctions of the Teacher whom they profess to follow? How many do deceive themselves, that the harvest will somehow be different from the sowing? Thus Theosophy is again distinctive in this, it shows the whole of life based upon this law, and that from it springs man's great opportunity to make the future what he will, to sow seeds now which shall bring in the future a harvest of joy, a harvest of wisdom and strength to help the world.

But, it may be said, the teaching of Reincarnation is certainly new. Again, the same answer may be given, viz., that it may be new to most people in this day, but let us look at a few facts. How much has our boasted education availed us when we are so ignorant of our fellow beings upon the earth, when we do not know that more than one half of the people of the earth hold this teaching as one of the great facts of existence, and govern their lives accordingly. And further how is it that Christians are so ignorant of history, and of their own religion, that they are unaware that the teaching of Reincarnation was a common belief among the Jews at the time of Christ, and is held by many of them today, and that it was even held and taught by many of the early Christians and some of the most noted of the Church Fathers, until the Council of Constantinople in the beginning of the Sixth century, at which it was declared that anyone who should teach this doctrine, "let him be

anathema." Would it not be well for thinking Christians to ask themselves, Why? Why was this doctrine, so full of hope, and affording as it does an explanation for the inequalities and seeming injustices of life, why was it forbidden to be taught and its expounders anathematized? But it is here again in the world and the "lost chord of the teachings of the Christ" has again been sounded.

Other teachings of Theosophy, which nevertheless are not new, but are distinctive in so far as it is due to the repromulgation of Theosophy by H. P. Blavatsky, William Q. Judge, and now by Katherine Tingley, that they are again made known to the world in a clear light and are being made under their guidance, actual factors in the life of the world—are: the teaching of the dual nature of man and of the innate divinity of the soul; the perfectibility of man; cyclic evolution of man and the whole of nature, and that the law of cycles rules throughout the whole universe.

All the above are simple vital teachings, but when it is considered that, as stated, Theosophy includes all religion, all philosophy, all science, it is obviously clear that its distinctive teachings cannot be even enumerated in a brief answer such as this must necessarily be. And so the enquirer is referred to our literature; and especially to *The Mysteries of the Heart Doctrine*, for a general statement of the teachings of Theosophy, and also to this publication, the NEW CENTURY PATH, for the light which Theosophy throws upon the progress of the world, upon history, archeology, social problems, and education and the welfare of the home. STUDENT

Question In the *Bhagavad Gita*, a book which I see often quoted from by Theosophists, occurs the following: "Regret nothing and cut all doubts with the sword of spiritual knowledge." How can we help regretting, and if we have done wrong, is it not right to regret it and seek to atone for it? What are the consequences of regret? Please answer.

Answer First, what does it mean to regret? On consulting *Webster's International Dictionary*, I find, under the word regret, "pain of mind on account of something done in the past, with a wish it had been different; a looking back with dissatisfaction and longing; grief; sorrow; especially a mourning on account of loss of some joy, advantage, or satisfaction." Now, what does all this imply? Does it not mean a living over again in the mind things which are past? Does it not mean an expenditure of energy on what we cannot change; and if this is so, should we not realize that such expenditure of energy is waste of energy? And does not this mean that we have less energy to give to present duty? In fact it is not uncommon, unfortunately, to meet with cases where regret has gone so far as to cause utter incapacity to fulfill the present duties of life. This surely shows the tendency and the consequences of regret.

If we have done wrong, what should be our attitude, should we not seek to atone? Certainly it is only right for us to recognize the wrong which we may have done and to seek to repair the wrong; but we have the choice of looking forward or backward; the one means hope, new energy, new opportunity; the other means loss of energy, regret, and ultimately, if indulged in, despair. What has passed is past, gone, we cannot recall it; but the present is ours, though soon it too will become the past, so let us make of it a stepping stone to higher things.

As Tennyson so beautifully puts it:

I held it truth, with him who sings
 To one clear harp in divers tones,
 That men may rise on stepping stones
 Of their dead selves, to higher things.

We cannot do this if we regret. Regret weighs us down, making it impossible to rise, it is only as we conquer it that we can mount higher.

But how, the questioner asks, can we help regretting? I recollect at a meeting in New York in the old days, a question was asked of William Q. Judge, "how to develop the intuition," and in reply he said, "Well, just develop it." And I think that in answer to the question, how can we help regretting, we may say, "Well, don't regret." Nothing can be done without trying, and at least it is worth trying. STUDENT

THE future, then, for each will come from each present moment. As we use the moment, so we shift the future up or down for good or ill; for the future being only a word for the present—not yet come—we have to see to the present more than all. If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future. WILLIAM Q. JUDGE

English Notes

(By our London Correspondent)

LONDON, December 16th, 1904

I FANCY there is a growing uneasiness in the public mind as to the infallibility of our criminal system in England. Not to speak of the shock experienced through the revelations of the famous Beck case, where an innocent man was proved to have been for two years the victim of official *woodenness*—to use no harsher term; nearly every day in the papers something is said about the rough-shod fashion in which "Justice" tramples on her victims.

Side by side with this is to be noticed a keener interest in the fate of those who are or have been in prison. Today, in two separate papers, I read accounts of the organized efforts being made to help men and women immediately they leave our prisons.

Now it seems unkind to be critical of such efforts. Yet one cannot wonder that an undercurrent of despair seems to exist in the minds of those very excellent people who devote themselves to this work. There seems to be such a terrible waste of labour after all! I think that the secret of failure lies in the simple fact that those who try to help the criminal never for an instant realize how very much society (which includes themselves) is responsible for crime. If they really believed the Bible statement that we are members one of another, they would be as tender and sympathetic with the victims of our general ill-doing as they would be with, say, a broken leg of their own!

If that broken leg had a sort of free-will and consciousness of its own, the proprietor might scold it a bit for getting into trouble. Still he would never be able to ignore the feeling that it was *part of himself*, physically, and therefore, that there was no particular *act of charity* on his part to get it mended as quickly and as surely as possible.

It is the false and misleading sense of separateness that "Respectability" exhibits towards the "criminal" which explains our failure to reform the latter.

On the other hand, the Theosophist, who identifies himself with the Race, for weal or woe, has thereby a power for helping that is never the victim of a diseased social sentiment. "To assist those who are or have been in prisons to establish themselves in honorable positions in life" is just among his natural duties, and not a thing to make a fuss about. Will prison authorities in England and elsewhere give the Theosophist a chance to prove his claims? W. J.

In Europe

(From our special correspondent, December 13, 1904)

PARIS still claims attention for the various remarkable acts of "Unification" of which it is the centre.

The Scandinavian parliamentary delegates have been and gone. They had a delightful reception at the hands of their confrères in Paris, and the messages of good will that they bear home with them to the North cannot but have a lasting effect upon the welfare of Europe. For the North-folk, although standing outside the ordinary political life of today, are and have been in various ways a powerful influence in the cause of Freedom. In their ancient race originated the representative institutions of the modern world. Now they are doing much to liberate humanity from vain traditions of one kind and another.

The King and Queen of Portugal are in Paris, and the French people have entered upon a friendly competition with their English neighbors

in the matter of entertainment. Later, there may be something to report on the subject. At present the King is out *shopping*. I understand that royal personages cannot do this sort of thing in their own countries. Hence their keenness for the pastime when abroad!

Germany is still interesting the Parisians. Last week the monument to Beethoven was mentioned. This week, Wagner is creating enthusiasm. "Tristan and Isolde" was produced on Sunday at the Opera and is regarded as one of the greatest triumphs ever achieved there. Selections from other works of the Great Master were given at the Nouveau Théâtre. With such musical accompaniment Europe may well climb the hills of Peace!

There is to be the advent of *new* Italian opera in Paris sometime during the spring. According to M. Camille Saint-Saëns, Italian music is in process of rebirth. The influence of Wagner has at last triumphed over the conventions of Italian opera, and French musical thought has not been without its effects, also! That simple phrase, "Helping and sharing is what Brotherhood means," can surely have no more beautiful expression than in the blending of the Harmonies of three Great Nations!

I hear that the prize given by the members of the Goncourt Academy to the writer of the best novel of the year has been awarded to M. Léon Frappé for his work, "La Maternelle."

A last word. There is every reason to hope that a measure abolishing capital punishment in France will shortly be carried in the Chamber of Deputies. So the world *moves!*

Real Life Insurance

ON the pages of a contemporary there are three items which bear a significant relation to one another. They are: (1) an article on the decline in the ministry; (2) an article on the huge growth of insurance business; and (3) a picture, appended to the latter article, representing a city church completely eclipsed by a gigantic insurance building, which reaches nearly to the top of the spire and turns the church itself into a diminutive outhouse of the business block.

Is not this a pregnant symbol of the spirit of the times, that such ample and elaborate means for insuring the treasure that moth and rust doth corrupt should be provided, and such scanty apparatus for laying up in heaven the premiums that will insure the soul's eternal welfare? It is of no use for conventional moralists and revivalists

to try and *drive* people into the churches that already exist; what is wanted is better churches.

People do believe in money and worldly treasure, but they do not believe as they should in the reality and value of the wealth of the soul. A man with a message can always, it is universally agreed, draw huge audiences. But where is he?

We need some one who can make people realize that there *is* a soul-life, so wealthy that all else dwindles to insignificance in comparison, that is eternal where all else is transient, and that is of the here and now—not of the dim imagined futurity.

To show the reality of soul-life is the message of the Universal Brotherhood; to illustrate it practically in every sphere of human interest and activity, and prove that it is what the wisdom of the ages proclaims it to be. To cultivate the essential Life is to insure lasting riches and eternal life. This does not mean any sudden and sensational renunciation of life and retirement into spiritual seclusion, but a gradual weaning of the people away from the gross and trivial toward the refined and real essence of life. E.



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4	29.742	68	50	53	46	.00	E	9
5	29.844	69	52	58	47	.00	E	3
6	29.830	68	59	60	48	.00		calm
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Vol. VIII

JANUARY 22, 1905

No. 11

New Century Path

by KATHERINE TINGLEY

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COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

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Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Competition Has Reached Its Limit

"NO Compromise" is the word of today, and the stirring spirit of the times forces all issues and brings all tendencies to a climax. In bygone days merchants could get along on a compromise between the demands of gain and the obligations of social and moral decency; the boundary between the two was not exactly defined, but there were certain limits which were not passed. Nowadays such compromise is becoming daily more impossible. We see that the principle of making profit at the expense of others, pushed to a logical extreme, has resulted in enormities which are without parallel, beyond belief, and make us shudder.

The trouble is that the gigantic Moloch, whose burning stomach and grasping talons have been revealed to our horrified gaze, is of our own

making. He lives on the smoke of a million daily and hourly sacrifices made to him on a million altars, wherever obligation and love and honor are sacrificed to gain. Others have done on a large scale what we daily do on a small, that is all. They have profited by the advice we give our sons in youth's magazines and advertising pages; they have become pushful; they know that time is money, brains is money, magnetism is money, all is money. They have all the virtues, and, like little pussy, they will not hurt you if you do their business no harm.

There Will Be no Neutral Ground

Soon we shall all—every man, woman and child—have to ask ourselves which side we are on. There will be two great hostile camps, one of grasp, and one of fraternity. There will be no neutral ground. The great good-hearted successful business man will have to join one or the other, and give up either his principles or his methods. The great public is being educated to the truth of the fact that the whole system of competition and individualism is unsound, destructive; unsound in the nursery, the school, the market, and the forum.

There is only one solid foundation for life, that can hold up such a vast structure as our modern civilization, and that is Altruism.

STUDENT

Man Lives Eternally in His Deeds

I 'VE reared a monument, my own,
More durable than brass;
Yea, kingly pyramids of stone
In height it doth surpass.

Rain shall not sap, nor driving blast
Disturb its settled base,
Nor countless ages rolling past
Its symmetry deface.

I shall not wholly die. Some part,
Nor that a little, shall
Escape the dark Destroyer's dart,
And his grim festival.

SO sings Horace; and thus far the ode would make a fitting introduction to a final stanza on the immortality of the Soul. But the last stanza is disappointing:

For long as with his Vestals mute
Rome's Pontifex shall climb
The Capitol, my fame shall shoot
Fresh buds through future time.

Disappointing, unless it is understood that the poet lives, in more than a figurative sense, in his fame. And this must have been the thought at the back of the singer's mind, even though his skeptical views might not permit him more definite expression. It is thus that poets often voice the truth felt in the heart, making poesy the apology for an unorthodox but importunate conviction.

There is indeed a part of man that shall survive, and it is not a little part, but the essential part, in fact the Man himself.

Individuality and personality were the words used by H. P. Blavatsky to denote the vital distinction between the perishable man and the imperishable. Much of our life—perhaps in many cases most of it—consists of ideas and sentiments which are narrow, personal, and trivial. They make up the personality, which is ever changing, and cannot endure. But there are aspirations and deeds that are sublime and impersonal, and these go to make up a kind of higher personality, as it were, which lasts. It is a real eternal existence, but we cannot call it personality without investing it with some of the impure and impermanent qualities included in the meaning of that word. Hence the word Individuality has been used.

Death, from this point of view, appears as the benign purifier of undesirable elements—not the "grim destroyer."

This eternal consciousness shines like a perpetual lamp in the inner shrine of our being, but our minds are at present too weak and impure for that light to emerge into the outer courts. We are prescient of our immortality, but how could we hope to bring into the petty field of view of our mind's eye the vast memories of the Soul's eternal history?

The Soul lives on, and it is our destiny that the Mind should one day blend with the Soul, so that we become fully conscious of our immortality.

This will come about as we learn to live in noble thoughts and grand

impersonal work. Death is an hourly process; it means the killing of that private bugbear of vanity and covetousness and disquietude that we carry on our shoulders.

There is no need to worry much over exact particulars as to *post mortem* prospects and conditions. We obviously could not form a just idea or opinion of them in the present limited state of our intelligence. Illumination will come through steady culture of our immortal faculties by unselfish aspiration and work. Did not Christ so promise?

But what a sorry hash conventional religion has made of this sublime promise and teaching. May we live again in minds made better by our presence, live—

In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars.

London Fog Diminishing

LONDON fogs have been decreasing, both in duration and intensity, since 1890, though they increased up to that date. This abatement is due to the action of the County Council against factory chimneys, inflicting fines for using smoke-producing fuel or furnaces; to the increased use of gas stoves, and to better means of illumination. The railway engines, however, still continue to smoke, and the reason is not far to seek when we hear that one company, which was fined over 100 times in a year, paid £400 in fines, and saved £30,000 by using soft coal instead of hard. Also the countless household fires continue to add their cumulative effect to the smokiness of the atmosphere; for it is impossible to forbid the householder to send his smoke up his chimney or compel him to buy expensive coal. But he can be gradually educated to the advantages of patent grates.

Water-vapor condenses around minute solid particles in the air; so that these particles both increase the fog and at the same time become entangled in it and darken it. It is the peculiar combination of smokiness and a damp situation at the river mouth that makes London subject in winter to these fogs.

It is this, too, that has given rise to the strange delusion, fostered by visitors who visit London only, that England is a foggy country. STUDENT

Farming in Japan

ONLY 16 per cent of Japan consists of arable land. This is divided into very small farms, more than half of which are under two acres. Yet every farm supports a family. The Japanese is very much more economical than the American, both in his standard of living and his methods of working. Besides this he increases his income by silk and other industries, and—O American farmer—working for wages in the intervals of farm work!

No horse or ox is used and the tools are primitive; but the cultivation and fertilization are very thorough. In the warmer regions four successive crops in the year are grown, namely barley, indigo, beans and rape.

The government aids with irrigation and forestry laws, and has established experimental farms where all the sciences bearing on agriculture are studied. Thus it is able to supply the very best information as to fertilizers, pest-destroyers, selection of seeds, etc.

Sheep and swine raising, however, do not seem to suit the genius of the people, though the conditions therefor are favorable. Finally the government maintains special agricultural banks for making loans to those in need of initial capital. STUDENT

Nearing the South Magnetic Pole

CAPTAIN SCOTT, of the "Discovery," has been lecturing in England on some of the incidents of his famous voyage. The most painful and continuous of these must have been the cold. The temperature was often below minus 50, and once reached 100 degrees of frost. The great ice wall, 250 feet in height and 400 miles wide, which barred their way, is composed of many conjoined glaciers. Behind it the snow stretches upward and upward indefinitely. One of the most interesting discoveries was that of quantities of fossil plants, of such a character as to prove that in some period in the world's history these regions enjoyed a temperate climate, had contained forests, and been watered by rivers. Will it ever be found that man also was there, and attained a great height of civilization? Such at any rate is the belief of many students of Theosophy. C.

Glimpse of Early Christian Centuries

DR. GRENFELL has been lecturing picturesquely on his exploring work at Oxyrhynchus in Egypt, and his finding of the "Logia of Jesus." The labor of digging is done by 120 workmen, and every shovelful of earth has to be examined. The stream of papyri is continuous, and the rolls, which relate to all subjects, throw a flood of light on the primitive life of the early Christian centuries. One of them is a contract between a parent and a shorthand teacher, providing that there shall be no pay till the boy is proficient. Another writer desires a certificate that he has duly made certain sacrifices and libations, and thus proved himself no Christian—for there was a punitive edict in force against Christianity.

Dr. Grenfell concludes that the two sets of Logia are from the same collection, that they are genuine, and that the collection was made during the ministry of Jesus. They indicate the materials from which the Gospels were constructed and show that independent collections of sayings were in existence, much of them of a mystical character, like the fourth Gospel. For this reason he regards it as possible that John's work was composed at a much earlier date than is usually allowed to it. Such doctrines as the pre-existence of Jesus are seen to have been current during the times of that Teacher, which accounts for their presence in the writings of some of the Fathers.

One wonders whether they may not have been actual parts of the teachings of Jesus himself? STUDENT

Some Recently-Discovered Gems

FROM a report made to the United States Geological Survey we learn that remarkable green and blue beryls have been obtained in the province of Minas Geraes, Brazil. One of the green ones weighed 18 2/3 pounds, more than twice the weight of the great beryl at St. Petersburg, which is valued at \$13,000. In 1903 blue beryls were found at Rio de Janeiro. The characteristic constituent of the beryl and emerald is the rare metal glucinum.

The transparent green gem known to the ancients as smaragdus, and supposed to have included the emerald, beryl, jasper, malachite, etc., is also identified with compact green fuchsite; for the fragments of a Roman statuette of this mineral have been studied.

Much of that mineral of which so many ancient relics are made, jade or greenstone, has been discovered, chiefly in Austria, Silesia, New Guinea and New Zealand. In Laramie county, Wyoming, has been found a new and beautiful decorative stone consisting of a brilliant coating of quartz crystals over a blue or greenish-blue copper silicate.

Agate and chalcedony in pieces two to five inches long and four across, from Texas; moss-agate from Wyoming, turquoise in Mexico and New Mexico are some of the precious stones discovered on this continent: and it is interesting from an archeological point of view to note that remarkable discoveries of prehistoric jewelry have been made near Anan, in Russian Turkestan. E.

Can Humanity Be Sterilized into Happiness?

AN optimistic British physician prophesies that in another hundred years man will be able to live for a century, and that he will die suddenly and painlessly from collapse of all the organs at once, for they will wear out evenly like the parts of the "one-horse shay." All this is to come about through the prevention of all infection by the total destruction of all germs. The bacteria and bacilli will succumb to X-rays, radium, and other things which will be discovered. But supposing people do live to a hundred and have no diseases—what then? Will it be a happy world? One fancied there were other troubles incident to human life in its present conditions, troubles which often make life a burden, short as it is.

Perhaps, however, these other drawbacks—poverty, strife, crime, hatred, and so on—will yield to the influence of the sterilized bodies which we shall inhabit? Then we should have a race reformed all through by drugs and medical treatment—an absurdity, which has however occasionally been seriously entertained. A clean body would be of no use to an impure tenant; it would be such a painful misfit that he would speedily vitiate it again, thus creating again the bacteria of disease. He would refuse the treatment. Such remedies are admirable as accessories to a general reform; but they cannot minister to a mind diseased. STUDENT

THIS week's cover-page of the NEW CENTURY PATH, contains the picture of W. Q. Judge, the second Leader of the World's Theosophical Movement.

Some Views on XXth Century Problems

The Spirit of Christ

A LEADER of religious thought in Germany has been deploring the tendency of Christianity to found itself on the writings of Paul instead of the life of Christ. To him, the teachings of Paul and of Christ are wholly dissimilar. Christ preached an act; Paul a belief. "Paul could never see in man any power to awaken new moral forces in and of himself. To him it was more necessary to regard man as a spiritual wreck, with no way of salvation except through faith. . . . In Christ we find courage, joy, the consciousness of power, full health of soul. As he himself does the will of God, so he asks others to do it. In Paul, on the other hand, we find the picture of a broken-down humanity . . ."

Without undertaking the task of a defense of Paul, we may venture an opinion that his writings have never been understood by the Christian Church, and that they need the light which Theosophy alone can now throw upon them. But it is certain that between the teachings of Christ and the world that so much needed them, a dark lens was gradually interposed, and certain influences at work in the world saw to it that it only got the light of Christ through that lens. An essential pessimism as to the possibilities of human nature was inculcated in substitute for, or as a gloss on, Christ's teaching. The "miserable worm" theory developed. No one can now estimate how much of spiritual abasement of himself by man has thence resulted.

The keynote of the life of Christ was *service*. Following him meant and means a self-consecration to service. No man cometh otherwise than in that way to the "Father." The product of "Paul's" profound teaching was a partial *withdrawal* from the world of its best. For centuries some of the subtlest and most spiritualized of human intellects thus perforce absented themselves from the arenas of human life.

The situation has partially altered of late; but only partially. For though there are many admirable Christians who try to follow Christ in the right way—by service—they limit their idea of service to what is usually meant by philanthropy. That is good work; but the burden and darkness of the world will not be lifted till there are musicians who compose music *as an act of service*; poets who write, inventors who design, dramatists who produce plays, *as acts of service* and for no other reason. Nor will the highest music and poetry and art and invention ever get themselves into being till they are worked at in this way, unsoiled by ambition or selfishness. And the world's life will only reach the grandeur of its possibilities when *all* work is done in that spirit. For that is the spirit of Christ. His time was short; his day held but twenty-four hours; he could but deal with the *then* necessities of men as he found them. He could but strike the keynote—service; it is for us to apply that keynote to all the departments of modern life. To do that is strictly the aim of the Universal Brotherhood. For that reason do its departments of work multiply every year. It aims at the elevation of every kind of human activity in the spirit of the life of Christ.

STUDENT

A New Race

AFTER we have considered, and duly rejoiced at, all the blessings which science promises us, one doubt remains and increases—whether, after some short period, anybody will be alive to enjoy them. At a recent largely attended meeting of the London Medico-Legal Society, the rapid increase of the numbers of degenerates was the subject of discussion. Or rather, the *remedy* was the subject; the *fact* is too much a fact for discussion. Whereas the population of London increased between 1889 and 1903 at the rate of 12½ per cent, the increase in pauper lunacy was 50 per cent. Many of these cases, under asylum treatment "recover"; assume or resume married life, have children; relapse, and are readmitted. The record of these children is noteworthy. In nearly all cases they are degenerates, physical, mental, or moral. Those that live breed other degenerates. Dr. Rentoul's tables, read at the meeting in question, showed that taking all sorts of degenerates together, including idiots, lunatics, inebriates and epileptics, the

population contained one in five of them, and that the proportion was rising. He estimated their cost to the nation as 225 millions of dollars, annually.

Other speakers followed, accepting Dr. Rentoul's figures, and either accepting his remedy or suggesting some other. His remedy was the sterilization of the unfit; which, as it will never be adopted, we will not comment on further than to say that its serious discussion is itself a mark of degeneracy.

These figures apply of course to other countries, and even in degree to this, which, though the newest of all, runs its elders close in many evil things it might have avoided if it had stood true to its primal spirit.

The outlook seems black enough—degenerates breeding degenerates till all the population is streaked with the mark. And if the laws of heredity were what they are thought, it would indeed be obvious that our civilization was doomed.

But they are not: a new race from the old is possible. And that, among many other things, is what has been demonstrated at Katherine Tingley's schools. It is the corrective system there pursued which alone can and will save the race. Among the many children whom she has helped there are some which have shown marks of degeneracy, been stamped with the seal of bad heredity, needing a refashioning of all the elements of their make-up, physical, mental, and moral. In *no* case did benefit fail to result; in nearly *all* cases the lapse of two or three years was sufficient for a complete transformation.

And if to the possibilities thus opened up, we add those of proper *pre-natal* care—a problem almost unworked at, but of infinite promise—we do not hesitate to reiterate our view that from the midst of our race as we see it, thronged with degenerates, a new one, glorious in its ripening potentialities, may arise. That will be the work of the Universal Brotherhood. That is its promise and its real work.

H. C.

A Gospel of Death

TOLSTOY is, like Ruskin, but the half of a prophet and seer, after all. He has written a letter to the Zemstvo congress, deprecating the agitation for reform because no reform is possible except that of the individual. "It puts before the nation and before individuals the pernicious belief that social improvements can be wrought by mere change of forms."

He argues, from the condition of France, England and America, that Constitutional Government is no cure for the evils that afflict mankind. It certainly is not; but it is a cure for that enormous margin of them that lies between the condition of the Russian peasant and the countrymen of those three nations—a margin which, spread out in time, would cover some centuries.

What kind of reform would he have individuals work upon themselves? Doubtless he would say, a spiritual elevation of character. In our view, the first and final mark of spiritual elevation is *care for the welfare of others*. That virtue includes all the rest, and in no long time brings all the rest into manifestation.

It is some degree of that kind of elevation of character that Prince Mirsky and his associates have attained. They have effected the *individual* reform that Tolstoy requires; and its first manifestation is desire for the betterment of their oppressed *fellows*. They desire for them education, justice, and a free press.

Is education a good thing or not? Is it a good thing for peasants to grow up in total ignorance of the past of humanity, of the existence and condition of other nations, of the whole mechanism of society, of all humanity's teachers and workers except one?

Is it a good thing that millions of children should begin to understand with their first breath that injustice, outrage and oppression are parts of the scheme of things; that it is wrong to attempt to protect each other against them, and that only in another world is anything different to be hoped for?

And finally, is it a good thing *for evil-doers themselves* to understand that the path of cruelty and spoliation is unresistingly open to them? To all these questions, Tolstoy, by implication, answers—Yes. Does he not place his whole teaching outside the pale of serious consideration? STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Who Were the Hittites?

RECENT researches are throwing new light on that mysterious ancient nation, the Hittites. Hitherto we have known of them through the Old Testament, the Egyptian inscriptions, and Assyrian and Babylonian records; but there is such a discrepancy between their characteristics as represented in the Biblical narratives and those depicted by the other sources, that archeologists have doubted whether the Bible Hittites were the same people or whether they existed at all. The Egyptians called them Khita; they were a powerful, warlike, and civilized people, whose center was between the Euphrates and the Orontes, and whose capital was Carchemish, on the Euphrates. Seti I defeated them about 1400 B. C. Rameses II defeated them, but, failing to destroy their power, afterwards entered into an alliance with them.

The Assyrians called them Khatti, and their monarchs fought and had dealings with these powerful neighbors.

This powerful and ancient race evidently played a great part in the preservation and diffusion of civilized arts, though just what link they formed in the chain of nations it is difficult to determine as yet.

But recently Hittite inscriptions have been found, and to some extent deciphered, which show the Hittites as a Shemitic race, such as they are represented to be in the Bible, rather than as a non-Shemitic race, as we gather from Egyptian pictures and accounts.

Were there then two distinct races which have been confounded, or did the Egyptians represent the Hittites anachronistically, as a mediæval painter might represent the apostles?

The Germans have worked at Senjirli, in northern Syria, the English at Jerabis and the French in other spots. The writing found is described as a pictorial script very different from known tongues. There are heads of men and animals, hands, feet, claws, birds, hares, etc.; and the relation of sign to syllable and word is a complex one. The pictorial representations of the Hittites show marked Shemitic signs—large hook nose, beards, dark eyes. The armies are shown in detail, infantry and chariots, bows and arrows, lance, club and ax. Hunting scenes, in which the lion, the deer and the hare occur, are depicted. In short, we are evidently on the threshold of interesting revelations concerning this people, which will enlarge as we learn the key to their hieroglyphics.

STUDENT

Fore-shortening History

THE various Egyptian chronologies given by modern writers yield very remarkable results if one looks at them all together. A book of some note, published in 1888, gives all that had been advanced up to 1878, beginning at 1840.

Taking for example the era of Menes, we find Champollion-Figeac giving it as 5867 B. C. This was in 1840. In 1845 we see that Böckh gives it as 5702. Henry, in 1846 names 5305, and Hincks in 1851 3895. Then, passing on to 1878 we find Strong's estimate as 2515. There are of course other writers who disturb the beauty and symmetry of the list a little, but the result is a steady nearing of the date of Menes the nearer the estimator is to our day.

One falls to calculating. In 1840 the date of that prehistoric law-giver of Egypt was 5867. By 1878, thirty-eight years, it had become 2515—a loss of eighty-eight years per annum! At the same rate of progress in "scientific" history, by 1908 it will turn out that Menes and Christ were contemporaries; and in another score (or thereabouts) of years, Menes will have moved up into the Twentieth century! One day some cruel person will write the history of "scientific" chronology, and amid the general laughter people will actually turn to the traditional records of the nations concerned, for *real* chronologies and facts.

STUDENT

The Mound-Builders

THE "Mounds" of America are at once the greatest puzzle to archeologists and the greatest vindication of the scheme of human history outlined by H. P. Blavatsky as being that which is preserved in the archaic records of the Wisdom-Religion. These structures are found in all parts of the world, and their characteristic property is their gigantic size, which has everywhere caused them to be described by tradition as the work of giants. Thus there are the stones of Carnac in Brittany, and those of Stonehenge; the menhir of Champ Dolent, which rises thirty feet above ground and sinks fifteen feet below; similar monuments in the Mediterranean Basin, in Denmark, and in Shetland; Ganggriften (tombs with corridors) in Sweden; Hünengräben (giant tombs) in Germany; Spain, Africa, Palestine, Algeria, Sardinia (Sepolture dei Giganti), Malabar, India (tombs of the Daityas and Rakshasas), Russia, Siberia, Peru, Bolivia, etc.

But it is those of America that are specially under consideration here. Brief mention was made of them in the *NEW CENTURY PATH*, Vol. III, No. 49. They are classified as burial mounds, fortifications, sacred enclosures, temple mounds, altars, animal mounds, and miscellaneous or unidentified. What cannot be classified as for burial or defense is

usually put as connected with religion or religious superstition, in accordance with the supposed limited range of intelligence of the people; and the words temple and sacred enclosure cover a large and undefined gap in our conjectures. Some of the mounds, however, cannot even be included in this loose category and are marked unidentified. The sacred enclosures are accurately circular, oval, or polygonal, and contain small geometrical mounds called altars. At Newark, Ohio, one group consists of an octagon of fifty acres, a square of twenty acres and two circles of twenty and thirty acres. These are accompanied by ditches and joined by avenues, and the whole covers over four square miles. The walls of the larger circle are still twelve feet high and fifty feet thick at the base, with an internal trench seven feet deep and thirty-five wide. The temple mounds are artificial hills varying greatly in size and shape. They may be only a few feet high and several acres in extent, or huge pyramidal structures. These latter are sometimes terraced and always have

a flat space on the top. Most remarkable are the animal mounds of some Northwestern States, chiefly Wisconsin, very low and having the forms of various animals. The snake mound in Ohio extends for 700 feet along a hill and represents a serpent swallowing an egg.

The poverty of imagination of our archeologists, and the narrowness of their view of human history, are very apparent in their conjectures as to the origin and purpose of these structures. Bones are found in many of them, and along with them kitchen utensils, necklaces and so on—the usual paraphernalia of a funeral. This proves that the places were used as sepulchres by somebody, but not that they were originally built for sepulchres. In the case of those which were evidently intended for sepulchres, however, there is an absurd disparity between the size of the tombs and that of the contained relics. This proves that the bones found therein are not those of the original tenants or builders. To quote from H. P. Blavatsky:

Because remains of "Paleolithic man" were, as it is thought, found in some of them, and because, in the funeral mounds of America, bodies of later races were discovered with the usual paraphernalia, of bone necklaces, weapons, stone and copper urns, etc., they are therefore ancient *tombs!*

But surely the two famous mounds—one in the Mississippi valley and the other in Ohio—known respectively as the "Alligator Mound" and the "Great Serpent Mound," were never meant for tombs. [CONCLUDED IN FOLLOWING ISSUE]

THOUGHTS FROM W. Q. JUDGE

JUST as the ancients taught, so does Theosophy: that the course of evolution is the drama of the soul.

It is under cyclic law, during a dark period in the history of mind, that the true philosophy disappears for a time, but the same law causes it to reappear as surely as the sun rises and the human mind is present to see it.

There is a habit of belittling the ideas of the ancients which is itself belittling to the people of today.

Peripatetics and microscopic critics may affect to see in the prevalence of universal tradition naught but evidence of the gullibility of men and their power to imitate, but the true student of human nature and life knows that the universal tradition is true and arises from the facts in the history of man.

The Trend of Twentieth Century Science

An Explanation That Does Not Explain

SOME scientists have been facing the profound problem: Why do moths fly towards the light? The ordinary person's answer will be, Because they like the light. There is a touch of something in that explanation that the scientific mind seems to be in great fear of. It ascribes consciousness to the moth, an ascription which can never be permitted.

Here is the true answer, contributed by a celebrated biologist in a California university: The light from a candle flame, striking a moth sideways, causes the muscles on that side of his body to contract. This brings his head round, so that it points to the light, which now falls equally on both sides of him. The muscles on both sides are now equally active, and so he can only fly direct towards the flame. When he gets near enough, the heat drives him away.

And all that nonsense is gravely advanced in order that the moth's action may be explained on mechanical grounds, and consciousness excluded as a factor! And it isn't excluded after all! For why should heat "drive the insect away" except that it does not like the heat? And if its *not* liking the heat is reason enough for its retreat, why should not its *liking* the light be reason enough for its advance?

The explanation is criticised by a French biologist on other grounds. He points out in the first place that light is not known to have any such action on the muscles as Dr. Loeb requires; secondly that it is not true that insects fly straight to the light, then back again, and so on through the evening till they are burned; but that they approach obliquely, make a circle or two, and then, if they have not been burned, go and do something else for awhile; and thirdly he asks why, if the explanation is true, do not insects keep flying towards the sun and moon till their wings will not beat any more?

The study of science seems to drive some minds backward rather than forward. The Greek peasant is traditionally said to have been perplexed as to what held the earth up, but he was quite satisfied when they told him that it sat on the broad shoulders of Atlas. No better than that are some of the mechanical explanations of vital phenomena which completely satisfy certain "scientific" minds.

The common man's explanation of the moth's conduct doubtless contains, if it is a little expanded, the truth. The moth feels an accession of life from the light and flies towards it to get more and more. The true problem is the relation of light and life. STUDENT

A Geological Treatise in an Egg

THAT egg which has just been loaned to the University of California, so old that it almost constitutes in itself a treatise in geology, incidentally helps to solve a point in chemistry. A prospector, it will be remembered, examining stones in the Gila river in Arizona, came across a rounded pebble 4 or 5 inches in diameter. This, on being cracked open with a pick, revealed itself to contain a fossil egg. The pebble was rounded by ages of rolling about in a river. It had fallen into the river after ages of residence on a mountain where it had formed part of the limestone of which the mountain was composed, and from whence it had been broken off by the long action of rain and ice. The mountain had once been part of the floor of some lake, inland sea, or river, and had been suddenly upheaved by some volcano or earthquake, or more slowly in the calm ways that nature also uses. But before that, the mud floor of the lake, in which the egg had been laid, had had time to harden through yet other ages into hard limestone. How many years does all that amount to?

The contents of the egg had become bitumen or asphalt, showing that animal remains are at least one source of that substance. Asphalt is the last of the series of changes in organic matter which begin with naphtha and pass through petroleum and "mineral" tar. Here and there in the world, asphalt is found in immense quantities. Thus in Trinidad there is a lake of it 100 acres in extent and of unknown depth. We cannot at present conceive of the causes that could have brought such a mass into being. Asphalt is also found in the interstices of old rocks, and oc-

asionally projects in sheets and tongues into the sea. STUDENT

The Lessons of a Fire

A RECENT fire at a small village in France was noted to have produced a very curious result. It raged for about four hours, and destroyed half of an orchard. As it occurred well in the autumn, none of the trees were in bloom. Beyond the ranges of trees that were burned were others that were only heated. It was these that displayed the phenomenon in question—apple trees, plum trees, and a lilac tree. In the course of the next month, all of them had covered themselves with new bloom. The bloom was an anticipation of that which was due the following season, a ripening of buds which would otherwise have waited in winter hiding for months. The shrivelling of the leaves in the intense heat of the fire seems to have been the stimulus; for it has recently been noticed in the South of France that lilacs, whose leaves have been destroyed by green-fly or other pests, bloom much earlier and better than any others. But the real relation of the heat to the phenomenon is not yet known. It may be that it loosens sap, or it may call out the plant's latent vitality. Gardeners have been wondering whether a short strong heating of flowering plants, in imitation of the work of this fire, might not be a better way of forcing their bloom than the ordinary hot-house method. A combination of both might do better yet. STUDENT

Microscopic Cooks

IT appears from some recent experiments in France that plants grown in an atmosphere containing an excess of Carbonic Acid come to maturity sooner, and are about 60 per cent. larger than their normal. Their bloom is richer and more abundant.

As most people know, plants seize and build their tissues up from the Carbon of the Carbonic Acid. Whether in this work they require help from microscopic intermediate forms of life is not known. None such have yet been discovered. But it is only quite recently that the bacteria which purvey nitrogen to the root fibrils of plants have become known. It seems reasonable to suppose that if intermediates are required to "cook" a plant's nitrogen for it, there should be others who do the same for carbon.

It is quite possible that some intermediary forms of life are within the plant cell, working for the cell and dwelling within it, leading their own life yet serving the plant's higher life whilst they do so. And animal cells may contain the same. Biology of the future may have to classify another kingdom of living beings, one between the lowest plant and the mineral, and yet not separated by a sharp line from either; occupying a space below the bacteria and above the crystals. STUDENT

Inebriety and Eyesight

AN American physician who has made a special study of alcoholism and of defects of eyesight, has found that the two "always" go together. As he is reported, he claims that no case of habitual inebriety which has come under his care has failed to show signs of more or less abnormal vision. The latter he regards as cause of the former, and says he finds that if the eye defect can be cured, the craving for alcohol departs.

There is no question that unsuspected abnormalities of the eye, and the slight but continuous strain resulting, are answerable for many conditions that would appear to be totally unrelated. And it is not difficult to understand that a dose of alcohol, temporarily relieving the obscure and unlocated sense of discomfort, might prove perniciously grateful enough to lead to a habit.

But to say that *all* cases of drunkenness have this cause and can be cured by its removal is surely going too far. Other organs, slightly out of gear, also give rise to vague sense of discomfort to which alcohol is equally (and equally dangerously) grateful.

And there are some unhappy temperaments in which without (so far as we know) any physical defect whatever, all sorts of narcotics are almost irresistibly attractive, an increasingly numerous class. PHYSICIAN



The Calimyrna Fig

THIS fig, like its name, owes its superior excellence to being a hybrid. In the *NEW CENTURY PATH*, Vol. vii, No. 45, it was pointed out that California fig-growers had discovered the secret of the Smyrna fig to be a small wasp which fertilizes it; and that the introduction of this wasp in California had enabled them to grow a Smyrna, or as it has been called, a Calimyrna fig. This shows the importance of attending to insects. But there is more in the mystery than this. The wasp, it appears, obtains its pollen from the wild or Capri fig. So the commercial fig is a mixed product, combining the culture of the orchard with the rough strength of the open country. Thus plants would seem to need reinforcement from the hardy wild stock, like over-civilized human beings.

The wild Capri fig has been brought over along with the wasp, and is planted among the orchard fig-trees. The California product is even an improvement on the old Smyrna fig, if a larger percentage of sugar and a

And everywhere we find interrelation, brotherhood, unity in diversity, a binding together in mutual dependence, every organism being a community of lives working together for the common good. We find myriad variations of a common plan with one law of growth, which is ever from within without.

Each organism has its center of life, from which activities proceed, and back of the visible center is the invisible, controlling, propelling life—eternal, though it may sleep for ages.

Think of grains of wheat preserved for thousands of years in Egyptian mummy wrappings and the spark of life within still vital and the minute organism, with its wondrous possibilities, still intact, needing but the damp warm soil, with the sunshine and air above, to awaken the sleeping spark of eternal life to unfoldment of root and stem with blade and flower and seed for future plants; needing but the touch of the waking life without to arouse the sleeping life within, both parts of One Great Life.

It is the living drama of the "Sleeping Beauty" locked for so many years within a castle, but wakened and liberated by the kiss of the prince royal of princes, the sun. **B.**

Cultivation of Wild Flowers and Herbs

THE "scientific culture of wild plants" sounds like a contradiction in terms, yet it is an industry that is said to offer a good opening as an employment. It seems there is a demand for wild flowers, and that some of them threaten to become extinct. They are wanted for "nature study," which, again, is a curious commentary on our times; the students pay other people to cultivate nature for them to study.

Of course this industry is more one of preserving than of cultivation, since the plants must not be allowed to develop into garden varieties. It seems a healthy and reasonable industry, though one could wish that the ideas of profit and love of nature were not so incongruously mingled in it.

The cultivation of medicinal herbs is another pursuit, which seems more sincere since it is more frankly commercial. The demand for herbal remedies is considerable, and no harm will be done if it is increased. This is an industry, too, which cannot be systematized into a slave-labor machine in which the manufacturer plays no part; for the herbs demand great expert

knowledge and personal care and each one requires different and varying treatment. It promises an occupation that would call into play many excellent qualities, and be healthy and sufficiently lucrative. But, unless carried on as Brotherhood workers would carry it on, it is certain to go the way of other industries and turn into a soulless and mechanical system. **E.**

Carnivorous Plants

CARNIVOROUS plants form a curious anomaly in the general order of Nature. That certain members of the vegetable kingdom should add to their food obtained from the ground supplies drawn from the animal kingdom seems a reversal of the ordinary course of things. These plants are numerous and belong to a variety of different families, and the means by which they capture and absorb the insect or small animal are also various. Venus' fly-trap, or *Dionaea*, is perhaps the kind most often described. The leaves shut up like the wings of a rat-trap, and are armed with tentacles at the outer edges which interlock when the trap closes. It goes off at the slightest touch of a fly, but water or wind will not affect it. It can also be fed upon meat. **STUDENT**



THE LILY POND, CENTRAL PARK, NEW YORK CITY

lacking of the slight acidity are to be considered points of excellence. **S.**

Soul in Nature

THE closer we come to nature in sympathetic study and the more we learn of her ways in all things, the more we feel the touch of a Universal Soul and see evidence of Universal Intelligence,—one common Conscious Life in all.

As we come to know more of the wondrous structure, habits, life and work of plants, we feel more their kinship to ourselves and revere that Universal Conscious Creative Life which dwells and works in all, from the tiniest microscopic cell composed of a brotherhood of still lesser lives, to the vastest system of worlds in the immensities of space. The infinitely small and the infinitely great are alike marvelous and fill us with wonder and awe. **But**

"There is nothing great or small
To the soul that maketh all;
Where it cometh all things are,
And it cometh everywhere."



Raja Yoga and the Home

WHAT is Raja Yoga and what has it to do with the home? It has everything to do with it. Raja Yoga, which is the balance of all the faculties, spiritual, intellectual and physical, where can it be better demonstrated than in the home itself? The tourists who visit Lomaland and witness the ideally perfect home life of the children on the Hill, often contrast it with the best that the world affords and always to the advantage of Raja Yoga. Yet the marvelous system is not alone the reason. As a seed cannot grow without the proper soil, so this Science of Sane and Joyful Living, which is Raja Yoga, could not express itself if the basis of the whole system were not the home life. What other environment permits, or even makes possible, so complete a balancing of all the forces and faculties, the physical, intellectual and spiritual?

It is in the home that the little child learns the gospel of cleanliness and the science of garmenting his body so that beauty and use clasp hands. He learns, too, that food should be taken for nourishment's sake, not for relish alone. And it is in the home environment that the mind can be most easily awakened, the mind that is so eager, waiting, and trustful; and here, too, in the home nest, can the soul be quickest reached and helped—the soul pushing its way upward to the sunlight.

Blessed indeed are mothers and blessed indeed is their privilege, to be the very sun in the horizon of some child's pure, opening life.

The home is not a new topic, as topics go. In fact we are almost weary of it, so much weak harping has been done on this great theme. Its greatness has been obscured by too much familiarity. It has been buried beneath a certain unconscious neglect. Homes are so common that, these days, we are fairly psychologized with the idea that the topic itself must be commonplace. Never was there a greater mistake. It is time that women awakened. Let the making of an ideal home become the passion of their lives, and to do this requires very much more than most women have to give. It requires wisdom and self-control. It requires altruism of the highest order. It requires continuity, continuity of thought and of action, for that conditions all evolution. It requires that sweet knowledge that the path of duty and the path of love are one, not two. It requires a blend of compassion and majesty, the knowledge that an ideal evolveth swiftest when garmented with love and trust. STUDENT

Serum vs. Common Sense

THE physicians of the Rockefeller Institute, after experimenting for two years with a serum for the treatment of summer complaints in children, have decided that the best cure is prevention. The doctors accordingly recommend the establishment of milk distributing stations during the summer at which poor mothers can get good milk for their children.

Coming at this time of rather unwholesome search for new serums with which to beg the question of disease, it is refreshing to note a method of treatment which goes to the root of the subject matter with scientific simplicity. As the deaths under five years of age form over one-third of the total mortality, and the majority of the fatal cases are due to digestive maladies, the importance of proper food supplies for children is at once apparent.

Among the intelligent and comfortable classes a better knowledge of infantile diet and hygiene has distinctly modified the amount of summer sickness in the young. To also provide proper food for the children of the poor and ignorant would not only be a practical charity, but a paying municipal investment. Means to lessen the prevailing amount of sickness and suffering would increase the town's immediate health and happiness and favorably influence the social future.

The cases of cholera infantum are most frequent in bottle-fed infants and originate largely in faulty milk supplies. Aside from the infants who succumb to the disease, many recover with a damaged digestive and nutritive capacity, which results in rickets or other weakness. The rachitic child is not only a source of great care and anxiety, but the defective bones are liable to establish conditions of disability which mar the child's future health and usefulness. The quality of development in the young has a marked influence upon the standard of health which is later maintained by adult growth.

Educators are also recognizing the need of better nourished bodies to obtain the best mental results among the children of the poor. The nutrition of the brain is dependent upon the physical condition and mental progress is unsatisfactory in the underfed. In connection with this the Superintendent of the New York schools recently advocated the giving, by the school authorities, of a good midday meal to school children.

The questions of pure food for the young, of successful educational results, and of the public expense of caring for the chronically diseased and disabled poor, bear a close relation to each other. LYDIA ROSS, M. D.

FROM ANCIENT EGYPTIAN HYMN TO ISIS

"THOU fillest every land with thy beauty.
Thy beams encompass all lands which thou hast made.
Thou bindest them all with thy love."

OUR YOUNG FOLK

The Art of Seeing

IN one of the few books which children in religious households were allowed to read fifty years ago (I think it was "Sandford and Mer-ton") was a chapter entitled "Eyes and No Eyes or the Art of Seeing." It related how two boys went out for a walk with their tutor, and how one of them forgot himself and observed every incident which occurred, so as to have a most interesting time. The other boy was self-absorbed, saw nothing and came home discontented and moody. Doubtless there have been many young boys and girls who read this story with profit, but there was at least one who, after reading it, resolved that he would carefully observe all that came under his notice whenever he took a walk. And surely this idea lies at the basis of much of the good which may come to us in our intercourse with nature. To forget (if only for a time) our own petty personal thoughts and interests, and to keep our eyes alert for the message which comes from all nature are what we need to learn. If we take a walk outside "the busy haunts of men," how many of us note the plants and flowers, the birds and insects, so that each one seems like a friend whose name we know? If we can believe it, all have messages for us, could we but read them. Sometimes, too, we find a new friend and it is added to the list and watched for again.

The breezes which blow, now softly with gentle caress, now masterfully, in their freedom, seem to bring us a lesson too. We know not "whence they come or whither they go," but they are part of the life of the nature which surrounds us and whether they intoxicate us with the freshness of early morning, or soothe us at sundown with the repose of evening's rest, we should miss them sorely if they ceased to visit us. The placid ocean which lies at our feet bids us ever note its calm depths, its power of conscious strength, receiving and supplying all waters of the earth, in the endless cycle of vapor and cloud and rain. The ever changing panorama of color on hill and valley, on heaped up cloud and shimmering sea, tell each its story also, if we will but learn to understand. And yet there are so many who walk with eyes downcast, always thinking about some personal happening! They are blind to the beauty which is everywhere about them. STUDENT

Phidias

Essay by a Raja Yoga girl who is a student in the Art Department of the Raja Yoga Academy.

OF all Greek sculptors Phidias is the most famous. He was the son of Charmides and was born in Athens 500 B. C. He did his greatest work at the time when Pericles was ruler of Athens. Pericles made him overseer of all the public works, and Phidias and his students built and decorated many temples and other public buildings.

He was the architect and also the sculptor of the Parthenon, all of the wonderful sculptures of that Temple being done by himself and his pupils. Phidias was also the sculptor of the wonderful statue of Athena, which was placed in the large chamber of the Parthenon. He also made the great statue of the Olympian Zeus.

Like all great teachers, Phidias was persecuted. There were some who were jealous of him and for a long time he suffered very much.

Singing-Fish

THERE is something about the water that calls forth song. The legendary sprites and sirens that lure men with beautiful music seem to be in keeping with the watery element to which they belong. Is it so strange, then, to hear that fish can sing?

Travelers have told many stories to that effect. Humboldt tells of a strange noise like the beating of drums being heard alongside the ship, which he believed came from a shoal of fish. Lieutenant John White reports that when in the Cambodia River he heard a whole chorus of sounds, some deep bass, some guttural, and some like the ringing of bells; which an interpreter told him were made by singing-fish.

At another time an explorer, while in the bay of Pailon, in the northern part of the republic of Ecuador, was startled by a strange humming in the water, which the oarsmen told him came from a fish. The humming developed into a regular concert, with tones like those of a distant church organ, and continued after sunset for several hours. Le Mosle tells of a fish with a large flat head and of a greenish color, which gives out a long, full musical tone. He describes the music as seeming to arise everywhere, around and in the boat, and as taking a very peculiar quality from the water.

Several kinds of fish emit sounds. The John Dory makes a clucking that has given it the name of "water-chicken," and the tunny is said to lift its head to cry like an infant. M.H.



RAJA YOGA BOYS ON THE SEASHORE AT LOMALAND—LOW TIDE

OPPORTUNITY

by JOHN JAMES INGALLS

MASTER of human destinies am I
Fame, love and fortune on my footsteps wait.
Cities and fields I walk; I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace—soon or late
I knock unbidden, yes, at every gate!
If sleeping, wake—-if feasting, rise before
I turn away. It is the hour of fate.
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore.
I answer not, and I return no more!

Facts Worth Knowing

THE Japanese have made wonderful strides in inventions. Many of their inventions have secured letters patent in Europe and in the United States.

PRINCE HARU, the son of the Mikado of Japan, is highly educated and a man of liberal views. He will be the first Japanese Emperor who received any education in public schools.

PLUTARCH tells us that Aristides, who was made General Receiver of Greece to collect the tribute which each state furnished against the barbarian, "was poor when he set about this work, but poorer when he finished it." Of how many citizens could this be said, then or now?

NEAR the site of old Nineveh ancient bells have been found, the alloy of which they were formed being three parts of copper to one of tin. The same composition is used to this day in making bells, as the tone produced by it is more musical than that of any other metal.

EVEN travelers who are merely passing through Japan today feel as if only one heart were beating in that land and that heart beats with a common purpose and a common interest. Over every house hangs a flag, and it is remarkable to see how many United States flags, too, are among the decorations.

THE United States has a longer coast line on the Pacific than any other country in the world. Its coast line is also better adapted for commercial and other interests than that of any other country. The United States is the only power in the world that has possessions on both sides of the Pacific, with convenient stopping places in between.

THE CHILDREN'S HOUR

The Raja Yoga Question Box

THE world needs great warriors and rulers to unite and civilize the people. In China there were many great warriors.

1 Who was Hwange-te?

ANSWER — Che-Hwange-te came to the throne of China in 246 B. C., when he was a boy of thirteen. He became the national hero of China. At that time the feudal lords were at war with one another, and with the king. Hwange-te subdued them all and founded the Chinese Empire. He next conquered the Tartars who had invaded China. Then he began to build the Great Wall to protect the border provinces. Hwange-te ordered good roads to be built throughout the country. These roads are used today. The emperor believed that the Chinese thought too much about the past. He ordered all the books telling the glory of the

past to be destroyed. This was the "burning of the books" described in history.

2 Who was Taitsung?

ANSWER — Taitsung the Great was a warrior king of China in the Seventh century. He saw that the Chinese army needed better discipline. He set to work to train his soldiers, and did it well. Taitsung was noted for the merciful treatment of his captives.

3 Who was Changsungchi?

ANSWER — Changsungchi was the wife of Taitsung the Great. She was famous for her talent and virtue. It was her good advice that led the Emperor Taitsung to found the Imperial Library and the great college, and to relieve the people of heavy taxes. Changsungchi was so revered and beloved that, at her death, she received honors usually paid only to the emperor.

A Lomaland Parliament of Birds

"WHY cannot human beings sing?" chirped the Linnet.
 "Because they have lost their wings," sang the Swallow.
 "Imagine us without wings, unable to fly in the sweet, blue sky, to float on the breeze, to soar and soar! Imagine us without wings—could we sing?"
 "Oh, don't!" wailed the birds, covering their little heads with their wings and almost weeping.

"Imagine," continued the Swallow, relentlessly, "Imagine us unable to fly, doomed to hop forever on the cold, hard ground, a prey to every cat—to every enemy. How could we sing?"

"We couldn't," sobbed the birds. "Neither can human beings, for since they lost their wings they, too, are a prey to every enemy."

The flat rocks, half way between the Raja Yoga Academy and Ocean Bay, were on the twenty-first of December, 1904, literally alive with birds of all sorts and sizes—Pelicans, Sea Gulls, Thrushes, Larks, Quail, Bluebirds, Linnets, Orioles, Humming-birds, Robins, Canaries, and many others, who had assembled from all parts of the surrounding country for the meeting of their Parliament. And when

I arrived (by special invitation, being a correspondent of the Children's Page in the NEW CENTURY PATH) the birds had already settled their own affairs, for social economy in the bird-world is based on law and order.

"Now in their Parliaments," said a Robin-red-breast, with ruffled feathers, taking up the thread of the discourse, "human beings never begin to get to the end of their problems. They have come to think they can't. Their little ones go on shivering for want of sufficient feathers"—"Clothes," corrected an Owl—

"And many have not enough crumbs, and many are sick, and many are sorry. And all because human beings have lost their wings."

"But did they ever have wings?" queried a skeptical sparrow.

"Long ago, in what they call their Golden Age, they had wings," explained a sweet-voiced Dove, "or rather what in human beings correspond to our wings. Their wings were in their hearts. They called their wings 'love.' And love did for them what our wings do for us. It bore them aloft into highest heaven, out of reach of all their enemies, making them free and joyous!"

"The children in Lomaland can sing," exclaimed a chorus of birds. "We hear them every day, and they sing just as we do!"

"That is because Raja Yoga has given them back their wings," re-

joined a wise little Thrush, "so that the joy of their lives is to help others without ceasing."

"What is Raja Yoga?" inquired a Bluebird, who had only lately arrived from a distance.

"Listen," replied a Lark, and with that he rose into the air, higher, ever higher, flooding sky and ocean with the divine rapture of his song! "Raja Yoga!" he seemed to sing. "Raja Yoga! Raja Yoga! Raja Yoga! Raja Yoga!"

M. V. H.

In a Fish Hospital

DEAR CHILDREN: I was in one of the queerest places the other day,—a hospital. Now, "hospital" is a rather sad word. It always makes us think of bandages, iodoform, crutches and similar things; but this hospital was the pleasantest place you could imagine and the patients were having a perfectly splendid time. They were swimming about in big glass tanks. A new kind of medical treatment? Yes, and a new kind of patients. It was a fish hospital. Of course, fish sometimes are sick just as humans are and one kind man decided that they ought to be taken care of and helped to get well, so he studied them and has brought many of them through serious illnesses. Sometimes fish have accidents, for they do not always know about Brotherhood. I saw one which had gotten into serious difficulty by fighting with his brother. Both were surgeon fish and both were wounded. Another bumped his nose badly because he was so greedy. He hurried to get his dinner before it was his turn and he had to be doctored just as a little child would be who had tumbled down and hurt his head!

I learned one curious fact there, too, and that is that one great secret of cure is changing the environment of the fishes. Salt water fish which are ill this wise man places in fresh water and it is surprising what the change does for them. On the other hand, ailing fresh water fish, such as white fish and trout, are placed in big tanks of salt water and there they swim and swim and get well without any medicine at all. They are the happiest little patients I ever saw and the hospital is, I do believe, the most attractive in the world,

with its cool, clear water, the long leaved, handsome water-plants and the exquisite bright anemones here and there.

UNCLE FRED

DEAR CHILDREN:—I read about the Bower-bird in the last "Children's Hour." I saw one once. I was passing a big tree and thought an army of cats must be near by, when suddenly I discovered that all the sounds came from one little Bower-bird. At another time I thought some one was sawing wood, and again it was only a Bower-bird. B.



A CORNER OF THE RECREATION GROUNDS OF THE RAJA YOGA ACADEMY AT POINT LOMA

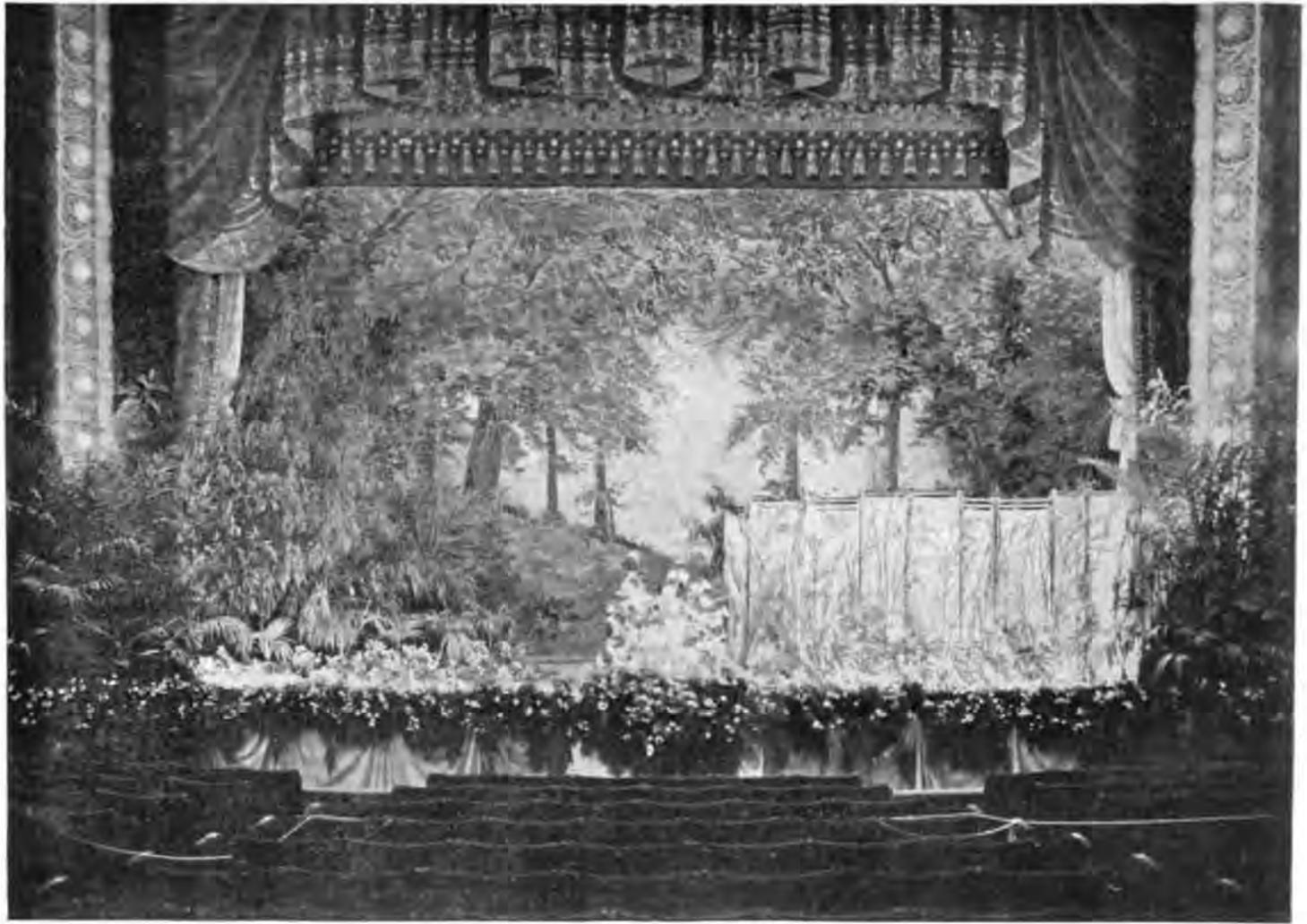
THE ROSE'S CUP

DOWN in a garden olden,---
 Just where, I do not know,---
 A buttercup all golden
 Chanced near a rose to grow;
 And every morning early,
 Before the birds were up,
 A tiny dewdrop pearly
 Fell in this little cup.

This was the drink of water
 The rose had every day;
 But no one yet has caught her
 While drinking in this way.
 Surely, it is no treason
 To say she drinks so yet,
 For that may be the reason
 Her lips with dew are wet.—Selected



Isis
Theatre
San
Diego
California



LOMALAND STUDENTS AT ISIS THEATRE

THE meeting at Isis Theatre last Sunday evening, conducted by students from Point Loma, was one of unusual interest. Besides the musical program, rendered by students of the Point Loma Conservatory of Music, there were two interesting papers read.

The first paper of the evening was by Miss Edith White, and entitled: "Women and the Higher Criticism." After discussing the important part women occupy in the religious thought of every age, the speaker said: "What of the new religion? Learned doctors of divinity, speaking of the Christian religion, and the effects upon it of the higher criticism and of the teachings of modern science, state that the position to which the Christian religion is entitled, can only be achieved if it can be rid of the extraneous growths that obscure the truths at its heart and be restored once more to its primitive form. Only thus, they tell us, can Christianity hope to be brought in touch with the culture of the age. There has been one and that one is H. P. Blavatsky, who has brought the Christian teachings not only in touch with the culture of this age, but of the ages. In her writings she has performed for the Christian teachings the constructive criticism of showing them in their relation to the Theosophia, the divine wisdom, that is the foundation of every religion, and is manifested in the successive religions of the world. She has shown how superstition and theories evolved in the brain minds of men have gradually been added to the pure teachings of Christ. In her works is the key to the symbolic teachings of all the sacred books in the world, the key the Christians will have to find and use in order to obtain from the teachings of Christ the science of life they contain.

"H. P. Blavatsky not only rescued the Christian Bible, but she founded the movement that holds for the world the new religion. The keynote struck by her life and work will throb and swell in the hearts of humanity until the bonds of superstition and dogma have burst, and humanity steps forth into the light of the new religion which fears no criticism for it is Truth itself, and no scientific research, for it is science and religion in one."

Dr. Herbert Coryn read an exceedingly interesting paper on "California and the Orient." In part he said: "Westward the march of em-

pire takes its way.' Have we fully considered how true that is, and the consequences of its truth? The curtain of history rises on the great empires of Western Asia, the Assyrian, Babylonian, Phœnician, Medo-Persian and Egyptian. Then a move westward. Greece arose, and under Alexander of Macedonia the Persian glory was extinguished. Still further westward. Rome takes the sceptre from the hand of Greece. The mighty Roman Empire came gradually into being. As gradually it broke to pieces. The great republics of Italy, Florence and Venice arose; there was the German Empire. The steady westering reached the very west of Europe, Spain, France, and England. The current, still westering, pushed across the Atlantic. Then America arose on her own account. New England became established. The current continued to push west, now very fast. Fifty years ago its first thrills touched this State. California awoke. Nor is it stopping; witness Alaska, and the Philippines now in American hands.

"The current has now nearly circled the entire globe. On one side of the Pacific is the beacon light of California; on the other, that of Japan; the beginning and the end of the great journey, the earliest and the latest lights. Has it now no significance for us that the light of Japan has suddenly blazed up in such heroic splendor? A great cycle in human history is now completing itself, full of unimaginable possibilities. What kind of a civilization are we going to make here?

"Does it not seem as if there were two countries, the beginning and the end of the great march, California and Japan, preparing to be the field of a new trial? Two lands that are the termini of a now sunken continent that once bridged the Pacific.

"Now it is possible for us to see in part why the Universal Brotherhood made its headquarters at Point Loma in California, and what it is doing. Let us daily try to feel in our hearts the swift rising of the tide of new life, bearing promise of so grand a future. Swift surely, for in fifty years we have summed up 2000, and the pace increases. We ourselves shall live to see the new thing. And let us try daily and vigilantly to keep from our minds all the clouds, all the bitternesses and quarrels and failings which alone can dim our view, our hopes, and our certainties."

Art Music Literature and the Drama

Art and the Automobile

THE distinguished London artist, Professor von Herkomer, boldly declares that he finds beauty in the latest types of automobiles, and to encourage their development he is making a trophy of bronze, enamel and silver for the winner of the next International contest. This sounds curious, but if we consider the graceful form into which the bicycle has evolved, it seems possible that the automobile may soon arrive at the beauty inherent in perfect fitness.

Machinery and machine-made goods, steel-frame buildings, steel bridges and steamships, electric cars and automobiles, have come to stay; flying machines are "in the air," and lovers of the beautiful, instead of cursing fate, must frankly accept the new conditions, meanwhile demanding that the æsthetic claims be not overlooked.

We are not able to conceive of beauty in the abstract, but the beauty evoked by perfect fitness is the first step attainable. There is no reason why automobiles or steamships should not display as much nobility of form, within their limits, as the antique chariot or a Cremona violin. The picturesque armor, chariots, weapons and utensils of former periods were the natural outcome, in artistic ages, of the satisfactory meeting of practical needs. Dress too, in the best periods, was designed primarily for use, and did not depend for its beauty upon needless appendages or embroideries. In the great buildings of antiquity, and most of the Gothic structures, suitability for the end in view was the first consideration, the decoration never being "stuck on" to fill up uncomfortable blanks, but being judiciously used as auxiliary to the main design.

Each new invention for the utilization of some force in nature, should, when perfected, be beautiful, i. e., harmonious with other things, for all nature's forces are manifestations of one basic force: a Unity.

The finest example of pure beauty of man's evoking, arising solely out of the intelligent control of the elements, and totally irrespective of artistic aim, is found in a boat. Ruskin, in one of his eloquent passages says:

But one object there is still, which I never pass by without the renewed wonder of childhood, and that is the bow of a boat. . . . I know nothing else that man does which is perfect, but that. All his other things have some sign of weakness, affectation, or ignorance about them. They are over-finished or underfinished, they do not quite answer their end or they show a mean vanity in answering it too well. But the boat's bow is naively perfect. The man who made it knew not he was making anything beautiful, as he bent its planks into those mysterious, ever changing curves. It grows under his hand like the image of a sea-shell, the seal, as it were, of the flowing of the great tides of ocean stamped on its delicate rounding.

There is a false ideal of beauty characteristic of this age, which is the love of neatness or mechanical finish for its own sake. It is easily attained without much thought and needs no feeling. It resembles outward semblance of respectability concealing an aimless, narrow and selfish life. We have a constant example of this perverted ideal in our coinage, entirely respectable, irreproachably "correct," mechanically perfect, but—soulless. Compare a modern coin with an antique, what a contrast, a revelation! The ancient one is rich and boldly simple, unconventional, the lettering freely treated as a part of the design, and the whole showing that the artist had feeling for the essential, and, moreover, that the spirit of the age demanded truly artistic work; while ours, unhappily, is indifferent to it, losing the substance for the shadow.

At the same time we have to avoid the extreme of a forced quaintness, an artificial carelessness, an imitation of spontaneous work. Beauty is truly from the soul and cannot be reasoned about. It cannot be put into anything, but we may hope that without straining for it, without self-

conscious analysis, but by steady improvement in methods of living, and by keeping the higher ideals of conduct active, an atmosphere will be evolved in which art will no longer be a curious exotic, foreign to the "man in the street," but a part of his daily life, as it was in Greece and as it is in Japan today. A higher art-life than the world has yet seen will be the outcome of the triumph of Universal Brotherhood in daily life.

IDRONE

THE death, in Chicago, of Theodore Thomas has brought to the attention of musical America as well as musical Europe the career of a most remarkable man. More than any other one person, Theodore Thomas educated the general American public to understand and like classical music, and he was practically the creator of the orchestra in America. He believed that certain classical compositions had especial value in educating musical taste and he used these, as it were, as keys to unlock to the public unusual musical resources.

Among the compositions most frequently presented by the great Chicago Orchestra, under Thomas' leadership, were Beethoven's *Fifth Symphony*; Liszt's *Les Preludes*; Mozart's *C Major Symphony*; Schubert's *Unfinished Symphony*; the second movement from Beethoven's *Second Symphony*; Saint-Saëns' *Symphonic Poems*; and, of course, many selections from Wagner's music, such as the *Vorspiel* of the *Meistersinger*, and the *Ride of the Valkyries*.

Beyond a doubt, Thomas was one of our greatest modern interpreters of Beethoven's orchestral works, possibly, also, of Wagner's. Recently he added to the repertory of his orchestra Richard Strauss' *Death and Transfiguration*. His death is almost an irreparable loss to the musical world, for a rare sincerity and simplicity marked his life. No consideration was strong enough to make him deviate from what he felt to be the highest musical ideals.

It is not generally known that Theodore Thomas was born in Hanover, Germany; that he received his first musical instruction from his father who was a violinist and that at the age of ten years he came with his parents to the United States as a professional violin soloist. Before his thirtieth year he had inaugurated a series of orchestral concerts beginning what proved to be his real life work. His work was in many respects a revelation.

STUDENT



PORTRAIT OF HIMSELF BY VANDYCK

NO one could tell me where my soul might be.
I searched for God, but God eluded me.
I sought my Brother out, and found all three.
— Selected

In Tune With Nature

SITUATED on a promontory south of the Raja Yoga Academy, in Lomaland, is a little bungalow house, used by one of the music students for a practice and study-room. A more ideal spot than this, with its view of rugged cañons and vast expanse of ocean, could scarcely be imagined, especially to one who believes in the native touch in music.

A curious fact in connection with the interior of this room is that in certain conditions of wind and tide (most noticeable when the ocean is quite active), the column of air inside the building picks up two partials or over-tones, from the "ground tone" of the ocean, so that very often the tones of middle C, and its fifth above, G, are distinctly audible. R.

THE theatre is one of the most important of Japanese institutions. It is not unusual for plays to begin at four in the afternoon and last almost without interruption until midnight. The orchestra plays an important part in Japanese drama. It consists of the *samisen*, which is a sort of guitar having three strings; the *fue*, or flute, and the *taiko*, a kind of drum. The Japanese orchestra plays, like the ancient Greek chorus, during the scene, and its purpose is not, as with us, to divert the spectators during the intermissions between acts, but to accompany and explain the drama itself. Japanese dramas are largely historical. The fact is not without interest that last year an adapted translation of "Othello" was put on the Japanese stage and was well received. STUDENT

Universal Brotherhood Organization

Central Office Point Loma California



WHEN THE WESTERN SUN CASTS A SHEEN OF GLORY ON SEA AND SKY AT LOMALAND

A Craze of the Day

IT is dreadful to think how the holy teachings of Buddhism and other religions can be perverted, and the perversions used to promote the cause of the trade in human vanity and petty selfishness. Fortunately, however, the vanity and ignorance of the dupes and the cynical effrontery of the charlatan are so great that the whole business speedily damns itself by its own vulgarity.

We read in the papers of yet another of those oleaginous and plausible "swamis," who are sent over here to collect dollars from the plentiful crop of gullibles in this country, but this time he is a "Buddhist" and his lingo is purloined from Buddhist Scriptures. There were too many Brahmins in the field perhaps, and Buddhism was a more fashionable word just now.

Buddha taught that love of self and vanity must be overcome first, as they are the great causes of human woe and the foes to happiness. But this individual lets you off all that. You may keep your selfishness, you may have your vanity for a mainspring, and use the other teachings as feeders to it.

Learn to concentrate. This is what concentration does for you. It clears your mind. It improves your voice and your speech. It makes you fascinating. It makes you clear-eyed and beautiful. It takes away all the twitchery and nervousness for which women, and particularly American women, are remarkable.

It makes you calm and pretty, sweet and delightful, and it kills all wrong desire.

The only difference we can see between this and other kinds of concentration is that it is not sold in bottles but in lessons.

New York women constitute Mr. —'s disciples—men are not mentioned—and he prefers dark-eyed ones because he can make their eyes sparkle. His chief recommendation is his remarkable gaze—fascinating, and he is of course good-looking.

Red is the color he recommends for furnishings because it is warm and makes you "feel good." Blue, white and yellow he has no use for.

And his teachings? Any one can guess them, they are monotonously similar to the usual rigmarole:

Learn that it is easy to be good. . . . Learn to concentrate. . . .
Take a crystal and suspend it in front of your face. Fasten your eyes upon it and think. Think of nothing else but this one crystal. . . . Let it fill your mind full. That is concentration.

And much is thrown in about love and sympathy and cheerfulness. Some of it reads just like a patent medicine advertisement:

If you feel savage, ugly, cross, unreasonable.
If you do not enjoy life and your food.
If your head aches and you feel ill in body.

"Send for a trial bottle at once!" we add.

Buddha taught the path of emancipation from the wheel of human passions and desires, by following which men may achieve the real Life, which is loving service and freedom from the cares of self. But he did

not offer to make society women fascinating, nor did he say that his path was so easy as to require no effort. He did not recommend sending in your horoscope and photo, or sitting down with a swami and fixing your mind on his crystal. Such practices are useless and dangerous. They can at best feed the already overgrown vanity, and invariably intensify and aggravate the nervous diseases and habits to which people—and "especially American women" are so liable.

And what will be the result? Most of the fools no doubt, will speedily tire of the fad and turn to another; a few will receive lasting nervous or mental injury; the swami will go back with his dollars to the still fatter and slier swamis who employ him. The sacred names will have been dragged in the mud; but luckily things have gone so far that there is no longer sufficient plausibility in these concerns to fool any one who is sane enough to discriminate between what is good and useful for him and what is idiotic and pernicious in its influence. H. T. E.

The European Crusade

WHEREVER the seeds of Theosophical teachings have been sown, there they have taken root. These seeds have been broadcast over the earth. To-day, therefore, a demand is plainly apparent everywhere for further knowledge on the subject of Theosophy.

The month of January marks an important event in our Theosophical history. On the 12th of this month begins an European Crusade for special Theosophical work, conducted by Herbert Crooke, President of the Universal Brotherhood and Theosophical Society in England, and Frederick J. Dick, Director of one of our branches in Dublin, Ireland.

These two faithful Comrades will tour England, visiting many of the centers there, giving public lectures, etc., after which they will go to Germany, Holland, and through Denmark to Sweden, carrying their message of hope, not only to members of our great organization, but also to those who are earnestly striving for the knowledge that is necessary to make human life valuable and helpful.

Helpers sent out for this special kind of work must of necessity be well informed as to the fundamental teachings of Theosophy. Moreover, they must have the discrimination to adapt these teachings to the conditions of each country they visit. Were this not so, little could be accomplished in a short stay in any one of the cities where they go.

This crusade work of 1905 will open a more extensive field for an enlargement of the different Theosophical activities of our movement. One of the most important of these will be the establishment of Raja Yoga Schools in different places. Through this special line of work homes will be reached and new life infused into the people.

To Members of The Universal Brotherhood Organization Throughout the World: Your attention is called to your yearly dues, payable January 1st., 1905. These should be addressed to E. A. NERESHEIMER, Treasurer of The Universal Brotherhood Organization, Point Loma, California.
F. M. PIERCE, Secretary General



THE SONG OF THE BRAVE SOUL

by KATHLEEN A. BALBERNIE (age 15 years)

“RISE!” saith the soul, “be stirring in the morning!
The sun is risen high---the day is young---
Life is a song! A song of hope---or warning---
Ye make and mar the music ye have sung.”

“Fight!” saith the soul, “where there be wrong and sorrow
Bring right and truth---O ye whom God hath made---
Today is sure, though dim the unknown morrow;
Life is a sword---but sheathing rusts the blade!”

“Ah, have ye wept the tears of a heart’s grieving?
Have ye come face to face with bitter pain?
Hope on---Hope on! And be ye strong, believing
There is some hidden cad, no grief is vain.”

“The earth is fair in blossom, hill and meadow;---
So ye are true and pure, in joy or strife,
What need to fear the misty realm of shadow
That men call Death---which is the gate of Life.”

17th October, 1904

Practical Theosophy

TO any person of common-sense, acquainted at the present day with the Theosophical movement, it must be apparent that Theosophical work can be divided into two classes: One, dreamy, theorizing and impractical, whose sole aim seems to be the dissemination of literature bearing upon the wonderful and uncanny in life; and the other, a healthy, active and practical working body, trying to carry into every-day life the high ideals of true Theosophy.

Now, what does practical Theosophy consist of? Does the mere writing and lecturing on even practical Theosophical subjects make Theosophy practical? It is true that we must have the theoretical as well as the practical, but it is better to be without the first than to neglect the latter. The better way is to prove our theories correct by living up to them, by making them a living power in our lives. This is the only practical Theosophy.

What value is all the knowledge of the world, if it is unapplied in our daily life? Of what value are our grand and ennobling words if our listeners know that we are making no endeavor to carry them out ourselves? How can one expect to enlighten the world, until he himself is enlightened?

The greatest educational factor we have is the power of example. Mankind as a whole is influenced to a tremendous degree by the examples held up before them, modeling themselves unconsciously to conform to those that they find the strongest in power to influence. If the example is good, the influence is good; if bad, the effect is bad.

Now what appeals to humanity the strongest is something practical. This is a practical age, people are too busy to talk, they are too busy to listen; they are too busy to wrestle with volumes of metaphysical philosophizing in order to obtain a possible kernel of practical worth. They can, however, be reached by an object lesson such as is presented at Point Loma, an object lesson that needs no words to describe it, one that can be understood and appreciated by anyone, because it is a practical fact.

So whatever we do to reach the heart of mankind, the first thing to remember is that our work will be gauged by its practical ability to do what is claimed for it.

We have claimed much for Theosophy; we have talked and talked, written and written, read and read, theory has had its opportunity, and it must now make way for the practical.

But a word of caution: let us not in our enthusiasm fly too much to the other extreme. That tendency is always present. A more impractical person cannot be found than some of those enthusiasts who are so fond of calling themselves “practical workers”; for they go too far and let

their enthusiasm get so far ahead of the possibilities of the day, that their work becomes more of a hindrance. Let us always keep before our minds the needs of the day. What humanity needs now—not what it will need a century hence.

Let us remember that in our work, in every word, action, or thought, we must think of the result on a mind who may not think exactly as we do, a mind, who on account of the position we place ourselves in, will naturally be a critical one.

If we do this we are well on the road to make Theosophy a practical power in the lives of the world. T.

Compassion

Compassion is no attribute. It is the LAW of LAWS—eternal harmony, Alaya’s SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. —Voice of the Silence

COMPASSION is the very essence of the Divine Life in all, and the more we realize in ourselves our divine nature and the more it rules in us, the more compassion we shall have.

To form the habit of thinking of ourselves as one with all beings, as bound together by the same indwelling Divine Life, whether veiled and clouded or shining like the noonday sun, is to open the way for compassion to dwell in our hearts and rule in our lives. How can we be uncharitable or unkind to any one or anything when we realize that we are doing this to the Divine Self of the world. Jesus, speaking as the Christ, recognized this unity when he said, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

It is because we dwell too much on the separateness and too little on the unity of all life that we are so often without compassion. Separateness, which is the root of selfishness, is the great heresy, and we need to rid ourselves so thoroughly of this heresy that it shall no longer affect our thoughts, feelings and actions towards others.

We are not to suppose, however, that to act with compassion toward another is always to do what will be gratifying to the personality. Such action might be the farthest removed from true compassion, because gratification of the personal desires and likings might only serve to strengthen the bondage already imposed upon the soul. Such kindly action as would help to break the bonds already existing would be the most compassionate.

So compassion is more than sentimentality, it is as said, “the light of everlasting right and fitness of all things.” It can never then conflict with the highest justice, and therefore the exercise of compassion may imply giving pain.

At first sight, to the one whom we desire to help, it may often seem that this is not compassion, but we know that the wise physician does not hesitate to perform a painful operation when he knows it means the saving of a life. He looks beyond the pain and can see the joy of increased health and usefulness. And we have a key to the exercise of true compassion; it must come from the heart and its aim is not an immediate release from sorrow and pain, but the eternal welfare of the real man, the soul. But it does not disregard even the smallest sorrow or the slightest pain, it feels and suffers with the one suffering and seeks to give strength to bear the suffering and learn the meaning of the lesson of pain.

There is no greater need in the world today than for compassion, for the true heart life, which, feeling for and suffering with all who suffer, yet does not fear to point out the evil in humanity and in the individual life. A truly compassionate man or woman is no weakling, but firm and strong, self-conquered and therefore able to help others to attain to the same state. STUDENT

The Great Man

THE great man does, in good truth, belong to his own age; nay, more so than any other man; being properly the synopsis and epitome of such age with its interests and influences; but belongs likewise to all ages, otherwise he is not great.

What was transitory in him passes away; and an immortal part remains, the significance of which is in strict speech inexhaustible,—as that of every real object is. Aloft, conspicuous, on his enduring basis, he stands there, serene, unaltering; silently addresses to every new generation a new lesson and monition. Well is his life worth writing,—worth interpreting. THOMAS CARLYLE (Biographical Essays)

WHENCE ALL PROCEEDETH

SIR WILLIAM JONES

THE heavens are a point from the pen of His perfection;
 The world is a rosebud from the bower of His beauty;
 The sun is a spark from the light of His wisdom;
 And the sky a bubble on the sea of His power.
 His beauty is free from stain of sin,
 Hidden in a veil of thick darkness.
 He formed mirrors of the atoms of the world,
 And He cast a reflection from his own face on every atom!
 To thy clear-seeing eye whatsoever is fair
 When thou regardest it aright, is a reflection from His face.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question I have been reading some Theosophical literature and much appeals to me as being very beautiful, and as giving an entirely new meaning to life; but—how do you know that it is true?

Answer How can we judge of anything being true? There appear to be two ways, in general, in which we may know what is true; 1st, by an interior perception of the truth, without experience, and 2nd, by a perception of the truth based on experience. The former faculty is latent in all, but through education and the false standards of life to which we have all, more or less, given adherence for so long, it has become practically inoperative. We do, however, find it active to some extent in children. Who that has had the inestimable privilege of being associated with children, has not remarked instances of their direct perception of truth, without any process of reasoning or experience, and to such degree that it is impossible to shake them out of their position? How often will not children judge accurately the character of a person whom they meet for the first time, when their elders are deceived by appearances or by fair words? In most of us, however, who are grown, this faculty has become atrophied, and so we require to reason about things or to have direct experience of them before we are willing to admit their truth.

Let us for a moment look at the statement made in the question, viz., that "much of Theosophical literature appeals to me as being very beautiful and as giving an entirely new meaning to life." Just so far as this statement is made in absolute sincerity, just so far is it evidence of the truth of Theosophy, and the questioner to that extent can answer his own question, as to how Theosophy may be known to be true. And this is nothing more than less than a step towards the realization of the teaching of Christ, that whosoever will do the will of the Father shall know of the doctrine, or, live the life and you shall know the truth. We need an entirely new standard of truth; too long have we relied on the mind alone, and on our faulty methods of reasoning; we need to learn that the only test of truth is the life and the heart. Taking this as a basis, then the mind may be used as an aid in the full perception of truth, and so the following may be a help to enquirers. Before we go on, however, let it be thoroughly understood that whoever desires really to know the truth of Theosophy must endeavor to make his life conform to it, and actually to live it. The following, therefore, are only aids, and do not of themselves constitute proof.

An examination, impartial and openminded, of the teachings of Theosophy, reveals this fact, that they give a rational basis for our life and experiences; that they give a satisfactory explanation for the inequalities and seeming injustices of life; that they present before man a destiny and a future which satisfy alike the reason and the heart, and show how man may with certainty attain this future. They explain to man his own nature with all its complexities, and his relation to the rest of humanity and to the whole of Nature and the universe. They give a key to the mysteries of life and death, of good and evil, and provide an unerring basis for morals and right action.

But finally, it may be said to those who desire to know whether Theosophy is true, study and read, by all means, but the realization of its truth will come in no other way than by living it. And if you really desire to know about Theosophy, it will not be necessary to tell you this, for you will already have begun to try it.

STUDENT

Question If the purpose of Reincarnation be for the development of the Ego, or for punishment of sins committed in a former incarnation, why should there be so many infants who die after living only a few days or

weeks? Surely they have no opportunity to advance, nor do they suffer in many cases.

Answer A similar question was answered in the Forum a short time ago, but we here take the opportunity of quoting from W. Q. Judge on this same question. He said:

Mysteries will deepen for the questioner if he lays down definitely that any one statement of a part of a Theosophical doctrine is necessarily the whole doctrine. In the question it is assumed we are incarnated only for better development or for punishment, whereas this is only a partial view of the matter. We are reincarnated as a result of causes set in motion. Thus we may be here for reward, or punishment, or by choice, or merely to work again, or for punishment or discipline, or for a thousand purposes. The race evolution compels us to reincarnate, and we do so according to law. Looked at from the side of the parents, the birth and early death of the infant are at once a pleasure, a discipline, and a punishment. If the loss is properly accepted, then discipline results; if rebelled against then only punishment is felt; the pleasure and reward came with the child's birth, and though soon the cause of that pleasure disappeared, its possible effect on father and mother was not destroyed. Then, again, the Ego that attempted to begin life in that family only quickly to fall out of it may have either made a short step toward better environment than it had before, or escaped from a family where nothing save obstacles and evils would have surrounded it. By such reflections as these the difficulties of the question will be made plain.

Perhaps the best answer to the question, as to the purpose of Incarnation and Reincarnation, is that it is for the purposes of the soul, and the soul's evolution and growth. To understand the meaning and purposes of life we must endeavor to rise above the narrow limits of our personal concerns and try to realize something of our relations with the rest of humanity as a whole, and realize, too, something of the nature of the soul.

Regarding the question of infant mortality, is not perhaps one of the great reasons for this the fact that we do not provide the best conditions for the soul's Reincarnation? And this does not only apply to parents, though to them especially, but to all alike, for we all have a share in making the conditions of life as they are, and we are therefore responsible and accountable even to the unborn for those conditions. And as Katherine Tingley has said, "we have a great responsibility in righting them."

STUDENT

Question How to study Theosophy?

Answer Theosophy is defined by William Q. Judge as an "ocean of divine knowledge," and as such it can be navigated only by divine beings to depths varying in proportion to the intensity of the divine spark illuminating such beings. Even the most ordinary of men have some of the divine within them, and to the extent that they feed this spark of divinity do they contact divine knowledge or Theosophy. It is in this way that Theosophy must be studied.

It is one thing to study the essence of the fruit, and quite another thing to consider only the rind. It is within the power of the spiritually depraved, the moral lepers of the race, to attain to a degree of intellectual knowledge, but it is impossible for them to attain true Wisdom, or for anyone to know, understand, and practically apply Theosophy, unless the heart center is also active. This involves a constant purifying of the heart and constant altruistic effort, and only the fearless warrior who fights for man's liberation can attain the final goal.

It is one of the time-honored precepts that the learner can climb to the temple of divine Wisdom only by "a clean life, an open mind, a pure heart, an unveiled spiritual perception, a readiness to give and receive advice and instruction, and a constant eye to the ideal of human progression and perfection." Thus is indicated the need of cultivating all the pure and moral faculties in man, and excluding even the most refined and well-trained intellect that is not illumined from the heart.

The light must ever be kept burning in the heart, the mind must be aflame in response to the heart-light, and the hands ever ready to perform the most trivial service that presents itself in the line of duty. Thus illumined and alert one can really study Divine Wisdom—Theosophy—and the time and place of beginning are here and now.

The key to it all is given in the words of William Q. Judge as follows: "True knowledge does not come from book study nor from mere philosophy, but mostly from the actual practice of altruism, in word, deed and thought, for that practice purifies the covers of the soul, and permits that light to shine down into the brain mind."

If we would know the doctrine we must live the life. STUDENT

The Passing of the Navajo

THE history of the Navajo Indians is a marked one. We have seen both a rise and a fall of this tribe.

From the valley of San Juan they peopled large areas of New Mexico and Arizona; partly nomadic, but in recent times constructing permanent rectangular dwellings of stone. Now these are rarely built, but some of the older were not unlike the abodes of the cliff-dwellers, and indeed it is not easy to distinguish in some cases, although the typical Navajo "hogan" was located on bottom land or on some river terrace. The ruined structures of the cliff-men furnished them with stone, and the better preserved "outlooks" of that old race were used by them as burial places.

The Navajo's door-opening always faced to the east. Across the top of the opening, set in the masonry, was a pole from which hung a curtain, just as we use a portière. Formerly this fabric was made of cotton with an admixture of leather thongs and plant fibres, but wool came into use after Coronado introduced sheep in the year 1540, and the Franciscan Fathers taught its use. Still later the Turkish vayeta, costing \$6 per pound, was furnished the Navajo weavers, and then was born the famous blanket,—only to die in infancy, for a quarter of a century has passed since this industry waned.

Imitation Navajo blankets are now made by hundreds to supply the ever increasing demand, but they lack the coloring and individuality of the originals. A real blanket was the expression of the weaver's ideal.

It is said that the Navajo blanket is the best in the world, "neither Ottoman fingers nor British machines have produced its peer. The only fabric I know to surpass it is to be found among the astounding prehistoric fabrics of the mummy-mines of Peru."

When the Navajo passed from this world his blanket went with him as a burial shroud. His upper world was represented by the color blue, and the lower world by white and black in spots. Red signifies sunlight. As with many other races and tribes, colors were assigned to the cardinals: white to the east; yellow to the west; blue to the south; black to the north. Not bad symbology from a Masonic standpoint. A blue ceiling, a tessellated floor, light coming from the east, and darkness in the north.

STUDENT

How to Avoid Old Age

IT is natural that people who have no settled belief in immortality should fear death, and that those who have no riches of the soul to fall back upon should dread old age. Hence the discussion on how to put off the one and avoid the other is of constant interest.

A medical writer, offering advice to this end, sets out by giving his definition of old age; in which, with the fallacious reasoning peculiar to scientific materialism, he identifies the thing with its effects. Old age, he says, is a hardening of the bones, a drying up of the oil in the joints, etc. Therefore we must keep our bones soft and our joints oiled, and the thing is done.

To effect this he prescribes moderation in food and sleep, exercise of body and mind, and the usual average hygienic regimen. This prevents the joints from getting clogged.

But the real efficacy of the mental work is that it develops a more re-

finer and more lasting part of our nature. If we cultivated Soul, we should develop a still more lasting part of our nature. The secret of perpetual youth is to live in the ever-young ever-fresh part of our nature, and avoid the gross and perishable.

STUDENT

January

AMONG the Romans, January 1st, New Year's day, was dedicated to Janus, the curious two-faced deity, the patron of gateways and all beginnings in action. He was a solar god of light, and keys were among his attributes. Standing at the parting of the ways, he looks back into the old year with one face, while the other pierces into the coming time. He had no regular temples; but an arched gallery in the Forum, with doors at each end and containing his image, was his chief sanctuary. The gates were dedicated to Mars, the god of battles, and were never closed except during times of peace—very rare occasions in Rome.

Janus is a perfect symbol of humanity, with its dual mind: the lower longing, regretting, and living in sensations and desires kept alive by the memory of past experiences; while the higher keeps a steady gaze upon the coming days, building a great picture of joy and progress which is to be realized in time.

Out of the open doors of the shrine of Janus the ancients believed that strength came to them to inspire their arms; we must keep the avenues of our inner Spiritual Temple open while we wage war against the lower in ourselves and the darkness of evil and suffering without.

The light of Brotherhood in our hearts is the ray shining out to strengthen us.

Now is the time to fight to hasten the day of the great peace, when the trophies of victory can be hung on the walls and the gates be closed again. C. J. R.

The Integrity of the Whole

ACCEPT everything which happens, even if it seem disagreeable, because it leads to this, to the health of the universe, and to the prosperity and felicity of Zeus (the universe.) For he would not have brought it, if it were not useful for the whole. Neither does the nature of anything, whatever it may be, cause anything which is not suitable to that which is directed by it. For two reasons, then, it is right to be content with that which happens to thee; the one, because it was done for thee and prescribed for thee, and in a manner had reference to thee, originally from the most ancient causes spun with thy destiny; and the other, because even that which comes severally to every man is the power which administers the universe, a cause of felicity and perfection, nay, even of its very continuance.—*Marcus Aurelius*

LET a stoic arise who shall reveal the resources of man and tell men they are not leaning willows, but can and must detach themselves; that with the exercise of self-trust new powers shall appear; that a man is the word made flesh, born to shed healing to the nations; that he should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries and customs out of the window, we pity him no more, but thank and revere him, and that teacher shall restore the life of man to splendor and make his name dear to all history.—*Emerson*



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Total number of hours of sunshine recorded during DECEMBER 204.
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JAN	BAROMETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
9	29.532	63	60	60	60	.83	S	25
10	29.478	61	49	51	49	.72	NE	10
11	29.694	60	54	56	53	.09	W	12
12	29.876	62	52	54	51	.00	E	4
13	30.002	61	50	51	49	.00	E	6
14	29.982	60	51	56	53	.00	W	1
15	29.864	68	56	60	57	.00	SW	5

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Doomed Venice

ACCORDING to one of the best living geological authorities of northern Italy, Venice is sinking and doomed to disappear into the mud. She rests, he says, on water pillows, layers of earth, mud, and seaweed, formed during thousands of years. They are from thirty to one hundred feet thick, but under them is deep water. Into these layers, the original builders, knowing nothing of the water, drove piles, and on these put their churches and palaces.

Judging by the fall of the Campanile, he is right; but his account differs utterly from the usual one. Borings for Artesian wells to a depth of 1500 feet have shown an uninterrupted succession of layers of clay, gravel, and peat, one below another. The old builders dug down to the first clay and then sank piles of white poplar. On the tops of these they put a platform of oak. Twenty years ago both oak and poplar were found still sound. It would appear, however, that since the end of the Fifteenth century, there has been a more or less general sinkage of about twenty inches. The level of the Square of St. Mark had to be raised by that much. If the recent geological verdict is right, the "clay" is mud, the "gravel" is earth, the "peat" is seaweed; and it is a wonder that the piles did not sink faster.

Venice can hardly be said to date back further than the Ninth century. There is a tradition that she stands on the site of more than one pre-historic predecessor, but research has never yet been undertaken to determine the point. No one knows why the early settlers selected such a place—except perhaps as a temporary retreat from barbarian invasion. Says M. Charles Yriarte: "The physical conditions with which the earliest inhabitants had to deal were such as might seem singularly unpropitious to the growth of a large and prosperous city. Their untillable and salt-encrusted soil possessed no kind of mineral wealth; the thickets which here and there diversified the surface of the barren marshes produced no serviceable timber; and even drinkable water was hardly obtainable; yet it was here that the Venetians, by their inventiveness, their energy, their industry, and their genius for commerce succeeded in establishing themselves on a firm soil and maintaining their independence, in making their neighbors their tributaries, in sending their fleets to distant shores, in controlling the destiny of empires, and consolidating a naval power that is unique in the history of the world."

The tide of civilization wanted to achieve another of its cyclic high-water marks, and a geological difficulty went for nothing. STUDENT

Ship to Steam 600 miles an Hour

REPORTS have been the rounds lately to the effect that a Frenchman has constructed a model of a ship which is to make 600 miles in the hour, thus crossing the Atlantic in six hours and enabling week-enders to spend a day on the other side. It is called a Typhonoid, and depends upon suction; that is, a vacuum is created in front of the ship by a "suction-cone" working on a horizontal shaft. It is rash to attempt to assert that anything is impossible until it has been tried; but, the first difficulty that strikes one is that of the air-pressure. To travel at 600 miles an hour, even on land, would introduce altogether novel conditions in this respect. A reliable scientific observation of a destructive tornado gives the velocity of the wind at from 12 to 60 miles an hour; so some idea may be formed of the energy needed to drive a ship in the teeth of a 600 mile wind. T.

The Russian Exodus

IT appears that Russian refugees are swarming to England to escape the conscription. On one day 800 arrived. One of these got into a police court and was questioned by the magistrate. He said that he tramped to the South German frontier, and then paid a smuggling agent 60 roubles (about 30 dollars) to get him through to England. This amount he obtained by the help of his relatives and by selling his furniture.

The arrivals are mostly young men, and many go on to other countries, America, Australia, or South Africa. The Russian war statistics should include these young men among the "losses." STUDENT

U. S. Commissioner Sargent Cares for Aliens

IMMIGRATION Commissioner F. P. Sargent, who keeps a watchful eye on the interests of immigrants and on the doings of those who try to exploit them, is working for the establishment of a bureau at Ellis Island which will give the immigrants reliable information as to employment and

destination. This will enable them to decide where to go and prevent the accumulation of an undesirable alien colony in New York. It is also hoped by this means to divert some of the stream of immigration to the South. E.

India and the Salt Tax

ENGLISH rule in India is a curious combination of justice, generosity, protection—and extortion. A recent volume by a well-informed writer gives a vivid picture of the latter. He says:

You would think that a man who was too poor to hold land under the conditions described would be too poor to tax. Excise cannot reach him; it would be positively indecent to demand tribute from his dress, although if in his vanity he demands English cotton goods he has to pay duty on them. But the Government of India in its infinite wisdom has discovered a method of bleeding stones. In the economy of nature, man is an animal who cannot avoid eating salt, and that necessary article of diet has been put into contribution, whereby even the beggars of the empire pay their tribute to Cæsar. The salt tax is one of the soundest fiscal resources in India.

Here, from the same book, is a picture of Indian peasant life:

It is a country where everybody habitually sits on the ground and eats off the floor, and throws away the food that cannot be eaten at a meal, and often the crockery-ware after once using it; where it is forbidden to eat with the shoes on, and customary, in not a few castes, to strip naked for dinner; where three men out of four consider beef-eating worse than cannibalism; and the fourth is morally convinced that a ham sandwich could send him to hell; where vegetarianism is the rule, and never an egg used in cooking; where there are a hundred sweetmeat shops to one public-house, and a native restaurant is an absolutely unknown thing; where everyone smokes, but the same pipe travels from mouth to mouth; where everyone washes, but no one uses soap; where not one man in ten, and not one woman in a hundred and fifty, can read. STUDENT

The Spirit of the Fighting Nations

A WELL-INFORMED writer, contributing an article to a well-known monthly, says that the Russian people are essentially peaceful and inaggressive. They bear no ill-will toward the Japanese, whom indeed large numbers of them till recently thought were a species of bacteria; and they do not want Manchuria or Korea. Their attitude towards enlistment is exactly the opposite to that of the Japanese. The latter march in triumph to the enlisting station, accompanied by bands, and cheered by crowds of their relatives. But the Russian meets his conscription with the utmost reluctance. Hundreds who were summoned deserted; others committed suicide, and great numbers either maimed themselves or by means of some offence against the law got themselves a term of imprisonment.

It is true that when in action, there seems to be nothing to choose between the fighting courage exhibited by the two; that can hardly be called the human side of the matter. The real force which Russia has to face is the spirit of the opposing nation.

A nation that is fighting for its very existence needs a great deal of conquering. Its soldiers bring to the battle-field a far higher energy than the mere bull-dog will to win a victory. STUDENT

Patriotism Defies Death

A CONTEMPORARY tells this story in illustration of the Japanese belief that the souls of dead patriots continue to watch over their country's welfare:

Three hundred years ago one of the Tokugawa clan received from his father the province of Owari, and a number of little statues of horses cast in gold, with direction to preserve them until some national emergency arose.

Although feudalism fell in 1874, and the house of Owari became quite poor, its successive heads strictly obeyed the injunction of their ancestor until a short time ago.

Then the family, believing that a national emergency had arisen, transferred the secret hoard, amounting to half a million dollars of American money, to the national treasury, and afterward publicly informed the spirit of their ancestor that the trust had been faithfully performed. C.

Frontispiece --- William Quan Judge

THIS week's cover page of the NEW CENTURY PATH contains the face of Wm. Q. Judge, the second in the line of succession of the world's Theosophical Leaders. Mr. Judge succeeded to the Foundress of the Theosophical Society, Helena Petrovna Blavatsky. A successful lawyer, a brilliant writer, and a man of extraordinary insight into human nature, he was well fitted to carry on the great humanitarian and philosophic work of H. P. Blavatsky.

Some Views on XXth Century Problems

Pious Hypnotism

SOME "revival services" of an exceptionally acute character have just been held in Wales. We use the word "acute" advisedly. A daily paper gives the following, among other similar pictures of the scenes:

A little after midnight the scene about the pulpit was one of the maddest hysteria. Bent double over the railing, Evan Roberts was clasping the upstretched hand of a convert who sprawled on the floor and screamed wildly. Eight men were praying passionately at one time, while a band of colliers sang a hymn.

The din was deafening, and the uproar grew wilder when the man on the floor swooned from sheer exhaustion. One convert, who rose to confess, literally and actually tore his hair in the fervour of his prayer.

Of late years these hypnotic orgies have fallen somewhat out of fashion. Not, in the main, because of the recognition of their harmfulness, but because—except in certain country districts—of their impossibility. People no longer fear the fiery hell and furiously avenging God upon which they depend for their motive power.

We have called them hypnotic orgies. Is that unfair? Affecting mostly young people and even children, they produce a sudden change of consciousness leading to a changed mode of life. The operating energy is *fear*. The hearers' past is made to present itself to them in hideous caricature as a picture black with sin. An avenging God awaits their death to welcome them on the other side with unimaginable penalties beyond anything that an Alva or a Torquemada ever devised. Imaginations take fire over the hall, blend and inflame each other. The meeting becomes a chaos of wild fear.

Then comes the opposite picture. A figure is presented as capable of holding back the storm of vengeance. And then with a gasp of relief the whole meeting is swept up into an equally irrational reaction. Joy-tears and hymns replace the wailings of contrition.

What have this terror and the relief from it to do with religion, with "the wisdom that is from above," "first pure, then peaceable, gentle and easy to be entreated?" The scar of the fear remains; it is reproduced at the thought of "sin," and therefore, and not for love of the Light, the "wisdom from above," is sin avoided. Will, and mind, and the power of getting Light, and self-reliance, have been killed or maimed. On the deeper matters of life, thought is henceforth at an end. The subject knows only of his fear and its relief, and of the phantasmal beings with which he connects the two states. The pictures of the Avenging God and the Stayer of the Vengeance, replacing each other in consciousness, do duty for thought. Was the human mind evolved by nature and called to new powers and light by the soul that humanized it and would fain divinize it—only that it should thus be brought to naught?

For one thing we may thank the incredulity of the age, that it has taken away the weapon of fear from the hands of the revivalists and thus saved the children from hypnotism masquerading as "conversion." C.

A New Way to Kill Time

"SOCIETY" in an Ohio town has at length found a way to entice the weary hours of life to pass more quickly. It has organised a gymkana at which races will take place between ducks, geese, turtles, parrots, sheep, rabbits, white mice, monkeys, canaries, and other animals. The competitors will be driven by ladies, who will drive them with silken reins.

In very charity one is grateful for H. P. Blavatsky's remark that those who are born with the silver spoon, born to a life shielded from all the rougher winds and from the sterner calls of duty, are often "baby-egos," occupants of kindly nature's nursery. The rough paths are for the stronger and older limbs.

But the wind-shielded places are often also the *test* of those whose duty and opportunity it is to come out and take up voluntarily some of the world's crushing burden.

It is a burden that will not be lifted by the negative virtues. It needs the strong arms of those who can respond to the test, sacrifice something, and act from the inner urge of compassion alone. STUDENT

Christ and the Jews

A LONDON preacher of considerable note traces the reason for the incarnating of Christ when and where he did to the persecutions of the Jews by Antiochus Epiphanes. Losing something of their national feeling, and "discovering their peculiar bent for commerce, they settled in cities far from home. Thus, in Christ's advent in the 'fulness of time' there was for the first time, a milieu eminently suited for the dissemination of the truths he came to teach the world."

The lecturer has discovered a key which fits many locks; but he only puts it into one. He justly attributes to the Teacher of whom he is speaking, the power of selecting the time and place of his birth, so that the spiritual lever he is going to use shall have the best fulcrum. Why not go further and see whether the same key will not unlock the secret of the time and place of birth of other of the great world-teachers? Some day human history will be written with the aid of that key. For when a great Teacher appears in the midst of an apparently insignificant people, it means either that the people is not really insignificant; that it is about to be scattered, or to play some important part on the world-stage; or that it has some peculiar genius, rendering it a fit soil for the teaching. The ancient message is always sown in the best available soil. *Why* it is the best, is for us—if we would understand the hidden springs of history—to discover.

But there were other reasons than the dispersion of an instinctively commercial people that must have made Christ's incarnation Jewish. They constituted a focal point with many connections. In their successive dominations by Persia, Alexander of Greece, the Ptolemies of Egypt, and Rome, they had come into quick touch—through only five and a half centuries—with all the forms of faith and religious culture. From the Babylonians onward they had mixed with a long succession of great nations.

There were Jews at all the great centres of ancient culture, blending it with Judaism and blending Judaism into it. They afforded, therefore, a great chance for the dissemination of light among many nations whose own lights were fading. National ambition, their demand for a conquering king to appear among them, instead of a Teacher, caused them to miss the recognition of the Teacher who did come. How much of the darkness and blood of subsequent centuries of history might have been avoided if they had opened their eyes to what was in their midst? STUDENT

Brotherhood and Journalism

A LITTLE noticed International Congress of Journalists was recently held in London. Whilst most of its proceedings were mostly interesting to the profession it concerned, there was one suggestion, coming from a Russian editor, eminently deserving of public attention. This was that editors, in their supervision of the news they publish, should make it *their conscious aim to promote international friendship* instead of enmity. There is for example no need, he thought, to publish in English journals venomous things said of England in Russian journals; and *vice versa*. He was in fact pleading against Yellow Journalism in its international aspects. In their home dealings, yellow journals libel individuals, publish interviews that were never held, persecute, misrepresent, make flaring capital of crimes and divorces; and in general reflect the lowest aspects and activities and interests of the minds who read them. That is an affair for each country to deal with. But when the same methods are applied to international relations, they become of much more menacing moment. They are dealing with inflammable materials on a vast scale.

It is all true; but what remedy is there? None, save that which lies with the people themselves. The whole methods of Yellow Journalism are a sin against the principle of human brotherhood. It is only by the growing recognition of that principle that these methods can be discredited and their employers silenced. And of late years progress in this direction is very rapid, nor does it bid fair to stop. STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

The Mound-Builders

(CONCLUDED)

But what became of the bones of the original proprietors of these tombs?

That no gigantic skeletons have hitherto been found in the tombs is no reason for saying that the remains of giants were never in them. Cremation was universal till a comparatively recent period—some 80,000 or 100,000 years ago. The real giants, moreover, were nearly all drowned with Atlantis. Nevertheless classical writers, as we have shown elsewhere, often speak of giant skeletons being excavated in their day. Moreover, human fossils may be counted on the fingers, as yet.

The gigantic character of some of the mounds connects them with the race of giants whose relics are found everywhere, and of which frequent mention has been made on this page, as, for instance, in connection with the Easter Island and Bamian statues, and the Pelasgic architecture. This opens up a very large question. There have been more than one race of giants on the earth, and their history and place in the chronology of the human races is elaborately discussed by H. P. Blavatsky, who cites a wealth of testimony and evidence from every possible source. Some of these giants were degenerate descendants of that early race that "sinned" or "fell" by prostituting its divine powers to sensuality. Of them we have traditions in our own Bible, among innumerable other writings. Others of the giants were not fallen, but simply members of the human family at a time before its stature had diminished—"heroes," in short. The evidence for the existence of such giants is already overwhelming, and daily grows, and nothing but a revival of worn-out Biblical cosmogony, and of history based on scientific materialism, prevents its recognition.

The pyramidal mounds of Central America combine with the ruins of Guatemala, etc., to connect America with Egypt—a subject which has also been discussed on this page. There was a time when the two formed parts of one civilization derived from Atlantis, and when the Egyptian priests visited America, returning to Egypt with their lore, which the prehistoric Egyptians preserved with great conservatism after the separation of the continents. To quote again:

The Archaic Records show the Initiates of the second sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of menhirs and dolmens of colossal Zodiacs in stone and places of sepulchre to serve as receptacles for the ashes of generations to come.

This was when, according to M. Joly, author of *Man Before Metals*,

The level of the Baltic and of the North Sea was 400 feet higher than it is at the present day. The valley of the Somme was not hollowed to the depth it has now attained; Sicily was joined to Africa, Barbary to Spain. Carthage, the Pyramids of Egypt, the palaces of Uxmal and Palenque, were not yet in existence.

As for the symbolic mounds, they connect the builders with the symbolism of the Wisdom-Religion, once universally diffused, now fled to the earth's secret places, eventually to become known once more.

The serpent with the egg is a universal symbol, found in Druidism, among the Mazdeans, Hindus, Greeks, Latins, and even among the old Jews and early Christians—says H. P. Blavatsky. It typifies the succession of the cycles of time and the accompanying transformations of the face of the globe. Considered by itself, the meaning of this serpent mound is a mystery; but to one who has studied the snake symbol in all its forms in many ancient systems, it is seen to be a recognized formula of the anciently-universal Wisdom-Religion.

There is a close similarity between some of the mounds in America and the tumuli in Norway, and this has been explained by the theory that Norwegians discovered America a thousand years ago. But, though Norsemen may have visited America at that time, this is not the true explanation of the mounds, which are far older.

These few scattered remarks about the Mounds will perhaps help to show how impossible it is to make facts fit into musty old theories, and how on the contrary they support the old traditions. To look upon the ancient peoples of America as a race of Buriers, who moved heaven and earth to provide fitting receptacles for their wretched bones and pots; or who built fortifications to prevent other primitive peoples from steal-

ing their bones, or who had absurd religious superstitions requiring the building of a strange variety of structures;—all this will have to be abandoned, in favor of views more generous and worthy of the human heart and imagination and intellect. STUDENT

Symbolism of the Creation Story

THE stories narrated in the early chapters of *Genesis* were for long centuries understood literally by western peoples not accustomed to the symbolic language of ancient and oriental peoples. It was therefore supposed that the world was actually created in seven days, that the human race sprang from a single pair, and that there was a definite garden with snake and tree, and so forth. A certain Archbishop Usher, further, by adding up the ages of the patriarchs, arrived at the date 4004 B. C., which was accepted as that of the creation of the world. Later on the growth of knowledge, scientific and antiquarian, introduced discrepancies and cleared some of the cobwebs out of men's minds. The next step was to reject the whole Bible story as a fable—a mere childish attempt made by some primitive people to account for the origins of things.

Still later many earnest theologians have tried, and are still trying, to reconcile the Bible record with modern knowledge, and find some ground on which they can base both their veneration and their convictions. But the key to the problem is lacking.

To the student of antiquity, however, who regards human history from the broad and enlightened standpoint of Theosophy, the Adamic legend is merely one out of many similar allegories which record in concise symbolical language the story of the races of mankind. Archeologists are now finding these same allegories in the ancient libraries of the Assyrians, and scholars trace them in the sacred literature of the Hindus, the Norsemen and the ancient Americans.

The Deluge is known to be matter of tradition absolutely universal, being spoken of among Pacific islanders as well as recorded in the scriptures of continental peoples. Science identifies it with a geological cataclysm, the latest of many periodical cataclysms.

The story of the Fall shows how an early race, represented by Adam, was tempted by the Serpent—the human intellect and faculties—into prostituting its divine powers to sensual and material pleasure and gain. This act condemned man to be banished from a pure and innocent state, and to live a life of material and sensual experiences, until such time as he should by the undying power of his divine spark succeed in *redeeming* the lower nature, purifying it, and bringing it under control.

Hence we find that, after the Fall, humanity grows gradually grosser and more sensual, and cruel and ignorant; but that the experience which he gains through this long pilgrimage enlarges his knowledge and heralds the winning of a more perfect future Eden.

If such an explanation should seem forced or fanciful, it is only from lack of a fuller acquaintance with the allegory of man's past and future, and with the symbolism of the serpent, tree, etc.

The coming of the Messiah or Redeemer means the manifestation in humanity of its divine nature; for the divine spark remains hidden and guides man's destinies from afar, until the time when it gains complete mastery and coalesces with the mind. Then there is no longer enmity between the divine and the human wills, for they are made one.

Such an interpretation of the Bible story adds to our reverence and to our knowledge. It shows us man is still a divinely-inspired being and that he will win out in the task he has undertaken. The old literal interpretation was degrading and childish, and the wholesale rejection of the story is a running to the opposite extreme. Both these old views were too narrow, unworthy of our intelligence, inconsistent with the extent of our information in other directions. Atheistic negation may scoff at the Bible myth, but how about the similar and almost identical myths universally found?

The churches are in a state of great unrest on the question of Biblical authority and interpretation; and soon it must disrupt them completely. Then, since atheistic negation offers no basis on which to ground anything, the only sure foundation will be recognized to be the ancient Wisdom-Religion, Theosophy, founded on eternal verities. STUDENT

The Trend of Twentieth Century Science

The Universe of Stars

THE great thinkers of the latter part of the Eighteenth and the main portion of the Nineteenth centuries, such as Laplace and Sir W. Herschel, were considered very daring when they used their vivid imagination in the endeavor to trace the probable origin and development of the solar system from the primeval nebular fire-mist. But now the investigation of problems of the birth, life-history and disappearance of the "fixed stars," the constitution and grouping of the nebulae, and the very structure of the heavenly vault itself, have become a regular department of astronomical work. The possibility of getting any light at all upon these colossal themes is largely due to that scientific magic mirror, the spectroscope, which has greatly increased our knowledge of the conditions prevailing in the heavenly bodies. While accepting, in the main, the current interpretations of the spectrum and its lines, H. P. Blavatsky warns us that our atmosphere profoundly modifies the nature of the light passing through it, and that we need not think certainty has been attained. Tomorrow some new discovery may change existing theories of light as much as the recognition of radio-activity is transforming our ideas of matter. As well as the demonstration of the existence of many hitherto unsuspected double, treble, or quadruple groups of suns, which appear in the largest telescopes but as single stars, the spectroscope is giving us valuable data for the classification of the stars in an orderly system.

The stars fall into the following classification: First, the White Helian stars, showing the predominance of the lines of helium and hydrogen, and in which the violet part of the spectrum, the most active, is very intense and prolonged.

Then comes the solar type, in which the lines of the metals are fully developed, indicating, it is supposed, dense metallic vapors enclosing an unknown brilliant centre. This type is of a yellowish color, and represents the fully-matured period; it includes our sun and Capella. The next division is orange or red, and is supposed to be more advanced in life and less active than the afore-mentioned groups, or than some others to which we have not space to refer.

Astronomers are strongly inclined to believe that the stars proceed from primeval, chaotic nebulae, condense into the dazzling brilliancy of the helium and hydrogen stage, then into the denser condition of our sun, and ultimately fade into darkness after passing through the orange stage and the deep red decrepitude.

Whether the revelations of the spectroscope have been correctly interpreted or not, there is no doubt that the cosmic history runs through a series of progressive changes. In Eastern philosophy the cyclic periods of activity are called "Manvantaras" and include many minor periods. Theosophy teaches that the Universe is eternal and will never entirely "run down," but that after each period of "Pralaya," to use the Sanscrit word, or resting, the process of manifestation recommences on a higher scale. The great Dawn breaks and a grander cycle begins. In this connection it is significant that the recent discoveries of the properties of radium show the breaking up of matter into the simpler form of helium. It has been suggested by some scientific authorities that possibly the helian type of white stars, or many of them at least, instead of being in the primitive state, may have nearly completed the cycle of changes and be rapidly transforming their substance back through helium to the original fire-mist. Writing in "Knowledge," Miss A. M. Clerke admits that "the electronic theory of matter supplies no genuine explanation of the source of energy in the Universe. What is given out when the atoms go to pieces must have been stored up when they were put together. Whence was it derived? That is the fundamental question which underlies every discussion concerning the maintenance of the life of suns. It is unanswered, and possibly unanswerable."

It is not unanswerable, as the study of Theosophy soon demonstrates. This energy is the One Life, the Divine Intelligence, manifesting in form. Leibnitz, the great German philosopher, expressed this. To his penetrating mind everything was living activity, living energy. His dis-

covery that an active energy forms the essence of substance is a principle that places him in direct relationship with the truest ancient scientific thought. Everywhere there is transformation, building up and pulling down. As the Oversoul reincarnates periodically in new Universes, so our lives, the sparks of the Divine Life, obey the same law, working in physical matter and retiring when the cycle of life changes has been passed through, for rest and recuperation before again taking up the cross. The most advanced philosophy of today but repeats the teaching of Patanjali, an Indian thinker who flourished many thousand years ago, that "nature energises for the sake of the soul." C. J. R.

Our Real Hard Work

PROFESSOR CHITTENDON, of Yale, has been making a series of careful experiments in the region of dietetics. They relate to the immense amount of energy which we tie up in ourselves by overeating. The excess has to be as elaborately digested as if it were going to be put to a legitimate purpose. Then, having been digested, it must be as carefully broken down into a condition in which it can be eliminated. All this is hard work, and there is nothing useful to show for it. Moreover if a hitch occurs at any point in the long program—and many always do occur—there is immediately disease. Does anyone suppose it to be a normal or necessary state of body that is ready to develop into a cold lasting ten days because of five minutes' exposure to a draught, or a drop of rain slipping down the back of the neck? Possibly there is such a thing as inherited disease; but if all that which we ourselves acquire by conscious sins against the body were eliminated, we should have very little trouble in dealing with the other. And in about two generations it would deal with itself.

Professor Chittendon finds that when what may be called merely "normal" overeating is stopped, the energy thus liberated for real work often amounts to an increase of 70 per cent! An English physician commenting on this, points to the extraordinary vitality of the Japanese soldiers as examples of the value of spare eating. For England, the moral might be compressed into the sentence that it was not *because of* but *in spite of* her "roast beef" that she made her Empire.

Diet reformers abound today; but the thing to remember is that it is not so much the whatness as the how-muchness of the diet that matters. That principle may serve as something of an explanation of the good results attained by such diverse diet systems, at any rate those of them which cut out some of the ingredients of the usual modern mixture.

PHYSICIAN

Amending Nature

IN several works on the development of the brain one notices the usual scientific inversion of cause and effect; and now a writer to *Nature* makes a proposition resting on that inversion.

The brain of the anthropoid ape does not develop beyond the first year. At that point its mind ceases to grow, and therefore *requires* no more brain. And since the brain is not to grow any more, the sutures of the skull do not need to remain open; and close accordingly.

Any non-scientific mind which possesses a fair amount of common-sense will see that that is the real sequence of cause and effect.

But in science this is inverted, and the order stands thus: At the end of the first year the sutures close; *therefore* the brain cannot grow; therefore the mind cannot.

The proposition is this, possibly promoted by compassionate enthusiasm for the evolution of the ape: That vivisectional means should be taken to keep the sutures open in order that the brain might go on growing. Nature does not know her business and can have her education improved—with a knife. She will then see that the ape has not as much mind as his place in her scheme warrants, and will take the hint. Does it not remind one of the process of wagging a dog's tail for him, to put him in a good temper? Surely the ape intelligence has its place in the natural scale, and as it develops according to law, so will the brain which it uses, so will the skull that envelopes the brain. STUDENT

Nature

Studies

Eccentricities of Sub-Tropical Fruit-Growing

THE rains have come, and already there are millions of green leaves showing where only ten days ago was bare dusty earth. It does not trouble them that they are nearly four months ahead of their brothers upon the mountains, as in more northern latitudes. *They* take Springtime whenever it comes, and start growing right away, but the apple, peach, plum, and other northern fruit trees have to keep their wits about them and remember that whatever the silly weather-spirits may do *they* are not to blossom before April. Of course it is unpleasant to be so warm and wet during one's winter nap, but one must take what comes in a strange land, though at home, where one is acquainted with the weather-clerk one is allowed some rights and is not disturbed until it is time to grow.

And some of these Southern trees have the most atrociously bad habits of keeping late seasons that are as annoying as people coming in at midnight. The guava begins to ripen his fruit in October, which is all right, but he keeps steadily at it until March or April, which is out of all reason. But worst of all is the loquat; his great spiky panicles of flowers, which smell like wet bran spiced with cinnamon and cloves, do not appear until November or December; and about April he is loaded down with sour yellow plums with bitter chestnuts in place of pits. Isn't that a scandalous performance, to make believe the season is over when it's hardly time to begin blooming? How can the others keep their proper dates under such conditions? Of course they have the best almanacs, but sometimes they forget to consult them and blossom in February; which means, of course, no fruit that year; all because of this absurdly warm winter and these foolish neighbors. N. L.

SOME students in Cuba were much interested in watching the proceedings of a chameleon. When he wanted to change his color, he worked some gland or organ near the throat. But, strangely enough, he never could manage, work as hard as he would, to turn blue. Probably, as this was an unaccustomed color in nature, or at least in his part of it, he lacked practice in that particular evolution.



NIAGARA FALLS

Nature's Children Know

THE One Indwelling Life in all Nature forms the basis of a sort of common understanding by which her children seem to know her ways and sense her moods and purposes. Plants and animals live so close to Nature's heart that they feel within her bosom the stir of coming things even more than man, whose artificial life has dulled his sensibility to Nature's touch.

Both plants and animals prepare beforehand for change of season and change of weather; and some people who have observed their ways read in what they do the nature of the coming season and coming weather, whether it will be unusually warm or cold, wet or dry.

Chickens oil their feathers before a rain, and some plants close their leaves and flowers. When the robins and blue-birds return to the north after their southern winter, spring is known to be near even though the ground is covered with snow, and the cold winds are blowing. It is a lesson in faith and trust to see the happy birds build-

ing their nests amid the falling snow,—singing and building with never a fear, their trust rewarded with the early coming of the bright warm days so near at hand. And on the trees and under the soil the sleeping buds awaken and begin their growth.

On the day of the first heavy rain of the season, December 2d, 1904, on the top of a Point Loma hill, the bloom of an Indian Pink greeted the falling shower. It crowned the top of a young green stem four inches high on which were new green leaves and buds for other blossoms. How venturesome this bright newcomer was to make a start amidst the drought long enough beforehand to open its first bloom in greeting to the first genuine downpour of rain! What sensation stirred within the heart of the sleeping germ to awaken it to early growth? What sense of cooling moisture, or music of falling drops enticed it from the underworld when all was dry and parched above? Surely, somehow in some way it felt the coming rains and knew 'twas safe to grow. Possibly it is only the working of our mechanical intellects that prevents us doing likewise.



Whom Zeus loveth is a
match for many.—Homer

WERE it not for an innate belief in the old adage that "things must get worse in

✧ "How to Systematize" ✧

The house-keeping problem has been tied up in a hard knot for so long that now the only method of

order to get better," a glance over current magazines and periodicals would discourage the average house-keeping woman. One writer exhausts herself over the servant-girl problem, minutely instructing the reader how to "handle help," so that "lobster à la Newburg" or broiled quail may be served at midnight with no danger of Bridget's giving notice.

Another writer waxes eloquent over how a woman may "get on" alone; that is how she may do her housework without the help of a servant. How easy it all looks as one peruses the pages of minute directions! How easy, in the light of these directions, it must be to get up in the morning long before the family is astir and, after dressing baby and Johnny and getting Susie settled at her practise, prepare, cook and serve a five-course breakfast, in the meantime utilizing the vacant space on the stove for canned fruit, or the left over five minutes in getting the clothes into the first suds! It is so easy if one will only follow directions, just one—two—three—four! The husband, after a five-course breakfast will, of course, leave in a good humor. And then, after the children have gone to school, how easily dishes can be washed if "put to soak" in the meantime. (What are "meantimes" anyway? All disagreeable work seems to be done in the "meantime," according to the average writer on house-wifely topics.)

And then, how easy it must be to get the house cleaned and more fruit put away for winter, or perhaps the clothing rinsed and blued and starched and hung on the line, and then—a mere turning over of the hand, of course—there is prepared a six-course luncheon for unexpected company. It is a mere nothing "if one will only systematize." Of course one must serve a luncheon such as the average housekeeper would not be ashamed of—for instance, grapefruit and pineapple minced to begin with, blue-points and then consommé, chicken in the chafing dish with a bit of broiled bacon, or,—if the grocer boy appears at just the right time—perhaps creamed crab meat, green peppers and jelly, French fried potatoes and French peas and sherbet and warm cup cake, or a hot sweet soufflé—that can be prepared in the "meantime," you know, as can the coffee, etc., etc. How simple, how easy this all is "if one will only systematize!" Of course all this is necessary; even unexpected company could not get on with less, and a woman with no servant can so easily serve it herself with a side-table here and an extra platter there, and—shades of Athena! were these among the industries taught to men and women in the days of old by Pallas? Never! It were impossible.

untying it is plainly a radical one, a single stroke, after seeing that the sword is sharp.

Of course, it is true that if work be done systematically, everything coolly planned beforehand, a great deal can be accomplished and with comparatively little expenditure of energy. But it is equally certain that no woman who carries on her shoulders—as not a few writers advise the housekeeper to do and as some housekeepers are forced to do—the housework of a family requiring a five-course breakfast and a four-course luncheon and, at all odds, a four-course dinner, will lead a slave's existence. The following of just such advice as this has turned many a woman into a nagging termagant, for there is a limit to human endurance. It is just such wives as these whom husbands lose interest in, and it is mothers who occupy their whole time in a perpetual oscillation between kitchen and dining-room that children forget. The solution is not to systematize, but to simplify.

Why should American women, even of wealth, find it necessary to serve meat three times a day? Why should a woman who has no servant find it necessary to serve seven-course luncheons to guests, expected or unexpected? Why should we be psychologized with the idea that bread and cake and jelly—or even meat and potatoes—*must* be cooked or baked in the house; that washing and ironing and sewing *must* be done at home? This idea is clipped from the same piece as the notion that psychologized our grandmothers, the notion that soap and candles, homespun and linsey-woolsey, *must* be made at home or the housewife would be marked a slattern.

The average American woman so conscientiously siezes the thousand and one little opportunities that housekeeping affords her to expend her energy, that she is in danger of losing the Great Opportunity. By the conscientious chasing-up of *useless* detail more than one woman has killed the larger life and the real happiness of every member of her family. What women need is the profound conviction that home life at present is too complex; that while we need better system it is true, we need still more simplicity—and the courage to bid good-bye to the notions that psychologized our grandmothers. The idea that the home life of the future will be merely something a little better than that of the present, merely a new edition, is a false idea. The home life of the future will be better than the old mainly because it will in so few ways resemble the old. *It will be something different.* STUDENT

Where Is the Lost Eden?

Earth's crammed with heaven
 And every common bush afire with God!
 But only he who sees takes off his shoes.
 —Elizabeth Barrett Browning

OUR earth, according to the traditions of ancient lore, must have been the home of many Edens, every race of humanity from the earliest dawn of time laying claim to some blissful and sacred spot—the abode of the Gods.

One of these Edens tradition locates in a semi-tropical land, “touching the walls of the sky,” in the now frozen regions of the North Pole, stretching from the Caucasus to Nova Zembla and Spitzbergen, including the British Isles, Greenland and the Behring straits, and forming a part of the vast continent of ancient Lemuria, which existed where now roll the waters of the Indian, Atlantic and Pacific oceans; this at the time when most of Europe was still at the bottom of the sea. Here were those “Fortunate Isles” so often referred to in myth and legend, “where from the beginning of life on earth, bubbled the fountain of life.” Also associated with Lemuria is that world-famed, sacred mountain of Meru, called the Mount of the Gods.

The Lemurians—the “sons of Will and Yoga,” were governed, we read in the *Secret Doctrine*, by divine dynasties of kings and rulers, “beings from spheres higher and more celestial than ours will be, long manvantaras hence.” Long ages later, after the destruction of the greater portion of Lemuria, we hear of Atala or Atlantis, with its “Seven sacred islands,” or the “Islands of the Blest;” and, still later, there is the Eden of the Euphrates and its many branches.

These fair gardens, however, are but the symbolic setting of the jewel—the real Eden being, as ever, in the soul of humanity, in the hearts of men, in the life of love and service. And at the gate of this Eden stands, as of yore, the angel with the flaming sword, guarding the Tree of Life and the Tree of Knowledge. But to us, children of a mighty past, has been given anew, by Helena P. Blavatsky and her successors, the teachings of the ancient Wisdom-Religion, with their message of Truth, Light and Liberation; to us, again, has been given the opportunity to learn the eternal and immutable laws of life which, as a key, shall open for us the gates leading into a diviner Eden than the world has yet known. M. V. H.

MRS. CREIGHTON, wife of the late Bishop of London, said recently, in an address delivered at the annual conference of Women Workers of Great Britain and Ireland:

“The trumpet call to women is to rise up and be a bit more efficient, to do more work and to do it better. We cannot all serve on public bodies, but we ought to know more about the work of public bodies in our neighborhood. There is no doubt that in the last few years there has been a sort of setback to our interests. We ought all to consider the cause of this setback very carefully, and I cannot feel it could have come without some fault on the part of women themselves. I do not think it is all due to the iniquity of man. One great fault is that we are too fussy.

“Then, too, we need not lose all our charm when we take to work. I do not believe any individual can bring to another working individual in this busy world a greater help than a sense of repose and leisure. What splendid work we could do if we only left the restlessness and the rush to Society women! And the time for this has come.”

Home Keeping in Japan

IT is said that the habitual sweetness and serenity of the women of Japan is due to the fact that they are not weighted with small worries. For one thing, the fashion of their dress remains always the same. Needless anxiety are they saved on that subject alone. Then, too, all housekeeping processes in Japan are immensely simplified. There is almost entire absence of draperies; and of that chaos of ornaments called bric-a-brac, which American homes usually shelter, the Japanese home is guiltless. Besides this, the custom of always leaving the shoes worn in the street outside of the house upon entering, keeps out no end of dust, mud and filth. What might not be the result if American housekeepers could eliminate from their homes some of the unnecessaries and from their lives some of the needless anxieties which the unnecessaries bring? Concerning this a writer in a recent issue of the *New York Independent* says:

There is hardly a house in America that would not be improved in “livableness,” in substantial comfort, and especially in attractiveness, if some evening the good man and his wife should sit down and make up a list of exactly one-half of their possessions to be consigned next morning to the bonfire. The American house of the family that has a love of rare and curious things, as so many Americans have, is a museum, and the exhibits are everywhere in sight. The Japanese gentleman who boasts a fine collection of rare vases keeps them in a fire-proof cellar under the little garden. One beautiful object stands on a low table in the living room. From time to time it goes back to storage and another takes its place. This practice is typical of the Japanese method of securing the simple life. W.



“LITTLE WOMEN OF LOMALAND”—STUDENTS OF THE RAJA YOGA SCHOOL AND ACADEMY IN A LOMALAND FIG ORCHARD

ANGELS

by GERTRUDE HALL

HOW shall we tell an angel
 From another guest?
 How, from the common worldly herd,
 One of the blest?

Hiss of suppressed halo,
 Rustle of hidden wings,
 Wafture of heavenly frankincense,—
 Which of these things?

The old Sphinx smiles so subtly:
 “I give no golden rule.—
 Yet would I warn thee, World: treat well
 Whom thou call'st fool.”—Selected

THERE is a certain freedom allowed to the women of American and English nations which is not allowed the women of the Orient, for it is a lamentable fact, that the women in “the unchanging East” have for centuries past been held in the very lowest depths of subjection and baleful inactivity.

But it was not always thus. All civilizations have had their rise and fall. While at their height the women of these past great civilizations stood immeasurably superior. From their ranks came law-givers, orators, teachers and divinely-inspired helpers of the people.

And why? Because their spiritual teachers and gifted elders created an atmosphere in which the talent of the nation's childhood was cradled. Souls received true training from their first breath, which continued while they grew, nurtured by study, experience, precept and example, until they became superb types of womanhood, worthy of ancient India, Egypt and Japan.

When our boasted Western civilization shall rise to its destined spiritual heights, the question of sex shall be solved. The hour for the women of “the unchanging East” shall have struck. This shall herald for them a new day of liberty and with it shall arise within their hearts the courage to claim their rightful heritage. STUDENT

In a recent essay by Helen Keller, entitled “A Chat About the Hand,” she says:

My hand is to me what your hearing and sight together are to you. In large measure, we travel the same highways, read the same books, speak the same language; yet our experiences are different. All my comings and goings turn on the hand as on a pivot. It binds me to the world of men and women.

Is it by the hand, too, that this gifted woman has gained her conception of the Soul's eternal truths? Where are our physiological-psychologists, anyway, and how do they explain Helen Keller's rich inner life? W.

OUR YOUNG FOLK

Christopher Columbus

WHEN Christopher Columbus, eager to sail westward in search of land, had appealed for the support necessary for his expedition first to the senate of Genoa, his native town, and afterwards to the King of Portugal, and had been refused, he went to Spain.

There he followed the court from place to place, confident that he could secure the interest and support of Ferdinand and Isabella. But the king and queen were busily occupied in maintaining order in their kingdom. The scientific men of Spain, however, were assembled, and Columbus laid his plans before them. But they were prejudiced by their religious views, and did not believe that Columbus could discover land.

Columbus found many who would listen to him, but none that would help him to set sail. The years of disappointment and delay did not diminish his faith or his energy or his determination to accomplish his purpose. He decided to leave Spain.

There was one man, however, Luis de Sant Angel—Chancellor of the Exchequer, and receiver of church revenues at the court of Isabella—who had been inspired by Columbus' words, and had become his friend. Sant Angel was able to draw the Queen's attention to Columbus' plan, and he entreated her to give his friend the necessary assistance. It is said that Sant Angel himself offered to advance a sum of money.

The Queen granted Sant Angel's request, and after Columbus had actually set out for France, he was recalled by a messenger and his expedition was equipped.

Think then, when Columbus was sailing back to Spain how eager he would be to tell this friend, Sant Angel, of his success and to describe his adventures.

And when Columbus was just off the Canary Islands, near Spain, he *did* write a letter to Luis Sant Angel. A copy of this very letter, long hidden away, has been found. So that we can read in Columbus' own words the story of the discovery of the New World.

Every line reveals the noble character of Columbus. It is clear that his high purpose supported him in all the difficulties of the voyage, and that his courage and faith never faltered.

The feeling of personal triumph he might have expressed to this friend, who had shared his beliefs, falls into second place beside his hearty loyalty to the King and Queen who had helped him; and his great joy at being able to increase the land under the dominion of Castile, leaves him no words to write of any personal gain, for of this there is no word throughout the whole letter. Of the mutinous crews that caused him such anxiety, he says only, "And, indeed, I might have accomplished much more had the crews served me as they ought to have done."

Columbus' description of the manner in which he won the confidence of the natives, shows that, besides having tact, he could show great firmness and find means to master every difficulty in his path.

From the first moment he was always just and humane, and often generous to the natives of the islands he discovered. He would not allow his sailors to take advantage of the ignorance of these people by exchanging worthless things for the gold or spun cotton so freely offered by the natives.

Columbus praises highly the gentleness and generous hospitality shown by the natives, especially on the island of Juana (the name given to

what is now Cuba), when once their timidity had been overcome. He says, "Then all, both men and women, as soon as they were reassured about us, came, both small and great, all bringing something to eat and to drink, which they presented with marvellous kindness."

Columbus had a quick eye for the beauty of the new country. "*Es maravilla!*" he says, speaking of the hills, and rivers, and the trees "that never lose their foliage." The letter to Sant Angel is short. But did ever letter tell such great news before?

Hidden away in the libraries of old Castile or Northern Italy may be many more documents, from which we may still, some day, learn more of the great man who discovered America, and who signed his modest manly letter to Sant Angel: "Yours to command, THE ADMIRAL."

Self-Control

SELF-CONTROL means to be able to refrain from evil thoughts and actions and to be able to think good and noble thoughts and do kind deeds all the time. Self-control means to be always

alert and on guard. It means to be ready for anything that may happen. It is one of the great objects of the Raja Yoga teachers to teach self-control to the children. If children do not gain the power to act right in emergencies, they will have to gain this power when they are older, or make very serious mistakes. Much suffering is saved when one gains this power of self-control in childhood.

We all know how a seed grows. If it is taken care of lovingly and regularly, it grows to be a beautiful, strong plant. It is the same with little children. All of the great men that history tells us about had a great amount of self-control. They had also self-respect and many noble qualities.

The people who are able to control their tempers, and adjust themselves to all the conditions of life today are more useful than those who cannot. Such persons are always unselfish, for those who are selfish never have control of their own lower natures.

Those who have self-control work unceasingly, and for the good and the welfare of others. You know a man who possesses self-control by his carriage and by what he says in very exciting times. He never becomes excited himself, but always acts quietly and with precision, knowing that if he listens to his heart he can manage any condition that may arise.

The man who has real self-control knows how to do the right thing in the right place and at the right time. That is the kind of a man that a

Raja Yoga boy wants to become. We Raja Yoga boys try with every day's lessons to gain more self-control. We know that it will be a good thing for this nation now, as well as when we are men.

A RAJA YOGA BOY

Facts Worth Knowing

THERE are two distinct types in Japan, the oval-faced, small, refined, aristocratic class, and the round-faced, heavy-eyed, common people.

THE silk industry in Japan is on the increase, and the exports of silk for a single year amount to thirty or forty millions of dollars.

AMONG the trees most common in Japan are the maple, oak, camphor, camellia, lacquer, pine, peach, plum and cherry. The last three are grown for their flowers rather than for their fruit or wood. The bamboo, which is not properly a tree, is perhaps the most generally useful plant in the island.



PORTRAIT OF CHRISTOPHER COLUMBUS

From "Portraits of Illustrious Men," sketched by J. J. Boissard, bronze bas-relief by Theodore de Bry, 1597.

The Latin inscriptions read as follows:

"Christopher Columbus of Liguria, the first discoverer of the Indies, A. D. 1492.

The first to reach

In wing'd bark the isles of Western Ind

And American lands proclaim.

Skilled in the stars, enabled by his daring deeds,

Such was the face of Christopher Columbus."

THE CHILDREN'S HOUR

The Raja Yoga Question Box

OUR brave discoverers! One found for us a new land, the other found for us the beauty of nature and the loveliness of the human heart.

1 Who was William Cullen Bryant?

ANSWER—William Cullen Bryant was born in Massachusetts in 1794. He was the first American to become famous throughout Europe as a poet. He lived to be very old. His poems are all uplifting and beautiful. They will be read in time to come. "Thanatopsis" is sometimes said to be his greatest poem. This was

written when he was only a young student, eighteen years of age.

2 Who was Americus Vespuccius?

ANSWER—Americus Vespuccius was a great explorer. He was born at Florence 1451, and went to Spain shortly before Columbus sailed on his first voyage. He visited America three or four times and built a fort on the coast of what is now Brazil. He also left there a little colony of people, the first in that part of America.

Transparent Wings

IT was late and dark when they arrived, and they were tired and sleepy, and glad to go to bed. Now it was early morning and the sun was shining brightly, and Alex, May and little Johnny stood on the broad veranda, full of delight and animation over the beauties of their new home.

"Look! look!" said Johnny, in an excited whisper, with his eyes fixed on some tall, yellow flowers. "It's got 'sparent wings, and is eatin' ze f'owers."

"Hush!" said May, below her breath, and they stood fascinated, watching a humming-bird, poised over one of the blossoms. Suddenly it made a dart and alighted on a shrub quite near to them.

"They isn't 'sparent!" exclaimed Johnny, and the tiny creature, startled by the sound, flew away, and in a moment was out of sight.

"Johnny, why couldn't you keep quiet?" said Alex in vexed tones. But Johnny was relieving his feelings in a blissful sigh. "Boo'tiful 'itty bird," he murmured. "Boo'tiful 'itty bird, with 'sparent wings and *not* 'sparent wings—has *two* fings for *one*."

Alex looked thoughtful and walked down the steps and along the footpath to the yellow flowers, Johnny and May following closely at his heels.

"It was drinking honey," said he.

"Boo'tiful 'itty bird, with 'sparent wings," murmured Johnny.

"No," replied Alex, with an air of superior wisdom, "it fluttered them so quickly, they *seemed* transparent, that was all.

"I could see fru' zem," returned Johnny, confidently.

"I wonder," said May, "could people see through us, if we fluttered fast enough. Perhaps we could flutter out of sight."

Johnny's eyes sparkled.

"But we have no wings to start with," remarked Alex.

"Angels have wings," chimed in Johnny; "good angels."

"We do disappear and become angels," said May thoughtfully, "but we don't flutter out. I wonder," she continued, "if it could have anything to do with how we think and feel. Perhaps, if we could always have the same thoughts now as we do after we are angels, we might be different. Because after I've been naughty and then done something good, I just feel light enough to fly! And if we could only go on feeling lighter and lighter, and more like real

angels, we might disappear—not really disappear, you know, but only fade out to people who weren't feeling quite as light as we were. Don't you remember, Alex, in Bible days some men used to change before the eyes of the people?"

"Yes, but the *people* couldn't change," said Alex.

"That was because they were 'stiff-necked generations'—the Bible says so—and selfish, and didn't follow the teachings given them."

"That's all right," said Alex, hastily, in conciliatory tones. "I think you're pretty often right," he added, sturdily.

"Children, come to breakfast," said a pleasant voice.

"Come along, Johnny," said May, as she and Alex stepped on to the veranda.

Johnny was still standing by the flowers, his pretty lips parted in a smile. "Boo'tiful 'itty bird," he murmured. "Boo'tiful 'itty bird, with 'sparent wings and *not* 'sparent wings!"

ANNIE P. DICK.



RAJA YOGA CHILDREN GATHERING GUAVAS AT LOMALANDA

"TINY BUDS"

TINY buds are we,
You can scarcely see,
Our wee faces looking towards the sky.
But our hearts are strong,
And the days are long,
And we'll grow to blossoms by and by.
Breezes passing low,
Whisper that they know,
We are buds of promise sweet and shy,
So we drink the air,
Free from thought or care,
For we'll grow to blossoms by and by.
All our little power
Goes to make the hour,
Full of hope, of purpose glad and high,
Though we may not rise,
Bird-like, to the skies,
Yet we'll grow to blossoms by and by.

—Selected

Play, Better than Petting

ONE morning the gray Home-stead cat mounted the stairs to the third story and went wandering through the corridors crying, evidently longing for something that seemed not to be had. Finally it came to an open window where sat a student writing for the NEW CENTURY PATH.

The cat received no invitation to enter, but climbed in without it, still crying and asking to be comforted. The student rubbed its head and stroked its back, which was very satisfactory to the cat while it lasted, but no longer, as it only created a desire for more.

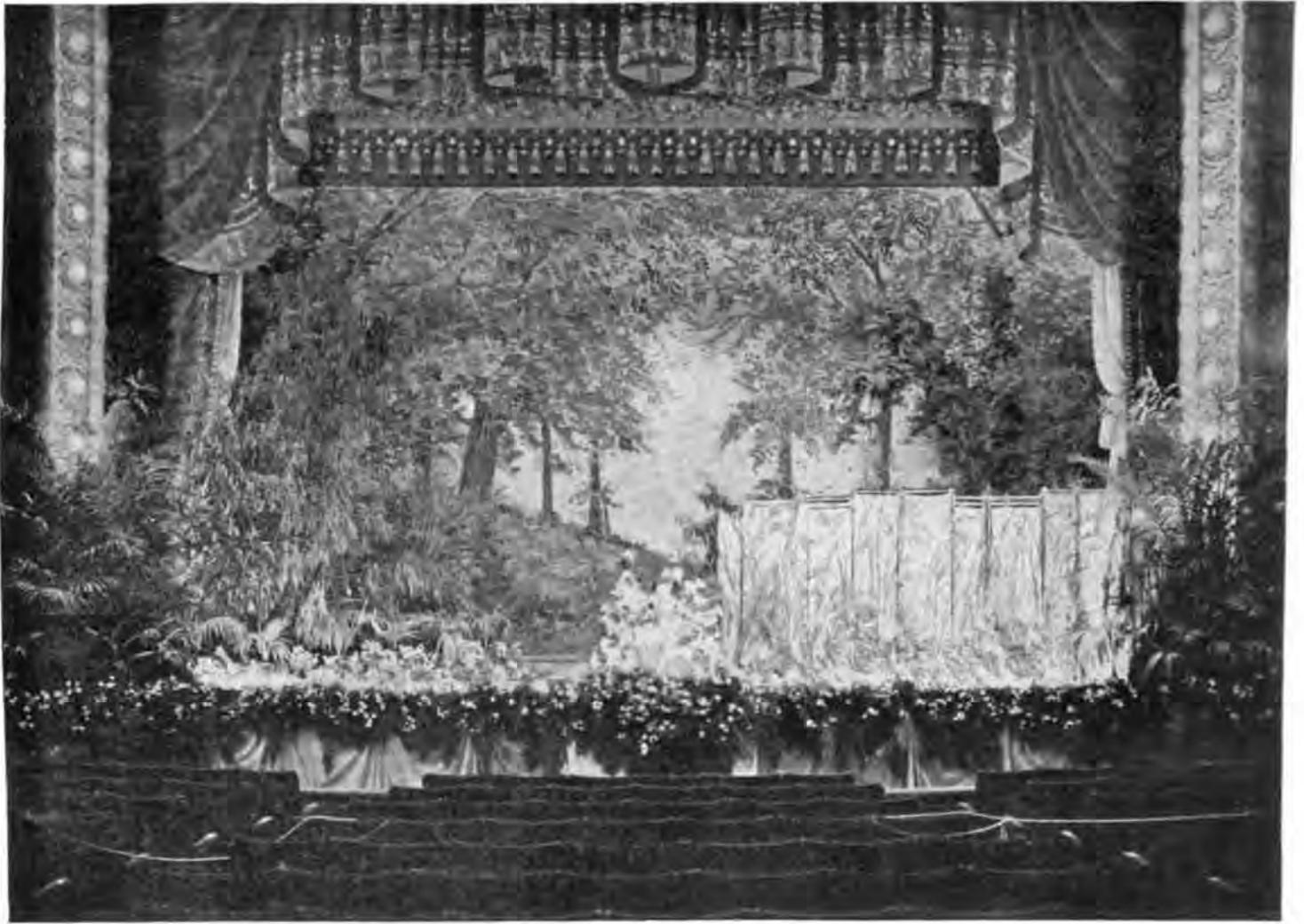
Time being too valuable for continuance of this, the student gently shoved the cat out of the window and drew the blinds sufficiently near together to prevent its return, and then poked a small object through the crack towards it. The cat immediately brightened up and tried to catch the object. This play continued for a little while, when the student stopped and let the cat go, which it did. It went away happy, its griefs forgotten, and no more cries were heard.

Then the student thought how much better was the play than the petting, even for a cat; for the play awakened its own activity and its brighter, happier nature, driving away its troubles as sunshine scatters clouds, while the petting made it more morbid and more dependent.

The little experience was a real lesson in Raja Yoga. It is not petting, or gratifying every desire, that brings happiness. B. H.



Isis
Theatre
San
Diego
California



LOMALAND STUDENTS AT ISIS THEATRE

THE Universal Brotherhood meeting at Isis Theatre last Sunday evening included a musical program of unusual excellence. Among the selections were: *Overture to Rienzi* (Wagner), variations from the *Traut Quintet* (Schubert), *Fantasia Lyrique* for violin solo (De Beriot), rendered by Mr. Reginald Bland; an *Andante* for two violins (Guido Papini). The program was most cordially received by the large audience present.

Short and impressive extracts from the writings of each of the three leaders of the Theosophical Society were read.

From H. P. Blavatsky: "There is but one eternal truth, one universal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one light for all, in which the whole humanity lives and moves and has its being. Like the spectrum in optics giving multicolored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the universal religion can only be one if we accept the real primitive meaning of the root of that word. We Theosophists so accept it; and we therefore say we are all brothers—by the law of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—i. e., to the religion which suits each of us best—let us unite to form a practical nucleus of a Universal Brotherhood of humanity without distinction of race, creed or color."

From William Q. Judge: "Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads—as in many cases it already has—to a negation of brotherhood, will be impossible, and instead there will be a living, actual The-

osophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead."

From Katherine Tingley: "Universal Brotherhood has no creeds or dogmas; it is built on the basis of common sense. It teaches that man is divine, that the soul of man is imperishable, and that Brotherhood is a fact in nature, and consequently takes in all humanity.

"Men must rid themselves of fear, and reach a point where they realize that they are souls, and where they will strive to live as souls, with a sense of their duty to their fellows.

"Unbrotherliness is the insanity of the age. It menaces, to no small degree, the progress of our civilization. Its power cannot be broken or destroyed until man has ingrained into his heart and mind the fact that he is divine in nature, until he realizes that he possesses the immortal potentiality of good, that true freedom exists only where the Higher Law holds in subjection the lower nature.

"Not until he seeks to gain the ascendancy over his lower nature can man do his highest duty to his fellowmen, or be a brother in the truest sense of the word, or live in the freedom of Freedom.

"Let us hope with that grander hope of the soul, the energy of right action, that the day is not far distant when the great sweeping force of love—of true brotherliness, shall encompass humanity, when the knowledge of right living shall be in the grasp of all, and shall be lived in the truest sense of the word, when children shall be conceived and educated in the atmosphere of purest thought and grander action; then and not until then shall humanity commence to build the solid foundations of a golden age and work in the Kingdom of Freedom.

"Preach Brotherhood, live it by sacrificing all selfish desires and working unceasingly for humanity. . . . And this is really the keynote—the recognition of the soul in men, whether they be black or white, despairing or hopeful. It is in all men even though our civilization, our desires, our reason may seem to choke it; even though science in its blindness may not see it—yet it stands majestic, the core and heart of each man's life—the dictator of his being, the director of his destiny."

Art Music Literature and the Drama

Edgar Allan Poe as the Subject of a French University Thesis

IT is interesting to recall that much of the work of our least understood author, Edgar Allan Poe, was written for newspapers and magazines, and that he was successful as a punctual contributor of articles and critical notices that showed keen analysis and careful study. Pity it is that for many of the poems and prose tales which have given him lasting fame in European countries, and which established him as the most popular writer of his generation in America, Poe received nothing more than the small sum paid by the periodicals in which they first appeared.

This is, in fact, particularly sad, considering the circumstances of Poe's life, the later enquiries into which reveal that he was not an habitual drunkard who impulsively threw off his fantastic creations during sober intervals, but that he was a regular and painstaking workman, doing over-conscientiously the very journalistic work which is often done by others with an easy-going-lack of thoroughness.

Any suggestion is of value to us that can throw light on the life problem of Poe, whose fame grows not less but greater as the years pass, and cannot be ignored, however determined the prejudice against him, caused mainly by the inaccuracy of his first biographer.

It is significant that a professor at the Lycée Charlemagne in Paris, M. Émile Lauvrière, recently chose for the subject of his university thesis, "Edgar Allan Poe: His Life and His Work—a Study in Pathological Psychology." M. Lauvrière regards Poe as the victim of a fatal heredity in the form of an ill-balanced constitution and uneven development of the brain, that predisposed him to flights of genius, and made possible the lapses of his life. He attributes Poe's craving for intoxicants not to the habit of drinking—it is a fact that Poe's drinking was not subject to the periodical outbreaks so common among cases of alcoholism—but to a form of constitutional mental degeneracy. M. Lauvrière also notes, in commendable justice to the author whose writings dealt with the weird and horrible without suggestion of impurity, that in Poe's dipsomania there was no trace of the licentiousness that is so inseparably connected with periodical outbreaks of the drinking habit, as it exists today among men, from college students to gray-haired fathers of families.

The French professor's impartial and sincere essay on Poe's life, and the expressions called forth by its publication, indicate that the study of Poe's writings must include an understanding of his philosophical speculations, and the keen analysis of the workings of his own mind, that Poe described in the characters represented in his writings. Pathological Psychology will not suffice, however, to explain the extremes exhibited by Poe's life. Only the Science of the Soul can throw the light needed upon the relation of man's higher nature, ever seeking to dominate the erring mind and body, at times free to take command, but often hampered and driven back by conditions of physical heredity imposed by past mistakes and failures. That a soul struggles and intermittently attains is a promise that the full light will yet pierce the darkness, and at last emit the steady shining of a balanced character.

STUDENT

CHIEF among Japanese musical instruments are the *koto*, a kind of lyre; the *samisen*, a three-stringed guitar; the *kokyū*, a kind of violin; the lute, fife, drum and flute. There are also a number of others.

A Literary sign of the Times

ONE of the signs of the times is the awakening interest in animal stories and natural history. Books which tell of the habits and haunts of our animal friends are becoming more and more popular with both young and old, and every week adds to the list of excellent stories on these subjects. It takes but a straw on the water to show in which direction the river is flowing. And this is a straw which is a hopeful indication that we are drawing closer to Nature and to nature's own law of brotherliness.

More vital than the valuable information gained from this form of literature is the fact that good animal stories serve to arouse, in the reader, a deeper sympathy and a greater love for our dumb friends; the imagination is stimulated by tales of their possible or probable emotions, likes, dislikes and conversations, and a new world is opened up by glimpses of their haunts and of their ways. It marks a step in the right direction.

It is time that men learned that they are the natural protectors and champions of all creatures weaker than themselves—not, as too often now, their persecutors—and through the medium of good animal stories, the reader will learn to hold all life more sacred, and one great blot on our civilization, the necessity for societies "for the prevention of cruelty to animals," will be wiped out.

STUDENT



"GOING TO WORK"—A STUDY OF PEASANT LIFE—by Jean Francois Millet

THE GENIUS

by EDGAR ALLAN POE

BECAUSE universal or even versatile geniuses have rarely or never been known, therefore, thinks the world, none such can ever be. . . . But what is the fact? Simply, that the highest genius—that the genius which all men instantaneously acknowledge as such—which acts upon individuals, as well as upon the mass, by a species of magnetism incomprehensible but irresistible and NEVER resisted—that this genius which demonstrates itself in the simplest gesture or even by the absence of all—this genius which speaks without a voice and flashes from the unopened eye—is but the result of generally large mental power existing in a state of ABSOLUTE PROPORTION, so that no one faculty has undue predominance. That factitious "genius"—that genius, in the popular sense, which is but the manifestation of the abnormal predominance of some one faculty over all the others, and, of course, at the expense and to the detriment of all the others—is a result of mental disease, or, rather, of organic malformation of mind. . . . Such "genius" will fail, if turned aside from the path indicated by its predominant faculty; true genius, on the other hand, is necessarily, if not universal in its manifestations, at least capable of universality.

"WOOD engraving has been known in Japan from the earliest times and the method of cutting has always been very much the same as that employed in Europe until a hundred years ago. The wood chosen was usually that of the cherry tree and was cut along the grain instead of across the end.

Though no press was used for printing, marvelous sheets were turned out by the primitive substitute. The process, until very recently, was the simplest possible. A sheet of damp paper was laid on the block and the back was then rubbed until an impression was transferred. At first, all coloring was done by hand, but early in the Eighteenth century the discovery of printing colors from a second block was made by one Kiyonobu. Today the color prints of Japan are the marvel of the entire artistic world, and have been the means of widespread education in art. While the nobles and the wealthy have the paintings of great artists upon their walls, color prints innumerable are hung in the houses of the poor."

—Extract from Tokyo Correspondence.

THE organ is surely entitled to the name, "King of Instruments," for its reign dates back in our musical history further than that of almost any instrument. The book of *Genesis* speaks of the harp and the organ.

The development of the organ may be traced from the first effort at producing a musical tone by blowing across a broken reed, to such examples of modern organ building as that mammoth instrument in New South Wales, Australia, which was erected at a cost of \$60,000, has five manuals, 126 speaking stops and 10,000 pipes, which include a set of 64-foot reed pedal pipes.

In 1407 an organ was erected in the cathedral at Ely, England, at the great cost of \$18.75. There is still a record of items of the cost of construction. Among them are, "Fetching the organ builder and his board, 13 weeks, 40s. Carpenter 8 days making the bellows, 2s 8d," etc. Carpenters at eight cents a day were certainly not expensive, and organs costing \$18.75 would scarcely be classed as luxuries today. W. R.

Universal Brotherhood Organization

Central Office Point Loma California



WHEN THE WESTERN SUN CASTS A SHEEN OF GLORY ON SEA AND SKY AT LOMALAND

A Mystic Birthday --- The Seventh Anniversary of the Formation of The Universal Brotherhood Organization

THE students at Lomaland, on January the thirteenth, commemorated the close of the seventh, and the opening of the eighth year of work of The Universal Brotherhood Organization. In the year of 1898, on the night of January the thirteenth, this great organization was founded by Katherine Tingley. On February the eighteenth, of the same year, at the Convention held in Chicago, the Theosophical Society merged itself into this larger body.

The afternoon and evening were devoted to paying tribute to the day as one of the brightest in the history of the Theosophical Movement. The students assembled in the Lecture Hall in the afternoon, where music was rendered by the orchestra and choir, aided by the little children of the Raja Yoga School. Addresses followed from some of the original Cabinet officers who were present. These addresses touched upon the victories attained in seven years; on the influence of the Universal Brotherhood and Theosophical Society throughout the world, and other subjects were brought in pertaining to the general interest of the work.

One of the most interesting features was the reading of the Constitution of the Organization. Several of the older Raja Yoga children paid tribute as well, their words doing signal honor to the Raja Yoga system of training.

Telegrams were received from different members in different parts of the world, among them being the following from one of the Cabinet officers, who is also one of the oldest members in the Organization:

"To Katherine Tingley. Congratulations on mystic birthday of Society. Congratulations to all loyal members, and renewed confidence and affection. (Signed) W. C. TEMPLE

Dated January 13th, Pittsburgh, Pa."

The Leader of the Organization, Katherine Tingley, in her address, pointed out the importance of the occasion, dwelling upon the unity of purpose among the members the world over, which had made possible so vast a work in so short a time as seven years. She also touched upon the rich promise of the near future.

In the evening, the members assembled in the grand Rotunda of the Homestead, to continue the celebrations. Orchestral music was followed by speeches from a number of students from England, Sweden, Germany, France, Ireland, Holland and other countries—showing the great results of the presence and activity of the Organization among the peoples of these respective countries. The session closed with an address from the Leader on most interesting subjects connected with the future of the work, indicating certain important points of advancement which would be reached during the months of the coming two years, and the signs of the important period in its history through which humanity is now passing.

It is evident that if the second seven years of The Universal Brotherhood Organization and Theosophical Society show a growth in numbers and influence equal to that of the first seven, this great body will have

proved its right to be regarded as the chiefest of the forces now working for the upliftment of Humanity. Indeed, it is acknowledged by competent observers and lovers of the race that it is today the chiefest of these forces.

OBSERVER

FRIENDS IN COUNSEL

DEAR COMRADES: There is always a fascination about the origin of enterprises destined to be great. You hold an acorn in your hand and picture to yourself the giant oak that lies in embryo within, or watch a marching column of the pupils of the new Academy and try to fancy their effect upon the world when they go forth and liberate those mighty forces now concealed within the youthful forms. Nor need we place the dawning of another Golden Age in any distant future time, for men are very weary and ready for a drastic change.

The sympathizers with the Universal Brotherhood's ideals are plentifully scattered up and down the world, and oftentimes reveal themselves as comrades by the kindling of the eye, or hearty hand-grip at some chance word we let fall. But habit and environment still hold them back and the old order still survives, though its supporters voice an ever-growing protest. A universal restlessness is everywhere diffused and no institution, however venerable, is safe from critical enquiry. The leaders of this movement never claimed they had a new philosophy to preach. They simply offered a modern presentation of ancient truths that lay in scattered, unrelated fragments among the religious and philosophical systems of mankind. The only claim we have to novelty is that here we are engaged in forming the nucleus of a universal brotherhood, by putting into practice certain principles to which mankind at large accord but a lifeless assent.

The children, when they issue forth, will stand before the world superb exponents of a life in harmony with natural law, and by the sweet persuasiveness of right example, and their unaffected gladness in the life they lead will draw the willing masses in their train.

Great is the power of a living example. A man may overload his mind with theories of the One Life immanent in all things, and yet pursue a course of utter selfishness; but let the theorist meet a man who lives in conscious union with the Source of Life, whose every action is conceived and carried out with reference to the welfare of his fellow men, and such a theorist will receive a shock that shakes him to the center. Before our students can begin to build the Temple of Humanity to be, much yet remains that must be cleared from off the ground. In this fact lies the reason for the bitter hate and persecution that have followed Katherine Tingley ever since she began her work. Time-honored tyrannies and venerable frauds must certainly totter and fall when confronted by the truthful and unflinching gaze of Raja Yoga manhood, and with a keen instinct of self-preservation the lovers of the present darkness, like bats of the night-time, flutter with threatening wings about the torch of illumination that flames on this sacred hill. STUDENT

DEFIANCE TO TIME

SHAKESPEARE

NO Time, thou shalt not boast that I do change;
Thy pyramids built up with newer sight
To me are nothing novel, nothing strange;
They are but dressings of a former sight.

Our dates are brief, and therefore we admire
What thou dost foist upon us that is old,
And rather make them born to our desire
Than think that we before have heard them told.

Thy registers and thee I both defy,
Not wondering at the present nor the past,
For thy records and what we see do lie,
Made more or less by thy continual haste.

This I do vow, and this shall ever be:
I will be true, despite thy scythe and thee.—*Selected*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question How would you answer the objection so often made against Reincarnation, that it shatters all family affections and ties? For instance, how do I know what or who my child may have been in his past incarnation, or whether we shall meet again in the next! Will you please explain this?

Answer I think that most of the objections that arise in the mind against this and other teachings of Theosophy are largely due to unfamiliarity with them and because so many minds of today have for so long been turned in other directions. To very many, Reincarnation has come as something new, and so objections have arisen in the mind even before an opportunity has been taken for its study.

But it is not generally known that this teaching of Reincarnation was accepted as true in the time of Jesus, who gave his own confirmation to it. It was also held by the early Christian Church, and discoursed upon by some of the most renowned of the Church Fathers. Further evidence that it was a well-known teaching in the early Church was the attempt, which at the time succeeded only too well, to suppress it at the Council of Constantinople about the year 535 A. D., when it was declared that whoever should teach the doctrine of pre-existence, "let him be anathema"—the old, old story, let them be accursed who shall teach the truth. For so long, this doctrine of hope has been suppressed and false teachings been put in its place, fostering a false sentimentalism, that the restatement of it has come as a shock to some. But should this be so? Should we allow our preconceived ideas to have such sway over us that we permit objections to a subject to arise in the mind before we have given it due thought and examination. Consider for a moment, if Reincarnation be a fact in the orderly progression of Humanity's life, have we so little trust in the beneficence of the law, the Higher Law which governs man's highest nature, and works all things for his true welfare, that we allow sentimentalism to turn us aside, and warp our judgment?

For, is not the objection, raised in the question, based upon the sentimental and erroneous notion that our children are our *possessions*, instead of fellow travellers on life's journey. As Katherine Tingley has said, as quoted in *The Mysteries of the Heart Doctrine*:

"Parents and teachers, study the way more thoughtfully, more hopefully, more soulfully; bind yourselves to the treasures of your hearts with a new bond, to those who are now your children, those precious souls entrusted by the great Law to your protection and guidance, and who may have been or may be your comrades or even your teachers."

Before definitely considering the question as asked, let us ask what do we mean by family affections and ties, and upon what are they based. Does real affection exist between members of the same family because they are members of that family, or because of a deeper relationship than the physical? What did Jesus say:

"But he answered and said unto him that told him, 'Who is my mother, and who are my brethren?'"

"And he stretched forth his hand toward his disciples, and said, 'Behold my mother and my brethren!'"

"For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.'"

And is it not true for us all, that they are truly our brothers and sis-

ters, or let us say our Comrades, who are linked to us by the relationship, perhaps the highest of all, of true *friendship*? On the other hand, how little does blood relationship count, if this friendship is lacking?

What, or who was "my child" in his past incarnation? What he was is engraved upon his character now, had we but eyes to decipher it, for nature makes no leaps or bounds, but moves by orderly progression. Who was he?—the same as he is now. But do we know him, or do we see but the outer appearance merely? And the teaching of Theosophy in regard to this is that those who are truly related come back life after life together, for the ties of friendship, of true love, are stronger than death.

STUDENT

Question Is not true life a constant overcoming?

Answer The form of the question evidently shows that the answer, Yes, is expected. In one of the ancient books the question is asked by the disciple, "And does the road wind up hill all the way?" To which the answer given is, "Yea, to the very end." Would we be satisfied with anything less? What did the Christ say? "Ye shall be perfect." And if Divinity is the origin and root of our being, how can the final goal be less than Divinity?

"But," I have heard some people say, "must it always be fighting, fighting, striving, striving, with no rest, no final achievement." Rest comes, surely, as we need it; Nature provides that. But it is not a stopping by the wayside. No, Nature gives to each the rest that each most needs, and when the tired body is worn out, then comes the sweet rest of death, preparing one to take up again the battle of life when the time shall come to return to earth in a new body, with all the vigor and enthusiasm of youth.

And is there not a real joy in the striving, not for oneself, but for others, for humanity? Is there not true joy in helping to bring a little more light to others, in seeking to overcome, not that we shall rise as conquerors, but that the pathway may be a little more easy for those whose burdens are well-nigh crushing them down to earth?

But is there no final achievement? In one sense, Yes. Each mountain peak gained, is gained; each fault conquered, is conquered. But there are always mountain peaks beyond; there are always new heights of self-conquest to be reached, new powers of serving humanity to be gained. Have you ever thought of the progress of a great musician, or a great artist? Has it never occurred to you that they always and ever find new harmonies, new beauties of form and color, which they have not yet been able to express, but which fill them with new inspiration and fire them with new ardor. And do they sit down and grieve about it? Is it not their joy to strive and strive yet again?

To rest satisfied would mean to begin to stagnate, and be the first step towards death, not the death that Nature gives when the tired body needs rest, but the death of the soul.

Life is an eternal progression and if we would live, we must act, we must strive, we must constantly overcome. We are all like the artist and the musician; we are all painting pictures of life, carving and sculpturing, helping Nature to grow ever more beautiful, or—hindering her, tearing down and marring her forms of symmetry and loveliness; we are all musicians playing sweet harmonies, playing, even though imperfectly, our part in the great orchestra of the universe, or—making discord. And so the question that confronts each of us is this,—Have we the true artist spirit, the true musician spirit? Do we love this art of right living, have we chosen to be co-workers with Nature and to help on her glorious work? If so, then the fact that true life is a constant overcoming, that it is a constant climbing to ever and ever greater heights, will be our joy.

STUDENT

MAN is not born to solve the problem of the universe, but to find out what he has to do, and to restrain himself within the limits of his comprehension.—*Goethe*

THE practical Theosophist will do well if he follows the advice of the great Teachers to spread, explain, and illustrate the laws of Karma and Reincarnation so that they may enter into the lives of the people. Men's thoughts must be affected, and this can only be done now by giving them these two great laws. They not only explain many things, but they also have an inherent power due to their truth and their intimate connection with man, to compel attention.—*William Q. Judge*

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California and the Orient

“WESTWARD the march of empire takes its way.” Have we fully considered how true that is, and the consequences of its truth? What are the facts that we know?

The curtain of history rises on the great empires of Western Asia, the Assyrian, Babylonian, Phœnician, Medo-Persian, and Egyptian. Then a move westward: Greece arose, and under Alexander of Macedon the Persian glory was extinguished. Still further westward: Rome takes the sceptre from the hand of Greece. The mighty Roman Empire, called later by some humorist the “Holy,” came gradually into being. As gradually it broke to pieces; scattered portions of its power dwelt separately here and there; the great Republics of Italy, Florence and Venice, arose; there was the Germanic Empire.

The steady westering reached the very west of Europe, Spain, France and England. The Empire of Spain is only just ended; that of England still lasts.

The current, still westering, pushed across the Atlantic. Spain established herself in South America and extended an arm thousands of miles further west yet, to the Philippines. England and France occupied North America including Canada. England went as far west as this very State, and, like Spain, extended an arm far into the Pacific to some few islands.

Then America arose on her own account. New England became established, of course on the east, for the westering had not yet begun with us as Americans.

The current continued to push west, now very fast. Fifty years ago its first thrills touched this State: California awoke. Nor is it stopping; witness Alaska and the Philippines, now in American hands.

* * * * *

Let us go back for a moment to the beginning again, to the place where we started in Western Asia, from whence we began to trace the wave.

If it has moved forward from there, across Europe, across the Atlantic, across this continent, and across the Pacific to the Philippines, nearly belting the globe, why has it not quite belted the globe?

We said that the curtain of history rises in West Asia. What was the current doing *before* our curtain rises? Was it doing something else, something different to what we have seen it doing for so many thousand years? We have never *seen* it doing anything else. How was Europe peopled? From the East. Waves of tribes came westward, the Euskarians or *pre-Celts*; then the Celts; then the Teutons. Whence came the Turks and Magyars? From the East, moving westward. The great Mohammedan Empire in Spain was a current that had moved west from Arabia. The conquerors Attila and Ghenkis Khan broke westward into Europe from Mongolia.

Let us go back to our question. We began our historic view in West Asia. Is it not reasonable to suppose that the fires of civilization there were lit from yet earlier ones, moving westward from a more easterly place, from China, from Mongolia? And that in that immensely far away time they were lit in China from a still earlier fire, still more eastward? In the history of humanity which Theosophy gives us, this is the picture, the same as we have reached by reasoning from analogy. Among the great races which Theosophy pictures as having succeeded each other through vast time on this earth, ours—all that we have seen—is the fifth. We are told that the Chinese represent the surviving remnants of the once mighty fourth. The Japanese also represent descendants of the fourth. Each great race held the stage of the habitable earth in the main, at its height. As it gave place to the next, its territory dwindled. The flame of the third great civilization died down, shrank, and at last remained as a few points of light. The flame of the fourth, died down, shrank, and at last remained burning with greatly diminished light in the “Orient.”

And the flame of the fifth now floods Europe, America and portions of Asia.

So if we accept analogy, and the history of humanity which Theosophy gives, we have a long line of civilization-centers, seats of the flame; in order of time: Japan and China, Western Asia, Eastern Africa, Eastern Europe, Western Europe to its fringe, America—first Eastern and then Western—the Western edge of the Pacific, almost the very shores of Japan. Now we have two comments to make.

We began with the quotation, “Westward the Star of Empire wends its way.” Empire? Not necessarily. When we say “Empire,” we think

of arms and conquests. But the westering Star has not always moved in blood. The poet went too far. If he could have got it into a line of poetry, he should have said: Westward moves the intensest point of civilization, the intensest point of human consciousness, the focal point at that particular time of humanity’s keenest life, its most active thinking center. It is that, and only incidentally Empire, that moves ever westward. We Californians do not propose to establish an Empire over New England; but we do know that it is here on the West that the spirit of time, of evolution, is most keenly active in American consciousness. And we are sorry if the East does not see it.

And the next comment is this:

If we are right in our view, the current has now nearly circled the entire globe. On one side of the Pacific is the beacon-light of California; on the other, that of Japan; the beginning and the end of the great journey, the earliest and the latest lights.

Has it now *no* significance for us that the light of Japan has suddenly blazed up in such heroic splendor? If so, we must be incapable of learning anything from history.

But as we are not incapable, we can see that a great cycle in human history is now completing itself, full of unimaginable possibilities; a cycle of such enormous duration that we need not try to compute it. It is completing itself because it is just reaching the point where it began. The seventh note of the scale is sounding.

What kind of civilization are we going to make here? Something wholly new, surely. But at present we have not begun upon our real work, or do not know that we have. Thus far, we are hardly more than repeating that civilization of Europe which we have begun to leave behind. But the civilization of Babylon was not like that of Egypt. In her turn Greece developed an art, a drama, a poetry and a life that was also unlike that of Egypt. Roman life was not like that of Greece. And again, the civilization of modern Europe, her thought, art, science, are in many ways dissimilar to Roman. So far then as our ways are merely a copy of those of Europe, so far as San Francisco is merely another London or New York—so far are we from the real and peculiar civilization which we have to develop. But we can rest assured that it will be outdone by nothing that has gone before. Rather may we think that it will sum them all up, and yet be something new? What humanity has done, humanity can do, and more. Is not all the past, present in us? If we trace the blood in our veins back through the generations, shall we not come to Rome, to Greece, to Asia? And it has still all its ancient powers.

What is the meaning of this stately procession of civilizations, one after another through the millenniums? We cannot suppose it to mean nothing. They are successive bursts of energy of the human spirit, ever striving up and out towards the divine, striving to put forth the perfect flower. And as we look back, even with the dim vision of history, we can see one event monotonously repeated. Babylon, Rome, Greece, Spain, England, and probably all the rest, tell the same story. Their civilizations reached a certain point; the consciousness of the people became deeper and richer, seemed about to burst into the perfect flower of life; the premonitory signs were there; when, little by little, the energy began to be diverted, to expend itself in conquest, armies and navies, and to burn itself up in luxury and sensuality. The attempt had failed; the spirit of life could not express itself there as it had tried; so it departed westward and took a new birth in the next civilization. Unless we can see and feel that attempt, we are not studying history aright. Does it not seem as if there were two countries, the beginning and the end of the great march, California and Japan, preparing to be the field of a new trial? Two lands that are the termini of a now sunken continent that once bridged the Pacific! [TO BE CONCLUDED IN FOLLOWING ISSUE]

By this time, like one who had set out on his way by night, and travelled through a region of smooth and idle dreams, our history now arrives on the confines, where daylight and truth meet us with a clear dawn, representing to our view, though at far distance, true colors and shapes.—MILTON: *History of England*

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JAN	BAROMETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
16	29.770	66	53	55	55	.25	SE	3
17	29.872	61	52	53	53	.47	E	light
18	30.004	62	50	54	53	.02	E	4
19	30.004	60	51	54	53	.00	E	4
20	29.886	58	50	51	51	.00	E	4
21	29.920	60	50	54	54	.00	E	8
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COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

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Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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True Religion Is a Constant Attitude of Mind

IN the keen discussions everywhere going on as to the right attitude for Christians to maintain in face of the contrariety between old religious traditions and the light shed by modern scientific research, one finds such questions asked as these:—"Shall we have to discard religion? Can it hold its own? Is it any longer necessary?"

In short, religion is treated as a department of thought, in a category with science, philosophy, etc.

This view evidently confuses true religion with that spurious religion which consists largely of dogmas and man-made obligations. There is failure to distinguish between religion natural, eternal, and universal, and religion traditional, local and temporary.

True religion might be defined as the sacred obligations which arise

from a sense of the Soul-life within. The presence of this Soul-life inspires us with veneration for the supreme power; with love of order, harmony, justice, purity, etc.; with sympathy, compassion, generosity. It gives us thirst for a fuller knowledge, and glimpses thereof.

But human ambition, taking advantage of human indolence, creates a system of dogmatists. Able individuals undertake to do for us what we do for ourselves; to act as intermediaries between man and the divine;

Beliefs & Du- ties Defined in Dogmas

to be the recipients and dispensers of divine grace. As a necessary part of such a system, formulation is introduced. Beliefs and duties have to be strictly defined in dogmas and rules, for liberty would take people out of the grasp of the system.

Now we have come to a crisis when the formulas are too old-fashioned. Theologians and divines recognize that they must be enlarged, and perhaps entirely remodeled, to keep pace with the times. But they speak of religion as if it were a separate department which has to compete with science and the others.

Religion, however, according to the definition given above, is part of the whole life, and belongs equally to all departments of thought and feeling, which it permeates throughout. Can we not be religious in our science, in our politics, in our social science, our education, our commerce—all? Or are we to be religious only in connection with certain special ideas, and irreligious in everything else; religious only on Sundays (also on Holy Days and Thursdays at half-past seven), and "secular" on all other occasions?

True, there are attempts to replace traditional creeds by moral instruction based on ideas of duty, patriotism, honesty, truthfulness, and so on.

Substituting New Formulas For the Old

But are not these lessons also grafted on, added to, the ordinary life and its ideals, rather than infused into the whole life? What is the use of bringing up a boy in a system of "self before all," and then giving him additional instruction in principles which, from the standpoint of his actual life, are visionary and unpractical? This is only substituting another set of formulas for the old set. Religion remains still apart from conduct.

The fact is religion does not go deep enough into life; and the reason is because religion is not grounded on the facts of life, but on vague notions of Deity, the Soul, and so on.

True religion is based on the principle that the Soul-life is the only life, anything else being merely disease or a living death. And this principle must govern every smallest act. A person whose acts are so directed is religious always and everywhere.

The only schools where this is done in our modern world are the Raja Yoga Schools—for grown people as well, since Lomaland is a Raja Yoga School for adults as well as children. In this method, the principles of true, universal, and eternal religion are applied right at the very center of real life—the "small" acts of daily living which make up the great whole. Those little drops of opportunity and little grains of time are generally left over for the devil, who knows well how to use his advantage.

Raja Yoga Is the Royal Science

Hence the devil of selfishness and impatience and all forms of disquietude has the empire of all the real part of life, while religion worries and amuses itself with the gauzy future and the fading past.

Let us then cease trying to bolster up old traditions, and get our religion right down into our life by Raja Yoga, the Royal Science. H. T. E.

A Pernicious Formula

"THE last bulwark of peace is an absolute preparedness for war." Under the cloak of this formula, western nations are trying a vast experiment. They are increasing their armaments to the limit of endurance. Where exactly this limit is no one knows. That is to say, no one knows what number or proportion of the population must be pushed over the poverty line into starvation before the breaking point comes. It is said that twelve millions of the population of England are now on or over that line. Her national debt is about \$90 per head. Germany is in somewhat similar case, and is likewise steadily enlarging army and navy. Both peoples are, however, extremely open to a criticism made by the German Chancellor in reply to a question on the point. He said that a nation which spent an annual \$750,000,000

on drink should not grumble at having to spend \$300,000,000 in preparation for war. The cure, permanent or temporary, for the difficulty, must be that "breaking point," whatever its nature. And its nature must remain an interesting problem till it comes. One can only hope it may take the peaceful form of an agreement to disarm in part or wholly, and the establishment of an international court of arbitration for all disputes.

STUDENT

The Treasures of Herculaneum

AS soon as the essential money comes in, research is to begin on the site of the buried city of Herculaneum. For some reason, practically nothing has ever been done here, but the city promises far greater additions to our knowledge than Pompeii.

In the first place the eruption did not ruin it as it did the latter city. It lay lower and was buried rather than burned, buried in mud and ashes. But in Pompeii whatever was burnable was destroyed by the hot ash and pumice.

Secondly; whilst Pompeii was rather a middle-class commercial town, Herculaneum was the residence of many of the great Roman families, possessing all the culture of their time. The finds in literature and art are therefore sure to be of priceless value, filling gaps which we have had no means of supplying. Poets and historians that are but names will come out into the clear light of their own productions. We may have the poems of Sappho, the tragedies of Æschylus, the missing books of Livy. One single villa was excavated 150 years ago, the villa of Lucius Piso, father-in-law of Cæsar; and it yielded a finer collection of marbles and bronzes than the whole of Greece, excepting only Olympia, Delphi and Athens. There were also no less than 1750 manuscripts. But Piso was unfortunately a devotee of late Epicurean philosophy, and his library was of little interest.

The work is in the hands of Professor Waldstein, who has secured the interest and help of the King of Italy, King Edward, and several European governments.

STUDENT

China and Christianity

REPORT says the dowager empress of China has been "converted to Christianity through the influence of Minister E. H. Conger and his wife," that she is about to make public announcement of the fact, and that the announcement is to be followed by steps which will inaugurate a great era of reform throughout the Chinese empire. The country will be regenerated like Japan.

The Japanese took over "civilization" in a lump and sorted it out into things which could be used and things which could be discarded. They have probably a pretty good idea of what "Christianity" is—that is something showy and inartistic, which you are expected to wear in public, like frock-coats and silk hats. Possibly the empress dowager intends to create a staff of Christianized Chinamen for the purpose of treating with occidentals. Or perhaps she was only indulging in a sly joke.

The Orient seems to have made up its mind that it is advisable to learn a few of the tricks of the western civilization, so as to hold its own. But it will be "converted" just about as much as a Chinaman is turned into an American by wearing a tall hat.

E.

Religion and Dividends in Papua

THE formation of a company is proposed whose double object will be to teach the natives of Papua Christianity and industry. As their immediate ancestors were, without exception, cannibals, and their own moral level is very low, they undoubtedly offer a field of work to the philanthropist. But a company undertaking this work, and proposing to declare a dividend, does not exactly take one's approval by storm. In the projected plan for getting them to cultivate cocoanut, rubber, coffee, cotton, etc., "the natives will be employed under Christian overseers, who will pay primary attention to their religious welfare."

It is a remarkable combination of business and religion. Suppose the Papuans object to both, would the "Christian overseers" feel justified in suspending their religious ministrations whilst they applied some form of coercion?

C.

Finding Fish-Shoals by Electricity

REPORTS from Germany state that a patent has been taken out for an apparatus which will locate shoals of fish by electricity. The contrivance

consists of a microphone enclosed in a water-tight case, which can be lowered into the water, and is connected with a telephone, battery, etc. The constant tapping of the fish against the immersed vessel is heard in the telephone receiver. The proverbial dumbness of fish can no longer protect them from the scientific ear.

STUDENT

War Mortalities

IT is curious that the more deadly become the weapons of war, the lower is the mortality. The slaughter at the battle of Liao Yang, which appalled the civilised world, amounted only to ten per cent of the total forces engaged. In the oldest wars we know of, the fighting was hand to hand; and each man fighting had to kill or be killed by his opponent. Any kind of missile, from the bow and arrow downward, lessened the mortality; and with our long range modern weapons it has reached a minimum. In the great battles of history, before the invention of gunpowder, a loss of two or three hundred thousand men was no very uncommon story. In the assault upon Alesia, for example, the forces of Cæsar are said to have killed about 300,000 of the enemy. After these battles followed the deaths of the wounded from bad surgery and non-existence of field and hospital relief.

It is not the mortality of modern war that will kill it; nor even the costliness of battles; the crushing burden comes from preparedness for war, the keeping up to date in vessels, guns and ammunition.

C.

Syria Past and Present

TRAVELLING in Syria may not mean much to the casual European or American wealthy enough to try it for a holiday. But to the student of history and archeology it will wake printed facts into a life they never had before. A recent book of travels gives us this picture of the country:

The whole of the route to Ma'aret en-Noman is dotted with wells and tombs, all interesting and worthy of archeological observation: it is on such a road as this that the contrast between the South African veldt and Syrian open country is so remarkable—the former empty, unmeaning, where man is an uninteresting cipher, and the only thoughts of the traveller can be of the future; but in Syria every stone has an interest, every hill has been trodden into paths, man has left his marks on every rock; the very caverns are inhabited by troglodytes, and every stage of early society is to be seen—the cave-dweller, the nomad, the semi-nomad, the villager, the townsman. No one who has the least imagination can long remain unaffected by such associations. The road from Damascus to Aleppo has seen nations rise and fall, vanish, revive, and die out; many have trodden its dusty paths, and there are more to come.

H.

Vulgarizing Natural Beauties

THE project to build a light railway through places in the immediate neighborhood of Snowdon is meeting with natural remonstrance from lovers of beautiful mountain scenes and peaceful surroundings. There are already several railways in the district, and one of them runs to the very summit of the mountain; so that the spot may be said to be already sufficiently vulgarized, and perhaps this newest enterprise is due to the spirit of company-promoting. The building of light railways is a scheme that was devised in the interests of the agricultural transport trade; and it will have outlived its usefulness if it is to be used as a means of vulgarizing natural resorts.

STUDENT

Compulsory Greek

THE battle in the English Universities against the compulsory inclusion of Greek in the curriculum is by no means lapsing. The more conservative Oxford witnessed it in a mild form. The proposal there was only that honor candidates in science or mathematics should be exempt. For the time this has been negatived. But at Cambridge it is proposed to exempt all candidates from compulsory study of this language. No decision has as yet been taken; but there are plenty of men in the latter university who, while opposed to the extremer suggestion, would have welcomed that which was made at Oxford.

C.

Frontispiece---William Quan Judge

THIS week's cover page of the NEW CENTURY PATH contains the face of Wm. Q. Judge, the second in the line of succession of the world's Theosophical Leaders. Mr. Judge succeeded to the Foundress of the Theosophical Society, Helena Petrovna Blavatsky. A successful lawyer, a brilliant writer, and a man of extraordinary insight into human nature, he was well fitted to carry on the great humanitarian and philosophic work of H.P. Blavatsky.

Some Views on XXth Century Problems

Whitewashing the Blood Stains

AT a recent meeting of the Welsh Astronomical Society, a paper was read on the possibility of the inhabitedness of other worlds. But we do not now concern ourselves with its theme; it was by certain historical statements of the writer's that our interest was aroused. Readers can exercise their intuition in trying to fathom the deep secret of his religious connections.

"Cardinal Cusa, in the Fifteenth century, taught and wrote that the sun was the centre of the solar system; and he was followed by the illustrious Copernicus, both of whom received high honors at the hands of their brother theologians." Does it not read charmingly; as if their "brother theologians" eagerly honored them for their presentation of much loved astronomical truth? The fact is that Cusa, after having recanted some very pointed charges of forgeries of documents which he levelled against the Papacy, was rewarded for his recantation by various honors; his academic speculations about the earth attracted no attention, except in so far as they touched on a mystical philosophy which he evolved and for which his "brother theologians" charged him with the heresy of Pantheism. As for Copernicus, the great work by which his name has lived was published synchronously with his death; there was no chance to persecute him, and the "high honors" were for quite other reasons.

"Giordano Bruno is generally believed to have been martyred for maintaining the plurality of worlds; but the late Marquess of Bute, one of the greatest scholars of our time, spared neither pains nor expense in investigating the matter at first hand, and came to a very different conclusion." Quite so. He was martyred for saying that the monks and priests of the time were avaricious, dissolute, and the breeders of every kind of dissension and quarrel. *But the silent burden of the quotation is that he was not martyred at all.*

Now we come to Galileo. "It was commonly thought that the great philosopher was put to the torture; but research had proved that this was absolutely groundless. . . ." No; the threat of torture was over his head for two months, while the Inquisition held him; and the threat was sufficient; he recanted.

"His great contemporary, Kepler, on somewhat similar grounds, was persecuted by the Lutherans, and had to flee, taking refuge with the Jesuits, who, notwithstanding his stout Protestantism, were only too proud to befriend so illustrious a man." What are the facts? He was first banished, as a Protestant, by the Catholic Archduke Ferdinand, and had to leave the country. The "persecution" he received from the Lutheran theologians of Tübingen consisted merely in exclusion from professorship in that University. The Jesuits befriended him on his banishment—by a Catholic—for obvious reasons; they had no objection to his science; and as a Calvinist, he was a useful thorn in the sides of the Tübingen people. It was too late to try and kill the heliocentric theory.

Now these casual remarks came in the course of a scientific paper, hardly noticeable in their setting; but nevertheless effective in leaving their mental impression. There is a general attempt going on to efface our memory of historic persecutions; sometimes its very subtlety consists in its extraordinary boldness. It is therefore worth while to point out the straws whenever one sees them blowing through the air. STUDENT

Misused Imagination

THE Japanese Baron Suyematsu, writing in a contemporary on the religion of Japan, quotes a prayer which he says represents the essence of Shintoism. It is this: "Our eyes may see some uncleanness, but let not our mind see things that are not clean. Our ears may hear some uncleanness, but let not our mind hear things that are not clean." One is reminded of Boehme's statement: "No fire nor sword can hurt the soul; only the imagination; that is its poison." So the Shinto prayer could probably be better translated: "Our eyes may see some uncleanness, but let not our imagination reproduce them." It is through imagination that we fall, and through it that we may rise. "Give up the personal life," says an Eastern book of introduction to the soul life. And it means give up dwelling in imagination

on the passing nothings of the moment till they become of the solidity of iron and of the size of mountains. *What he said, what she said, what they did, what I have now or shall buy tomorrow*—it is these things that tie us to the earth. To begin to give them up is to enter the path on to the light, to peace. And it is also the beginning of compassionate appreciation of the darkness in which dwell those whose entire consciousness is given over to them. We do not need to imagine the diviner life; it is always present; we have only to give up imagining—and therefore creating—the trivial life.

Yet social conditions are now such that the outer life, in which food and warmth and clothing are needed, must urgently and anxiously dominate the whole consciousness of the very poor. While our compassion drives us to lift some of this burden, to give necessities and then to give what are called luxuries—music, pictures, literature—we need not forget that beyond all this, reached in part by means of this, we are giving opportunity to the divine life to enter their minds as it has begun to enter ours. STUDENT

The Lessons of Difficulty

DIFFICULTIES are of no consequence except as a sort of mental gymnastic. That is practically the burden of Helen Keller's recently published essay on optimism. And she is surely entitled to preach that sermon, for she has "been there"—into the land of difficulties—farther than almost any other of her generation, and conquered it and made it fruitful. She does not so much bring, as constitute in herself, a message. Her difficulties would almost seem to be an experiment of the soul—to determine how far they could be accumulated and yet be brought to nothing. May it not be that difficulties of environment and personality are never wholly insurmountable, are never out of relation to the strength of the man or woman against whom they stand? That in fact they are set by the Law and not by chance; that they should be therefore welcomed and respected as opportunity, and treated as whetstones for our unsharpened powers? And one sometimes wonders whether strong souls, in their will to serve, as part of their teaching to us, may not voluntarily assume environments of birth and heredity in order to show us the meaning of difficulty, to unveil for us the purpose and benignity of the Law underneath its hard exterior. STUDENT

The Submerged Ninth

SOME startling statistics on American social life come from Mr. Robert Hunter, a reliable authority on the subject on which he writes. At least ten million of our people, he says, are now in a state of acute poverty. "Acute poverty" covers all those who, while not immediately starving to death, are not able to get enough necessities to keep themselves physically efficient, or in what is called "health," and of course all those who are actually starving. Ten millions—about one person in nine. In certain States—New York, Connecticut, Ohio, and others, the proportion is one in five!

We read all this along with the rest of the contents of Sunday newspapers—we, the heirs of all the ages—and then think no more about it; it is merely "very curious." But those ten millions must be doing a good deal of thinking! Surely the nobler—and safer—course would be for us who are not among that ten million to do more thinking about it than they. C.

Who Are the Roumanians?

A CORRESPONDENT of a literary journal calls in question the accuracy of the usual statement that Latin is a dead language. It is alive, he says (and shows by some sentences), in Roumanian. Judging from his quotations, this tongue is so much more nearly Latin than are either Italian or Spanish that it may almost be said to be Latin.

There are various views as to the origin of the Roumanian people. Romanized provincials of Trajan's Dacia, say some; immigrants in the XIIth century from the west, others think. But it seems also true that during the days of the Byzantine Empire a constant stream of small colonies kept crossing the Danube into this little country. This would account for the Latin, but it is curious that the changes effected by time have been so slight as compared with Italian. STUDENT

✻ The Trend of Twentieth Century Science ✻

Man and the Anthropoid Apes

STRAWS will show the direction of the wind, and many minor discoveries in science are being made which testify to the accuracy of the theory of evolution brought to the modern world by H. P. Blavatsky. Man's evolution has not been the crude, haphazard process, the mere accidental result of blind forces, that Hæckel and the materialists would have us believe. The traditions preserved in the first chapters of Genesis and in other Archaic Scriptures, now that Theosophy has thrown its brilliant illumination over them, show a far more profound grasp of the evolutionary process, for they include many factors entirely forgotten or ignored today. As the complex nature of man becomes daily more realized, and as unexpected facts in geology and natural history come to light, the clues given in the Theosophical teachings will be increasingly demanded by awakened minds.

It has needed the experience of immense periods of time, of whole races of men, whose relics lie under the chalky ooze of the Atlantic or the manganese beds of the Pacific, to bring us even as far as we stand today. And the evolutionary wave has not always moved forward; it has halted, eddied, and even receded for awhile.

Partially supporting the view of some leading biologists, such as de Quatrefages, that the anthropoid apes represent a descent from an early human race, Theosophy adds that this race had intercourse with a pure animal, the original apes resulting. They are an eddy in the stream of life. The anthropoids repeat, in the small cycle of their individual lives, their degenerating racial history which has now led them far from their primal state. As they grow to maturity the skull recedes and the brain is thrown back as the brutal jaw apparatus develops, while the good temper and intelligence of their youth is impaired. A highly interesting discovery in this connection has just been announced from Northeast India where the jaws of a fossil chimpanzee have been found in the Tertiary deposits, the teeth showing unmistakable resemblances to the human form absent in the living descendants.

A few years ago some scattered bones were found in Java and loudly claimed to be the "missing link." It was said that the structure of the hip joint showed that the creature could not easily stand upright. Writing many years before this find, H. P. Blavatsky said, quoting an ancient Eastern commentary on the *Book of Dzyan*, that in the far past there were "red-haired swarthy men, going on all-fours, who bend and unbend, (stand erect and fall on their hands again) who speak as their forefathers, and run on their hands as their foremothers." Students of Theosophy do well in trusting their teachers, and should never forget that the theories of modern scientists are constantly being remodeled and even entirely changed, as they approach nearer Theosophy, the unchanging truth. R.

Artificial Foods

M. BERTHELOT, the famous chemist, thinks that the time is soon coming when the essentials of food will be made artificially. Heat-formers—starches, sugars and oils—consisting of carbon, hydrogen and oxygen, will be built up from water and carbonic acid by means of force obtained direct from the sun or from shafts two or three miles deep, sunk into the earth's crust. The nitrogen of flesh-formers will be added from the air.

There is no chemical impossibility nor even—if one looks a little ahead—difficulty in the matter. And it is quite possible that the artificial foods would be cheaper after a little while than the natural. But it is also possible that they might lack a subtle and as yet unanalysable something which natural foods possess in their natural state. That, however, we probably get rid of as it is by our elaborate cookings and predigestings.

The present facts point to M. Berthelot's conclusion. Fats and oils are already made synthetically; sugars and carbohydrates are partially so. Such industries as were connected with the growing of indigo and madder have ceased or are ceasing because those two dyes are now made artificially. Quinine has been made. There never was any truth in the contention of Malthus that population continually tended to outrun the possible mean of subsistence; even if there had been, modern chemistry would destroy it by its synthetic products. STUDENT

The Conditions for Life

A UNIVERSITY science class is not expected to argue with its teacher; and so, when Professor Matthews, of Chicago University, informed his pupils (according to a newspaper report) that "the present creation of life has been proved the result of purely physico-chemical forces," they doubtless sat silent.

But they might have asked for a *single fragment* of evidence that life has ever yet been experimentally produced, a single case in which something already living was not the base of the experiment. They would have asked in vain. No cell or part of a cell has ever been made. Cells and parts of cells have been stimulated by electricity and saline solutions to begin upon elaborate processes of development; have been made to give origin to other cells. And in the reports, the role of the electricity has been so dwelt on as to obscure the radical fact that *without the living fragment* nothing could have been possible.

These people will never get their mechanical universe. By the time that they have succeeded in getting life to manifest in the laboratory, the public will have outgrown their theories. It will merely say: Yes, very interesting; it corroborates what we knew from other sources—that given the conditions, the omnipresent conscious Life will make use of them to break through into manifestation. And the conditions you have intentionally brought about are but a sample of those which, on the vaster scale of nature, Life itself is also intentionally bringing about for its own purposes.

Professor Ladd voices the scientific conclusion of the near future when he speaks of the mind as "*a real being, which can be acted upon by the brain, and which can act on the body through the brain.*" And human evolution lies in the deepening of its self-consciousness and self-knowledge.

The belief that nature is an unconscious mechanism, that consciousness can arise from various combinations of unconscious stuff, that the whole procession of changes have no purpose and move towards nothing in particular—will soon seem simply barbaric.

Possibly the personal element will one day perplexingly present itself in science. There may be some men to whom the higher lines of even chemical experimentation may be impossible. Nature may not unveil her subtler secrets to those who will not know her soul. The intuition which can divine natural laws in advance of their discovery will have its counterpart in the power to get experimental results impossible to the materialist. STUDENT

A Forgotten Race

CAPTAIN JENSEN, of the barque *Silicon*, which has just returned from the Arctic seas, reports that while he was on the southwest coast of Greenland, there arrived from the interior a party of giants, varying from seven to nine feet in height, copper-colored and with the features of North American Indians. They made known by signs that they had been driven by great storms from the inland.

That a giant race lived in the far interior has long been a traditional belief among the Eskimos. Greenland was once connected with America and with Europe, and, according to H. P. Blavatsky, was part of Atlantis as well as of yet earlier continents. And its climate was once tropical. There are records which give the wanderings of a part of our own "Aryan" race downward from thence, a million years ago, to Central Asia, the point at which science first catches a glimpse of it. Are these giants the belated and severed tail of that procession, remnants of the witnesses of so radical a climatic change? STUDENT

A Hyena Den in England

AN interesting cavern has recently been discovered in Derbyshire, England. Among other purposes to which it was put in the far-off days when that country rejoiced in a tropical climate, was that of a hyena den. It contained also remains of the lion, rhinoceros, elephant and fallow-deer. Great Britain has seen many climatic conditions in her day. In fact she has experienced all there are, ranging from the icy touch of glacial epochs to the hottest tropical. We understand that Englishmen regard their weather as reminiscences of these various periods. STUDENT



A Garden of Winged Flowers

WHY do flower-lovers and animal-lovers never keep butterflies? Not, we mean, dead and under a glass case, but alive in flower-houses and wire enclosures. There is one such butterfly farm in England; but it is kept for the supply of "specimens," and not for the beauty of its occupants. Excepting this, we know of none.

The farm is in Scarborough and occupies a considerable extent of ground. For tropical butterflies there are glass houses containing plants and trees that the insects need for food. Some fly free and some are confined to the neighborhood of the appropriate flowers by light netting stretched on bamboo frames. The tropical butterflies make a very brilliant spectacle, some being as large as half a sheet of note paper.

In the open air the limbs of the trees and whole plants are also sheathed in large netting bags. These are mostly for the caterpillars, which when they reach the chrysalis stage are either removed and taken care of till their season for maturity, or left, if they can stand the winter, attached to the twigs. The flowers needed by the butterflies for food sometimes prove insufficient. What there are, are then smeared with honey, or in some other way artificial feeding is resorted to. In this work the proprietor has found that butterflies and moths can be easily tamed, and in a short time learn to come and feed from his hand. Their market value of course varies very much—from one or two cents up to twenty-five dollars.

One can imagine no more beautiful addition to a hothouse than a number of butterflies flying among the foliage. The drawback is of course the magnificent appetite of their caterpillars.

Wonderful Intelligence of the Crow

THE crow, while generally made war upon by farmers, is a great friend to them, doing them much more good than harm by destroying insects and worms that do far greater injury to the crops. The crow knows the danger of a gun in the hands of a man and gets out of the way as soon as possible. That is, when the guard gives the signal, the whole flock gets out of the way. The schemes that man has devised to entrap them have made them very wary, and they examine well any tempting thing which he may place in their way.

A lawyer thought he would get the better of a flock of crows that he saw sitting on a fence, so he took some corn and fastened long strings to quite a number of the grains, keeping one end of the strings himself. Then he scattered the corn all about under some trees not far from where the crows sat. They watched the performance from their perch on the fence, and after the man had disappeared from sight, one crow flew down to the place where the corn was scattered. He walked carefully all around examining everything with closest scrutiny, turning his head first on one side to look at it with one eye, and then on the other side to look at it with the other eye until he was fully satisfied concerning the character of the affair. Then he flew back to the fence and apparently reported to the rest, and all flew away without touching a grain. Crows live in com-

munities and are said to have a form of government with certain rules of conduct, and any one found guilty of violating these rules, after a trial of the case by the whole community is at once punished according to their ideas of justice.

Finally, cares among crows are quite equally divided, as both birds share the responsibility of sitting upon the nest.

How much that we are wont to consider as characteristic of a high order of human development may be found in the lower kingdoms of nature!

STUDENT

Terrible Cruelties Incidental to Our Civilization

JUDGING from a graphic account, stock ranching on the prairies is productive of terrible suffering to many thousands of animals in winter. They wander over the snows, tortured by hunger, cold, and thirst, eating the snow, sleeping on it, from December to April—those that survive the ordeal. Nature has to bear the crushing weight of so much selfishness and indifference in which we are all involved as in a net. What bounty do we deserve from her in return? E.

A Glimpse of Nature Life

THE dry season is at an end and now we are witnessing the annual wonder of recreation of plant life. From the earth will issue forth the feathery beauty of purple heliotrope and the flame-draped lattice-work of the poppies. Delicate ferns and dwarf iris will appear upon ground which has been as dry as dust for several months; the juicy rock-cress, or miner's lettuce, and the equally palatable wild portulaca will cover the slopes; and expanses of beautiful grasses, dotted with cream-cups, sun-cups, daisy-blooms, and blue-eyes, will offer the sylvan retreats so refreshing to weary mind or body. Of course the chillicothes, or wild cucumbers, are out long ago and are well in bloom, for they have their own schedule quite independent of such a trifle as weather; besides which they make it a point of honor to be out of the way of the delicate annuals by the time they need the space. The squirrels are on the lookout for their seeds, too, and the chillicothe seems to like to furnish them by the quart, keeping them sheathed in spiked armor until they are quite ripe, so that no foolish young squirrel may get the colic by eating them green; maybe there are other reasons also, but that is a good one. There will be nut-grass, too, which is really a relative of the Egyptian papyrus and not a grass at all. It will have little sweetened-cocoa-nut-flavored potatoes about as big as peas, for which the mice and squirrels dig most industriously. At present all the rabbits, cotton-tails, squirrels, mice, rats and the rest of the family are living chiefly on a steady diet of cactus leaves. It is very interesting to examine the places where they have been eating and see how cleverly they nibble through the network of needles at one place, whence they work in each direction, eating around each cluster of spines and allowing it to fall away. A nibbled place, once begun, seems to be a family possession, so we can easily imagine a whole civilization centering about them; the sturdy father clearing a way for dinner and keeping off lazy youths, or watching for hawks while his family dines. Y.



A LOMALAND MULBERRY ORCHARD—SOME OF THE BUNGALOW RESIDENCES IN THE DISTANCE

THE GREATER LOVE

HENRY HOYT MOORE

THE bee that sips her sweets from flowers fair,
Flying on careless wing now here, now there,
With azure skies above, green sward below,
Might seem the soul of self-devoted care,
Her life a draught of nectar without lees.
Not so! Her prime is full of strenuous deed
That shames our own in generous mood
Of work for others' good. Long summer days
She builds her golden house, with guerdons stays
Her Queen spreads her young, and stores her food—
Then sudden shuns her wealth, her home, her brood,
And seeks new haven on an unknown sea,
Leaving her life-work to posterity.—Selected



THE written history as yet available to the readers of this age, has so besmirched the characters

and misinterpreted the motives of many of the great ones of earth, that to our vision there comes but a confused picture of their lives; so confused that we wonder how, being so small, they could yet be great enough to stand out boldly from the mass, and do the great deeds that are recorded of them.

So true is this, that only to a few of the world teachers are attributed lives of stainless purity and unselfish purpose combined with results that were far-reaching, and of lasting influence in the world of men.

The records of these few lives have furnished the ideals for millions of the human race. It has seemed, indeed, a universal need of the human heart to have an ideal that shows the union of purity with power, of the selflessness that asks nothing but the opportunity to serve, united with the knowledge and power to heal, to save, to hearten all the others. These teachers lived long ago. The world looks back with weary eyes, so long ago is it, so distant from view are those lives that shine with a purity which the cavilling of ages has failed to cloud.

But rising like a radiant spirit above the smouldering mass of brutishness, and ignorance, and cunningly devised superstition, of the age in which she lived stands the divine Maid of France.

That she lived a life of spotless purity, of selfless effort to lift her country out of its slough of bondage and despair; that she asked only to serve, with no desire for fame or favor, none can gainsay.

The rehabilitation of Joan of Arc has been the means of giving to the world a *sworn* statement of her virtues. Hers was the armour which no dart of venom could pierce; her life has borne the test of probing search, and the more fully it has been revealed, the brighter it shines.

And so, though her frail body was burned by her torturers, Joan of Arc's life remains. Her dauntless warfare with her crafty accusers has been a hidden fire burning away for France the bonds still lying heavy on many nations of earth. Her pure patriotism has left a flame in the hearts of France that will yet be a beacon light to the world, proclaiming the Brotherhood of Nations.

Joan of Arc's short life shows a pure selflessness of effort, and a degree of practical achievement along many lines, her success in any one of which marks her a genius. And as stated recently from one fresh from the investigation of her life records, she stands alone, as having sprung into this career of fulfilment with none of the aid from environment or early training that every other genius known to history has had.

Joan of Arc, Teacher

Let the Soul guide
and teach.—Katherine Tingley

At seventeen she was Commander-in-chief of the forces of the nation—a mark of distinction that has been

given to no other human being, man or woman. In her first military campaign she showed absolute mastery of the tactics of war, though she had never before seen an army. Though totally ignorant of legal processes, and unable even to read or to write, at seventeen she conducted in court her own defense against a false charge and perjured witnesses, and won her case.

The lion-hearted courage, the steadfast endurance, the gifts of oratory and statesmanship, and the astuteness of intellect that confounded her wily enemies, deserted her not under circumstances that might well have crushed the stoutest hero.

That she was a prophet, inspired like those in days of old, is proved by the exact fulfilment of her spoken words.

These are matters of public record. And so, because human lives have so universally fallen short of the standard set by this "noble child," Joan of Arc has been called the Wonder of the Ages, and, to quote a recent magazine article, "while our race continues she will be also the riddle of the ages."

In the teachings of Theosophy, however, is found the solution of the riddle. In Joan of Arc the student of these teachings sees one of that company of perfected human beings who watch over the destiny of man, and from time to time as the Law permits, visit earth to preside over crises in the human conflict, giving the divine touch to the work of man and restoring it to harmony with the divine order.

Though they may leave no body of formal teachings, these great ones are, none the less, Teachers. Joan of Arc, in relation to her time, was ever the Teacher. In the compassion of her heart she possessed a higher solvent of human passions and weaknesses, which enabled her appeal to the divinity in others, to win a response of devotion and of service.

And of recognition! For the first time into the literature of the West has crept a true picture of the sacred relation of Teacher and pupil. For her soul-wisdom so illuminated the daily life that doubt disappeared, and unfaltering trust and devotion grew in the hearts of the few who knew and loved Joan of Arc.

Happy indeed will be the day when there is once more a general conscious recognition on the part of the human race of Helpers, Teachers, such as Joan of Arc. This power to see the Gods on earth belongs to a golden age, when the race is strong, and of pure heart. The Golden Age has been, and shall be yet again. STUDENT

"Riddles of the Ages"

HELENA PETROVNA BLAVATSKY says in one of her great books:

When mortals have become sufficiently spiritualized, there will be no more need of forcing them into a correct comprehension of ancient Wisdom. Men will know then, that there never yet was a great World-reformer whose name has passed into our generation, who was not a direct emanation of the Logos (under whatever name known to us), i. e., an essential incarnation of one of the "Seven," of the "Divine Spirit, who is seven-fold;" and who had not appeared before, in past Cycles. They will recognize then, the cause which produces certain riddles of the ages, in both history and chronology; the reason, for instance, why it is impossible for them to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan*; why the numbers and individualities of the Rishis and Manus are so mixed up; why Krishna and Buddha speak of themselves as reincarnations, Krishna identifying himself with the Rishi Narayana and Gautama giving a series of his previous births; and why the former, especially being "the very supreme Brahma," is yet called Anshanshavata — "a part of a part" only of the Supreme on Earth; finally, why Osiris is a Great God, and at the same time a "Prince on Earth," who reappears in Thoth Hermes: and why Jesus (in Hebrew, Joshua) of Nazareth is recognized, kabalistically, in Joshua, the son of Nun, as well as in other personages. The Esoteric Doctrine explains all this by saying that each of these, as also many others, had first appeared on Earth as one of the Seven Powers of the Logos, individualized as a God or Angel (Messenger); then, mixed with Matter, they had reappeared in turn as great Sages and Instructors who "taught" the Fifth Race, after having instructed the two preceding Races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of Mankind, and for its salvation at certain critical periods: until in their last incarnations they had become truly only the "parts of a part" on Earth, though *de facto* the One Supreme in Nature.

MISS VAN DORP, a practicing lawyer in her native country, Holland, says, *apropos* woman and the law:

I am proud of my fatherland, which was the first to admit women to this calling. I myself, last October, was admitted an advocate. The notion that advocacy is a masculine calling rests very much on the fact that it offers good opportunities for money-making, which women, they say, have no business to have in equal proportion. On the other hand, advocacy demands much love, justice, industry, to take the cares of others on oneself—all special qualities of the woman. So also she is needed in questions of the criminality of the child, where the notion of punishment must give way to that of education. The Dutch unions for the young will be henceforth brought into relation with the courts. So also in the civil processes connected with divorce, the suffering woman will have more confidence in a woman advocate; and finally, in the case of woman's criminality, I hope that in the future women will have only women as advocates in these cases and also in cases of infanticide. Only a woman can understand such tragedies.

"IF your mouth is like a closed door, your words will become as proverbs; but if it is like a running tap, no heed will be paid by any to what you say."

This is quoted from a book of instructions to women, written by the Empress Consort of the Emperor Yung Lo of China, in 1405. The Empress lays great stress on gentleness, good-temper, economy and brotherliness of conduct, but in her opinion, unrestrained talking is the real rock upon which the domestic barque is most likely to split.

OTIS T. MASON, curator of the division of ethnology in the National Museum, says:

A careful study of all women's work in basketry, as well as weaving and embroidery, reveals the fact that both in the woven and in the sewed, or coil, ware each stitch takes up the very same area of surface. Along with this fact, that each stitch on the same basket made of uniform material occupies the same number of square millimetres, goes one other fact—the most savage women can count.

ANOTHER gifted young woman has surprised learned men of science by her successful research in astronomy. Miss Henrietta S. Leavitt, a young Radcliffe graduate, has discovered more than 400 variable stars.

"That Ther Is Unitie"

BEAUTIFUL Wadham College at Oxford is a monument to the energy and executive ability of a vigorous English woman of the Elizabethan age.

Sir Nicholas Wadham had determined, having no heir, to hand down his name to posterity by the endowment of a Society at Oxford. But his death occurred before he could carry out his plan, and to his wife, Dorothy, then seventy-five years of age, fell the task of superintending the erection of what is conceded to be the most perfect college building in Oxford. She also appointed the college officials and admitted the first students.

All this she accomplished in three years. For five more she continued to personally direct the affairs of Wadham, and her forty letters to "my good Company the Warden and Fellows of Wadham College in Oxon," which have been recently published, show how thoroughly her work was done, from the nominations to scholarships and injunctions to regular prayers and fasting, to choosing the domestics, and advice concerning the tradesmen.

Few women of eighty years would enjoy, as did Dorothy Wadham, the responsibility of such active patronage of education. Few at her age would have the enthusiasm and the hearty interest in others that led her to write to her beneficiaries of it "being myne only joie to understand of all your welfares, and that ther is unitie amongst you." M.

"MISS AUS DER OHE need not feel offended if one says that her Sonate in no way sounds like the work of a woman," is a recent comment made in praise of this well-known pianist and composer.

Adele Aus der Ohe, who is credited with being "not a mere player of the piano, but a veritable interpreter," is winning laurels as a composer. Her new Sonate for piano and violin evinces a delightful originality, charm and freshness, together with the power and maturity of conception which stamps her as one of the most significant women who have ever written music. J.



"JEANNE D'ARC"—FROM STATUE BY CHAPU (Modern French)

A FRAGMENT

by SWINBURNE

YET for a space they abide with us,
Yet for a little they stand,
Bearing the heat of the day.
When their presence is taken away,
We shall wonder and worship, and say,
"Was not a star on our side with us?
Was not a God at our head?"

UNDER the very shadow of the church we find sorrow, poverty and despair.

Our civilization abounds in selfishness, ambition, disease. Why? Because the pure truths of Christ's teaching have been lost and obscured by a certain type of missionaries who volunteer their services, endeavoring to "bring to Jesus" the unsophisticated children of heathen lands. Listen to the following account. A missionary carried his Eighteenth century theology to the Eskimos. An Eskimo woman became indignant with the new religion because a woman was represented as being the cause of all the subsequent spiritual miseries of mankind, to-wit, Mother Eve. Another woman doubted the superiority of Christianity and pointed out to the mortified evangelist that the only Christians she knew were the drunken sailors and debauched traders of her little settlement. She very naturally clung to her own pure and simple belief, saying that she doubted whether she would gain morally by an exchange! STUDENT

QUEEN MARGHERITA of Italy will ascend the summit of Pic d'Ollen in the Monte Rosa range of the Alps, as soon as the snows melt, for the purpose of opening her great Alpine library. This library, which will be of course the highest in the world, will be the most unique and complete of its kind. It has been erected on the top of the mountain, at the Queen's initiative and expense, to the memory of King Humbert, and will contain a complete collection of volumes of Alpine literature, together with hundreds of mountain photographs contributed by eminent scientists and Alpinists. The Queen herself loves the Alps and is said to be an enthusiastic climber.

THERE have been seated on the imperial throne of Japan eight empresses, of whom Zingou is most famous for her military deeds. Much indeed will be revealed when Japan's now secret history shall be given to the world. H.

OUR YOUNG FOLK

The Raja Yoga School

HOW much has been said about the Raja Yoga school—and yet the half has never been told! Everything in the Raja Yoga system tends to develop only the highest and best in the child's nature. That is why the children of Point Loma have the strongest possible bodies, the healthiest and cleanest minds and the highest possible sense of morality.

And the daily life of these children! How describe it? In the early morning all of them meet for callisthenic drill, not only benefiting their bodies, but making necessary that concentration which is so helpful to the mind, and that rhythm which leads to such spontaneous and beautiful development. Then, too, the home and school life in one; how much does this do for the children! "Helping and sharing" is the motto of every day; and how easily, under this regime, do the Raja Yoga children get a practical knowledge of the various handicrafts, of science, of art, of the ordinary school studies and of music.

Music is everywhere; at any hour of the day and frequently in the evening one may hear strains of music from some one of the Raja Yoga buildings. It is always somebody's "practice hour," and yet the "practicing," somehow, is never discordant. Perhaps that is because the children themselves are "in tune" as well as their cellos and violins!

And how strong are the ties that naturally grow from such comradeship—the ties of brotherliness and of real comradeship! The home life is the basis of the Raja Yoga system. It is that which assures the world that something better than it has ever known is coming to be. A RAJA YOGA TEACHER

Lofty Fuji-Yama.

FAR away is a beautiful valley. And right in the heart of it is a quaint old town. The green hills rising high all around are the glory of the place. From this valley many youths have gone out into the world and become great workers. A wise old man once said to a little girl born in the valley: "It is because of the beautiful mountain. The children look upward to it. Nature touches their hearts and strengthens them for their work."

Think then of the beautiful Fuji-Yama, the sacred mountain of Japan. It rises from the valleys 12,400 feet, and is crowned with pearly snow. To this crest the children of Japan turn their eyes many times during the day. The people pause now and then to look up to the lofty crest glistening in the sunlight. They love this sacred mountain. It is part of their life. Their love for Fuji-Yama has kept their hearts near to Nature and Nature has helped them to gain the strength that ever belongs to the pure.

WE think of cliff-dwellers as belonging to pre-historic times, but there is in England today a community of people whose homes are little more than caves cut out of a great rock of sandstone near the river Stour. The sandstone is easily worked, and windows, shelves, etc., can be easily hewn out without the use of nails or wood. The inhabitants declare that their homes are sanitary and comfortable, and more they do not desire. Have they heart light, too, to make them joyous, kind and pure? H.



RAJA YOGA BOYS AT BASEBALL—LOMALAND

The Story of the Mistletoe

HISTORY tells us many facts, but it also does something else, more wonderful. It brings to our hearts, as to an altar, materials with which we may create living heart-pictures, so that we may know the past, not merely as something silent and dead, but living and real; just as real as present day events.

One very beautiful picture is about the mistletoe.

In olden times there lived people called Druids—men and women who loved nature and who were very learned and very wise. They had no churches, such as we have, but they held sacred worship and ceremonies under the forest trees; and especially did they reverence the grand old oak tree. Mistletoe does not grow in the ground, but on another shrub or tree; and sometimes it is planted there by a bird called the mistle-thrush. After eating a mistle-toe berry sometimes seeds adhere to the bird's beak. And should it alight on a tree and wipe its beak on the bark, the seed is sown and the mistletoe grows.

But it was very rarely found on the oak tree. And in olden times, when it was found, those people

who loved nature and knew so many of her secrets, held a great festival. In their hearts they felt the sufferings of humanity, and they used their knowledge to cure and soothe whenever they had an opportunity. They knew of wonderful curative properties contained in the little white berry and wing-like green leaves of the mistletoe. So, clad in white robes, with compassionate hearts, filled with gratitude to Mother Nature, they assembled under the trees, and one of their number ascended to where the mistletoe was growing and cut it with a golden hook. Falling, it was caught below in a pure white mantle. So many diseases did the mistletoe cure, that often it was called All-Heal. ANNIE P. DICK

Facts Worth Knowing

IN America there are nearly eight million families living in homes of their own, more than a million of which acquired these homes in the last decade.

THE river boats on the great watercourses of Burma are very beautiful. The exquisite carving on their prows is equal to the work seen in the great temples throughout the East. The Burmese, who are a happy, light-hearted people, spend a large part of their lives on these boats.

THE largest bell in the world is in the Kremlin, Moscow. It weighs 432,000 pounds. It is said to have been suspended for four years; then a fire caused it to fall, which probably accounts for its being cracked. A hundred years later a chapel was excavated below it, of which it forms the dome.

THE Japanese are practically vegetarians. Beef is sold in Japan by the ounce, and chickens are carefully cut up and sold in parts, as the wing, the leg, or a slice from the breast. It has often been a matter of amusement to the residents of Tokyo to see foreigners living there buy a whole chicken or two whole pounds of beef, all at one time! Rice is the staple article of food, and this, with beans, sea-weed, fish, eggs, nuts and delicious fruits, certainly furnishes the people with an ideal diet.

SILKWEED

LIGHTER than dandelion down,
Or feathers from the white moth's wing,
Out of the gates of bramble-town
The silkweed goes a-gypsying.

Too fair to fly in autumn's rust,
All winter in the sheath it lay;
But now, when spring is pushing out,
The zephyr calls, "Away! away!"

Through mullein, bramble, brake and fern,
Up from their cradle-spring they fly,
Beyond the boundary wall to turn
And voyage through the friendly sky.

Softly, as if instinct with thought,
They float and drift, delay and tarry;
And one avoids and one is caught
Between an oak-leaf and a fern.

And one holds by an airy line
The spider drew from tree to tree;
And if the web is light and fine,
'T is not so light and fine as he!

And one goes questing up the wall
As if to find a door; and then,
As if he did not care at all,
Goes over, and adown the glen.

And all in sliest fashion fare
Adventuring, as if, indeed,
'Twere not so grave a thing to bear
The burden of a seed!—Selected.

M. M.

THE CHILDREN'S HOUR

The Raja Yoga Question Box

FRANCE in the Old World, America in the New World, bravely struggled in the cause of liberty. Many links unite these nations.

1 Who was Lafayette?

ANSWER—Marquis de Lafayette has been called "the hero of two worlds." He was born in France in 1757. When only nineteen he heard of the American War of Independence. His heart was fired with a desire to help. He bought a ship and manned it and sailed for America. He begged leave to serve in the Revolutionary army as a volunteer, and without pay. He fought bravely and was recommended by Washington. He returned to France and served there as the devoted champion of America. During the French Revolution Lafayette was Commander of the National Guard. In 1789 he presented to the Assembly of France a declaration of rights similar to the Declaration of Independence. Through the bloody years that followed, Lafayette was ever on the side of order and humanity. He

often risked his own life to save others. He suffered imprisonment and defeat, but worked on in the service of liberty and humanity. No foreigner has ever been so beloved by the people of America as the Marquis de Lafayette.

2 Who was Madame Roland?

ANSWER—Madame Roland was a lady of noble character and lofty spirit who lived in France during the Revolution. She gathered about her many who believed that the rights of the people should be respected, and that France should be a Republic. Madame Roland and her husband worked together to try to guide the people in establishing a better order of things. They fearlessly condemned the cruelty and bloodshed practised by the extreme Revolutionists. These became their enemies. Madame Roland was thrown into prison. There she calmly wrote a book about her life. As she was led forth to be executed she exclaimed, "O Liberty! how many crimes are committed in thy name!"

A Hero of Old Greece

HOW much the old Greek legends teach us! How often they reveal the secret of courage and perseverance and trust! To read of heroes inspires us to be heroic, and one of the Greek boys who became a hero was Jason. Jason was the son of a dethroned king. When a little boy he was placed under a very wise teacher, named Chiron. Among his schoolmates were Hercules, Achilles, Orpheus, and Esculapius, all of whom became famous.

Chiron taught his pupils to play the harp, and how to cure diseases, and how to use sword and shield.

When Jason grew to be a man, he learned that he was a royal prince, but that his father had been deprived of his kingdom. He determined to regain his father's throne. So he set out, with a spear in both hands, wearing a leopard's skin for a cloak, and a pair of beautiful sandals, which had been his father's. He had not traveled far, when he came to a turbulent river. He stood, considering if it were safe to cross, when an old woman, followed by a peacock, asked him to carry her over. Remembering that his teacher had taught him to be gentle to all women, he picked her up, and started across, in spite of the danger. In crossing, he lost a sandal, to his sorrow; but the woman told him that it was the most fortunate sign for him, and thanked him for helping her.

Suddenly she became very majestic and beautiful, and the peacock beside her spread its plumage until it looked like a lovely flower. Jason knew she must be some great person. Traveling on, Jason reached the city where the false king, Pelias, lived. When the king saw Jason with but one sandal, he trembled, for there was a saying that a one-sandaled man was to take from him the kingdom.

However, Pelias treated Jason courteously, and agreed to give up the kingdom if Jason would find the Golden Fleece and deliver it to him.

This was the hardest task in the world, and Pelias felt sure that Jason would fail. But Jason took counsel of a wonderful, whispering oak, which advised him to build a ship, and get forty-nine strong men to help him. This he did. Some of the men were his old schoolmates, among them Orpheus with his harp. After many adventures, they came to the place where was kept the Golden Fleece. It was guarded by a terrible dragon, but Orpheus played such sweet music that the dragon was lulled to sleep. This enabled Jason to escape with the prize. As their ship flew over the water, homeward bound, Orpheus, striking his harp, sang a song of triumph. Jason had won back his father's kingdom.

ONCE upon a time there was a little boy who was a prisoner,—and in his own house, too! His jailer was a horrid little somebody, who kept saying "cry words" and who kept the little windows all covered with tears, so they grew dull and the real boy couldn't look out, and then when the beautiful thought fairies came around and wanted to talk to him he wouldn't let the little boy listen. But by and by one fairy, who was sorry for the little boy, came. And she said:

"I will just go down into his heart and see if I can't help him get rid of that naughty little jailer."

So down she went, right down into his heart, folding up her beautiful gauzy wings and creeping in softly,—softly. And then the naughty little jailer began saying "cry words" again, until —until, what do you think?—the little fairy began to sing. Pretty soon the jailer became quiet and then the fairy whispered, "Now little boy, do you want me to help you?"

"O, please do," said the little boy. "Well," said the fairy, "all you have to do is to look at me instead of looking at the jailer, and in a minute your prison doors will all fly open and the windows will all be clean." The windows were his eyes, you know. "Quick, quick, see! see! The doors are open already and the windows are clean."

"O, happy, happy," said the little boy. "Now I understand. And you will stay, won't you?" So the fairy stayed and lived in his heart, and although the jailer tried to come back again once or twice, he couldn't get in, because when things would go wrong and the "cry words" wanted to come, the little boy just wouldn't let them, but instead he kept just as still as a mouse to hear the fairy sing. So, of course, things went right after that. E. E. O.

THE other day a little child of three fell into a manhole in front of his mother's home. At just this time an old milkman passed and with him was his big St. Bernard dog. The dog heard the child's cries, stopped, listened, then ran to the manhole and plunged in.

He seized the little child just in time to save it from drowning and held it above the water until both were lifted out. Then he trotted along after the old milkman, his master, as if he had done nothing at all of any consequence. How many boys would have been as brave and as alert to help? Do we fully realize the wise compassion and unselfishness and *real help* of which animals are capable? I sometimes fear that we do not, or else that we are not grateful when we do. STUDENT



THREE PROMISING LOTUS BUDS

THE ELF AND THE DORMOUSE

UNDER a toadstool
Crept a wee Elf,
Out of the rain,
To shelter himself.

Under the toadstool,
Sounded asleep,
Sat a big Dormouse
All in a heap.

Trembled the wee Elf,
Frighteased and yet
Fearing to fly away
Lest he get wet.

To the next shelter ---
Maybe a mile!
Sudden the wee Elf
Smiled a wee smile.

Tugged till the toadstool
Toppedled in two,
Holding it over him,
Gayly he flew.

Soon he was safe home,
Dry as could be.
Soon woke the Dormouse ---
"Good gracious me!"
"Where is my toadstool?"
Loud he lamented.
And that's how umbrellas
First were invented.

—Selected

Art Music Literature and the Drama

Hokusai—Exemplar of Artistic Training Along New Lines

EVEN a slight study of Japanese art convinces one that the artists of that land do not feel the limitations so apparent in the work of European and American artists—limitations felt by all but the few who are really great. As the world goes, one artist is known as a painter of portraits, another as painter of landscapes, another of historical subjects; another comes down in history known only for his Madonnas, and still another, having opened what is to most artists a closed book—the secret of mural decoration—is known as a “mural decorator.”

There is a general tendency to limit one's art work to one particular field and nothing in the general training of our artists today encourages them to step aside from tradition. But what is the training of the Japanese artists, such as, for instance, Hokusai, Japan's great apostle of the color print? What did he draw and paint? It were as difficult to answer what did he not. In each of his myriad drawings there is the same simplicity, the same exquisiteness of line, the same courageous adherence to the central idea, the same equally courageous elimination of detail. Hokusai had knowledge greater than the knowledge of what to put into his pictures—he knew what to leave out.

And what were his subjects? First of all, peasant and artisan life, for of that life he knew every detail, the men and women and babies, the customs, the tools and the toys, even the kitchen utensils they used. One series of his color prints, called “One Hundred Views of Fuji-Yama,” shows his marvelous mastery of landscape. For that matter, Hokusai seems to have mastered every subject, nor does he stand, in Japan, as an exception. His marvellous drawings and color prints—the subjects are almost innumerable—the tortured ancient pine, the sea-swept crag; mountains in the distance, in summer, in winter, at dawn, at full noon, in the twilight; sea and land under moon and sun and clouded sky; blades of wind-tossed grass or bamboo—for Hokusai knows when to charm with detail—birds, plants, etc.

Nor does he fail to understand animals, nor the dwellers of land or sea. In his drawings we pass from panther or leopard to the giant cuttlefish, to a dozen kinds of fish, to waving fronds of seaweed. Hokusai loved the rivers as he loved the mountains. What are more wonderful than some of his drawings of a waterfall?—the pure form, the long lines, the mystery of the chasm below? The half-world, too, how well he depicted ghosts and demons, monsters and dragons! Where is he at a loss, whether picturing the sweeping folds of a dress, the expression of scornful lips, the curved and stolid lilt of some fungus, the foaming wave-cap, or the vast sweep of sea and sky? Is there not a lesson here for half the artist world?

On his death-bed, Hokusai said: “Had Heaven granted me but five years more, I might have become a painter.” These—the words of one of the foremost artists of Japan! Hokusai's humble and neglected grave may still be seen by those who care to hunt it out from among

the tangle of pines and cherry-trees in the garden of an Asakusa monastery. Upon the simple headstone is the equally simple inscription, “Tomb of Gwakio Rojin Manji,”—which, translated, reads: “The old man in love with drawing.” Beside it is inscribed a simple ode composed, as is the custom, by the artist himself upon his death-bed. Even the crudities and inadequacies of a literal translation cannot wholly hide the simple loveliness of the sentiment:

Hither and thither over summer fields, goeth and cometh my soul, become even as a will-o'-the-wisp.

STUDENT

“TCHO-YUNG, a successor of Kai-tien-chi, ninth emperor of the spirit dynasty, is said once to have listened to the songs of the birds, while the

empire was in a state of profound peace, and their singing caused him to invent a music which penetrated everywhere, speaking to the intelligence, calming the passions of the heart, causing perfect equilibrium of the emotions, facilitating and improving the use of all the senses, and prolonging the life of man.”—*Elson's Curiosities in Music*

YOU will often see a little child sitting in a garden in Japan gazing attentively for perhaps a whole hour at a bowl of goldfish, watching the tiny bright creatures as they circle round and round in the bowl. Remarking on some particular pose, the child will retain it in its busy brain, and, running away, will put down this impression as nearly as it can remember. Perhaps on this first occasion he is only able to put in a few leading lines; very soon he is at a loss—he has forgotten the curve of the tail or the placing of the eye. He toddles back and studies the fish again and again, until perhaps after one week's practice, that child is able to draw the fish in two or three different poses from memory, without the slightest hesitation or uncertainty.

It is this certainty of touch and their power to execute these bold, sweeping lines which form the chief attraction of Japanese artists. Their wrists are supple; the picture in their minds is sure; they have learned it line for line; it is merely the matter of a few minutes for an artist to sketch in his picture.—*Mortimer Menpes in "Japan: A Record in Color."*

JOHAN LA FARGE, in an article written some years ago, alluding to a certain book entitled *Essais sur l'Histoire de l'Art*, says:

I am confounded at thinking that thousands and thousands of pages were read by me *apropos* this book without finding anything that a person seriously devoted to his profession of art could find of the slightest use. I cannot think of a more absolute condemnation. That a theologian should find nothing in works on theology and a chemist nothing in works of chemistry would be enough, to their minds, to regret having wasted their time.

Comment is surely not needed for the fact, to artists, is plain.

IMMENSELY rich in stories of adventure, of folk-lore, and in tales of fairy-land is Japanese literature. At first glance it might appear that the Japanese were intensely superstitious, but there is a deeper note which one who realizes the symbolic and allegorical character of their literature, cannot fail to perceive. They are, in the truer sense, mystics. H.



NIKE LOOSENING HER SANDAL

(One of the many priceless legacies left by the artists of old Greece)

THERE are in music such strains as far surpass any faith which man ever had in the loftiness of his destiny. Music hath caught a higher pace than any virtue I know. It is the arch reformer. It hastens the sun to its setting. It invites him to his rising.
—*Thoreau*

Universal Brotherhood Organization

Central Office Point Loma California

The European Crusade--- Under the Direction of the Universal Brotherhood Organization and Theosophical Society

IT is interesting to chronicle the latest report of the Crusade work in Europe, conducted by Herbert Crooke, President of the Universal Brotherhood Organization and Theosophical Society in England, and by Fred J. Dick, who has been for many years Editor of *The International Theosophist*, published in Dublin, Ireland.

This work has proven to be a great means of true propoganda for the teachings of Theosophy, and the report is, that at all public meetings held up to the present in England and in Holland, an unusual interest was manifest.

In Manchester, Bristol, Liverpool and other important points, many questions were proposed by members of the audience, which marked, to a very remarkable degree, the progress that Theosophy has made in the last few years.

Reincarnation and the Law of Karma, received much attention. Only a few years ago, when these subjects were presented at our Theosophical meetings, they were treated by the public as being quite beyond human interpretation, and as impossible of application to every-day life. Such is by no means the case today. The new interest in Theosophy is largely the result of the unrest and dissatisfaction found in connection with some of the most serious problems of the human race. The more man suffers, the more he seeks for the solvent that will make a brighter future for man.

A cable just received states that the Crusaders have reached Stockholm, Sweden, having already held public meetings at many of the centers in Holland, with unusual success. From the Work to be done in Sweden and Germany by this crusade, it is expected that further victories will be achieved accentuating the blessings of Theosophy to human life. This crusade is precedent to the establishment of Raja Yoga Schools in Europe. OBSERVER

Desiderio Fajardo y Ortiz---A Cuban Patriot

DESIDERIO FAJARDO y ORTIZ, a patriot, a scholar, a friend to Humanity! This noble friend of the Universal Brotherhood and Theosophical Society, passed away in Santiago de Cuba, on January 23d. It is the Cuban people who must feel this loss most keenly, for our Cuban friend was known from one end of the Island of Cuba to the other as an unselfish and unflinching worker for his country. As Co-Editor of *El Cubano Libre*, his influence was extensive. As an educationalist of very great attainments, he held a high position in the Public Schools.

In the hearts of the members of The Universal Brotherhood Organization throughout the world, his memory will ever be cherished, because of his generous service in connection with the Raja Yoga Schools in Cuba, and with the advancement of the Cuban children's interests at the Raja Yoga School at Point Loma, California.

From the inception of this work in Cuba, our beloved friend acknowledged the value of the Raja Yoga system; and he was always ready to serve that work at all times, and under all conditions.

It was during the time that the Gerry Society for the Prevention of Cruelty to Children interfered with a number of Cuban children, who arrived in New York on their way to the Raja Yoga Schools at Point Loma, that Señor Fajardo y Ortiz rendered invaluable service. It was his action, combined with that of Señor Emilio Bacardi, Mayor of Santiago, with the Provincial Governor of Santiago de Cuba, that brought about the public protest against the unheard of conduct of Gerry and his followers.

He, with a number of distinguished Cubans, was the first to accord our Leader, Katherine Tingley, public recognition on her arrival in Santiago de Cuba in the spring of 1903, shortly after the successful conclusion of her lawsuit against Harrison Gray Otis of the *Los Angeles Times*.

Señor Fajardo y Ortiz was counted by Katherine Tingley as one of her dearest friends and best helpers. The following messages sent to his family on receipt of the news of his death, mark the sympathy all members of the Organization must feel:

H. S. TURNER, Director Raja Yoga Schools, Santiago de Cuba:

A tribute of sympathy from all members Universal Brotherhood Theosophical Society throughout world to Fajardo's family and Cuba. Fajardo a noble patriot, my friend. Raja Yoga children hold memorial service here tomorrow. Cuban flag at half-mast three days.

KATHERINE TINGLEY

January 24th 1905

DON DANIEL FAJARDO y ORTIZ, Editor *Cubano Libre*, Santiago de Cuba, Isla de Cuba:

DEAR SIR AND COMRADE: By cable yesterday, we were advised that our great friend, your noble brother, Desiderio Fajardo y Ortiz, had passed from our presence. In him Cuba has lost a wonderful patriot and her people a far-reaching, beneficent influence.

He worked for Cuba with our Leader, Katherine Tingley, as one who clearly understood the purpose of her life's devotion, and his passing has profoundly affected her, for she called him a co-worker, as one sent to aid her beneficent work for the children and people of Cuba.

Graven in our hearts is the memory of his many noble deeds in this service, and these memories we shall pass on to the children of our Raja Yoga Schools and through them the influence of his life shall go on to the coming generations of

men. It shall never be silenced by death.

We salute you, his beloved brother, with our love and esteem.

Fraternally yours,

F. M. PIERCE,
C. THURSTON,

For the Cabinet of The Universal Brotherhood

Those who will most miss him; those whose sorrow cannot be touched in words, are the brothers and sisters of his family, and the mother he so revered, and those who knew him best; to them we give our tenderest sympathy.

He has arisen in the glory of the new life.

A FRIEND



SEÑOR DESIDERIO FAJARDO y ORTIZ



The Theosophical Crusade in Europe

ON the 7th January, in the Common Hall, Hacket Hey, Liverpool, was held the first of a series of public meetings in England on new lines, at which Mr. Herbert Crooke and Mr. F. J. Dick were the principal speakers. The subject advertised was "Theosophy and the Practical Problems of Life." There was a large attendance. After some introductory music two children of the Lotus Group, in Greek dress, read some short extracts from the writings of H. P. Blavatsky and W. Q. Judge. Then followed more music succeeded by an announcement as to the general purpose of these public meetings, read by the director of one of the Liverpool centres.

Mr. Crooke then addressed the meeting and outlined the work of the three Leaders. He spoke of the manner in which "labels" prevented many people from looking into the merits of what seemed new teachings, and demonstrated that these teachings, really the oldest in the world, were thoroughly practical in character because they affected the very centre of our being and were related to our every act and thought. He showed how these teachings threw a new light upon the change called death and destroyed the fear thereof, and explained the law of cause and effect which runs through all manifested life. After some more music Mr. F. J. Dick followed with a discourse outlining the immense antiquity of man on the earth, and the corroborative evidence afforded by recent discoveries. He referred to the grandeur of the ideas expressed in ancient temples and carvings in stone as showing that these ancient races had a profound knowledge of the soul. He spoke of epochs and leaders, and pointed out the significance of the work now concentrated as a radiating centre at Point Loma. He described the life of the children and students there, and followed it up with a series of about sixty lantern slides which aroused great interest among the audience. He referred to the influence already exerted on the life of the adjacent city of San Diego. The unique character of the organization was outlined, and it was shown that Theosophy touches every department of life. After a short interval of music there were questions handed in on the subject of Theosophy, which were replied to by the members of the Liverpool centres and by Mr. Crooke.

On Sunday evening, the 8th, a public meeting was held at the rooms of the Southport centre, Poulton Road, where the hall was filled by an attentive audience. The same ground was covered generally and the lantern slides again excited much interest. On Monday evening, the 9th, a public meeting was held in the Memorial Hall, Albert Square, Manchester. The following accounts of the meeting appeared in the Manchester press:

Brotherhood and Theosophy

The Manchester members of The Universal Brotherhood and Theosophical Society, which acknowledges the leadership of Mrs. Katherine Tingley and claims to be the only Theosophical organization which is carrying out the aims of Madame Blavatsky, had a meeting at the Memorial Hall last night to explain their doctrines to the public. There was a fairly good attendance. In the course of the evening pianoforte and violin selections were played by Mr. Sydney Smith and Mr. Speelman. Before the speaking there were readings from the works of Madame Blavatsky and Mr. W. Q. Judge. Mr. F. J. Dick and Mr. H. Crooke spoke on "Theosophy and the Practical Problems of Life," and gave some interesting information about the educational work which is being done by Mrs. Tingley at Point Loma, California. They showed that this work is an important factor in the promotion of international good-will and brotherhood. Afterwards a number of questions were asked and answered with regard to the Theosophical theory of Reincarnation.—*The Guardian*

The Beautiful City of Point Loma

An audience which assembled at the Memorial Hall, Manchester, last night, at the invitation of The Universal Brotherhood Organization and Theosophical Society was told the truth about Theosophy.

"The idea," said Mr. Crooke, who presided, "seems to be that Theosophy is something away up in the clouds, and something that does not concern practical life."

As a matter of fact, Theosophy was the most practical thing imaginable, because it concerned every part of a man's life.

The answers to the question which had recently been propounded, "What is belief?" were perplexing, whereas Theosophy came with the statement "There is no religion higher than truth," and the main idea that came to one from the study of Theosophy was the dignity of labour and the necessity of becoming helpful to one's fellows.

The fact of death had also for ages past held men in a thralldom, but now it was beginning to be broken.

Mr. F. J. Dick followed with an illustrated address, in the course of which he drew a beautiful picture of Point Loma, California, the headquarters of the Society.—*Daily Dispatch*

On the 10th Mr. F. J. Dick met the members of the centre at Halifax and a pleasant evening was spent, when he outlined his impressions of the educational work at Point Loma. Those present were mostly teachers. Mr. Dick's description of the beauty of the mutual helpfulness displayed among the Raja Yoga children proved of great interest.

On the 13th, in Hamilton's Rooms, Park street, Bristol, a large audience assembled to hear the discourses on "Theosophy and the Practical Problems of Life."

The platform was beautifully laid out with white screens and palms, smilax and flower decorations. In the hall were quotations on slips decorated with violets in the manner adopted at the Isis Theatre.

Five children in Greek dress opened the proceedings by reading short extracts from the writings of W. Q. Judge.

Mr. Crooke spoke in his usual happy vein, and when the lantern slides were being shown and the children of Lomaland were seen standing in their little classes under a child teacher, there was great applause when the audience realized that the children were more eager to help each other than to excel personally, and that unselfishness was the natural law of life there.

During all the meetings the rapid increase in the membership at large, and the manner in which these teachings are gradually permeating the life of the world were referred to by one or other of the two principal speakers, as well as the dangers of sectarian Theosophy. Also the effect of true Theosophy on life in the home; on the sacredness of the marriage relation; and the influence of the teachings as factors for peace in international relations. The development of the Raja Yoga system was described, and the future of children educated at Point Loma in School, Academy and University referred to, on going out into the world; where they still retain the protection of and unity with the mother institutions.

The following notices of the Bristol meeting appeared in the press:

The Practical Aspects of Theosophy

The practical side of Theosophy formed the subject of addresses given last evening at Hamilton's Rooms, Park Street, the meeting being under the auspices of The Universal Brotherhood Organization and Theosophical Society. The proceedings were opened in a pleasing manner, namely, by children attired in Greek costumes, reading extracts from the writings of Leaders of the Movement. "Theosophy and the Practical Problems of Life" was the subject introduced by Mr. Herbert Crooke, from the European Headquarters, London. He pointed out that Theosophy was not the impracticable thing that some people thought. It was not something away in the clouds; on the contrary, it dealt with the practical things of every-day life. A Theosophist might be a good business man, but he must be a good educationalist, and, according to his ability, labor to the utmost of his powers in whatever department of life he was engaged in. The speaker referred to the introduction of Theosophy by Madame Blavatsky, thirty years ago, and to William Q. Judge, who took up the work after her death. The present Leader, Katherine Tingley, followed up the latter's noble work by launching out in such directions as the founding of schools for children, with the object of making them noble and reliable men and women. Mr. F. J. Dick gave an address, illustrated by limelight views, on Lomaland, California, the Headquarters of The Universal

Brotherhood Organization, which was founded in 1897, after the Crusade round the world by Katherine Tingley. About sixty slides gave the interested audience an idea of the schools, academies, and universities established by the Organization, and, among other matters, of the relief work it was engaged in after the Cuban war. The lecture was also of some antiquarian interest, as ancient buildings were alluded to as bearing out the statements of Madame Blavatsky that ages ago there were races which displayed even greater intelligence, in some respects, than was to be found in the present generation.—*Western Daily Press, Bristol, Jan. 14th, '05*

Theosophical Meeting

Under the auspices of The Universal Brotherhood Organization and Theosophical Society, a public meeting was held at Hamilton's Rooms, Park Street, last night, when the principal speakers were Mr. F. J. Dick (editor of the *International Theosophist*) and Mr. H. Crooke, of London. The subject for discussion was "Theosophy and the Problems of Practical Life." Mr. Crooke, who first spoke, took up the idea that Theosophy was not an impracticable thing as some people thought. It dealt, he said, with very practical affairs of everyday life. A Theosophist could be a good business man, and must be a good educationalist. The speaker traced Theosophy from its introduction thirty years ago, and said that now it had achieved a success that few thought possible some years ago. Mr. Dick explained the work being carried on at Point Loma, U. S. A., the international centre, and some interesting limelight views of that locality were shown. The meeting was largely attended.—*Bristol Daily Mercury, January 14, 1905.*

CRUSADER

THE Theosophical Crusade in Europe of 1905, began its first work by a public meeting in Dublin, Ireland, under the direction of Fred J. Dick, Esq., who has been for years at the head of a Theosophical Center in that city. The meeting was largely attended, and was one of unusual interest. The Crusade was then continued to England, where Mr. Dick was joined by Herbert Crooke, Esq., Director of the Universal Brotherhood and Theosophical Society in England. From thence they proceeded to other countries.

In 1896, at the time of the visit to Ireland of the first Theosophical Crusade, which made a complete circuit of the globe, the Crusaders remained in Ireland for some time, and held public meetings with great success. It is said that the seed that was planted at that time, on lines of Brotherhood, has brought about marked results in liberating thought in that country. The Crusaders spent a week at Killarney, camping out near the beautiful lakes of that name.

The following is an extract from an article published in the *NEW CENTURY* Theosophical magazine, of December, 1897:

The American Crusaders at Killarney—1896

BY G. W. R.

It is a place where if you lie down on the earth for rest it must be whispering to you, and its whispering is more beautiful and full of peace than the silence you craved. Such a speech! For here the memories of earth are not clouded by the sadness which elsewhere hangs heavy around the ruins of its overwhelmed empires. If you lie down with closed eyes, some sunny-hearted figure with long tresses of gold will move with gentle stateliness through your dream over green sunlit grasses, or through enchanted glades in a world of its own, and you know you are gazing on the life of a thousand thousand years ago. It was to no tourist's paradise we went, but to Loch Len, the lake of many hammers, where Len, the divine goldsmith, once worked under a palace roof of rainbow, while the fiery dews sprayed like a shower of stars from his anvil. The earth is always greater than her children; and of our summer holiday, I still remember distinctly the great woods of pine dripping with wet, the mountains with their purple shadows crouched below them in the waters, and hoard in my heart the sunsets and starry nights.

The first night, I think it was, I fully realized that there was nothing common or unclean about the place, for a stray donkey, which I had hardly noticed in my first ramble around, appeared to me in dream and showed itself in no every day animal, for it was rayed about with a pearly lustre. I felt the rebuke, and heard it many times after chanting its orisons at twilight without the repugnance I otherwise would have felt for such ostentatious piety. After that I suspected everything and everybody in the place, even a small child who lingered about the camp; his elfish face seemed to betray affinities with the faery world; and his mysterious reserve when our leader questioned him thereon, intimated, I think, that there were degrees of initiation she was not entitled to inquire into.

We were encamped on the crest of a little hill below Mount Torc; and to tell the truth I would have liked to have attacked it with spade and pickaxe, and dug my way into the imagined caverns brilliant with light

which beset my fancy as existing beneath. The most memorable of our deeds was the selection of a stone for the temple at Point Loma. We drove for this purpose miles on miles, past the Purple Mountain, the Eagle's Nest, and all familiar places, to a wider but not less wondrous spot about twelve miles from Killarney. Here the gift of our gods to America was discovered a little way from the road—a stone, rude and unshapely, but a thing to ponder over. We heaped a cairn on that spot. Above the road was an elevation from which far leagues of shadowy mountains and valleys streaked with the white shining of waters could be seen. Here we sat in silence.

"These mountains were islands once, between which the ocean came up; and there was a great temple here in the past," said our leader, who looked long and long down the vistas, and perhaps down many a path of mystic memories to happier days than ours. Often the hunting call of the Fianna was heard upon these hills; and before their time, as some traditions relate, it was to these lakes Fand by her beauty and magic art drew Cuculain to war in dim battles with the Sidhe and to forget home and kindred. Yet it must have been before all recorded tradition that the temple was filled with worshippers, when the gods had cast round the isle the Faed Fia, the mantle of invisibility, and a magic people wrought their secret wonders in a land loud with music and burning with the light of the Fire-God. But for us who went there today there was surely some magic also. Those rich fountains still send forth in secret their streams of healing over the earth; and we may have opened our hearts to receive there as in a cup some of the immortal waters to refresh us in this grey age when life is so weary. I think it was so, and that the spot is not forgotten of the gods. As I lay there in the sunlight, by the beating of my heart I knew it was aware of more things than my mind could perceive. A little quickening of my senses and I might have fathomed it:

A laughter in the diamond air, a music in the trembling grass,
And one by one the words of light as joy-drops through my being pass:
"I am the sunlight in the heart, the silver moon-glow in the mind:
My laughter runs and ripples through the wavy tresses of the wind.
I am the fire upon the hills, the dancing flame which leads afar
Each burning-hearted wanderer, and I the dear and homeward star.
A myriad lovers died for me, and in their latest yielding breath
I woke in glory giving them immortal life though kissed by death.
They knew me from the dawn of time. If Hermes beats his rainbow wings,
If Angus shakes his locks of light, or golden-haired Apollo sings,
It matters not the name, the land; my joy in all the gods abides:
Even in the cricket in the grass some dimness of me smiles and hides.
For joy of me the daylight glows, and with delight and wild desire
The peacock twilight rays aloft its plumes and blooms of shadowy fire,
Where in the vastness too I burn through summer nights and ages long,
And with the fiery-footed planets shake in myriad dance and song."

Yes, here, surely, though not by any outward eyes, would Angus be seen. Perhaps, for he is the Master of Harmonies, he may have been present and shed the peace which filled us on that grey, cheerful Sabbath when we sat in a circle and talked of our mighty hopes.

Indeed our presence there may well have been of greater import than we knew ourselves, and may have seemed in other spheres no less memorable for what it antedated than the gathering of Amergin and his druids on Mount Usna, when the fires were lit which after filled all Fohla with their glory. Truly, it was strange to find Ireland invaded anew by warriors of the same mystic faith as the sons of Meled, though bent on the more subtle conquests of love and prepared for intellectual battle. They proclaimed here almost for the first time for centuries those great universal ideals, for lack of which the abundant intuition and fire of the Celt has in time past been lost, or gone astray on futile quests.

In the rich nights, as we sat together round the camp-fire, the Kindly Children of Twilight, seen by some, passed us by with shadowy draperies. Perhaps it was by the spell of song and music we raised them from their subterranean palaces; or it may be there was in our hearts some of the golden lustre which shone in the divine races whom here the earth keeps in such living remembrance, for they did not fly from us; and mayhap too there may have glimmered about us some forms they knew of old. It was but a few days we were here, but I do not think they will soon be forgotten. Some tie held a friend and myself in the deserted camp for a day or two; and even long after I had departed I would wake from sleep to find the enchantment recreated in dream. There were the fire emitting mountains, the mystic woods, lakes, stars, around me in the magic night; so wondrous, so ethereal, they did not seem a vestige of the isle I knew, but of that other hidden Eire they called the Land of the Living Heart.

Students'



Path

LIFE

Mrs. BROWNING

EACH creature holds an insular point in space;
 Yet what man stirs a finger, breathes a sound,
 But all the multitudinous beings round
 In all the countless worlds with time and place
 For their conditions, down to the central base,
 Thrill, haply, in vibration and rebound,
 Life answering life across the vast profound,
 In full antiphony, by a common grace?
 I think this sudden joyance which illumines
 A child's mouth sleeping, unaware may run
 From some soul newly loosened from earth's tombs;
 I think this passionate sigh, which half-begun
 I stifle back, may reach and stir the plumes
 Of God's calm angel standing in the sun.

A True Mission

WHAT can be a truer mission than the one that brings Truth and Joy into our lives, giving us the capacity to help others?

These words, so simple, so easy to understand, and yet so profound and world-compelling! What higher mission than to know the Truth:—to know the vast beyond; the within of this outer seeming; the immortality which lies back even of our present life—this little life with its routine of events, its joys and sorrows, and all its varied happenings, from which spring such mighty issues! To know what all this is for, the real meanings of things; to follow, steadily, consciously, and enthusiastically, because feelingly and knowingly, the bright path of eternal enlightenment, the pure path of perfection! What a mission; what a divine and glorious mission! And what a superb strength and thrilling joy to awaken to the consciousness of the Heart Life of all things; to brighten all our tasks with its sun-rays; so to tune our wonderful bodily instrument, that it will join in and be a part of the joyous chorus of life! This surely is Life, real life, soul life, the life of unity, harmony, and beauty.

And this can be done, is being done, and is continually being added to, and not one true duty of every day life is left unfulfilled. Indeed, the pathway of duty is a necessary part of it, and all duties are glorified in it. The interest, the enjoyment, the happiness of life is intensified. Yet we cannot give up the old grey, dead life without a struggle; for we feel bitterly the misery, the pain, the despair of it all as we try to be free. But it can be done. It is being done, and will be done, more widely, more fully, and more numerous as the days go on. We are in the Spring-time of a new glorious life on Earth, that is as sure in its coming as the rising of tomorrow's Sun; for it is linked with that very Sun, and is part of its life. It is real Life, the Truth; and the higher life of all things and the Truth are one.

The public conscience that is awakening in national life shows the stir of this new power, and it is becoming and will become more discriminating, more forceful, as this glorious light expands, being more than a match for all reactionary forces in strength and intelligence. For it is that power that descends "from age to age for the salvation of the Just, the destruction of the wicked, and the establishment of righteousness," as an ancient Scripture says. No temporal power and no moss-grown shams can withstand the spiritual forces that spring from the Heart of things, and when the time has come, and the Divine Voice speaks, they are dissolved into oblivion. Rejoice, then, all true hearts, for yourselves and for your children, enfolded as you are in the protecting arm of the Mighty and Beneficent Law, for you are destined to bear witness to the Truth, and enter into the Joy of this greatest of all Spring-times of our glorious Mother-Earth. A new Day of Peace and Righteousness is dawning for men. Yet shall it not come without sorrow and struggle. But above and over all is this mighty Arm of the Higher Law. T. W. W.

Animal Life

THE One Life is in all, and its natural manifestation in the animal kingdom is animal life. It here forms a link between human life and vegetable life, and is here in its present state when least under the influence of man. But animal life laps over into both the human and vegetable kingdoms. There are no hard and fast lines between the kingdoms of nature, no more than there are between the colors of the rainbow. Each color has its distinct characteristics, yet each blends into the next. So we find plants with animal characteristics and *vice versa*. We see animals with some of the nobler qualities of man, as courage, gratitude and unselfish love, and man with the lower qualities of animals. In fact each kingdom has in itself, either manifested or potential, the qualities of the others.

Animal life when, not affected by man, is simple, natural and happy. It moves on in obedience to the propelling impulse of the One Life, that started all things, into manifestation. But human life has a powerful influence on all manifestations of life below itself, either to ennoble or degrade, according to its own character. Man has largely stepped outside the guidance of the primary upward impulse which lower forms obey and has taken matters to a great extent into his own hands. At the same time he has within himself all the lower forms of life; but he has acquired self-consciousness, a thinking mind and knowledge of right and wrong, with the voice of conscience, which always says, "Do the right." But another voice is apt to say, "I want to do something else;" and this comes from the animal part of the complex being, which, instead of having its own way, should be guided by the higher self.

So man stands where he must choose between two ways.

Where the animal in man rules, we see animal life in its most impure and degraded form, for the intellect and all the higher powers of man that can be made subservient to the gratification of the animal are desecrated to such use to the injury of the whole.

The effect of this wrong is not confined to the one in whom it originates, but other lives are affected also, even animal and vegetable life below man. The common air is contaminated—the inner and outer atmosphere in which all lives are.

We see how man can mould both animal and vegetable life to his liking when he sets his will and his mind to work in this direction. Standing, as he does, at the head of the kingdoms of nature, it is through his help that they may rise to something higher, and it is his duty to so live as to uplift the life about him. Animal life, coming nearest to his own, makes the first plea for that pure and unselfish life that will send its radiant light down the open ways up which the lower lives must climb. B. W.

The Parable of the Hose Pipe

Some men are great because of the Power which stands behind them, the divine energies which flow through them, they are great through having learned how to receive.—W. Q. Judge

TO those whose minds are set on higher things the meanest object may be suggestive of spiritual truth. What more commonplace and ordinary than a hose pipe lying on the earth and pouring water at the roots of a thirsty plant? But how instructive!

The pipe does no work exactly, and yet how useful by its mere presence! Its utility lies in its being the channel for a current to flow through. Its virtue is to be smooth and unobstructive, and to allow free passage.

Sometimes I fancy our best work is done, not by a fussy activity, but in simply standing by and affording a channel through which an influence may be diffused. Labored schemes and petty contrivings often mar our work and only obstruct the flowing of the force.

The great drawback to this form of usefulness, however, in the eyes of some, is that like the hose pipe such a worker is not held in very high esteem among men. The results indeed are valued; the fruit is enjoyed, people expatiate upon the beneficent effect of the irrigation, but the poor hose pipe through whose instrumentality the water was applied, lies unnoticed in his coil. As a matter of fact, however, the hose pipe is supremely indifferent to public recognition, and so is the true impersonal worker.

Readiness to serve is an infallible provocative of opportunity. And if it were not, it is in itself a beneficent force of far-reaching action. A hose pipe that proposes to remain comfortably coiled may look the same as one that lies benignantly ready for use. *But the latter is at work.* STUDENT

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California and the Orient

(CONCLUDED)

THE Orient has slept for ages. But, half a century ago she awoke, and now at a bound she has come into the front of modern life and acquainted herself with all its ways and thought, adopting as much as seemed to her, good.

Half a century ago, also, California began her modern life, and stands in the front of the line. According to the history of humanity given by Theosophy, in an altogether forgotten chapter of the great story, Japan and California, and the continent that then stretched its mighty arm between them, also shared the light of an ancient civilization. And now they have awaked again together. In them is the spirit that flowered into the art of Greece and Crete, the architecture of Egypt and Babylon, the splendor of Persia, and whatever was great in every nation from the measurelessly distant *then to yesterday*. Why should not it all come again? Why, as the years pass, should not every flower of art and literature and thought and music, every bloom of genius and inspiration of all the long past, ripen here and in that far-near Orient? And then, when nothing is wanting to us and to that that was worthy from the past, what shall hinder that this spirit of life dwelling amongst us shall at last do what it has waited for through all the ages, rise upon the shoulders of all past effort, and produce that perfect thing that is not art nor science nor anything that the past has fully known, yet to which all those contribute and into which all those blend?

California is not a little Italy, to be overrun by war. The crown of America, she is, set in America, as would have been Italy if all Europe had conspired to safeguard her. The only thing that can hold us back from the light, will come from within ourselves, disunion, corruption, all the influences that absorb human thought and prevent it from reaching its highest.

Now it is possible for us to see in part why the Universal Brotherhood made its Headquarters at Point Loma in California, and what it is doing. It is trying to show the way to the thing that California is destined to reach. Into the life there, disunion, corruption, ambition, do not enter. The attempt of us all, guided by our Leader, Katherine Tingley, is to keep out all those influences that stay human thought from doing its noblest. And the essence of the Raja Yoga training of the children is that the little ones *grow up* in this purified atmosphere which we elders try to keep around them. So they will do far better than we; and whatever there is of possibility in human consciousness, whatever possibilities lie latent in the human soul, whether of thought or art or work or spiritual perception of the mystery of life, can there come forth. It is an experiment in soul life, tried for California, and for the world.

And California will first see its results, first learn from the experiment what she also can do, and make the State show the great Light that first began to glow in the world's darkness at Point Loma. Japan too, watches. There in the far East, as here in the far West, the new Light will shine. She did not enter on her war to *gain*, but to *keep*, to maintain her nationhood. She felt the birth of the new Order, as we in California feel it. And she determined that the Light beginning to glow should not be extinguished or imperilled.

Let us therefore daily try to feel in our hearts the swift rising of the

tide of new life, bearing promise of so grand a future. Swift surely, for in fifty years we have summed up 2000, and the pace increases. We ourselves shall live to see the new thing. And let us whilst we watch each in ourselves this advent of new consciousness, and the signs of it all around us and even in the whole world, try daily and vigilantly to keep from our minds all the clouds, all the littlenesses and quarrels and failings which alone can dim our view, our hopes, and our certainties. H.C.

In Europe

(By our special correspondent, December 31st, 1904)

THIS memorable year is at an end. How does Europe stand today? Have the nations been making progress, or the reverse? On some lines there is little to be hopeful about. Trade has been bad all round. The army of the unemployed has found fresh recruits in Spain, in Italy, in France and in Germany. Of strikes there have been many. The great Northern Empire, with its untold multitudes of gentle toiling peasants, is now passing through an ordeal of terrible import. Every village, every hut—robbed of its men-folk for a war which few can understand, is full of hunger and sorrow. Widows and orphans weeping, while they starve, for dead men in Manchuria. Oh! it is horrible—this suicidal war!

And Macedonia is still at the mercy of the "unspeakable Turk!"

But flowers are to be found even on the edge of the volcano. I think that the flower of Universal Brotherhood has grown this year in Europe amid the most threatening surroundings. For it is needless to say that nearly all the nations realize that the state of things in Russia may spell catastrophe for them. The fierce lava torrent of war may spread Europewards at any moment. So the thought is being forced into the minds of the peoples as they contemplate the possibilities of this climax to European armaments—"Why war at all? Why war at all?"

I do not think it is fear, however, but something higher, that has been bringing about the exchange of courtesies between rulers and representatives of which mention has been made in some of my recent letters. The Europeans have, without knowing exactly why, been drawing nearer to each other in various ways. I believe that the best of them are dead sick of conventional things, and want to do *something* for each other. Something less artificial, more humane, more brotherlike.

As an illustration of this, I note a remarkable movement that has sprung up within the last month or two in France. It is called La Mutualité. A Frenchman described it to my son as a sort of National "State Club."

All sorts and conditions of people can become members, and among its advantages are payments during sickness and old-age pensions. It has the support of the President of the Republic and many other well-known public men. The Government helps it, while it is popularly organized.

But among other things contemplated by La Mutualité is the enrolling of destitute or abandoned children in its ranks. M. Mesueur is, I believe, responsible for the idea, the effect of which will be to break down class distinctions among the children of France during the educational stage. I have not had time to go into the subject fully. But its note of mutual helpfulness seems to be quite peculiarly sweet.



THE ROYAL EXCHANGE—LONDON

Luminous Window DRAPERIES

Product of Lomaland Arts and Crafts Work-Shops. This fabric is designed after ancient stuffs for Home Furnishings.

RANGE OF COLOR EFFECTS

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25	29.924	67	53	55	55	.00	NW	4
26	29.990	58	52	53	52	.00	E	9
27	29.974	62	51	54	54	.00	E	3
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Vol. VIII

FEBRUARY 12, 1905

No. 14

New Century Path

by KATHERINE TINGLEY

WEEKLY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE TRUBSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879 Copyright 1905 by Katherine Tingley

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A Churchman on Theosophy

DR. W. H. W. BOYLE, House of Hope Presbyterian Church, declared last evening, in a lecture upon "The Folly and Fruits of Theosophy:"

"This new American Buddhism destroys the idea of a personal God, which is the basis of every true religion. It has no idea of virtue, but advocates only the doing of 'what one desires,' thus giving sweep to unlimited license. It is in direct defiance of the declaration of modern science, as stated by Lord Kelvin, that no life is possible without preceding life, and that the whole universe testifies to the existence of an all-powerful designer."

—St. Paul Dispatch, Jan. 23, '05

Now before commenting on this marvellous medley, it is interesting to append the editorial note affixed to it:

IT MAY BE, AS DR. BOYLE SAID LAST NIGHT, THAT BUDDHISM IS ONLY "THE OLD BUSINESS UNDER A NEW SIGN," BUT THIS, AT LEAST, IS TO ITS CREDIT, THAT IT HAS

NOT HAD TO FIGHT AND BE OVERTHROWN BY MODERN SCIENCE; TO DERIDE AND DENOUNCE EVOLUTION AND FINALLY SURRENDER TO IT; TO FIGHT WITH FIRE AND STAKE THE COPERNICAN THEORY AND YIELD TO IT; TO HAVE TO GIVE UP GENESIS TO GEOLOGY.—St. Paul Dispatch, Jan. 23, '05

Obe! jam satis.

It were a cruelty to imagine that the reverend gentleman above named has been reported correctly, for the colossal ignorance of the subject of

Must Be in a Sad State of Incoherency

Theosophy shown in this report is only equalled by its dogmatism. But taking for granted that Dr. Boyle did use these phrases, then it only remains to say that the ideas of the reverend incumbent of the "House of Hope" Presbyterian church, must be in

a sad state of incoherency. Evidently the speaker imagines that Theosophy and Buddhism are identical, save that the former bears a Western name more agreeable to the Western consciousness than the latter. While it would be grossly inaccurate to admit this for one moment, it is very pertinent to ask the clerical gentleman whether he is fully prepared to as dogmatically assert that there is no kinship between Christianity and Buddhism and kindred faiths? To just how far an extent did the ethical system of Siddhartha the Buddha affect the life and labors of Jesus the Christ? Some 550 years before the birth of the great Galilean reformer, was born Siddhartha. He preached a superb ethical system of religious philosophy which spread with rapidity. Being preached in the vulgar tongue (as also were the teachings which gave birth to early Christianity), and owing to its popular literature and splendidly organized monastic and missionary system, the tenets of Buddhism spread everywhere. Buddhistic symbolical remains have been found in Ireland; Buddhistic ideas

Buddhism on the Dead Sea

are thought to have intimately affected the systems of Greek philosophy; and Pliny speaks of Buddhist monks as being established on the shores of the Dead Sea "for thousands of ages." (Sic!)

Now Jesus, called the Christ, was an Essene, which sect, as every scholar knows, lived in monastic seclusion in settlements in the desert near the Dead Sea, and whose habits of life and thought were modelled on very similar rules to those obtaining in early Buddhism.

The beautiful story of Jesus the Christ finds a parallel in the story of Siddhartha. One instance relates how Ananda, the cousin and future disciple of Gautama, was born about the same time as the latter; and how Maïa the mother of Siddhartha visited the mother of Ananda, both soon to become mothers, the unborn Ananda greeting the unborn Siddhartha, as happened according to Luke, when the unborn child leaped in the womb of Elizabeth when Mary came in.

The story of the Massacre of the Innocents is on its face a most improbable tale. So bloody an event would assuredly have been chronicled by every writer of the day, but no where in contemporary history can there be found a trace of it. But curiously enough, the story is found in the Brahmanical traditions concerning Krishna, where Kansa, the tyrant of Madura, being told by astrologers that a child

Embarrassing Facts for Our Clerical Critic

would be born of his niece Devaki, gives orders to kill the child when born; but the innocent babe is saved by divine protection, being carried away to another place out of the tyrant's reach. Then Kansa, in order to be sure to kill the right boy, has all the male infants in his kingdom massacred. Furthermore, Krishna was adored by the herdsmen of the land!

Then regarding the Immaculate Conception, we find very embarrassing facts for our clerical critic. "Behold, a virgin shall conceive and bear a son," (Matthew i: 23, quoted from Isaiah vii). "In the early part of the Kali Yug shall be born the son of a virgin," (Vedanta.—1905, A. D.—year of Kali Yug 5007 or thereabouts; total duration of Kali Yug, according to Hindu records, 432,000 years). Again: "And I give unto them eternal life, and they shall never perish," (John x: 28). "He shall come, and life will defy death . . . and he shall revivify the blood of all beings, shall regenerate all bodies, and purify all souls," (Atharva Veda). Again: "Behold the lamb of God," (John i: 36); "He was brought as a lamb to the slaughter," (Isaiah 53). "He shall come, more sweet than honey and ambrosia, more pure than the lamb without spot," (Atharva Veda). Again: "God manifested forth his glory," (First Ep. John), and "God was in Christ, reconciling the world unto himself," (2d Corinthians v). "And God shall manifest his glory, and make his power resound, and shall reconcile himself with His creatures," (Atharva Veda). And

Other Scriptures Preceding Christianity

once again do we compare: "Being an unparalleled instance, without any pollution or defilement, and a virgin shall bring forth a son, and a maid shall bring forth the Lord," (*Gospel of Mary iii*). "It is in the bosom of a woman that the ray of divine splendor

will receive human form, and she shall bring forth, being a virgin, for no impure contact shall have defiled her," (*Vedanga*). It has come to pass that these writings are proved to have preceded Christianity, and Krishna, of whom the above is prophesied, preceded Jesus the Christ. *Why is it that the Christian Scriptures parallel so closely a preceding system of religious belief?*

Dr. Lundy's *Monumental Christianity*, interpreted with the Theosophical key to the myriad facts the author presents, is worth re-reading. Just taking one instance, that of the crucified Krishna, called Wittoba. Here we have a figure whose attitude, drawing, nail-marks in hands and feet seem to point to a Christian origin, "while the Parthian crown of seven points, the absence of the wood and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin."

It is evident, of course, that Jesus the Christ and the Hindu Savior and Hero Krishna, are not identical persons. The former's birth date is still uncertain though placed at some twenty centuries ago; while the latter's is estimated at fifty or sixty centuries ago. Yet surrounding the histories of both are gathered various marvels, stories and legends. And these legends are frequently identical.

Legends Are Frequently Identical

We have Krishna the Good Shepherd, born from the virgin Maia (or Mary), who crushes the head of the serpent Kalinaga and who is crucified; in the Hari-Purana we find Krishna raising the young Kalavatti, daughter of Angashuna, to life from the dead, and he uses the words: "Why weep ye? See ye not that she sleepeth? Rise and walk." Whence these identities? Nor do they end here. We find on comparing the lives of Krishna, Gautama-Buddha and Jesus of Nazareth, that the identities grow in proportion to the depth of our research. All three are descendants of kings; Krishna and Jesus are intimately connected with tales of worship by shepherds and both are called "The Good Shepherd."

All these characters, again, are affirmed to be incarnations of one of the persons of the respective Trinities. In the first and third instances both are divinely saved from death at the hands of a tyrant whose throne was imperilled by their births; and in both instances, following the tradition, are thousands of innocent male children ruthlessly slain. In all three cases, again, are the mothers of the Saviors immaculate virgins. All three cast out demons, perform wonders, and are endowed with strange powers. Both Krishna and Jesus the Christ

Both Washed Feet of Their Followers

wash the feet of their followers, descend into "Hell"—or the lowest regions—and return to "Heaven" after liberating the dead. Gautama and Jesus pass their lives with mendicants and sinners. All three strive to abolish idolatry, they preach against the established priesthood, and all three die connected with cruciform symbols, and finally ascend to Paradise. How does our cleric logically explain all this? *Why these identities between Christianity, Buddhism and kindred faiths?*

Many were the "Christs" of pre-Christian ages, indeed!

Some of the most sacred rites of Christianity are pre-Christian in origin. *Witness the Sacrament and Mystery of the Eucharist, which is known to be a relic of the ancient pagan Mysteries, and which Cicero speaks of and wonders at.* (Does our reverend brother know this?) And the Divine Sacrifice of Deity has its parallel in many ancient scriptures the world over.

Now if the strictures of Dr. Boyle against Theosophy are reasonable and true, *how can he help including his own faith in the same category?*

These exquisitely beautiful mystical symbols are really universal, and belong to no one race especially, nor to any particular region of the globe. The Savior and Helper of men, born from a virgin called Mary (or one of the variants of this name, meaning the *ocean of universal Love, Life, SPACE—Mary, Mare, Maia, Maya, Miriam, etc.*); the death of these great Helpers of Humanity when their work was accomplished; the universality of the cruciform symbol; the same religious observances and symbols everywhere—all this points to a very ancient and perfectly universal system of religious belief, whose children, and children's children are the present forms of human faith. In prehistoric America, in prehistoric Egypt,

Theosophy the Primal Wisdom-Religion

India, Ireland, Central Asia; in Babylonia and in the Islands of the mid-Pacific; East and West, North and South, wherever man has wandered carrying with him his faiths, are these identical symbols and beliefs found. Theosophy claims to be the primal Wisdom-Religion of mankind: this universal prehistoric truth, mother of all, and still alive in all faiths.

Thus, when the reverend Doctor criticises so illogically something of which he evidently is in the darkest ignorance, it is unwise, to say the least. Such flagrant offenses to *logic, matters of fact, and to the spirit of the holy moral teachings of Jesus the Christ*, can but set his listeners to *thinking for themselves, and to investigating what Theosophy is after all.*

The statement of Dr. Boyle as to Theosophy "having no idea of virtue, but (that it) advocates only the doing of 'what one desires,' thus giving sweep to unlimited license"—is pitifully inaccurate and untrue. And Dr. Boyle knows it. No system of thought on earth exacts so rigid and uncompromising an adherence to the highest morality. It exacts more than mere adherence to a mental conception; it exacts *works.*

The appeal made to Lord Kelvin's scientific theories, by this speaker, as weapons to brandish against the Theosophical philosophy, (about which the speaker evidently knows nothing), is amusing. The vision of orthodoxy using unorthodox missiles to "settle" something, induces the belief that the theological arsenal needs replenishing. Will the pulpit become the rostrum of scientific

Theological Arsenal Needs Replenishing

theories which have proven themselves as mutable and variable as the winds? But the statement that Theosophy "is in direct defiance of modern science, . . . that no life is possible without preceding life," etc., is ludicrously inapt, as *that doctrine is one of the fundamental tenets of Theosophy.* Theosophy, likewise, postulates and affirms as a matter of course, "that the whole universe testifies to the existence of an all-powerful designer"—as the *Demiurge*; nor does it stop there, as does evidently the reverend Doctor, but it is axiomatic in saying that "no life is possible without preceding life," and back of, beyond, behind, *within the essence of this Demiurge, or Designer, lies the INFINITE MYSTERY OF INFINITELY SELF-CONSCIOUS BEING, CONCERNING WHICH ALL HUMAN SPECULATION IS FUTILE, AND ALL INTELLECTUAL PENETRATION IS VAIN. Hence the Theosophical refusal to recognize the Personal God of the Monotheists, as being a blasphemy on the Infinite.*

Theosophy's Attitude of Forbearance

Theosophy is *not* Buddhism; nor is it Brahmanism or any other ism, for it is the great central Light from which *all other lights have sprung.* Hence its constant attitude of forbearance as a belief, towards all forms of human spiritual faith. It is as silly and as weak to attempt to heap obloquy on Theosophy on account of child marriages taking place in India, for instance, as it would be for a Theosophist to defame Jesus' ethics for the same cause, merely because Christianity and certain Hindu religions are so strikingly similar. As long as crime and vice are so terribly the scourge of our Western nations, after nearly twenty centuries of Christian Doctrine, while our cities are what they are, one may logically *question the efficacy of our own system of professional Christianity!*

This clergyman's statement that Theosophy teaches that "the soul of a criminal inhabits in its second stage the body of a savage, in a third stage the body of a leopard, and in the fourth the body of a hog," is flagrantly false, though it *does* recall to mind a certain story of devils whose name was legion being cast miraculously (?) out of a large number of swine. One wonders where his information was got. Bogus Theosophists, who profess a bogus and grotesque Theosophy, are many; and if his ideas were sought at such a fount, the reverend gentleman is more to be pitied than censured for his amazing ignorance.

Truly, a little knowledge *is* a dangerous thing. It is like a boomerang and rebounds, as does sarcasm, on him who uses it.

Nevertheless it should be clearly stated that the above is in no sense whatever an attack on Christianity. Nor is it written to wound the feelings of any soul sincerely believing in the teachings of Christ. But when an attack is made on a system of thought which has given hope, help and courage to thousands of distressed human minds, such an attack deserves a forcible and well merited rebuke. G. DE PURUCKER

Some Views on XXth Century Problems

Heredity or Re-incarnation? MUSICAL papers are commenting in astonishment on the feats of the little boy violinist Franz von Vecsey. They speak of his ease and accuracy in playing thirds, octaves, and tenths; of his "fabulous harmonics in the *Faust* waltz—a passage which only one virtuoso out of 10,000 might do without the semblance of a 'scratch,' 'squeak,' or slip"; of spiccatos and staccatos "of such marvelous lightness and accuracy as perhaps only one or two grown up violinists in all the world could duplicate"; (we quote from the *Musical Courier*); and of the way in which, at the rehearsal of the Beethoven concerto in Berlin, he "showed an amazing knowledge of the instrumentation, although he had never before played the concerto with any other accompaniment than that of the piano. Nor is it mere technique; his musical interpretation is described as of the highest order."

The idea of Reincarnation does not seem to suggest itself to the critics, though one would have thought it an easy and obvious solution of the difficulty. Heredity may suffice to explain mere aptitude, but it will not do for such technical resources as this. Is it not evident that they lay waiting, folded up as it were, in brain and muscle, for a comparative trifle of practise-work to reveal them? The strong thought of the soul had fashioned its vehicle in advance, for the work it intended to do. Might it not be so with all men if in some other life they had found their right work and refused to be drawn from it by the myriad calls of transient impulse?

STUDENT

A Striking Contrast THE incumbent of the Protestant Episcopal Church of St. Albans, Washington, has made a series of maps illustrating the progress of Christianity towards the occupancy of the whole world. Christianized areas are white; non-Christianized areas are black. The pictures are very striking; but little black now remains.

We do not have to look for light amid the darkness, but rather seek out what remains of darkness in the flooding light. . . . No wonder that missionary optimism looks forward to the Christianizing of the world "in this generation."

One hardly knows what to think. For while on the one hand we are invited to such a feast of optimism, from other *equally Christian quarters* the cry is raised that religion is losing its hold on the human heart. Church attendances are falling away, and it is only by superhuman efforts that people can be got to listen to the message at all. Not long ago the chief Roman Catholic organ in Paris declared that the spirit of peace had fled the earth, explaining that the flight was due to the spread of Darwinism. But if Darwinism be the enemy of Christianity, how can the two enemies be both supreme over the same region? This we must leave the reverend optimists and pessimists to settle.

Other observers sound the same depressing note. Goldwin Smith foresees "fatal results to the next generation unless science can construct something to take the place of the failing religious conscience." Herbert Spencer wrote:

. . . now that the European nations are vying with one another in political burglaries; now that we have entered upon an era of social cannibalism, in which the strong nations are devouring the weaker; now that . . . equity has utterly dropped out of thought . . . ; it is useless to resist the wave of barbarism. There is a bad time coming, and civilized humanity will (morally) be uncivilized before civilization can again advance.

Add to continuous war, and ever more burdensome preparation for war, the one in nine or ten of every country who are *over* the edge of poverty; the increasing unscrupulousness of commercial methods; the general fall in the birth-rate; the increase of insanity, suicide, degeneracy, certain diseases, and divorce; and we have a set of pictures that make a curious commentary upon the other set which is causing so much rejoicing in the heart of the Washington clergyman.

But all this is assuredly no indictment of the teachings of Christ; it is an indictment of the *misunderstanding* of them, of the *falsification* of them, and of the *suppression* of them.

Of the misunderstanding of them; because though that gospel in

which they are most freely reported begins by reference to the "Light that lighteth *every man that cometh into the world*," nevertheless Christ's assertion of himself—"I am the Light of the world"—is made to mean "I am the *whole* of the Light of the world; *no one has any except he obtain it of me as a personality*." As Christ, the Light spoke in comprehensible human terms, so that each man might understand the message *always* coming to him—mostly unheard and not understood—from the depths of his own heart. The difference is between showing men how to walk, and doing their walking for them; between evoking or paralyzing their divinity.

Of the falsification of them; because they have been twisted to the support of as monstrous dogmas as were ever born in the darkness of the soul of a savage.

Of their suppression; because from the very first the formal decisions of Church Councils between books "canonical" and "apocryphal" were but the final and *open* terms of a process which began secretly almost from the very first, and which withdrew from the very knowledge of the people much more than the meagre fragments it was compelled to leave in their hands. Time will show. Nemesis moves slowly, but forgets nothing.

Theosophy has come to reintroduce the Christianity of *Christ* to a world that has never been permitted to know it.

STUDENT

Need of a New Education

EVERY phase of modern life and thought aims at the possession of a journal in which it may set itself in print before the public eye. The most recent and astonishing development of this tendency is a journal published in Vienna, which is the official organ of the Society of Catholic Divorced Men and Women. Its object is the abrogation of a law prohibiting the marriage of divorced Austrian subjects, if either, at the time of marriage, was a Catholic.

The editor of this journal says that in Austria there are 200,000 divorced people, of whom 38,000 are in Vienna. The population of Vienna is about 1,364,000. Of this number those who are or have been married would be something over half a million. It follows then that about one married person in fourteen of the Viennese is divorced. Suppose we add to these cases the others who would be among them if they did not shrink the publicity of the law; and the still larger number who would be among them if the unfaithfulness were known to the injured partner. It is not a pleasant picture, nor do we suppose it peculiar, among great cities, to Vienna. Does it not urgently bespeak the need of new methods in the upbringing of children?

C.

Health and Villages

A MEDICAL contemporary calls attention to the health conditions of Grand Isle county, Vermont. Here the villages have all a population under 100; the houses are all separated by a considerable space; nearly all the people are farmers or fruit-growers; and as the county is nearly an island, it is steadily brushed with winds from the surrounding waters.

Accordingly the deaths from tuberculosis are probably lower than anywhere else in the civilized world. In a population of between four and five thousand there were in 1893 only two.

The whole state of Vermont, for similar reasons, is singularly healthy and its death rate from tuberculosis steadily going down. Its chief cause of mortality appears to be old age.

One can imagine the city-dweller in his steam-heated rooms shivering as he reads of that wind of Grand Isle, steadily blowing from somewhere, never altogether ceasing.

But to complete the picture one wants to hear what the Grand Islander has to say about the city-dweller's apartment and its atmosphere. The tuberculosis germ is thoroughly at one with the latter in his dislike of winds and his love of steam heat and double windows. Surely modern methods of communication and transit will put an end to that fear of becoming "provincially minded" that keeps so many who most need it away from village life. Did Stevenson get "provincial" even in Samoa? STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Japan to Lead the Orient

A WAR correspondent in the East thinks that Japan's real intention is to orientalize China—perhaps it would be more correct to say head a progressive movement on oriental lines. Schoolboys are going from Peking to Tokyo to receive education and military training, and returning to their own country to take command of troops. A foreign exclusion law has recently gone into effect in Japan which prohibits foreigners from holding land in their own names, entering into business in their own names, practising any profession or teaching in any school or university. China, has, it is said, notwithstanding Government professions of neutrality, facilitated the transport of supplies to the Japanese troops.

This idea will be familiar to readers of the *NEW CENTURY PATH*. In Vol. VII, No. 26, we read:

"Japan has never lost sight of the fact that Japan must be for the Japanese, and as fast as they learn from the white man the secrets and the mysteries of this or that manufacture, out he goes. . . ."

"To predict that Japan is destined to sway the balance of power in this Far East is not saying too much; nor indeed is it going too far to think that a day is brightening in the East for the yellow races, which may bring out from the womb of the future very curious surprises for the West. The enormous inertia of China needs but a touch to transform it into a military power such as the world has never seen nor even dreamed of, and Japan is fully alive to this fact. . . ."

Really it is creditable that there is someone whose perception is sufficiently free from Western complacency to realize that Japan has not become suddenly convinced of the superior excellence of our mushroom civilization and the futility of her own time-honored one. Even in her sleep, this ancient nation was far ahead of us in many respects; and now she is awake and is awakening China too, we shall see a modern revival of ancient prowess. It was child's play to acquire our few tricks in mechanical invention and political machinery, so as to be able to deal with us in our own coin. Even our Bible has been sampled, weighed, and assigned its place among the necessary equipments of Western civilization. Our religion has been tested along with our silk hats and parliaments.

The "Yellow Peril" is indeed a peril to the cold, ruthless, sordid tentacles of commercial despotism.

STUDENT

Genius Transcends the Limits of Personality

TOLSTOY makes somewhere a remark to the effect that the writing about past history is subject to an inevitable artistic flaw, because no man can write with proper sincerity and realism about that which he has not experienced.

Of course such a theory as this would strictly limit one's judgment of a historical romance and render the verdict a foregone conclusion. But viewing the question without preconception, do we not find that people *can* write about historical events as graphically as if they had actually experienced them?

And why should they not be able to do this? Is the mind's eye necessarily limited to things which the present personality of the writer has experienced? Is his range of material confined to the experiences of one life of one man?

No; the man of genius can raise his vision above the plane of personality and avail himself of materials stored up in the race-memory, living for the time so intensely in those experiences that they are to him as real as his own life. The view that all the experience available to me is that which my own petty personality has gone through in one life-time, is a materialistic view, smacking of the "heresy of separateness."

Every thought that ever penetrated human brain is stored up imperishably where it can be reached, in more or less degree, by geniuses, in proportion to the perfection of their powers.

The duty of Science is to find a logical explanation for what actually happens, after experience has shown that it can happen; not to try to reduce infinite and eternal powers to the level of pessimistic theories. E.

Past and Future Glory of America

ARCHEOLOGISTS are at their wits' end to find an adequate explanation of why certain myths, such as the flood, creation, and after-world myths; certain symbols, as the bird, snake, cross; and certain numbers, as three, four, and seven; are found in the mythologies and religious sciences of all races all over the globe.

Some explain it by theories of migration, seeking to show that one race derives its ideas from another, and that races carry their systems from continent to continent in times when geological and climatic conditions permitted it.

Others, finding the migration theory insufficient, say that there is a unity in the soul of man, which compels him to reason along the same lines. This is the view expressed in Brinton's *Myths of the New World*, but he regards "natural religions as the unaided attempts of man to find out God, modified by peculiarities of race and nation." But the great mass of evidence which he collects showing the identity of various American symbols and myths with each other and with those of the Old World, is too heavy a superstructure for such a theory.

The whole speculation is, as usual, vitiated by the deep-seated preconceptions as to the origin of man, which represent him as always ascending from a supposed primitive type, of which the degenerated relics now extant under the name of savages are taken as specimens.

But these degenerates are on the downward path; they are rudimentary in the same sense as certain organs are in the human body.

W. Q. Judge says: "In Egypt the Denderah Zodiac tells the same tale as that one left by the old civilization of the American continent, and all of these are from the same source; they are the work of the sages who came at the beginning of the great human cycle, and give to man, when he begins his toilsome ascent up the road of development those great symbols and ideas of an astronomical character which will last through all the cycles."

In fact archeological research must inevitably lead back toward the time when the last great human race, the Aryan (not coextensive with the Aryan race spoken of in ordinary scholarship), first came on earth, full of knowledge and power, "heroic" or divine in its characteristics. From that epoch a gradual loss of knowledge and degradation of belief and practise, as the race in its various offshoots, descended into materialism, will be marked.

All these different peoples then, the Americans, Polynesians, Asiatics, and Europeans, have *preserved*—not invented—the ancient teachings.

The traditions of their pristine glory—not primitive barbarism—are numerous and persistent among the Americans. Brinton speaks of them, comparing them with the rose garden of Feridun, and the various Edens of the world. "Paradise" in Sanscrit, means "high land"; where, "in the unanimous opinion of the Orient, dwelt once in unalloyed delight the first race of men." Driven thence, their longing has ever since been to find that golden land again—among the Hyperboreans, in the "mountains of the moon," beyond the pillars of Hercules.

"When Christopher Columbus, fired by the hope of discovering this terrestrial paradise, broke the enchantment of the cloudy sea and found a new world, it was but to light on the same race of men, deluding themselves with the same hope of earthly joys, the same fiction of a long lost garden of their youth."

"The Aztec priests never chanted more regretful dirges than when they sang of Tulan, the cradle of their race."

And so on, with many parallels.

Thus, not only the zodiacs, calendars, etc., "so arbitrary," but also the aspirations of these peoples point to their glorious origin and are prophetic of their future destiny; for races die but to be born again in others.

And this regaining of Paradise shall come through the restoration of the true Light of Brotherhood, which brings all other bounties in its train.

Not to the dead Past can we return, but we must aspire onward to its resurrection in the golden Future, when Man's wandering in the valley is o'er, and the Sun shines on him once again.

STUDENT

The Trend of Twentieth Century Science

"It Cannot Be"

ABOUT twelve years ago Lord Kelvin said that there "cannot be" any connection between our magnetic storms and solar radiations. He had some "because's" to back up his assertion which for that time were very convincing.

A magnetic storm is a sudden disturbance in the earth's magnetic currents, those currents whose flow from pole to pole keeps the mariner's needle pointing nearly north. When a storm sets in—these storms have nothing to do with the weather—the needles begin to twitch and swing, telegraphic communication may become impossible, the trolley cars may be unable to run, and there may be a brilliant display of the aurora borealis. These pranks may last from hours to days; serious results to commerce may occur; and there may be many wrecks of ships that do not know what course they are pursuing.

Lord Kelvin's "because" rested on the sudden beginnings of these storms. He said that any magnetic radiation from the sun as a whole or from a spot must follow the laws of any other radiation such as light or heat—that is to say it must be in all directions. And it must therefore reach our earth like daylight, gradually, and as gradually disappearing.

But Mr. Maunder finds that though possibly there "cannot be" any connection, there *is*. For the storms occur at intervals of $27\frac{1}{3}$ days, or some multiple of that interval—the solar rotation-period. His very reasonable suggestion is that from a given point on the solar surface a geyser-like stream of electric particles is discharged in a definite direction. When the earth is in the way she is hit. Presumably the other planets are also periodically hit.

After learning to discount the ceaseless and confident "cannot be's" of science, one wonders whether after all there may not have been something in the claims of the old astrologers—that the planets, when in particular situations on the Zodiacal Belt, threw upon the earth special influences?

There was of course a time when the "cannot be's" came from the Church—usually accentuated with stakes and burning fagots. Science "sang humble" and had not as yet evolved a dogmatic spirit of her own. One is reminded of this by the recent discovery of a sixth moon of Jupiter's. When Galileo proclaimed the existence of the first four, he was deemed guilty of sacrilege. They confirmed the impious heliocentric theory.

STUDENT

The New Physiology

THE keynote of what might be called the new physiology, founded on the discoveries of the last very few years, is compactly given by a California physiologist, whom one might well imagine to have been reading H. P. Blavatsky's writings: "The human system is an electrochemic battery, acting according to known electric laws. It contains many electrical circuits, major and minor, many nerve wires, many poles, many relays, in fact the life principle itself is everywhere electrical in action. The blood is the exciting fluid of the human battery and the nerves are connecting wires."

That in an elaborated form, is what will be taught to the medical student of the future. But there is something to be added to it, to make it carry the whole of the truth. The human system is an electric battery which is conscious of its own states and changes, which can reason about them and which can affect them by a direct act of will. With that addition we have a statement which was made and taught to her pupils as a fragment of Theosophy many years ago by H. P. Blavatsky. She went a good deal further, and there, too, will doubtless be followed in due course by science.

The subjective side of force is mostly ignored by science. It cannot be so permanently, and when it is recognized, some strange conclusions will have to be drawn.

For if, as science is now saying, matter, life and mind, can all be expressed by one word—electricity; that is, if the "four" are identical; then since two of the four are conscious, the other two must be. Which is the same as to say that the universe is conscious! And it is but a step further to say that the universe is dominated by will. STUDENT

The Hidden Cause of Cancer

THE Harvard cancer commission, which has been sitting for two years, appears to have reached mainly negative conclusions. Its report will be that the disease is hereditary, is not infectious, and that its cause is as mysterious as human life.

The last clause recalls Virchow's theory. The body develops by a process of energetic cell-division. At last a little "mulberry-like" mass of cells results, all alike, and all prepared for a long cycle of further work. Then, still multiplying, they begin to differ out into the various tissues of the body, muscle, nerve, blood cells, and so on. Virchow's view was, that in the midst of the fully-developed tissues, occasionally still lie a few of the original "mulberry" cells, undifferentiated, with all their energy still unexpended and latent. In later life, for various reasons, these are apt suddenly to begin the energetic and superfluous growth which, having no relation to the needs of the body, and outside of its harmony and balance, is cancer. He further thought that these cells lay at points where there were, so to speak, unfinished edges, rough joinings, unplaned surfaces, in the complicated make-up of the body.

If the great pathologist was right, how came those points of bad carpentry? What interfered with nature's delicate work during those early months? Is there nothing that can be done in safe-guarding prenatal conditions? Is there no lesson in the self-protected maternity of animals?

It is evident that if this is the right way to look for cause and remedy, we need not be surprised that scientific commissions separate as empty of positive knowledge as on the day they met.

PATHOLOGIST

The Virtues of Garlic

THE use of garlic in tuberculosis is making marked headway. An Irish Physician, writing to a contemporary, quotes from a herbal published two centuries ago. This volume gives a lurid list of the virtues of the plant: "It is hot and dry to the fourth degree; Aperitive, Abstersive, Attractive, Carminative, Digestive, Discussive, Anodyne and Suppurative. It is Stomachick, Pectoral, Nephritick and Arthritick; Ptarmick, Sudorifick and Alexipharmick." We do not know what Alexipharmick means, but it sounds like an admirable quality in a drug; when conjoined with Ptarmick and the rest there should be few maladies which can resist it.

The virtues of this plant do not lack modern methods of trial. An Italian physician has kept a number of guinea-pigs in an atmosphere of tubercle bacilli. To the diet of some he added fifteen grains daily of garlic; these remained healthy. The others, who had no garlic, were all badly infected. From this he infers that it is not only curative, but prophylactic.

The virtues appear to be due to an oil containing sulphur in a volatile and very active form.

PHYSICIAN

The Philosophers' Stone

WE note that the Philosophers' Stone of the old alchemists is about to become orthodox and official. Sir William Ramsay, the eminent English chemist, speaking of the now known transformation of one element into another, remarks that these transformations "are brought about by the application of radium. . . . An illustration of the effect that radium produces may be seen when it is applied to glass. It thereupon appears to decompose or transform the glass into a matter like lead, a matter like actinium, and still into something else."

Now since radium, polonium, X-rays, and so on, will do this transformation, is it impossible that some of the alchemists knew one (or more) members of a group possessing this power, knew it even more accurately than we, and got gold as the final term of their transformations? Why they should have kept their knowledge a profound secret is obvious.

But if, at any time in the future, their claims should be completely justified by the scientific and orthodox transmutation not only of one metal into another, but into gold, their shades need expect no *post mortem* credit. It is a charge against Pythagoras that he maintained the heliocentric theory, "because on the data accessible to him no such conclusion should have been drawn." So those old students need expect only blame for venturing to be ahead of their day. STUDENT



THE LAKES OF KILLARNEY

The Meadow Lark—(Sturnella Magna)

HERE at Point Loma, at the very beginning of the year nineteen hundred and five, are heard the joy notes of the Meadow Lark's song, and occasional glimpses are seen of the bright yellow breasts with their black crescents. Is this happy herald of the new year a herald also of a glad new time?

Not an inch of his body is free from delight.
Can he keep himself still if he would? Oh, not he!
The music stirs in him like wind in a tree.

The Meadow Lark is in close sympathy with his surroundings and sings his song accordingly.

The Western Meadow Lark of the prairie states bordering on the Mississippi and Missouri rivers sings a most inspiring song. The notes are loud and clear, liquid and sweet, and at the same time so wild and free, like the broad, free, undulating prairie, which is the singer's home; and the bird sings as if he felt the vastness and would fill it with his song.

The Meadow Lark of the eastern states, while the same in appearance, sings a different song, one that is more in keeping with its surroundings.

The song of the Californian Meadow Lark also differs from that of the Western Meadow Lark (*Sturnella Magna Neglecta*). Its notes are more softened, and differ from the loud, clear, ringing notes of the Western Meadow Lark, as the greens of the native plants of Point Loma, softened into grays, differ from the brighter and stronger greens of the middle west. Atmospheric conditions may have something to do with the loudness and clearness; but this is not the whole difference. Their songs express a different feeling.

The Meadow Larks of the different regions wear the same coat, and in appearance are not to be distinguished one from another; but they express their souls in a different song, a song that is in keeping with the character of their homes. It is as if their souls were so attuned to the soul of the region they inhabit that they become its voice and sing its song as well as their own. They are children of locality. STUDENT

Trees as Affected by Lightning

TREES attract lightning, but some much more than others. The leaves furnish points of attraction, but the reason why some kinds of trees are struck oftener than others is not considered to be due so much to a difference in foliage as to difference in form and height. Other elements, however, seem to have an influence. Decaying trees, whether from age or disease are more liable to be struck than healthy ones. Trees profaned by some crime were considered by the ancients to be very susceptible to the lightning's shaft, but were also thought to be purified by the same. "The Ruminal fig tree, on the roots of which stranded the cradle of Romulus and Remus when the Tiber bore it to the foot of Palatine, was held doubly sacred after it had been struck by lightning."

The oak, yew and Lombardy poplar are said to furnish the greatest attraction for the electric fluid. One Lombardy poplar is superior in this respect to many lightning rods.

Beech, cedar and fig trees are said to be seldom struck, and the laurel and bay have been considered immune. Byron refers to the immunity of the laurel and also to the sacredness conferred by lightning, in speaking of the iron bust of Ariosto:

The lightning rent from Ariosto's brow
The iron crown of laurel's mimicked leaves;
Nor was the ominous element unjust,
For the true laurel-wreath which glory weaves
Is of the tree no bolt of thunder cleaves,
And the false semblance but disgraced his brow;
Yet still, if fondly superstition grieves,
Know that the lightning sanctifies below
Whate'er it strikes; — yon head is doubly sacred now.

While the laurel may be lightning-proof, we may well believe that the "true laurel wreath" and "the tree no bolt of thunder cleaves" belong to a higher plane of being than does the ordinary laurel tree. STUDENT



Abide in thy purposes as in laws that it were impious to transgress.—*Epictetus*

The "American Woman"

IN general, our foreign composers take the "American woman" quite for granted, yet there are not a few who continue to be surprised at this or that condition which seems anomalous. To quote from a recent article:

I was shocked to find that an American woman will spend the forenoon in cooking or dusting or cleaning, then dress herself like a duchess and sally forth to the meeting of a fashionable club where she is to read a learned paper, as likely as not, or else call a carriage and make a round of social calls. And her standing does not seem to be impaired in the least by the fact that during part of the day she has done the work of a menial; nor has it affected her own personal attractiveness.

Why is it so impossible to realize that the American woman, in living at this high pressure, oscillating, perforce, between washtub and soirée, is merely making the best of certain unpleasant pioneer conditions? Our social life is not yet a settled quantity; we have nothing settled in this country, no settled servant class, no settled peasantry, and while, to be sure, we do have a class of men who do not work, we protest against considering them a settled class; we call them "tramps."

But certain of our foreign friends make a grievous mistake in assuming that American college-bred women cook, dust, scrub, because they enjoy it. They grievously err in assuming that the American woman prefers to play charwoman to having an hour's study with her children or an hour's consideration, in the company of other college-bred and gifted women, of some civic, domestic or social problem. The average American woman does live at high pressure, and she is not infrequently forced to go from the most laborious work in her kitchen to occupations quite the reverse. But the reason of this is simply that transitional and evolving social conditions have forced these things upon her, not at all that she has chosen them deliberately. She has the choice of doing her duty or of neglecting it and, fortunately, most American women choose to do it.

This is a transition stage, no doubt, and it is well, for no woman of the class at present under inspection and discussion, can do her full duty by her children when the main reserve of her strength goes into cooking, scrubbing and keeping furnace fires. No woman so situated can keep the homelife restful and complete, can take her rightful place as comrade and companion to her husband, nor keep the respect of her children. "The life is more than meat, and the body, than raiment." Conditions such as these may be the means of evolving a very remarkable type of

human being—pioneer conditions usually are—but that is not saying that such conditions are ideal. The present stage is a transitional one, and the average American woman is glad to believe this to be true. Because she does believe this there is certain to come, some time, a home-life based quite differently from the average home-life of today, and a conception of wifehood and motherhood that is not absolutely bounded by the vision of the family stomach.

STUDENT

The Scold's Bridle

IN mediæval times, the scold's bridle was used in parts of England and Scotland as an instrument of punishment for women whose harsh chiding was a source of annoyance to family or neighborhood. The bridle was fastened upon the head and, having an iron part that fitted into the mouth, rendered speech impossible.

It is quite conceivable that women of a little more spirit than the majority of their sex, who found no opportunity in their environment for the exercise of talent or ability, might become bitter, and resort to harsh speech in their helpless resentment toward things in general. Having no weapon but the tongue, and little to encourage them to use that weapon wisely, not a few, perchance, spoke unrestrainedly, and became indictable as "scolds."

When we recollect that the gifted and enthusiastic Anne Hutchinson of early New England days, was designated "a common scold" by those of her townsmen who did not agree with her religious opinions; and when, moreover, we read that a "scold" was regarded in much the same light as a witch, the suggestion is inevitable that the scold's bridle may have silenced more than one woman whose speech, however unwelcome, was salutary, and that many an injustice may have been perpetrated in the punishment of so-called "common scolds."

STUDENT

WITHIN the last month the newspapers have recorded no less than three instances in which the word "obey" has been eliminated from the marriage ceremony at the request of the bride. In one case, in which the pastor of the church of which the bride was a member demurred, the determined young woman stepped outside of her creed and was married by the minister of a rival church. In another, after the marriage ceremony both husband and wife signed a document in which was clearly defined the wife's inalienable rights and privileges, the document being certified to by witnesses. Quite outside of the question as to whether or not these instances are steps toward the solution of a century-old problem, they are certainly straws showing plainly, indeed, the turning of the tide. E. W.



MEDIÆVAL "SCOLD'S BRIDLE"

Our Neglected Yards

THE effort of the Chicago Club Women to reform the city's neglected yards, comes like the echo of an address given two years ago to the citizens of San Diego by Katherine Tingley on the possibility of making the city "a great nature garden, a unity, verily, of all that is best in art, and all that is purest in nature."

"But," she said, "you object that this will cost. Yes, it will, and doubtless you have not yet sufficient money. More than that, it would be necessary for all citizens to work together and you will admit you have not yet sufficient unity. What then can you do? What can each do? Each can begin at home. If you have a bit of God's green earth about your home, get acquainted with it. Study it. Improve it. Make it not a *pot-pourri* collection of flowers and shrubs, but a quiet, restful work of art. If you have a back yard, transform it from an eye-sore into a beauty spot forthwith.

"There is no telling how far an apparently insignificant bit of good work may spread. It is like a stone thrown into the water in the endless succession of its ripples. There is no telling how far even one regenerated back yard or one beautifully landscaped garden might influence your whole city, and this influence the simplest and poorest can wield.

"Make a beginning! Make it now, if it is nothing more than laying out a walk in a curved line instead of straight, if it is nothing more than planting a shrub in your yard for the birds to nest in. If you do this, keeping the greater ideal before you, depend upon it, all the rest shall be added. Success will come, a greater spirit of unity shall be born among you and every dream shall be realized."

THE announcement that a monument is to be erected in Galesburg, by the veterans of Illinois, in honor of Mrs. Mary A. Bickerdyke, will bring a glow to many hearts which hold in grateful remembrance this heroine of the Civil War.

The story of her life shows what was accomplished by a woman whose patriotic feeling and ability to serve led to her selection by the women of Galesburg, as a nurse to go to the front.

After the battle of Shiloh, when most of the wounded were carried down to Savannah on the Tennessee river, Mrs. Bickerdyke worked night and day to relieve the sufferings of the soldiers. So efficient were her services, that General Sherman summoned her to be in readiness after the approaching battle of Missionary Ridge. For four weeks she did noble work, being the only woman in attendance. Mrs. Bickerdyke continued in field and hospital work during the Atlantic campaign.

She was successful in correcting abuses in the distribution of sanitary supplies, and in superintending the cookery for field hospitals. Her executive ability was recognized by Generals Sherman and Grant, and she had the encouragement of their hearty support.

All women must feel grateful to Mrs. Bickerdyke for her pioneer work along lines that are now recognized as belonging peculiarly to woman's province. We cannot but think that many of the horrors, not only of battle, but of life in camp, might have been averted, had the way been open then for women sanitary inspectors to follow her initiative. S.

AN English woman investigator, Miss A. V. Baxter, M. A., said recently on the subject of finger prints as a means of identifying criminals:

There are many recorded cases of identifying burglars, who had left finger marks on drinking glasses and blood-stained finger marks on window panes, for the probability of any two finger-prints being identical was but one in 64,000,000,000. Racial distinction has been shown to form no basis of recognition, and statesmen, students and idiots all are likely to give similar markings. Heredity, however, gives more positive results, and the persistence of the pattern is clearly shown to remain throughout life. This bids fair to revolutionize one science at least.

The Duty of the Hour

NO more pathetic instance of doing the duty that lies nearest could be found than the course adopted by Mrs. Florence Maybrick, when she realized that life imprisonment was her fate. Firmly subordinating the bitter sense of wrong and injustice that might easily have driven her into emotional insanity, Mrs. Maybrick roused herself to a persistent effort to make even prison life conform to a higher ideal. She so ordered her surroundings that her cell came to be exhibited to visitors as a model of neatness and convenient arrangement, and her courteous habits gave a touch to prison life that is seldom felt among fellow prisoners. Mrs. Maybrick's experience has thoroughly awakened her to the needs of prisoners. She is now actively engaged in working for the cause of prison reform.

Her prison life appears to have taught her, as well, a secret of self-government. In her recent book she says, significantly:

My safety—from madness—lay, as I found, in compressing my thoughts to the smallest compass of mental existence; and no sooner did worldly visions or memories intrude themselves, as they necessarily would, than I immediately and resolutely shut them out as one draws the blind to exclude the light. But this exclusion of the world created a dark background which served only to intensify the light that shone upon me from realms unseen of mortal eyes. Lonely I was, yet I was never alone.

It is the old secret of spiritual growth. Refusing to let the mind be the playground of memories, desires, and anticipations, it becomes clear and peaceful. Then gradually it begins to reflect the things of the soul. Content with the inevitable frees all the energies locked up in our myriad discontents. And the inevitable, thus met, because it comes from the higher Law, never fails to yield the benediction which is its true self.

STUDENT



LOMALAND STUDENTS PRACTICING FOR GAMES IN THE GREEK THEATRE

THE WAY

by CHARLOTTE A. MASON

WOULD the lark sing the sweeter if he knew
A thousand hearts hung breathless on his lay?
And if "How Fair!" the rose could hear us say,
Would she, her primal fairness to outdo,
Take on a richer scent, a lovelier hue?
Who knows or cares to answer yea or nay?
O tuseful lark! sail, singing, on your way,
Brimmed with excess of ecstasy; and you,
Sweet rose! renew with every perfect June
Your perfect blossoming! Still Nature-wise,
Sing, bloom, because ye must, and not for praise.
If only we, who covet the fair boon
Of well-earned fame, and wonder where it lies,
Would read the secret in your simple ways!

appeal in a very special way to the defenders of Japan. Such a graceful mission was the visit of two delegates from the Ladies' Patriotic Association to the soldiers and sailors, to inquire about their health, and to bear kindly greetings from those at home. They arrived at Sazeho just before the fleet left, and the departing heroes were cheered by the sight of these two women, who watched the ships until they disappeared from sight.

In Tokyo all the women's clubs of the city have united in a relief society, the object of which is to supply the needs of families whose wage earners are at the front.

THE royal ladies of Japan share enthusiastically in the work of the Ladies' Patriotic Association. The Princess Mori is the chairman of the Relief Society in Tokyo. She has long been actively interested in educational and charitable work. It is no unusual sight to see her drive by as early as six in the morning on some charitable errand. The influence of one so kindly and patriotic were, indeed, a blessing to any land. E.

THE CHILDREN'S HOUR

The Raja Yoga Question Box

WHAT magic the artist works with his brush! By his skill, grace and dignity and beauty are given lasting power to delight the eye and cheer the heart.

1 Who was Sir Edwin Landseer?

ANSWER—Sir Edwin Landseer lived in England from 1802 to 1873. His father was an engraver and a writer on art. Landseer could draw well when he was five years old. When he was thirteen he drew a great St. Bernard dog so well that the picture was engraved and published. At that age he exhibited at the London Academy. Many of the beautiful pictures of animals, loved by children, were painted by Landseer. He was so clever with his brush that he painted a fine picture of a dog in a few hours.

2 Who was Sir Joshua Reynolds?

ANSWER—Sir Joshua Reynolds was born in Devonshire, England, in 1723. Early in life he went to Rome. There he studied the works of the great Raphael and Michael Angelo. He also studied in other cities in Italy. He returned to London and became a portrait painter. Philosophers, statesmen, actors and soldiers came to him to be painted. His works are like a history of the time in which he lived. Sir Joshua Reynolds was a lover of knowledge. The men of learning and talent in England and Ireland were his friends. When the Royal Academy was founded in London in 1768, Sir Joshua was elected President. Every year he made an address to the students. These addresses were printed. They contain advice of great value to students. Sir Joshua Reynolds painted also many beautiful pictures of women and children. No artist has ever put into pictures of children more of the grace and charm of childhood.

A Letter From Trinidad

MY DEAR CHILDREN: Today I send you pictures of two little East Indian children, born in the island of Trinidad, but whose parents came from far-away India. They are not yet able to speak a word of English. They do not wear the jewelry which



"SAMUDAYA"

you see in the picture all the time. They just put it on for the sake of looking pretty when the photograph was taken.

The baby's name is Samudaya, and she is very good and friendly, not at all timid about having her photograph taken; in fact she laughed about it and seemed quite at home. Her sister's name is Gandaya. She is seven years old, can manage her brothers and sisters already and behaves beautifully, just as if she were quite grown up! She does not go to school yet, but, children, in my mind I see a beautiful picture of a Raja Yoga school right here in Trinidad, in which Gandaya and her brothers and sisters will be pupils, as well as a great many other little East Indian boys and girls who live all around here and who need Raja Yoga badly.

These little children live in a big pasture, in quaint homes, and play about among the lambs and calves. The kindly old sheep and the cows are friendly with them and never chase or frighten them, as they might do with strangers. I send you my love.
COUSIN BEATRICE

DEAR CHILDREN: As I was playing on a cornet one day, in an open field, an old man passed by. He was driving a horse that looked old, lean and tired. When the horse heard the sounds of the cornet, he stopped and pricked up his ears.

That made me think that he must have been a war-horse. So I sounded the cornet again, and the horse began to dance.

I then played an old war call and he galloped up the road as fast as he could go. On sounding the call to come back, he did so. This is a common thing in old war-horses, as those who have seen army life will tell you.

They never seem to forget the training of war times. H. H.

A Million Little Diamonds

A MILLION little diamonds
Twinkled on the trees;
And all the little maidens said:
"A jewel, if you please."

But while they held their hands outstretched,
To catch the diamonds gay,
A million little sunbeams came,
And stole them all away.—*Selected*

The Story of Two Seeds

IT was dark under the ground, where two little seeds lay side by side. "O, dear!" sighed one seed, "How dark it is down here! No light anywhere! Why was I put here?"

Thus the little seed grumbled on. Presently it heard a sweet voice close beside it saying, "Yes, it is dark here, to be sure, but there must be light somewhere, and I am going to reach up until I find it; so come, little comrade, we will travel together."

But the discontented seed would not go, and the little seed had to start alone; yet it did not feel lonely, for its little heart was full of hope and joy, and they were good companions. So the seed traveled on and on, ever pushing upward, never losing courage, until, at last it saw the light, radiant and beautiful.

How lovely the flower grew! It seemed to reflect this wonderful light in every petal, and as each sunbeam kissed it, the flower said, "Thank you, little sunbeams, I am going back to the dark earth and tell all the other seeds about the great light."

M. H. K.

THERE is something in our hearts which we do not appreciate as much as we should, and that is the power of being kind.

Raja Yoga tells us to be kind to everybody, to plants and animals as well as to each other. If we are not kind to plants they cannot grow as they ought to. To make flowers grow into beauty you must take care of them with kindness and water them when they need it, and help them when they need help, like vines and little plants that might grow crooked. We are taught to be especially kind to domestic animals who help us so much. You will never accomplish anything with plants or animals if you try to handle them roughly or brutally.

We Raja Yoga children are taught to do everything kindly and lovingly. Even our little tots, some of whom are only two or three years old, learn about these things. When you have

a little child in your care always treat it kindly, because some day it will be an example to others. By being kind to people or to animals, you are teaching them to be kind to others. A RAJA YOGA GIRL.

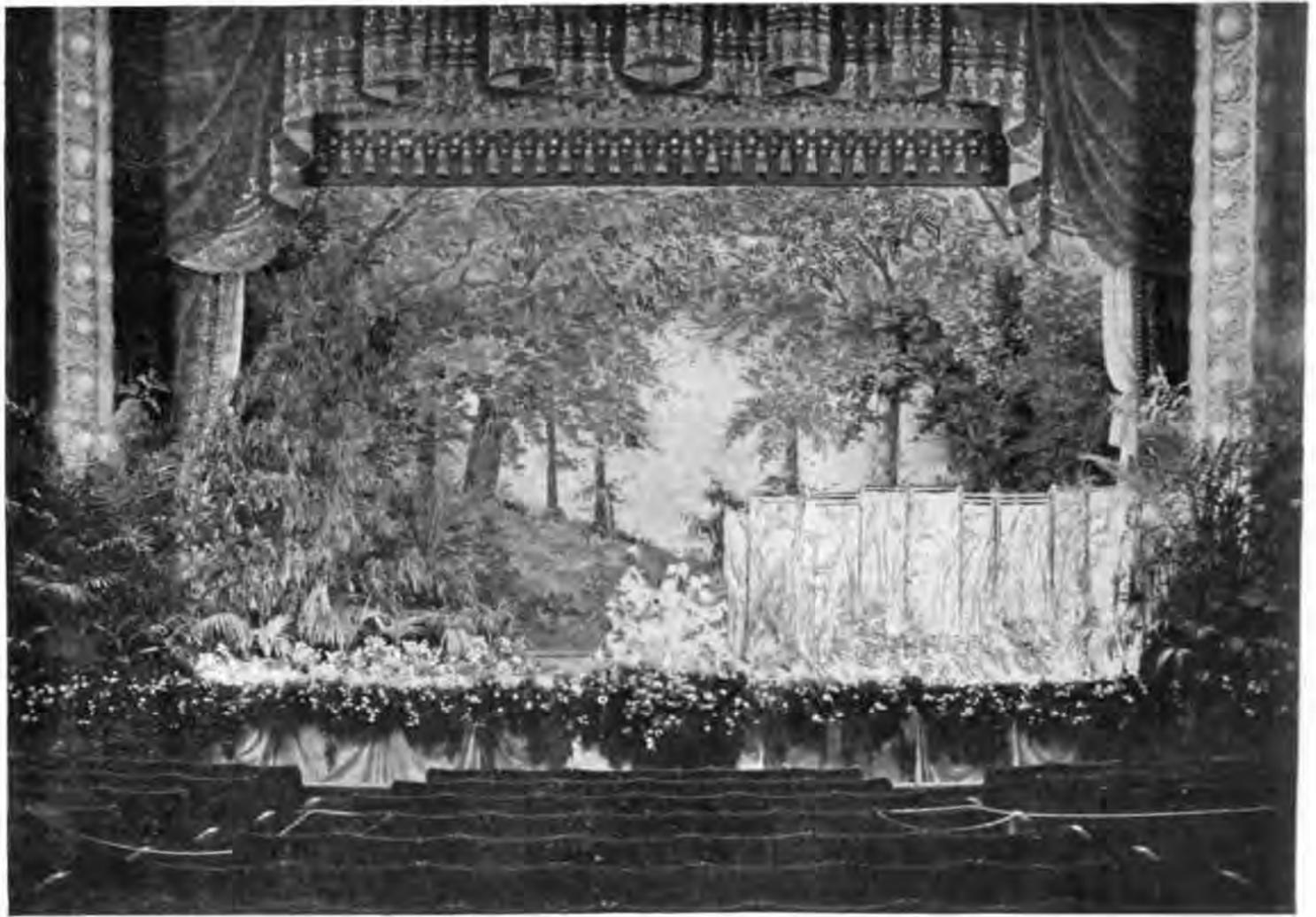


"GANDAYA," A LITTLE EAST INDIAN GIRL OF TRINIDAD, B. W. I.

I SHOULD love to direct the education of the little children of today. I would lead them out and carry them over the world; I would take them where they could see their fellow-men in different aspects and environments; where the old mysteries were taught in Egypt and where Jesus walked and talked,—and we must not forget that Jesus was in that part of Egypt where the Mysteries were taught. There would come to these children a deep comprehension of things that today even their elders cannot understand.—*Extract from report of a recent speech by Katherine Tingley.*



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

THREE addresses, each of special interest, and a carefully arranged and exquisitely rendered musical program, were attractions at the Universal Brotherhood meeting held under the auspices of The Aryan Theosophical Society, at Isis Theatre last Sunday evening.

The opening address was by Miss R. Bernstein, her subject being, "The School of Life." She spoke of the popular idea that education was mere study for personal profit during earth-life; and pointed out that the greater education was a study of our own divine natures. We learn from our contact with our fellow beings and our experiences.

Miss Julia Hecht read a paper on "Purity," from which a few brief, but forceful, quotations are given: "When we look around to see what are the greatest obstacles to true progress, the greatest barriers to freedom, if we look deeply into the facts, and have the welfare of others at heart, we shall be convinced of the necessity of purity—of clean, straightforward, honorable lives. . . . We must ourselves be examples of the truths we desire, and aspire to; otherwise we are hypocrites and our speech has in it a ring of falseness that will injure others. . . . Let us make ourselves beautiful in mind and heart, sweet and fragrant as the flowers and trees. Let us be clean. 'Let us bathe in the river of soul; be ourselves, be pure, be strong, noble and true.'"

"What San Diego Needs Most," was the title of an interesting paper by Mr. W. R. White. In part he said: "Let us consider some of the opportunities open to this city. It has the finest harbor on the southern coast, and a geographical location which renders it naturally the gateway to the East, the portal of the Orient. Its site is picturesque, a panorama of unparalleled beauty. On its hills should be hundreds of beautiful homes, bowered by trees, linked by countless drives, and dominated by hill-crowning public buildings of noble beauty. Along the margin of the bay there should be many miles of wharves and warehouses. A network of railway arteries and electric nerves should bind them all into a living system, and connect them with the enormous mineral and agricultural wealth of the adjacent country. Great four-track trunk lines should give us an open highway to the immense markets of the Eastern States.

"The roads about the city should be dotted with beautiful buildings

and bordered with parks and gardens, to become the most beautiful pleasure-drives in the world. And last and most important, is Point Loma, standing apart and yet connected, the natural site of the greatest institutions of learning. Here we can speak, not merely of what should be, but of what will be—upon its rugged hills, a great white city of colleges and temples, a focus for the world's mental and spiritual life and light—a great seat of learning where shall be taught 'the true Raja Yoga, the laws of Universal Nature and Equity, governing physical, mental, moral and spiritual life.'

"What does this city of San Diego, the portal to the Orient, need most? Can we not best answer by saying that it needs a new standard of citizenship, a new standard of civic ambition, a new method of effort? . . . In place of mutually destructive individual effort, does it not need mutual helpfulness and unity of purpose? What might we not look for if we were to substitute the latter for the former, if, in place of pride in size and wealth, were to be substituted the ambition to excel in beauty, culture and morality, if, instead of a chaotic assemblage of hobbies, its policy of development were to be the consistent plan of some mind great enough to grasp and contain all the possibilities of this city's future? A mind, broad enough and deep enough to realize that separation of interests brings a poverty of fulfilment, so convincing of the truth of human brotherhood, that none can idly thrust it by. Does not this city need such a mind, awake to all the opportunities, resources, needs and possibilities that are right at hand, and finding such a mind, to follow its guidance?"

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8.15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and interestingly presented.

Other interesting features of these weekly gatherings are the excellent music rendered by some of the Students of the Isis Conservatory of Lomaland, and the efforts of the children of the Raja Yoga Schools at Point Loma. Theosophical literature may always be purchased at this meeting.

Art Music Literature and the Drama

Modern Religious Music—The Need of a New Departure

AN editor of a Chicago musical journal wrote recently: There is no place where musical taste is at a lower ebb than in our so-called evangelical churches in America. Speaking from the standpoint of the artist, the entire power and meaning of the art of music are ignored and profaned in the church, persistently and well-nigh universally. The attitude of music in the church is that of a conventional medium for covering up undesirable noises—as the organ voluntaries and the singing of hymns during a collection. This is profanation, pure and simple. With reference to mitigating the prevalent ignorance of ministers on the subject of music, Professor W. B. Chamberlain, of the Chicago Theological Seminary, has inaugurated a church music department, etc.

The public demands an appreciation of its advancing taste and ideas. It seeks to express them with irrepressible persistency, but the religious teachers have failed to recognize the advancing wave. Hence, the churches are gradually growing empty, while, on the other hand, the low variety halls and cheap concert rooms are being filled.

Nothing could so soon revive the public interest in religious matters as the practical participation by the members of a congregation in progressive musical services. There should be spontaneity, progressive methods, and no mechanical or stereotyped forms. Unfortunately, the clergy cannot furnish these nor even intelligently direct them, and it is almost too late to begin now with the present generation of ministers. A new type, more truly religious and better musically trained from youth on, must come. There must be genuine love and devotion to the work and no simulation. One who conducts stands sponsor for church music and must have his heart in it; no mere pretense or counterfeit will answer, nor can a paid soloist or instructor bring to the work the needed spiritual force.

The musical education of a teacher cannot be forced; it grows through a life-time of devotion and application to the art. It is built up in the classic concert room, from high example and by gradual assimilation.

Hence, a check to further degeneracy of church music can hardly be expected under present circumstances. The ministers themselves must first become students of music on new and higher lines before they can hope to exercise any real influence. The custom of leaving matters in the hands of the "paid quartette" has operated most unfavorably on the character of church music. To have substituted, as they have so often done, a frivolous, and emotional class of music in place of that which is aspiring, dignified and serene, is worse than no music at all.

The degeneracy is mainly due to inexcusable ignorance in high quarters. E. A. NERESHEIMER.

THE Japanese have declared painting to be a form of poetic expression and that the painter should strive to represent the soul of things rather than the bare, outer, linear form. Realism to the Japanese means something far different than to the American or European. It has to do with the inner rather than with the outer. That is perhaps why the great Japanese artists' works are spontaneous and poetic to a remarkable degree. They have the courage to omit extraneous details and to subordinate all the central idea. There is a simplicity of treatment, combined with a remarkable command of the brush and an almost magical directness in its use, that one may look for in vain in any other school of art, American or European. How much have not the color prints of Japan taught our American artists in composition, in exquisiteness and subtlety and pure beauty of line, in composition and in the successful generalization of forms. They voice new and higher ideals. STUDENT

Franz Schubert—The Lesson of a Life

I only sing because I must, and pipe but as the linnets do.—*Shakespeare*

FRANZ SCHUBERT, child of music, was in his time unknown, his genius unappreciated, while from his pen flowed the most beautiful melodies in all the world of tone. "His music," said Holzer, his teacher, "seemed to come direct from Heaven." Indeed, Schubert, the man, appeared to have very little part in it, though in coming in touch with his compositions, one seems to get closer to music itself, with less admixture of the medium than is the case with any other writer. His Soul fairly overflowed as with an inexhaustible fountain of the beautiful

in sound; but aside from his music his life was almost nothing, and he composed as he lived, without judgment, discretion or direction.

The spectacle of so insatiable a desire to produce has rarely been known. Schubert would begin to compose as soon as he awoke and, to quote his own words, "When one piece is done I begin another."

If a work were interrupted, it was often never finished, but put aside and forgotten, as many unfinished MSS. have testified. He not only composed works in almost every known instrumental form, but would set to music anything in the way of words that came to his hand. He was yet not able to discriminate between the poems of Goethe and Schiller and the most mediocre works. His songs—there are some six hundred of them—are in some respects the most perfect, as well as the most beautiful, ever written, but not a few are buried beneath the rubbish of commonplace verse. So was the substance of his genius cruelly wasted for lack of judgment. Schumann said of him, "He could have set a placard to music."

Much might be said of the wondrous beauty, the almost transcendent loveliness of Schubert's instrumental works, of the nobility, strength and passionate tenderness of his songs, while the amount produced in the short period of his life is well-nigh incredible. He died at the early age of thirty-one, and it has been said that the end was hastened by his sheer neglect and abuse of his physical health. Here is a lesson, indeed, for the student of life. STUDENT



AN ANCIENT PIPE-ORGAN

AOGIMIYO (Gaze Upward)

Translated from the Japanese

AS towers above all others,
The lofty crest of Fuji, sacred mount,
So, above all earth's nations
Towers the land of the Rising Sun.

Gaze upward, O, ye people,
Lo! in the cherry blossom,
Breathing its perfume sweet upon the dawn
Is reflected Japan's true spirit.

Ancient Pipe-Organ With Keyboard and Stops

CERTAINLY there is nothing new under the sun, at least in principle. Our cut shows a terracotta model of a Roman pipe organ with several rows of pipes. It is in the museum at Carthage, and is believed to have been used by Nero, who suggested various improvements to these instruments. The air-pumps for filling the wind-chest are shown at either side and the pressure was kept even and steady by an ingenious hydraulic apparatus, the water cistern being under the seat of the player. The upper part of the organist's figure is broken off, but his position at the keyboard is clearly indicated. From this plastic model, and from descriptions by Vitruvius and other writers, a working model has been constructed. We know little about the music of antiquity, but if we may judge by the Greek music extant, and from the instruments lately discovered, such as the Etruscan cornet of the best modern pattern, the Irish and Egyptian harps, etc., it must have reached a high degree of excellence. STUDENT

WRITES M. Jean Bardoux in a recent issue of the *Revue Bleue*:

Nearly every person in Japan, from rickshaw-men and geisha-girls up to the Emperor and members of the Cabinet, is a poet. The present Mikado has written nearly fifty thousand odes. He dedicates a portion of every evening, it is said, to the production of poetry, a relaxation, indeed, and a rest from the cares of state.

Universal Brotherhood Organization

Central Office Point Loma California



WHEN THE WESTERN SUN CASTS A SHEEN OF GLORY ON SEA AND SKY AT LOMALAND

Theosophical Literature

THE international influence of our Theosophical work in literature is due to the fact that not only is this literature published in English and distributed everywhere where English is spoken, but also to the fact that each language has its own particular Theosophical literary thesaurus. The Swedish *Theosophia* and *Nya Seklet* are two progressive and reliable Theosophical publications. Both of these are edited by some of the oldest students of the Swedish branch of the Universal Brotherhood Organization.

It is interesting to note the leap that the Dutch publication, *Lotusknoppen*, has taken within the last year. Its circulation has been enlarged considerably, and it meets a positive demand in Holland, made by earnest seekers after the truth. This demand is further met by the continuous issue of pamphlets, touching on the important subjects of Theosophical teaching.

In Germany there is the same demand for Theosophical literature from many quarters, and it is gratifying to know that it is being met by the publication of *Universale Bruderschaft*, a paper well worth reading by those who know sufficient German to do so. France, too, has the benefit of Theosophical teachings, through translations of some of the English publications. Already the *Mysteries of the Heart Doctrine* has been given to the French public, and this book has also been translated into Swedish.

The *International Theosophist* published for some years past in Dublin, Ireland, has carried its influence throughout Erin, and even into England.

The *Theosophical Chronicle*, published in London, has been a light—a great factor in chronicling the general doings of the Theosophical movement for several years past. This is now merged into a larger publication, the *International Theosophical Chronicle*. The first number of this latter magazine was issued in London, in January of this year.

When one remembers that the editors of these several Theosophical organs are men of rare scholarship and devotion to the great Theosophical movement, and that they give their best thought and much of their time without recompense to this work, it stands to reason that such unselfish efforts must have telling effects upon all who read the pages of these periodicals. Another thing to consider is the fact that the international spirit is broadly cultivated in all these papers, as in all those published at Point Loma, which include the *NEW CENTURY PATH*, a large number of books and pamphlets, books for the Raja Yoga children and the *Lotus Song Book*.

FRIENDS IN COUNSEL

DEAR COMRADES: A number of the children from the Lotus Home have now moved into residence in the Academy. The halls and corridors echo to their light footfalls, and their voices, blending in delightful harmonies, rise together under the central dome. This stately building is indeed a fitting casket to contain the choicest

treasures on the hill. Its graceful architecture, and the decorations with their easy, flowing outlines and restful coloring, combine to form an ideal environment. To describe the impression made upon an observer by the daily life of the inmates is not an easy thing. It is all so different from the ordinary school. The educational establishment we elders know so well was divided into two hostile camps, the teachers and the taught. The staff, perpetually attempting to enforce a discipline which their youthful foes as constantly endeavored to evade. The absence of a master was the immediate signal for riotous diversions; his sudden re-appearance gave the cue for the assumption of a preternatural solemnity. Here, instead of mutual antagonism, a friendly co-operation prevails. A bond of deep affection binds the pupil to the teacher through which, as through a channel, the instruction freely flows. Evenness and balance mark the day's engagements. The students do not rush to play when class is over like skylarks let loose from a dark cage, but turn as rational beings from one agreeable duty to another. With perfect regularity the marching columns come and go, yet with no dull monotony, but rather as an ordered progress like the revolutions of the planets in space, and seemingly as much a part of Nature. A steady flow of satisfaction attends the pupils through the day and goes far to justify the Leader's claim that the entire curriculum is absolutely based on natural law.

Here the young mind will not be overburdened with a vast variety of unrelated facts; but will be trained as a facile instrument for thought; and best of all, the soul will be evoked and called upon to occupy its rightful place. Established at the center as the friend and ruler of the three-fold man, a royal reunion will result, and soul and mind and body, blended into one harmonious whole, will form a focus through which the purposes of Deity may find expression.

The institution being purely unsectarian, no system of theology will here be taught, but a religious purpose, like a thread of gold, will gleam through all the duties of the day and glorify the lowliest services performed. Their studies in Philosophy are not to be confined to any special school of thought. The subject matter for investigation will be daily life itself, while they will welcome light upon its problems from whatever source it comes. Morality will be inculcated by living example and not so much by formal precept, for it is found that in the lives of those who live for others the virtues rise spontaneously as wild flowers do in spring. STUDENT

For the Benefit of Enquirers

REGULAR weekly meetings of the Aryan Theosophical Society, established in New York City by William Q. Judge, the second Leader of the World's Theosophical Movement, are held every Thursday evening at 8 o'clock in Isis Hall, 1120 Fifth Street, San Diego, California. These meetings are intended to meet that large and growing body of earnest enquirers who desire to know more of the different tenets of the Theosophical philosophy. Students from the Universal Brotherhood Headquarters at Point Loma, California, conduct these interesting gatherings to which every truthseeker is cordially invited.



ITER SUPREMUM

by ARTHUR SHERRBURNE HARDY

O H, what a night for a soul to go!
The wind a hawk, and the felds in snow;
No screening covers of leaves in the wood,
Nor a star abroad the way to show.

Do they part in peace---soul with its clay?
Tenant and landlord, what do they say?
Was it sigh of sorrow or of release
I heard just now as the face turned gray?

What if, aghast on the shoreless main
Of Eternity, it sought again
The shelter and rest of the Isle of Time,
And knocked at the door of its house of pain?

On the tavern hearth the embers glow,
The laugh is deep and the fagons low;
But without, the wind and the trackless sky,
And night at the gates where a soul would go.—Selected

The Omnipresence of the Most Essential

THAT which is most essential to the sustenance of life is so common and ever-present that we have scarcely to give it a thought.

The air we breathe and must have to continue our physical existence is about us all the time except as we artificially shut it out, and we take it in each moment, asleep or awake, with seldom a thought. And the sun, from which life flows to the earth, is always shining somewhere with its life-giving power into the ever-moving atmosphere, and its blessings come without the asking. Water, without an added supply of which life may be sustained for a time, is abundant, but not always at hand. Food, without which life may be sustained still longer, requires yet more effort to obtain. And luxuries, without which we might live longer than with them, cost more effort and trouble than all our needs. How beneficent is the provision for our welfare and happiness, and how hard many of us work for the non-essentials but to shorten our lives and make ourselves miserable.

All this refers to material things and physical life; but how is it with the soul and its needs? Here, too, the most essential is everywhere present, sustaining all from the least unto the greatest, seated within the heart of every being, giving that enlightenment, love and power needed for further growth and experience. It is always at hand and would illumine our lives did we not shut it out by our selfish seeking of things less essential, and even of things that harm us. But most of us have built up so many barriers between ourselves and the light in the way of personal pride, attachment to the fruit of our own actions, and gratification of our personal desires, that we have a herculean task before us to knock them all down and clear them away. But the Light is there just the same, and as fast as we make a clearing by forgetfulness of the personal self and sincere altruism, shall we find it pouring in upon us.

STUDENT

Human Possibilities

THE possibilities of man are infinite. He may rise to the highest heights or sink to the lowest depths. We read in *Mark x: 27*, that Jesus said, "With God all things are possible," and God is in the heart of all things, the source of their life and strength and the evolver of their possibilities. Hence all things are possible to all things, for God working in all and through all makes it so.

These teachings are found in the Bible. In *Matthew iii: 9*, we read that "God is able of these stones to raise up children unto Abraham," and in *Galatians iii: 16*, that the seed of Abraham is Christ, so the possibility of a Christ being raised from a stone is taught. In *Romans viii: 21*, it is said "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." In

Isaiah xlv: 7, God is represented as saying, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

The duality found in the manifested universe arises from one source, and is essential both to manifestation and evolution. We gain strength through resistance and conquest, so there must be something to resist and to conquer. There must be freedom of choice to develop a masterful and discriminating character, so there must be the opposites between which to choose. The possibility of climbing the heights involves the possibility of descending into the depths. The Spirit is involved in the lowest that it may be evolved to the highest. There being one Spirit in all that binds all together, each has an influence on the whole, a power, either in a potential or active form, to help or hinder the whole. The higher the development, the greater the power and present possibilities.

So we, students of the Universal Brotherhood, by reason of the advanced position in human evolution which this implies, are able, as vehicles of Divine Power, to lift the whole world out of darkness into light, out of turmoil into peace, out of discord into harmony. And not only is this a possibility on our part, but it is an obligation; and should we fail to make and keep ourselves fit vehicles for the Light, the world would sink into deeper darkness. We need to fully realize how great are our possibilities, and, in consequence, how great is our responsibility that every thought, word and act of ours should help the upward progress of the race.

B. W.

All-Round Culture and Specialization

SOMETIMES one hears these things discussed as if they were necessarily antagonistic and irreconcilable, one party taking one side, and one the other. But this is a fallacy that is often committed; things that on a superficial view appear antagonistic, are seen on a wider view to be complementary to each other. There is no need to go to one extreme, and say that everybody must be a jack of all trades; nor to go to the other, and say that every man must devote himself exclusively to his own calling. A man should be fairly good all round and specially good in one direction. In all created beings there are some qualities that are common and general, and some that are characteristic and special. A literary man ought to be able to dig a little, and a field worker should not altogether despise the pen. We cannot all be Admirable Crichtons, but we need not all be one-tune steam organs.

We should be men first and then craftsmen on top of that. The great masters have been specialists in one way, but all-round men in another way. They had a fair knowledge of collateral subjects—and perhaps for the true artist all subjects are collateral.

H.

Practical Theosophy

THE ethics of life propounded by Jesus are not different from those found in Theosophy, but the latter holds in its doctrines a compelling power which is absent from Christianity and those systems which require a man to be good for virtue's sake alone. It is not so easy to practice virtue for the simple reason that we ought to do so, since the desire for reward is inherent in humanity, and is a reflection of the evolutionary law which draws the Universe to higher points of development.

Theosophic doctrine, however, on either the selfish or spiritual line of life, convinces that the moral law must be obeyed. If we regard only the selfish side, we find when people are convinced that evil done in this life will be met with sure punishment in another incarnation, they hesitate to continue the old careless life when they lived for themselves alone.

Hence practical Theosophy must enter into every detail of life in our dealings with others and our discipline of ourselves. It reminds us that we should be more critical of ourselves than of others, that we must help all men if we are to be helped ourselves. And herein the Theosophist may escape the accusation of selfishness, for if in desiring to lay up for a future incarnation a store of help from others by giving assistance now himself he does so in order that he may then be in a still better position to help humanity, there is no selfishness. It is the same as if a man were to desire to acquire the world's goods in order to help those dependent on him, and surely this is not selfish.

W. Q. JUDGE

THE restriction of thought to purely mechanical grooves blocks progress in the same way as the restrictions of mediæval superstition. Let the mind think, dream, imagine, let it have perfect freedom. To shut out the soul is to put us back more than twelve thousand years.—*Richard Jefferies in The Story of My Heart*

THERE is no man that imparteth his joys to his friend but he joyeth the more; and no man that imparteth his griefs to his friend but he grieveth the less.—*Bacon*

The Metropolis of the British Empire

TO historians who have studied of the struggles of nations to express themselves upon the polity of the world at large, perhaps no national center appeals more strongly than the metropolis of the British Empire. The city and its neighborhood are full of monuments of stone which bear the impress of the national life. Two of them are found in accompanying illustrations.

Situated on the tideway of a magnificent river, fifty miles from its mouth, London is both a seaport and an inland city. And so the Romans, with their keen eye for natural advantages, selected it for the site of a fortress, upon the ruins of which was afterwards built the Norman Tower of William the Conqueror. The building was completed by William Rufus and other Norman and Plantagenet kings, but substantially the fortress is now the same as it has been for centuries.

The Tower of London was once a stronghold and a security for the maintenance of the royal authority. Its walls were a protection for the refugee and a prison for the rebellious. Within it have been confined a long list of the most celebrated characters in English history, most of whom left it only to walk in the sad procession to Tower Hill. Kings, queens, soldiers, poets, statesmen, even children, have pined within it and scratched their screeds upon the stone walls of its dungeons, where they can still be seen. In these latter days the tower is used as a treasure house, as a museum of ancient armour, as a barracks for a regiment of soldiers, whilst its state is maintained by a body of pensioners clothed in the raiment of the middle ages, and pleasantly described as *beef-eaters*.

Six miles nearer the mouth of the river is situated the ancient town of Greenwich, once the seat of a royal palace of the Tudor kings, in which were born Henry VIII and his two daughters, Queen Mary and Queen Elizabeth. This palace was afterward pulled down, and in its place was erected the present building, formerly called Greenwich Hospital, for the accommodation of retired seamen and naval pensioners. Here the remains of Lord Nelson were landed after the battle of Trafalgar, and they lay in state in the painted hall before their interment in St. Paul's Cathedral.

In recent years, however, other arrangements have been made for naval pensioners, and since 1873 the extensive and stately buildings have been used for the *Royal Naval College*.

On the summit of the hill to the right of the college, may be seen the buildings of the Royal Greenwich Observatory. This institution is the centre of the world's time calculations so important in the science of navigation. From this point geographers reckon the longitude all over the world. At one o'clock every day a signal is made by electric wire from the Royal Observatory to hundreds of places in the United Kingdom. E. V.



TOWER OF LONDON FROM TOWER BRIDGE



THAMES AND ROYAL NAVAL COLLEGE

English Notes

(By our London Correspondent)

13TH JANUARY, 1905

THE *Hibbert Journal* contains an article called "The Warp of the World" by Newman Howard, which is apparently an unconscious reflection of the *Secret Doctrine*. Here is an example:

The last years have seen the dawn of a revolution in science as great as that which in the sphere of religion overthrew the many gods and crowned the One. Matter, as we have understood it, there is none, nor probably anywhere the indivisible atom. The so-called elements are systems of electronic corpuscles, bound together by their mutual forces too firmly for any human contrivance completely to sunder them—alike, nevertheless, in their electric composition, differing only in the rhythms of their motion. Electricity is all things, and all things are electric.

Between gray matter and bright electricity we prefer the last, it is vivacious; it loves and hates, flashes, burns, leaps, and sleeps—in the tick of your watch it will fly round the earth. Like Ariel, it is quick as thought; nay, perhaps it is thought itself.

Still more interesting is an article by Sir Oliver Lodge on "Mind and Matter." It is a criticism of Professor Haeckel. The latter is treated with great respect by the essayist, but

it is politely suggested that he is somewhat old-fashioned in his ideas.

The following is a good illustration:

A traveler who has lost his way in a mountain district, coming across a path, may rejoice, saying, "This will guide me home." Him Professor Haeckel, if he were consistent, should laugh to scorn, saying, "What guidance or purpose can there be in a material object? there is no guidance or purpose in the universe; things are because they cannot be otherwise, not because of any intention underlying them.

How can a path, which is little better than the absence of grass or the wearing down of stone, know where you live or guide you to any desired destination? Moreover, whatever knowledge or purpose the path exhibits must be *in the path*, must be a property of the atoms of which it is composed. To them some fraction of will, of power, of knowledge, and of feeling may perhaps be attributed, and from their aggregation something of the same kind may perhaps be deduced. If the traveler can decipher that, he may utilize the material object to his advantage; but if he conceives the path to have been made with any teleological object or intelligent purpose, he is abandoning himself to superstition, and is as likely to be led by it to the edge of a precipice as to anywhere else. Let him follow it at his peril!" This is not a quotation, of course, but it is a parable. W. J.

In London 36 leaves of *The Mirror of the World*, printed by Caxton in 1481, have been sold for £100, to a collector who had already acquired 36 other leaves of the same work for £103. There should be 99 leaves altogether. The initial letters in this book are left blank and filled in with red ink. The pages are 8¼ by 6. Sixteen perfect copies of this work have been traced, and some of these fetched £200 or £300. This particular fragment was bought by the last seller from a London grocer for an "old song."

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1	29.752	64	55	57	56	.00	E	7
2	29.608	65	57	57	57	.78	NE	8
3	29.480	61	58	59	59	1.06	SE	16
4	29.438	63	54	56	55	.72	SW	10
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Vol. VIII

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No. 15

New Century Path

by KATHERINE TINGLEY

WEEKLY

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SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE THURSTON, manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Reincarnation in Pulpit and Newspaper

AMONG the pulpit occupants today, two opposing tendencies of action are very visible. One of them is to go out from the hedged retreat into the world of modern thought and discovery, and fully and sympathetically comprehend what is going on there. Men of this tendency fear nothing, have no prejudices that blind them to the possible value of what is new; and not unfrequently incur religious out-lawry for their honest avowal of an advance on old belief.

But there are others whose system of beliefs has come to possess the primal instinct of self-preservation. It is very fearful of danger to its own stability. These men, whilst they cannot in our day but bear of what is new in thought and discovery, are careful not to comprehend. Yet they never let their ignorance keep them silent.

Especially is this true of Theosophy. Once met with ridicule, the light which it throws upon all the difficulties and problems of today is more and more fully recognized and sought. It is in the newspapers, in essays; it tinctures the sermons of many who do not know the source of their new ideas, of a few who know and give credit, and of others who know without giving credit. And others again, who know but little of it beyond the names of a few of its teachings, advertise it by foolish attacks which an hour's reading and honest thought would have rendered impossible. It is now not seldom that a newspaper report of such a sermon will be accompanied by an editorial correction of the ministerial mistakes and mis-inferences.

Editorial Cor- rections Fre- quently Made

A typical example is now in our hands. The pastor of a church in a western city is reported as commenting upon the common wish of those who in later years look back on their sins and mistakes: "If I could live my life over again, what mistakes I would avoid! How differently I would do!" "To know how to live," he replies, "one would need to have lived before. But if we have lived before we have no memory of it, and the experience then gained is therefore of no use to us."

It is a little shot at the Theosophical teaching of Reincarnation, half grasped. Even the newspaper knew better, and adds: "But here Theosophy brings the more hopeful gospel—that each existence builds better for the next, whether we know it or not." The preacher would not name Theosophy, merely casting at one of its teachings an ill-aimed stone—and thereby gives every reader of the paper a chance of learning something about it! Fortunately for our peace of mind, we do not at this stage of our growth remember the details of former lives that we have lived, any more than we remember the falls and aches and bruises by which we learned to walk. But we remember the art of walking. And so from the (temporarily) forgotten experiences of old lives we have remembered the one important thing—the art of living wisely and rightly, or rather another stage in that exhaustless art.

The Art of Living Wisely and Rightly

The Bishop of London recently delivered himself of an attack upon the doctrine of Reincarnation, in no wise more intelligent than the one to which we have referred. This likewise was corrected by a newspaper, a well-known London illustrated, which characterized the criticism as "based rather upon zeal for the faith delivered to the saints than upon a true appreciation of the moral bearings of the theory of rebirth." And then followed a defense of the theory.

Is it not time that such preachers took a higher view of their calling? To the preacher no belief by which men have ever tried to raise their lives to a higher level, should be outside his comprehension and sympathy. Though he rejects it, he should know it as one who holds it knows it; with all its imperfections he should respect it as one of the ladders by which men have humbly tried to climb. He should in some measure be to his congregation what they have mostly have not time to be, do for

Preachers Must Raise Their Ideals

them what they have but little time to do—a man who has well acquainted himself with human spiritual history, a man in touch with all that is now being offered as solution of the deep problems of life. Only if they know him as such will his words weigh well with them. Yet how many are there who study other creeds, dead and living, other philosophies of life than their own, with their hearts as their minds, nay who study them at all?

Because men know how few are such is the pulpit losing its power to guide. It is getting out of touch with the needs, as it is out of touch with the acquisitions and productions of the general mind of the Twentieth century. If the churches are to gather in the generations to come, the preachers must raise their ideal of their calling, and broaden not only their knowledge but their sympathy.

H. C.

Anthropological Theories at Fault

A geography book which tries to trace the differences in degree of culture and energy among peoples to the influence of climate and soil, reverses its usual policy in the case of the Dutch. Their country did not make them; they made it. It was their natural industry and ability. According to theory the Netherlands, as described, ought to be incapable of supporting a large population, and should be sparsely tenanted by a low type of humanity. But this is no difficulty to the author. He calmly inverts his logic and finds his explanation of the facts in the high character of the Dutch. E.

Armenia and Gothic Architecture

A TRAVELER in Armenia has recently expressed the opinion that Armenia was the birthplace of Gothic architecture. It was the first country to have a national Christian Church, and Christianity was its religion long before Rome adopted Christianity.

The deserted city of Arni, discovered among the mountains, was probably one of the most beautiful in the world. The cathedral was a magnificent piece of architecture, erected at a time when the architecture of Europe was Romanesque; and it is because the remains contain the salient features of the Gothic style, that the traveler came to his conclusion as to the birthplace.

The country occupied by the Armenian race is a most beautiful one, watered by the Euphrates, Tigris and Arasces, and with grand mountain scenery. Explorers speak very favorably of the character and qualities of the people; but they are one of the most oppressed races on earth, being under the terribly lax and ruthless Ottoman rule. They have remained true to their religion for 1400 years, in spite of all that persecution and example could do to induce them to embrace the Moslem creed. Their fate is involved in that seemingly "Eastern Question," whose meaning is that the selfishness and rivalry of European powers enable the Ottoman Empire to maintain its hold by playing on these vices. The Armenian patriarch appeals in vain against the self-interest of his fellow-Christians.

The Armenians trace their descent from Japhet. Their history is a long and eventful one of successive periods of independence and subjection to various great powers. The Armenian Church is separate from both the Greek and Roman Churches.

Arni (Ani, Anni) was the capital of a line of Armenian kings who ruled from the Eighth to the Eleventh century A. D. Its ruins show the former greatness of the city.

The origin of "Gothic" architecture, so-called from its association with Gothic invasions, and of which the characteristic form is the pointed arch, is a most disputed question; but evidence points to an Asiatic origin. It appeared with the Crusades; and though it is almost unknown in Europe before those migrations, it is common in Asia. The Moslem nations, who have never copied anything from Europe, practise it; as, for instance, is seen in the Mohammedan architecture of India. This discovery at Arni therefore supports the Asiatic theory.

H. T. E.

A New "Great Power"

"TO the Hague! To the Hague!" may not be as blood-stirring a cry as "To arms! To arms!" but there is more civilization and common-sense in a minute of it than in a millennium of the other. The slogan was proposed for general adoption by Oscar Strauss, member of the Hague Tribunal, at the recent great Arbitration meeting in New York. It must come to that in any case, for the financial pressure of modern armaments is getting so enormous that only the very wealthiest nations can afford any pretense of keeping up to date. We do not say that the one person in ten on—or beyond—the extreme poverty line in America and England is due to this alone; but it is assuredly one of two or three main causes in the older country and may become so in the younger.

As to disarmament, one wonders whether some great Power—and one almost involuntarily thinks of France—will ever have the sublime courage to trust the Higher Law more fully, and see what happens? That Law, assuredly one of the Great Powers, has never yet been fully invoked and trusted by a nation. May that be the reason why it has never been able to show what it can do?

STUDENT

New York's Unemployed

A LITTLE earlier in the winter, Mr. Sargent, Commissioner of Immigration, received a letter from a prominent New York philanthropist pointing out that that city then had a larger proportion of the unemployed than any other in the country. At least 100,000 men were then idle—40 per cent more than last year. By now, the number is doubtless greater. Fifty thousand children go to school unfed, and so overwhelmed is the Department of Charities with applications for relief that it cannot cope with the situation. In short, the writer added, the city this winter is facing a problem with regard to the unemployed that no recent years can parallel.

STUDENT

The Awakening East—The Ameer of Afghanistan

IF "the East" is awakening, Afghanistan as part of it, will not be behind the procession. It was in December last that the Ameer suddenly announced a project that had been maturing in his mind, of founding a College in which the basis of instruction should be the English language, taught by native graduates of India. He has for some time lighted his palace with electricity, and is now considering the possibilities of wireless telegraphy and railways. At present the only carriage of news in his kingdom is by runners.

This remarkable development is due to Habibullah's enlightened understanding of the times, aided by two or three very tactful acts of Lord Curzon's. For many years the Ameer has been anxious about the intentions of Russia. They think she might find their country not only useful on general principles, but also as a path Indiawards. And the present monarch, who watches the war very closely, suspects that if she should receive a final check in Manchuria, it might accentuate her pressure in his direction. And then it was suddenly found that the northwest boundary pillars had somehow all disappeared!

The Government of India took this opportunity to do something for him. Lord Curzon sent two officers, with his consent, to superintend the replacing of the vanished pillars. On the way back, says Mr. Demetrius Boulger (in *The Fortnightly*), they "enjoyed a week's hospitality in the palace at Cabul, and received the Ameer's repeated thanks for the good work that they had done."

Almost immediately after, he wounded his fingers with a gun, and was like to die of native surgery. Lord Curzon, hearing of it, sent his own surgeon, under whose care the wound quickly healed.

Beside the College, another result of these amenities is that Habibullah is sending his heir-apparent to India in order to welcome Lord Curzon on his arrival.

A really safe and friendly Afghanistan would be an immense boon to the antiquarian. The country is full of the almost unexplored remains of ancient cities, temples and shrines. Such exploration as has been done has mainly resulted in quantities of old coin.

STUDENT

Submerging Great Britain

IT is said that some years ago an American girl was being initiated into the mysteries of fox-chasing by an English peer. She was from one of the largest of the States, and was greatly impressed by the smallness of the country in which she was a guest. At last she said:

"And do I understand, your grace, that they chase the poor animal round and round the island?"

Every year her question is nearer to a possibility, for in many places the sea is steadily encroaching. A few weeks ago 200,000 tons of cliff fell at Dover. Whole fields have disappeared, and another huge fall is expected. The cliff is gradually falling away from the mainland, and this last gap is a quarter of a mile wide. Nature should remember that though she may have done very well in making the "silver streak," it is now quite wide enough.

C.

The Simplon Tunnel—Geological Difficulties

THE geologists do not seem to have scored shining successes in their predictions about the nature of the difficulties which would be encountered by the diggers of the great Simplon Tunnel through the Alps—now nearly complete. They said the rock strata would be tilted almost perpendicularly; but they were horizontal. They predicted very little water; but there was an enormous quantity. But with regard to a certain spot they thought there would be a good deal; at this spot the rock was perfectly dry. They thought that the maximum temperature at the depth of the excavation would be 107; but suddenly, for no assignable reason, it rose to 131.

Geology has difficulties peculiar to itself. It is somewhat as anatomy would be if dissection had to consist in scratching the skin.

STUDENT

Frontispiece—William Quan Judge

THIS week's cover page of the NEW CENTURY PATH contains the face of Wm. Q. Judge, the second in the line of succession of the world's Theosophical Leaders. Mr. Judge succeeded to the Foundress of the Theosophical Society, Helena Petrovna Blavatsky. A successful lawyer, a brilliant writer, and a man of extraordinary insight into human nature, he was well fitted to carry on the great humanitarian and philosophic work of H. P. Blavatsky.

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Ancient American Myths

THE origin and meaning of what anthropologists call "animal-worship" is to be found in the teachings of the ancient Wisdom-Religion, which, in the far past golden age of the last great Race of humanity, was generally known in all parts of the world. After the golden age passed away and the downward march towards materialism had set in, this Race became scattered; and the sinking and rising of continents isolated portions of it in various parts of the globe. These isolated branch-races thus preserved the knowledge which was once common; but they gradually lost it, and, though a portion of the written records may have survived, even to these the keys to their true interpretation have been lost.

In the light of these facts (which, be it remembered, are attested by a resistless mass of evidence on all sides) the explanation of the mysterious culture and identical symbolism and mythology of various widely-separated human races is clear. But to scholars who seek an explanation consistent with the usual narrow scientific views, these circumstances remain a sad puzzle.

The most natural way for scientists to explain why Americans have a zodiac and a calendar-division the same as those of Old-World races, and why the bird and serpent are symbols having the same comprehensive and apparently arbitrary meaning in both hemispheres, is to suppose that their ancestors immigrated from the Old World at an epoch when there was a dry-land connection.

But one writer at least (D. G. Brinton, *The Myths of the New World*) rejects this hypothesis in favor of a view that the similarity is due solely to "the uniform development of human culture under similar circumstances." He does not think the Americans derived their religions and other ideas from the Old World; and probably he is right in concluding that what few immigrations there have been in recent times were inadequate to produce such an effect. But history, as we know, goes much further back than is ordinarily imagined. To account for the facts, therefore, this author says that man will, by virtue of his ever-identical innate faculties, arrive at the same results in his attempts to explain the universe in which he finds himself; and that these results will be modified in minor details by particular climatic and temperamental idiosyncrasies.

As we shall see, the wealth of facts brought together by the author strain his theory beyond all possible bounds of coherence; while to the teachings outlined by H. P. Blavatsky, as being those of the Wisdom-Religion, these collected facts merely add confirmation.

The sacred animals, which are supposed to be worshipped, and which may possibly among very degenerate tribes be actually worshipped, are symbols used in the Ancient Knowledge to denote the cosmic powers and principles with which that Knowledge deals. Symbols convey more than mere words. Sometimes they are geometrical, as the circle and cross. But animals constitute symbols more comprehensive in their meaning. That mysterious duodenary, the zodiacal circle, consists mostly of animals.

Many of those universal fairy-tales in which animals, like the Fox, Bear, Wolf, and Ass play parts, are the last relics of ancient symbolical teaching. Says Brinton:

In many legends these animal gods created and directed in their course the heavenly bodies, and established the institutions of human society.

He then asks how it comes that Man should degrade himself by worshipping animals; and concludes that the savage hunter was inspired, by awe of their strange instinct and faculties, into surmising that animals were inspired. We get a gleam of light in the remark:

Therefore it was not the beast that he worshipped, but that share of the omnipresent deity which he thought he perceived under its form.

The Bird and Serpent are two of the most important and persistent symbols. Our author tries to divine the reason for this:

The bird has the incomprehensible power of flight; it floats on the atmosphere,

it rides on the winds, it soars toward heaven where dwell the gods. . . . What wonder, then? . . . So natural.

And so forth. There was a College of Augurs in Peru and Mexico, as in Rome. The Algonkins say that birds make the winds; the Navajos place a bird at each cardinal point; the thunder is caused by a bird.

How important a symbol did they thus become! For the winds, the clouds, producing the thunder and the changes that take place in the ever-shifting panorama of the sky, the rain-bringers, lords of the seasons, and not this only, but the primary type of the soul, the life, the breath of man and the world, these in their role in mythology are second to nothing. Therefore as the symbol of these august powers, as messenger of the gods, and as the embodiment of departed spirits, no one will be surprised if they find the bird figure most prominently in the myths of the red race.

Another author, quoted by H. P. Blavatsky, marvels that "uncultured savages should possess powers of imagination and poetical invention far beyond those enjoyed by the most instructed nations of the present day." And well he may marvel!

The Natchez and Akansas paid the great American eagle religious honors and installed it in their most sacred shrines. The Nahuas revered the *quetzal*, with its bright green plumage, as a symbol of *Quetzalcoatl*.

The dove has always been a symbol of the all-conquering divine gentleness.

With regard to the Serpent, we find the same kind of remarks as to its wonderful powers, which would so inevitably and naturally cause the admiring Red Man and his brothers on the other continents to make it the symbol of Life, of Time, of healing, of a wise man, and so forth. But here, more than ever, the superstructure erected on the back of this unfortunate reptile does as much credit to the imaginative powers of primitive Man as to those of the evolved men who are responsible for the theory.

The Algonquins and Iroquois had a myth that in the great lakes dwelt a monster serpent, of irascible temper, who unless appeased by meet offerings raised a tempest or broke the ice beneath the feet of those venturing on his domain, and swallowed them down.

This myth will be recognized at once as universal by all who know anything of symbology or even of fairy tales and Dragon stories. Its meaning is, roughly, that the aspirant who seeks to win the waters of life or the fountain of Soul-wisdom, is liable to destruction by the dragon of selfishness, unless he is strong enough to subdue it. That calm lake of eternal peace and knowledge that is in the mountain tops must be fought for.

STUDENT

New Fossil Animal Found in California

RECENT discoveries made by the Palæontological Department of the University of California announce that a specimen of the very early ichthyosaurus was found in the middle limestones of Nevada. It showed the skull, vertebræ and front limb. A California contribution was a specimen of a hitherto unknown fossil animal, belonging to the ovine or sheep type. It consisted of the greater part of the skeleton of an enormous animal as large as an elk, but with sheep and goat affinities. The horns were very large and magnificently formed. The discovery was made in the Samuel cave, Shasta county, and it will be set up for exhibition in the Berkeley museum.

STUDENT

Prehistoric Cave Found in Nevada

ANOTHER mysterious cave has been discovered, say reports, in the southern part of Nevada. It is located on the line of a new road near Caliente. This cave has been explored to a depth of 300 feet, and shows evidence of having been inhabited by a prehistoric people. Myriads of stalactites hang from the roof, and hieroglyphics have been found, and old stone seats. Mineral wealth in gold, silver, and other metals is also reported. There are inner caverns to be explored, and the results are awaited with quite eager anticipation. E.

The Trend of Twentieth Century Science

Modern Science and H. P. Blavatsky

THE modern theories of matter to which, in the last year or two, radium has given rise, are so conspicuously forestalled in the theosophical writings of H. P. Blavatsky, that it is important from time to time to point this out.

According to the science of today, the atom is a little mass of substance made up of vast numbers of immaterial electric units, force-points. Up till quite recently, these points were regarded as material, each carrying a charge of electricity. The still more modern view is to regard them as consisting of the charge. The nature of the atom, whether it shall be carbon, sulphur or what not, is determined by the number, mode of motion, and grouping of these bodiless corpuscles. "Matter" has no other existence than this. It is but the effect produced by the behavior of these aggregations of electric points.

Fourteen years, and more, ago, H. P. Blavatsky anticipated all this. She used a slightly different terminology. She reserved the term *atom* for the electric points; and employed the word *molecule* for what we call atom, and also for the molecule of science.

Her words are: "Our philosophy teaches us that atoms are not matter; but that the smallest molecule—composed of milliards of indivisible and imponderable atoms—is substance," therefore, she goes on, like all substance, being an illusion. As for the atom it is "an immutable Entity, a reality within an appearance"—the molecule—"informing it as life, spirit, soul, mind, inform Man. The Atom is all these, and Force itself. The Atom represents, according to the geometrical combinations of its groupings in the molecule, life, force (or energy), mind, and will. Atoms are the (spiritual) sparks on the manifested plane thrown out by the Universal Soul or Mind from the plane of the Unmanifested. In short the Atom may be regarded as a compact or crystallized point of divine Energy and Ideation."

Elsewhere she identifies electricity with the Atoms, and speaking of primordial electricity, compares its action as resembling—on an immense scale—"that of a living Force created by Will."

In short the physical universe is a manifestation of Will, whose immediate vehicle is the Atom—which, she says, is Sound, though to us inaudible. And Man, as sharer in that Will, must also be an Atom-guided.

STUDENT

A Story Told by the Hudson

IF nature should continue her present programme, New Yorkers will sometime have to seek other residence. They need not hurry; there are three or four hundred years yet to look about. For the eastern coast is only sinking at the rate of about two feet in a century. Soundings show that it has been sinking at that or some other speed long enough to lower the eastern border between 3000 and 4000 feet.

The tale is told by the channel of the Hudson river, which can be followed for more than seventy miles out to sea. The geologist Dr. J. W. Spencer gives a most interesting account of the soundings in a scientific contemporary.

From the point where the river now enters the sea onward to the old sea line seventy miles out, it had cut for itself a mighty cañon. "At its head the cañon begins in an amphitheatre, having a descent from 330 feet to 1100 feet in the distance of about a mile. Two more steps of 400 and 500 feet respectively, follow. Again, between 27 and 31 miles below its head, there is another great step of 2000 feet" to a depth of 4800 feet. This is the floor of the cañon, which is here 3800 feet deep. A thousand feet of water lie over this. "At 42 miles the cañon begins to widen into a valley, which at 48 miles has a precipitous wall of 2000 feet in height. . . . The valley is continuous to a point 71 miles from the head of the gorge, and where it is recognizable at a depth of about 9000 feet."

The sinking of this part of the country has not been continuous. Recently (in geologic time) it was 250 feet lower than now and rose again. But the raising was only a little episode, and, as we said, the sinking is now steady, and for geologic changes, rapid. STUDENT

The Whims of a Primrose

IN the current number of a contemporary, Professor de Vries describes the steps of experiment by which he has tested the current theories of Natural Selection.

The motive of the current theory is to make the process seem as mechanical as possible. On any given piece of ground, for example, more plants spring up from the scattered seed than the soil will properly feed. There are minute differences between them. Those whose shade of difference adapts them better than others to that particular soil and climate prevail over the others; hand on that shade to their offspring; who again exhibit slight shades of their own; which again are sifted according to their adaptedness to that soil; and so at last the original species has entirely changed to another.

"We know this is the way new species arise," says the ardent Darwinian, "because—because—well it *has* to be the way anyhow because it's simple and satisfactory." And then he adds that, under experiment, pigeons and flowers have been made to produce new species by this very method—that is by continuously selecting slight variations on some desired line, breeding from them only, and so at last producing individuals so different from the original stock as to constitute new species.

The answer is obvious: this is artificial—man-done—work; no one has seen it occur in nature; and the species prove they are not real ones (in nature's sense) by relapsing to the original as soon as man's selecting hand has been withdrawn.

Professor de Vries took the evening primrose for his experiments, and raised many thousands from seed. Among these, seven new species suddenly arose, differing in marked characteristics from the others and with no shades of gradation between, appearing as it were because they chose to, not better adapted to that place and climate than the others, permanent, showing no tendency to relapse, and not increasing in numbers at the expense of the others.

The Professor concludes that that is the way that new species arise in nature; and he has no suggestion as to the how or why. If one suggests that they arise because nature chooses then and there, according to a conscious need or impulse, to express herself in that particular way, there would be no ground for denying the idea, even if we cannot as yet say what she gains by that expression.

STUDENT

Plants' Myriad Eyes

A GERMAN biologist makes the interesting suggestion that the tiny epithelial cells that constitute the "skin" of the leaves of plants, are eyes. They have no very acute vision, but they see all that the plant needs to see, namely light. These cells are "plano-convex," that is shaped like half an orange. The flat surface is outward, and as it is practically transparent, light enters and illumines the interior of the little hemisphere. If it enters at right angles to the surface it strikes the bottom of the cup. If it enters obliquely it strikes the sides.

In the human eye, the spot most sensitive to light, and of acutest vision, is exactly at the back of the eye-cup. To see anything, we move the eyes so that light from the object falls on this spot. If we do not do that, the light falls on some other part of the retinal cup, and our view is indistinct.

So, according to this theory, with the plant. The bottom of the epithelial cup is the most sensitive, and is the place where the plant wishes the light to fall. It cannot move the cell to effect this, so it moves the whole leaf. Then it sees or feels the light most distinctly and gets the most vital benefit from it.

That is why plants move their leaves so as to spread them in the eye of the sun. It is quite a rational manoeuvre, and in its way the plant is doubtless as conscious and purposeful as we when we direct our eyes to anything we want to see.

It seems also reasonable to suppose that the minute vesicles of oil in the leaves of such trees as the eucalyptus, and in the rind of oranges and lemons, are not mere excretions, but serve as minute lenses. STUDENT

Nature

Studies

To Become a Child of Nature Again

WE grown folks only look at the outside of Nature through our dull eyes, and thus see merely her raiment—and most of us very little even of that. We do not now *feel* Nature, through the blending of our life with hers. But there was a time when we did, and that was when we were very small.

Perhaps we are not even now entirely without reminiscence of that state; but the memory, when it comes, is not an ordinary thought-memory, but a brief return of the feeling itself. It only comes in the borderland of sleeping and waking, or when the gross life of the body is in abeyance through illness or long watching, or in some other rare moment of exaltation. Then we remember for an instant how we used to feel as a child—but it is gone!

And Nature still keeps this balm for those whom she deems worthy, for those upon whom alone she *can* bestow it. But they must have ceased to desire it and look for it; and, when it comes, they must not try to detain it nor plan how to get more.

It is useless to go out and try to find peace and quiet meditation. If somebody else does not interrupt you, your own desires will. But the busy fearless worker gets moments of joy at all times and places, and they are as years to him. For Nature is everywhere.

Riches, real riches, are to the non-covetous. Give up seeking happiness and Nature will cheer you when you need it. Give up trying to discover things, and you shall *see* them.

Man himself *is* Nature, ensouled with Divinity. But he has maltreated the Nature that is in him, and so shut himself off from communion with Nature in the whole. He must regain the lost child-state, non-covetous, unanxious, unanalyzing. He must become a child again, and yet be a man also.

H. T. E.



CHARRED REDWOOD STUMP—BEN LOMOND
(Santa Cruz Mountains)

THE WORD

by RICHARD REALY

O EARTH! thou hast not any wind that blows
Which is not music; every weed of thine
Pressed rightly, flows in atomatic wine;
And every humble hedgerow flower that grows,
And every little brown bird that doth sing,
Hath something greater than itself, and bears
A living Word to every living thing,
Albeit it holds the Message anawates.

All shapes and sounds have something which is not
Of them: A Spirit broods amid the grass;
Vague outlines of the Everlasting Thought
Lie in the melting shadows as they pass;
The touch of an Eternal Presence thrills
The fringes of the sunsets and the hills.—Selected

Luminescence of Plants

FLOWER LORE says that "Many plants have at times a luminous appearance, others a phosphorescent, and some are surrounded by an inflammable atmosphere which readily takes fire on a light being brought near it. The tuberose has been observed, in a sultry evening after thunder, when the air was highly charged with electric fluid, to dart small sparks or scintillations of lurid flame from such of its flowers as are fading. The younger Linnæus states that the flowers of *Nasturtium*, the orange lily, African marigold, and other orange flowers, give out similar flashes. Dowden mentions that on the 4th of August, 1842, at 8 P. M., after a week of dry, warm weather, he observed a luminous appearance in the common marigold; a lambent light seemed to play from floret to floret, and to make a course round the disk of the flower. These luminous phenomena have been remarked by sev-

eral observers, but only in orange and gaudy flowers, and during twilight."

As an exception to this the *Oenothera Macrocarpa*, during an evening thunder storm accompanied by heavy rain, has been observed to be brilliantly illuminated by phosphoric light. During the intervals of the flashes of lightning in the very dark night, nothing could be seen except the light upon the leaves of these flowers.

The luminosity of several species of fungi is well known. The *Rhizomorpha subterranea*, which grows in dark mines and caverns, gives out a phosphorescent light. So do some lichens growing on trees. *Fraxinella* excretes a volatile oil which is highly inflammable, and if a lighted candle be brought near it, the plant will be enveloped in flame for an instant without injury. The dust from spore cases of some club mosses will flash with light and go out so quickly that it has been used to produce the effect of lightning.

STUDENT

Potatification of Radishes

RADISHES transformed into potatoes! This sounds like a revolutionary achievement in the artificial molding of species. But, judging from the accounts, the word "potato," as here used is an abstraction

of minor inclusiveness, involving only a few of the concepts usually comprehended under the category "potato." M. Moillard has not turned a radish plant into a potato plant; he has merely turned a culinary radish into a culinary potato.

The more ardent root is "cultivated" in a glass retort, after a process invented by Pasteur, in a concentrated solution of glucose. Small wonder that the fiery radish should, under such sweet treatment, lose its pepperiness and become starchy, bulky, and nutritious, like its less enthusiastic fellow vegetable.

The achievement is not regarded as having a commercial significance likely to threaten the culture of the homely tuber; but it may be the first step in a new branch of food manufacture. If starch can be developed in the cells of a radish, and the pungent principle eliminated, it may be possible, in a potato famine, to invent a cheap process for rendering all sorts of undesirable roots palatable and nutritious.

One can even see visions of wood being converted, by this higher form of cooking, into digestible dishes. The laboratory may be, under wise management, an extension of Nature's laboratory; for, with God-like Man as the chemist, the artificer would be the same in each case.

STUDENT

A Collection of Lichens

One seldom sees anything written from a nature-lover's point of view about lichens. Yet a student of Lomaland remembers as a child studying some illustrated articles in an old magazine, on lichens, and making a live collection of these most beautiful and variegated fabrics—a fascinating study. H.



THE subject of higher education for women refuses, like Banquo's ghost, to be laid. Again and again it comes up, and its effect upon some minds is invariably similar to that of a red rag upon certain members of the species *Bovidae*.

In today's paper appears an extract from a lecture just delivered by a physician at a certain State Medical Conference. This physician heroically declares that higher education for women is not only unwise, but unjustifiable, because it interferes with, or makes impossible, the duties of motherhood. He says, in brief, that women who have higher education deteriorate physically from that cause, becoming unfit to bear children. He also declares, unequivocally, that when educated women do bear children, the latter are almost invariably mentally and physically weak.

He would eliminate from every woman's education such studies as algebra, geometry and astronomy, and substitute instead, cooking, sewing, taking care of babies and other knowledge that pertains to the marriage relation.

(If a digression may be excused, what greater crucifixion can there be than that of a woman who has some glimpse of true knowledge in regard to marriage, yet who is forced to play the rôle of wife to a man who not only doesn't have this knowledge, *but doesn't want it?* If women should be instructed in their duties as wives and mothers, how about another subject upon which this physician is silent—men, and their duties as husbands and fathers?)

Now, in the light of existing facts, statements such as are made by this physician appear less damaging than absurd, for the truth is plain to all who honestly look about, compare and observe, free from personal prejudice. America alone boasts of thousands and tens of thousands of women who have had higher education, who have survived it, and who today are mothers. These women, almost without exception, are in excellent physical health and, what is more to the point, their children mentally and physically are several degrees finer, as human specimens go, than the children of their washerwomen, the women who work in factories, their society sisters who

Women and the Higher Education

spend thirty-five hours a week over "bridge," or, in fact, any of the classes not inflicted with the penalties of

"higher education." Extremes, while rarely themselves containing truths, do often point that way and lead to the discovery of actualities which otherwise would not be recognized. In this case an extreme example is not out of place and it might be a good plan for this physician to make personal observation as to the kind of children produced by women who are the furthest removed from all possibility of contamination by the higher education. A day in Castle Garden, New York, or in the Polk Street station of Chicago, spent among the immigrants from southern Europe, observing their progeny of from ten to twenty-four per mother, and comparing these stunted, undertaught, neglected, misunderstood children with the well-cared for children of the average college-educated woman, might open a door in the consciousness of this professor—and then, too, it might not!



"MATCHLESS FUJIYAMA"—JAPAN'S SACRED MOUNTAIN

Another point is worth observing. This particular physician has before now called attention to the lowering birth rate in France and in America, has learnedly talked of race suicide and has lavished upon women in general and American women in particular, warnings as well as contempt. He is one of a number who, like himself, have been expressing themselves upon the "race suicide" question very much as gunpowder expresses itself at the touch of a match, while at the same time, not one of these gentlemen has had anything to say about problems far more pressing

and terrible—such as child labor, the social evil in our cities, the overworking of wives and mothers in our factories, coal mines, etc. It is strange, indeed, how compassionate and how eager to achieve the welfare of their race some men become at the suggestion that every single American woman is not bent on producing from eight to fifteen children as did her grandmother.

Far be it from the writer of this article to suggest that any motive other than the purest compassion and the most disinterested philanthropy may lie behind the intense and spasmodic interest taken by a few so-called

scientists in this question of woman's higher education, or what means practically the same thing in their eyes, "race suicide." *Absente reo*, to presume otherwise were unjust. Yet is it not in itself a sort of "higher education for women"—this spectacle of the incapacity of a certain pitiful few to distinguish between the soul's own summons and the hypnotic whisperings of that mediæval-reared entity *yclept* "masculine prerogative?"

STUDENT

The Book of Flowers

THAT art is the A, B, C, of training to the Japanese girl is shown from the importance given to the *Book of Flowers*, a book that is said to be originally Chinese, many centuries old, and to have been received by Japan from the older nations who have since forgotten the art that is now used in the every-day life of Japan.

This book of fifty-two pages is made mainly up of illustrations with but a few pages of text. What a contrast to the library of books that western college girls wade through! One recalls a bright young American whose particular fad was an herbarium, and also what a dead flat thing it was in comparison with the Japanese girl's artistic book, where each flower is a poem, a practical, living part of the home-life. The arrangement of flowers ranks, in Japan, as one of the arts and the understanding of it is part of every young woman's education in that rare land where cherry and plum-trees are cultivated not for their fruit but for their flowers. Few people love Nature as do the Japanese. What other nation in the world will take a holiday just to look at the flowers—for it is scarcely exaggerating to state that on flower-viewing days the whole nation turns out as on a big picnic.

February is the month of the pine; March, of the plum; April, of the cherry; May, the wisteria; June, of the iris; July, of the peony; October, of the chrysanthemum, etc. Whole communities will go into the country to see the marvelous plum-trees in blossom, or the cherry blossoms; again, to the parks to see the lotus, or to the hills to see the maples. Surely there must be something deeply idealistic in the hearts of a nation such as this! STUDENT



THE MUSÉE CLUNY—PARIS

IN the United States women are admitted to practice in the bar in thirty-four States, and up to the present time about six hundred women have availed themselves of the privilege. This presents quite a contrast to the state of affairs in Great Britain, as disclosed in the case of Miss Cave. It will be remembered that she asked the privilege of studying to qualify for a barrister. Upon her application to be admitted to Gray's Inn there was created a special tribunal to consider her application. The Lord Chancellor presided over this tribunal and among his associates was the Lord Chief Justice. Miss Cave's application was refused upon the statement submitted by the Benchers: that, as under the regulations of the Inns of Court only men are eligible, the tribunal could not assume responsibility for making exception to these regulations, believing that it were unwise to establish, by any exception, a precedent.

MISTRESSES of homes, don't let there be a dog or a cat or a donkey or any other creature, in or about your homes, which shrinks when a man or a woman approaches it. And here I may add that, without specially victimizing the animals through dislike, a household frequently makes the life of some poor brute one long martyrdom through neglect. The responsibility of this neglect lies primarily with the mistress of the house. She must not only direct her servants, but see that her directions are carried out, in the way of affording water, food, and needful exercise. A pretty "kingdom of heaven" some houses would be if the poor brutes could speak.—*Frances Power Cobbe*

"The Giving of Light"

IT was a July evening in West Central London. All day the heat had been oppressive, and now in a poor quarter near Gray's Inn road, dirty men and scantily clad women were seated upon the rows of doorsteps of mean dwellings, in the vain hope that a breeze might spring up and refresh them before they went back into their stifling rooms for the night. A crowd of sadly neglected children, unkempt, unwashed, and obviously ill-fed, hung around, scarcely more joyous than their parents.

It was a sad and depressing view of humanity,—one might almost say a hopeless one. Suddenly, upon the heavy air there fell the sound of a woman's voice—a woman's voice singing. Attended by two men she had come unperceived and taken a position in their midst. She was one of a little body of musicians organized to bring music to the "slum dwellers," and this was the first concert of the summer season.

The parents, at first, made scoffing remarks, but the children drew near her in evident appreciation, and she sang bravely on to her strange audience. Soon all the talking ceased and the dejected heads were raised to listen, the tired bodies lifted themselves to catch the sound, and on the current of the song there traveled from the woman's heart to theirs a touch of healing, a note of human sympathy, that where it fell awakened and revived.

E. H. B.

THE air-ship, "The California Messenger," which recently made a successful flight, was invented by a woman, Mrs. George E. Heaton.

"It was Mrs. Heaton's own idea," said Mr. Heaton recently, referring to his wife's statement that she owed the perfecting of the engine to her husband's genius.

"I thought it ridiculous when she first suggested it to me, and told her so. But she insisted that the construction of such an engine was feasible, and the more I pondered over it the more I became convinced that she was right. We planned it together, and you see the result.

Here is an engine that weighs but forty-five pounds, that generates eighteen horse-power and that requires no cooling apparatus. In these essentials it is perfect."

The engine in question is described as a double-cylinder, two cycle, eighteen-horse-power machine.

The entire mechanism is within the cylinders and the propellers are directly fastened to the cylinders.

IT has been stated that Fraülein Bertha Krupp, heiress of the big Krupp iron works at Essen, Germany, is the richest woman in the world.

That, however, is less interesting than the undisputed fact that she is one of the most sensible. She is a judicious business woman who not only knows how to take care of her riches, but uses them to better advantage than mere selfish display. She is accomplished and benevolent and is much beloved by the Empress. In the welfare of her thousands of working men and their families she interests herself personally.

ACCORDING to the newspapers, Queen Wilhelmina of Holland has just appointed Jonkheer Van Green as her private secretary. He is a Roman Catholic. This is the first time since the days when the Dutch fought and suffered for the sake of religious liberty that a Roman Catholic has been appointed to any office of trust in the royal household of the Netherlands.

It was not until 1894 that a monument was erected in honor of Mary Washington by the Mary Washington Association. The monument stands in Fredericksburg, Virginia, a plain shaft bearing the following inscription: "Mary, the mother of Washington, erected by her country women."

"And the uttering of song is like to the giving of Light."—*Sidney Lanier*

OUR YOUNG FOLK

George Washington

THERE is something about the lives of great men that is like the springtime. The thought of them brings to the soul what flowers, the rippling of mountain streams and the wafting of fragrant breezes, bring to mother earth. Why is it that time does not obscure the beauty of these great lives, but only serves to make it more clear? Because this beauty, this genius, was of the heart.

Washington did not work for his own good. He did not know personal ambition. He was a leader of men because he knew how to serve. To the comrades who labored at his side he ever gave his whole confidence and love. He was ever the first to point out to the nation their services. Thomas Paine was one of these comrades and of him it has been said, "America owes no less to the pen of Paine than to the sword of Washington."

Hamilton, Jefferson, Benjamin Franklin, Adams and many other leaders were among his friends. All worked together, yet in all his intercourse with them Washington showed no trace of jealousy or a tendency to rule them. What an example to us is his refusal to take any salary when appointed Commander-in-chief of the army and later, when elected President of the United States.

Does not this take us back to the days of Greece, to the days when Marathon was fought and Thermopylæ was defended—those noble days when young Sophocles marched, lyre in hand, before the troops at Salamis? What was the quality of patriotism then? Was it the kind that can be bought for a salary? What was the quality of Washington's? Surely something as high and pure as that of Greece, or he could not have guided these little States through those first trying years when they took their places as parts of a whole, as members, merely, of a new nation.

Washington, in his farewell address to the people of the United States, himself gave us the key-note of a nation's real life. His own words are more eloquent in his praise than the words of any other:

The unity of government which constitutes you one people, is dear to you. It is justly so; for it is a main pillar in the edifice of your real independence, the support of your tranquility at home, your peace abroad; of your safety; of your prosperity; of that very liberty which you so highly prize. But as it is easy to foresee that from different causes and from different quarters much pains will be taken, many artifices employed, to weaken in your minds the conviction of this truth; as this is the point in your political fortress against which the batteries of internal and external enemies will be most constantly and actively (though often covertly and insidiously) directed, it is of infinite moment that you should properly estimate the immense value of your national union to your collective and individual happiness; that you should cherish a cordial, habitual and immovable attachment to it; accustoming yourselves to think and speak of it as of the palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can in any event be abandoned; and in-

dignantly frowning upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts.

Observe good faith and justice towards all nations; cultivate peace and harmony with all. Religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it? . . . The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! is it rendered impossible by its vices? STUDENT

"Oh, for a Washington! Oh, that the power of his patriotism might sweep in upon us today and bring about a higher type of liberty and of justice!"—*Katherine Tingley*



RAJA YOGA CHILDREN IN PATRIOTIC PROCESSION, MARCHING PAST EAST ENTRANCE OF RAJA YOGA ACADEMY

FROM

"THE BUILDING OF THE SHIP"

by HENRY WADSWORTH LONGFELLOW

THOU, too, sail on, O Ship of State!
Sail on, O UNION, strong and great!
Humanity with all its fears,

With all the hopes of future years,
Is hanging, breathless, on thy fate.
We know what Master laid thy keel,
What workman wrought thy ribs of steel,
Who made each mast, and sail and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock,
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee,---are all with thee!

Washington, the Commander-in-chief of its Armies, the Assertor of Freedom." On the reverse, the device shows troops advancing towards a town; others marching towards the water; ships in view; General Washington in front, and mounted, with his staff, whose attention he is directing to the embarking enemy. The legend is, *Hostibus Primo Fugatis*—"The enemy for the first time put to flight." The *exergue* under the device, *Bostonium Recuperatum, xvii. Martii. mdclxxvi*—"Boston recovered, March 17th, 1776."

Facts Worth Knowing

WASHINGTON said, in a letter written to the Presbyterian Church in the United States, May, 1789, "No man who is profligate in his morals or a bad member of the civil community, can possibly be a true Christian or a credit to his own religious society."

DURING his whole military career Washington never received an injury. In the terrible battle on the Monongahela, where Braddock and others were mortally wounded, Washington was unhurt, the only officer who escaped. To his mother he wrote: "I luckily escaped without a wound, though I had four bullets through my coat and two horses shot under me."

THE earliest celebration of Washington's birthday found

on record occurred in Richmond, Virginia, February 11th (O. S.), 1782. The *Virginia Gazette* made the following record four days after the event: "Tuesday last, being the birthday of his Excellency, General Washington, our illustrious commander-in-chief, the same was commemorated here with the utmost demonstration of joy." The day was celebrated there, in New York and other places, on February 11th, until 1793, when it was changed to February 22nd.

ON March 25th, 1776, when news of the British evacuation of Boston reached Congress, that body resolved that its thanks be presented to the commander-in-chief and the officers and soldiers under his command, "for their wise and spirited conduct in the siege and acquisition of Boston; and that a medal of gold be struck in commemoration of this great event and presented to his Excellency." This medal was nearly two and three-quarter inches in diameter. On one side was a profile head of Washington, with the Latin legend, "*Georgio Washington, Supremo Duci Exercituum Assertori Libertatis Comitum Americana*"—"The American Congress to George

THE CHILDREN'S HOUR

The Raja Yoga Question Box

“WHERE liberty is, there is my country,” said Benjamin Franklin, at one time, to his friend, Thomas Paine; and this was Paine’s reply: “Where liberty is not, there is mine!”

1 Who was George Washington?

ANSWER—George Washington was the first President of the United States. He was born in Westmoreland County, Virginia, on February 22, 1732. When a mere child, his father died and his training was left in the hands of his mother. To his mother George Washington declared that he owed all that was best in his nature. She was his first teacher. He became a surveyor and, when only twenty, was sent on a delicate mission in connection with the French and Indian War. After overcoming many dangers he finished the task so successfully that he was appointed Commander-in-chief of the armies of Virginia. Many years later, when the Revolutionary War broke out, Washington was appointed Commander-in-chief of the whole army. For this he refused to accept any salary. Later, when elected President, he again refused to accept a salary. He had many persecutors, but time has revealed them in the true light. Washington was clean, honorable and unselfish.

2 Who was Mary Washington?

ANSWER—Mary Washington was the mother of George Washington. She was born in Virginia in 1706. She was a woman of wise judgment, of great stability of character and of noble ideals. She was one of the most highly educated women of her own day, for in those days it was not thought necessary to educate women as highly as men. The whole nation owes her a debt of gratitude for the wisdom she showed in training her son.

3 Who was Thomas Paine?

ANSWER—Thomas Paine was born in England in 1736. When but a young man he came to America. This was just before the war for American Independence. He began to help the struggling Colonies by writing. He once said, “It was the cause of America that made me an author.” It was Paine who first suggested to Washington the idea that the American colonies ought to be free and independent. When the war broke out he enlisted and was for many years Washington’s comrade and close friend. Later, he went to France to help the cause of human brotherhood and liberty. There he was beloved, honored and appreciated. Paine’s memory has been defamed by some religionists who did not share Paine’s belief in human brotherhood and a compassionate God.

A Snowflake Story

SOFTLY from the thick grey clouds fell the white snowflakes, each containing a tiny fairy. As they fell to earth, they sang happy songs about the trees and flowers and the river which would bear them to the great sea, where, all united, they might help the great ships to sail along until the sun should gather them into the mist and take them back to the clouds again.

When they reached the earth, they changed from being soft white flakes into round silvery drops of water. Then some ran swiftly down the little streams to the river, while others sank deep down into the ground, and it was so long before they found the river that they became very thin and pale.

There were many who went to live among the trees, grass and flowers. These were the happiest of all the snow fairies.

There were two little fairies who became great friends as they floated downward side by side when, all of a sudden, a puff of wind separated them from each other. Although one little fairy hunted and hunted for his little friend, he could not find her in the hurry and scurry of the many falling snowflakes, so he was very sad as he floated nearer the ground.

Just before he reached the ground, a kind little breeze said to him, “I know where she has fallen. Come, I will take you to her,” and he lifted him gently over an ivy-covered wall into a beautiful old garden, and there by the old sun-dial, he saw her smiling in the grass.

So he dropped down beside her and they were very happy to be together again.

Then the sun came out and they melted and sank into the earth, but on the spot where they disappeared, there grew up a lovely snowdrop, and deep down in the heart of its pure white blossom, lived the two little snow fairies, full of joy because they knew they had come from the clouds to help the beautiful snowdrop to grow.

This is the “Snowflake Story” as Grandmother used to tell it. H. H.

Die Wahrheit

DEAR CHILDREN: One of your friends, a lady who is too ill to leave her room, lies thinking of you day after day. What do you suppose her thoughts are?

Once, when she was traveling in Germany, she saw a beautiful little drama called “Wahrheit” (Truth), and she wishes she might recall it for you.

Her recollection is that an aged couple are disputing over their evening meal, when the door is opened softly by a worn and weary woman, clothed in pilgrim’s sombre attire. It is Truth. She does not tell her name at once, but talks to them of the long and tiresome journey she has made, of the places where she has asked for admittance and been refused, of the hearts she has tried to reach and failed. At last she reveals herself to the humble, astonished people; her dark garment falls away and she stands before them, a radiant, white-robed being.

Now here is a question for you. What do you think was in the minds

of the poor old people, quarreling over their supper, that they should be visited by Truth herself?

Your friend cannot recall whether it were the contemplation of a good deed by one of them, or a temptation to do some wrong thing, that made Truth’s appearance to them in that moment necessary. What do think, dear children? W. D.

HOW many people there are who are continually thinking of going to Heaven! All their good acts are done with the idea of reward. Our good or bad acts will not make us go to a place where there will be eternal bliss or suffering.

Our kind, unselfish acts make heaven in our hearts. We will have only suffering as long as we are selfish. It is impossible to have happiness and selfishness at the same time.

Even criminals need not fear, because their hearts can be educated, no matter how hardened they are, if we know how. A RAJA YOGA BOY

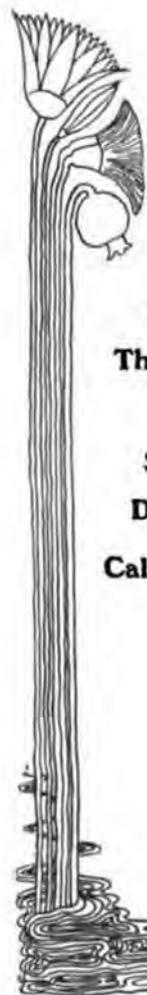


ONE OF THE STILL LIFE CLASSES—AMERICAN AND CUBAN STUDENTS OF THE RAJA YOGA ACADEMY

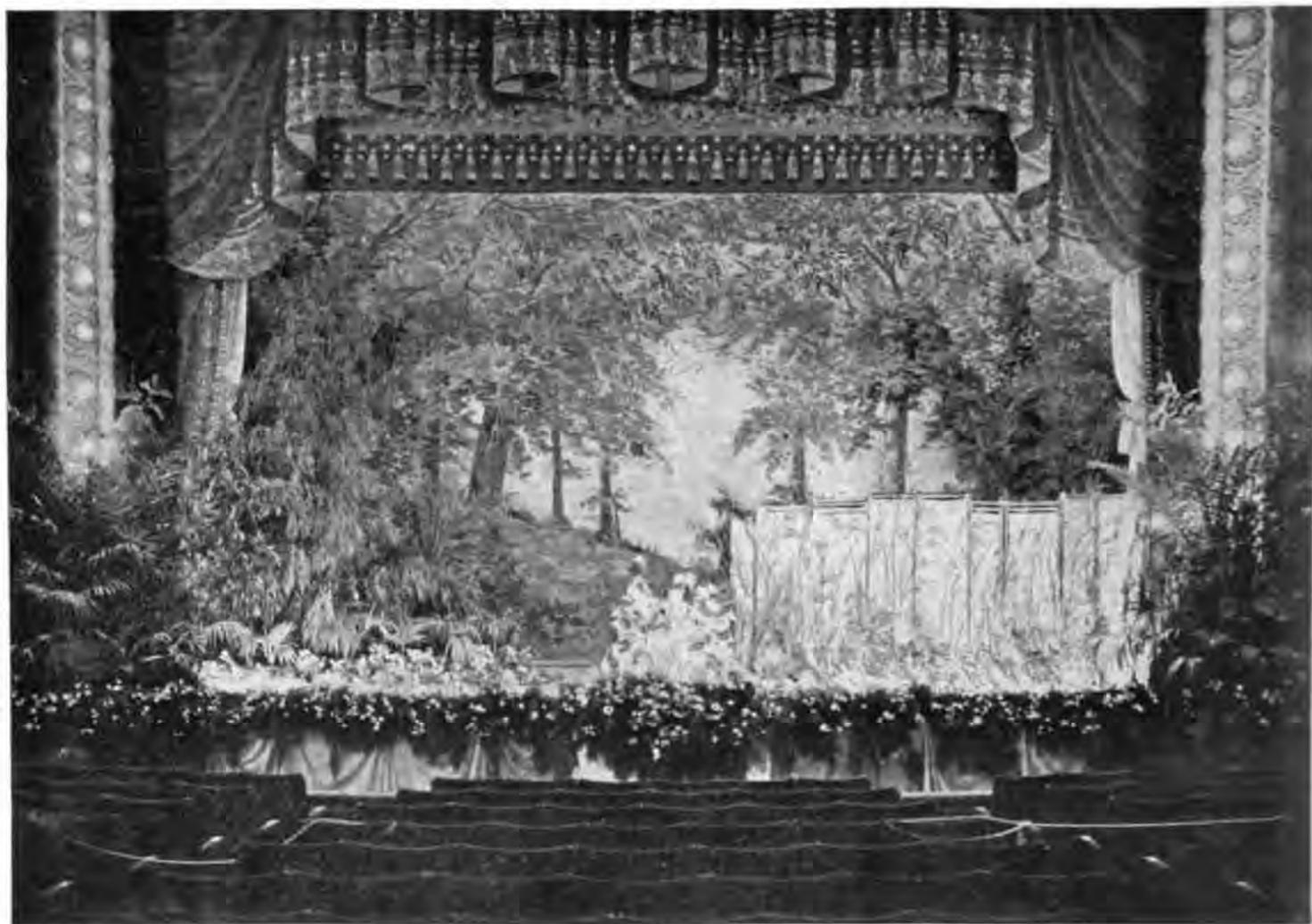
MORNING

by EMILY DICKINSON

WILL there really be a morning?
Is there such a thing as day?
Could I see it from the mountains
If I were as tall as they?
Has it feet like water lilies?
Has it feathers like a bird?
Is it brought from famous countries
Of which I’ve never heard?
Oh, some scholar, oh, some sailor,
Oh, some wise man from the skies,
Please to tell a little pilgrim
Where the place called morning lies.



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

THE announcement that Katherine Tingley would deliver an address on "Marriage and the Home," served to fill every seat and all available standing room in Isis Theatre last Sunday night. From the foot-lights to the roof was crowded, and hundreds were turned away, unable to gain admission.

In opening her address, Mrs. Tingley said the subject was one that she had been requested to speak on. She approached the subject with a full realization of its importance. "Think of it!" she exclaimed, "three hundred and twenty thousand divorces in America in the last twenty years. Think of all the misery, and suffering and agony of it. We read in the sacred writings that 'Those whom God hath joined together let not man put asunder.' But do you not think the Nazarene was incorrectly quoted by the scribes? Do you not think he said that those whom God hath joined together no man can put asunder? No power on earth can separate two people who are really and truly united. Pain, suffering, aye, even death, cannot separate two human souls who are thus truly united."

The speaker was pronounced in her belief that our marriage laws should be maintained and enforced. They were a protection to parents and children. But we should have a higher ideal of the married life. We should regard it as sacred and divine. We must place marriage on a higher plane—or we must bend to this travesty of married life, with its inharmony and divorces, that surround us.

The Theosophical idea of marriage is a very sweet and beautiful one, based upon a knowledge of man's divine nature. Theosophy teaches that man is dual in his nature. There is the lower, the sordid, selfish, animal side; and there is the higher, the diviner side that leads to righteousness. By living in the higher part of his nature man gains the power to use his will—to shape his life. Such a man can will for the good of humanity. Such men and women look upon marriage as a divine institution, to be approached thoughtfully and reverently. Such a man will not select a wife because her father has a million dollars, or for social position. It will be because they are united in their ideals for a higher standard of home and married life. But the law makes not the marriage—so says Theosophy. Marriages are made, as the sacred book

says, in heaven—in the higher life. "Can you believe that in such a marriage as this there would ever be divorce? Do you not believe that two such people, thus united, would bring into the world children who would be pure and good and free from disease?"

The speaker urged her hearers to study the teachings of Theosophy, the Wisdom-Religion, which would give a knowledge of the higher law and one's own divine nature. These truths should be taught to little children, for they are so simple that little children can understand them. But she warned those who would study, against following those who posed as teachers of Theosophy.

Parents should most carefully and watchfully guard their children against the contaminating influence of pernicious literature and bad companions. Sensational newspapers, with their sickening details of divorce and immorality and crime, were brought into homes and poisoned the innocent mind of the child. Fond mothers are in an agony of suspense and dread when the body of a loved child is sick, but carelessly allow the morals of their children to be exposed to the dangerous influences of sensational novels and evil companions, trusting the inexperienced youths to select their own reading and their own associates. The safety of the child lies in its understanding of its higher and lower nature, and a realization of its inherent divinity.

Mrs. Tingley's address was listened to throughout with the closest attention, and again and again her words were loudly applauded by the immense audience.

Delightful music was rendered by Students of the Isis Conservatory and by the Raja Yoga children from Point Loma.—*San Diego News*

Theosophical Meetings for Sunday Night

Public Theosophical meetings are conducted every Sunday night in San Diego at 8.15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and interestingly presented.

Other interesting features of these weekly gatherings are the excellent music rendered by some of the Students of the Isis Conservatory of Lomaland, and the efforts of the children of the Raja Yoga Schools at Point Loma. Theosophical literature may always be purchased at this meeting.

Art Music Literature and the Drama

The Songs of Finland. Their National Influence

IN the palatial supper room of the great hotel in Helsingfors, the capital of Finland—the best hotel in Russia, for the Finns represent all that is most progressive in the Czar's empire—a company of ladies and gentlemen seated at one of the tables suddenly began singing," writes the correspondent of a London paper. "With trained voices they sang a four-part folk-lore song of the Northland. Never heard I a song so deeply melancholy. It was the music of the unhappiest of the enlightened peoples of the earth. That was on my first evening in Finland. From that time forth throughout a stay of four weeks among those sad-hearted people I listened to their singing morning, noon and night, almost continuously.

"The Germans sing a great deal, the Swedes sing part of the time, the Russians sing most of the time, but the Finns, as a nation, actually sing all the time. From noble to peasant, the men of Finland may be said to form one mighty male chorus. From the great lady of the capital city to the lowly woman who builds houses with her own hands on the borders of Lapland, the women of Finland may be said to comprise one vast choral society. The acknowledged finest singing society in Europe is, indeed, the Helsingfors Male Chorus. It is composed of 100 members, and from their ranks are recruited the singing teachers of the country.

"Singing festivals as held by the Finns are on a scale unequalled in any other country. Five thousand singers gathered one night last year in the public square in Helsingfors to serenade a Finnish artist named Rosenfeld, whose picture had been awarded first prize at the local Salon. In a city that is a surprise to all travelers, near the Arctic Circle, many miles from a railroad, the city of Uleaborg, 2,000 school children gathered in the park in front of the hotel, and for half an hour, for the travelers' benefit, filled the air with the music of the snow wilderness, with songs that told of the vast loneliness of the country beyond the city. Once in Helsingfors 10,000 voices joined in chorus to sing the national anthem. It was an improvised chorus, but the singing was by no means the harum-scarum, go-as-you-please sort, but thoroughly organized into four parts and executed with precision. This happened only a few months ago, and the incident was later described to me by the man in whose honor the great chorus gathered. Said he:

I was one of the first persons ever exiled from that part of the Czar's domain. My departure from Helsingfors was the occasion of a public demonstration of surpassing solemnity. Ten thousand persons gathered at the railway station to say good-by. The crowd watched the leave-taking in absolute silence, but as the train began to move 10,000 heads were uncovered and 10,000 voices began singing the national anthem. And this scene was repeated, with fewer singers, of course, at every railroad station all the way to the port where I took steamer for America.

"These singing Finns do not always sing their folk-lore songs or their patriotic anthems. They are a deeply religious people, mostly Lutherans, and each town has its special choir for singing nothing but hymns. I went to the largest church in the country to hear the singing of a choir of nearly a hundred male voices. The grandest cathedral organ never produced music of such majesty and power as did that choir, which in-

cluded the most wonderful bass voices in Russia. Even the companies of Finnish guards, though officered by Russians, sang the Finnish anthem as they marched past the hotel every morning on the way to relieve the old guard. The Russian officers once tried to put a stop to the singing of the Finnish national song by the soldiers, but the discontent among the men became so apparent that singing was again permitted. Thus, wherever the Finns get together they burst into song. When they cannot get together they sing individually. The housewife preparing the cabbage soup sings. The farmer ploughing his field in summer or journeying long distances on snow-shoes in the winter sings at the top of his voice. Whenever I passed one of the men in the lonely districts in charge of a herd of reindeer, he was singing. In the post-houses, where the traveler is sheltered over night, the servants gather, when their day's work is done, and join their voices in the chorus.

"This constant singing is regarded by all students of Finnish life as an important national influence. The effect of so much music in the nation's soul is seen in the emotional side of the people's nature, and has its concrete form in a ready sympathy that binds the Finns together as one family, each for all and all for each. Such is this nation of singers that sings all the time."

"This constant singing is regarded by all students of Finnish life as an important national influence. The effect of so much music in the nation's soul is seen in the emotional side of the people's nature, and has its concrete form in a ready sympathy that binds the Finns together as one family, each for all and all for each. Such is this nation of singers that sings all the time."

POETIC King James, nearly three hundred years ago, wrote out the following "Reulis" (rules) for verse making: "First, ze sall keep just cullouris quhair of the cautelis are thir: that ze ryme nocht twyse in ane syllabe." (First, ye shall keep just colors whereof the cautions are these: that ye rhyme not twice in one syllable).

And he later summed up the whole matter in these homely Scotch words: "Zour care maun be the onely iudge, as of all the other parts of FLOWING" (that is, of rhythmic movement), "the verie twichestane quhair of is musique." Truly he was right,—the very touchstone and basis of all true verse is and must be, *music*.

I saw all with mine own eyes; the fish, the maw, the piece of sail-cloth, the book; and observed all that I have written. . . . There was no impostor here without witness. The fish came from Lynn.

A letter now in the British Museum, from which the above extract is quoted, tells of a fish sold in 1626 at Cambridge market, which was discovered to have swallowed a book. Curiously enough, the book itself, which when rescued was found to be in good condition, was reprinted under the title of *Vox Piscis*.

SHAKESPEARE'S works abound in a great variety of allusions to music, and some of his verses have been set to music. His relation to music has been the theme of many interesting lectures. It was, at one time the composer, Schumann's, intention to write an essay on this attractive subject, but unfortunately he did not carry out his plan.

It is the artist who guides the public. In every age in which art has declined it has fallen through its professors.—*Schiller*

THE Japanese are a reading people. Tourists say that even the jink-rikishaw man, while waiting on the street-corner for a customer, may be seen reading a magazine or book. Well-informed Japanese are certain to be familiar with the best in European and American literature.

It is our authors more than our diplomats who make nations love one another.

—*Alfred, Lord Tennyson*



ANTIQUE ITALIAN CANDLESTICK
From the private collection of a
Lomaland Student

PAN

WHAT are heroes, prophets, men,
But pipes through which the breath of
Pan doth blow

A momentary music. Being's tide
Swells hitherward, and myriads of forms
Live, robed with beauty, painted by the sun;
Their dust, pervaded by the nerves of God,
Throbs with an overmastering energy
Knowing and doing. Ebbs the tide, they lie
White hollow shells upon the desert shore.
But not the less the eternal wave rolls on
To animate new millions, and exhale
Races and planets, its enchanted foam.—*Emerson*

Universal Brotherhood Organization

Central Office Point Loma California



WHEN THE WESTERN SUN CASTS A SHEEN OF GLORY ON SEA AND SKY AT LOMALAND

What Point Loma Is to the World

PPOINT LOMA, that famous tongue of land running for some miles southerly from the mainland into the Pacific, has now already become one of the central points of interest to the world. This has come about, in a very large measure, through the strenuous efforts of a number of earnest lovers of humanity, the kind of people, in short, that the world so sadly needs in this our age,—indeed, the kind the world must have, if humanity is to realize any part of its spiritual destiny.

The question may be asked: "What led these people to this place? And to their choice of a life of unselfish endeavor? What light had they to lead them, more than others have, or claim to have? And what possible achievements can result from this effort, greater than those which might have been attained elsewhere?"

These questions are easily answered, for it was the choice of the teachings of Theosophy which directed these workers to a path of knowledge and discrimination. Theosophy, in teaching man his divinity, places very clearly before his mind his duty to his fellows, in unselfish service. Therefore, when the Theosophical Society, which was organized by H. P. Blavatsky, William Q. Judge and others, was merged into the larger body called the Universal Brotherhood and Theosophical Society, the faithful Students of the former organization found that by forming the nucleus of a Universal Brotherhood, they could more unitedly work to make practical the philosophy of Theosophy.

Point Loma was chosen for the International Center of Theosophical work. The location of this Theosophical Mecca was wisely chosen, for as the tide of human progress rolls on in its mighty waves westward, Point Loma will one day be where the heart of American civilization shall beat in splendid power. Many are the achievements already accomplished, through presenting and applying this Wisdom-Religion in connection with certain of the most difficult problems the nations of the world have before them.

One of the greatest achievements as yet accomplished has been the sowing of seed for a newer and better race, men and women of the future who shall show the great world of sin and suffering, something of the diviner power now almost asleep in the human heart. This will be brought about, aye, is even now in process of fulfilment in our children, through the holy knowledge and sacred practice of Raja Yoga—the kingly science of Altruism and self-control.

That the world is discouraged becomes evident by studying the faces of those we meet. That hope for better things still lives in man's heart is apparent to any close observer. At Point Loma that hope has become a reality; and the coming years will demonstrate that it is no vain hope. The motives of those who see fit to attack or decry this work for Humanity's upliftment are sufficiently patent to all and need no comment.

FRIENDS IN COUNSEL

DEAR COMRADES: Standing by the foundation stone of the Temple and looking over the group of buildings which forms the nucleus of the city set on a hill, the salient feature is certainly the Academy building; and as we take a mental survey of the present position of the work, it is the training of the children which stands out in highest relief. The other achievements though showing great possibilities of development, dwindle into comparative insignificance contrasted with the illimitable possibilities lying latent in the children. We stand as on a mountain top and as we scan the distant horizon which hides the future from our view, we now and then catch such a glimpse of coming splendor for the human race that what has been accomplished up to now, appears as nothing by comparison.

What mighty movements owe their origin to the efforts of a few intensely earnest persons, the stories of whose lives may be said to cover all that is important in past history!

The mind is powerless to conceive of the effects to follow when those now being reared from infancy under Raja Yoga influences shall step into the arena of public affairs.

The modern educationalist is fond of comparing a child to a tree which being bent in early youth retains the tendency in its maturity, and indeed the comparison is a fair description of much that passes nowadays for education. Prejudices and habits of thought may be impressed upon the plastic mind and the young traveler retarded on life's way with his chariot wheels so deeply sunk into a rut that no spontaneity or new departure can ever be expected in his subsequent career. The aim of the staff of the new Academy has no resemblance to the twisting of a sapling until the distortion becomes a fixed habit of growth. The pupil is regarded more as a rare plant of wonderful possibilities to be watched and tended with a view to anticipate and meet its needs as they arise and afford exactly those conditions required for the perfect unfolding of its natural qualities. Discipline and due restraint of course must be, but it is a discipline for the lower nature of the child, that the animal elements being subdued, the soul, with the mind as its instrument may enter into full possession of its home. The teacher cooperates with the overshadowing divinity and helps it purify its vehicle that thus it may descend and occupy the chariot, taking its place among the warriors on life's battle-field.

STUDENT

The Crusaders in Europe

A cable has been received from H. Crooke, Esq., President Universal Brotherhood and Theosophical Society in Europe, which reports that new Theosophical work has been established in three States in Germany. Further details will be found in subsequent issues of this paper.

Students'



Path

COURAGE

by HANNAH MORE

TRUE courage is not moved by breath of words,
 While the rash bravery of boiling blood
 Impetuous, knows no settled principle.
 A few risk tide, it has its ebbs and flows,
 As spirits rise or fall, as wine inflames,
 Or circumstances change; but inborn courage,
 The generous child of Fortitude and Faith,
 Holds its firm Empire in the constant soul,
 And like the steadfast pole-star, never once
 From the same fix'd and faithful point declines.—Selected

Karma, the Law of the Adjustment of Cause and Effect

EVERY thinking man knows and acknowledges the fact that there can be no effect without its cause, and it is only to be wondered at that humanity at large, particularly that portion which we generally denominate as "civilized" is so slow and unwilling to apply this fact to all conditions of life, and especially to the individual life.

Modern science, though recognizing the action of the law of cause and effect is so distinctly materialistic, that in general it grants this recognition only in the domain of material physics, and most of our Western philosophers and religionists also refuse to recognize the action of the law upon mental, to say nothing of spiritual planes. For as soon as they should admit that the law of Cause and Effect, which is so plainly existent upon the physical plane, governs also the intellectual and metaphysical and spiritual planes, the whole system of modern materialistic philosophy would fall to pieces, and they would have made one more step towards the wisdom of the ancients. But the main trouble with the terrible materialism of our present Western civilization is that that which cannot be demonstrated by crucible and balance and microscope, that is, which cannot be tested by the physical senses, has been denied existence, with the result which we all know.

But what is Karma? Karma is much more than the simple law of Cause and Effect as we generally are inclined to view it; it is the law of compensation, of retribution, of absolute divine Justice; it is an undeviating and unerring law or tendency, existent throughout all realms of the Universe, to restore equilibrium, harmony, balance, wherever these may have been disturbed, operating incessantly on all planes of being, physical, mental, moral and spiritual; and no spot or circumstance or being is exempt from its sway.

No finite limitations bind this great law, and time, for it, does not exist. Ages, judged by our illusion-conditioned conception of time, may elapse between the enactment of the cause and the emerging of its appropriate effect; yet the two have never been really separated, for when the environing conditions permit, the effect takes place as surely as though no interval had elapsed.

Not only have individuals Karma, but every collection of beings, families, cities, nations, races, and worlds, all have their Karma, and come under the sway of this law. The Karma of this earth is the combination and result of the acts and thoughts of all beings of every grade which in the past have been and today are concerned in the earth's progress. The Karma of the race influences the life of each unit in the race, and in a more direct way national Karma influences each individual in the nation; so too is each member of a family affected by the Karma of that family. The history of the world as we know history is the history of the Karma of the races and nations of the world—too often but a record of war, oppression and gradual degradation.

And while the individual reaps his own Karma, still it must conform to and be included in the larger Karma of the nation and race. Indeed, the individual Karma of anyone, although always sufficient to insure to him his just recompense of happiness and opportunity or of sorrow and

hardship, is but as a drop in the ocean compared with those causes which he sets up in common with his family, his community and nation and may be entirely overruled by these, such as in times of national calamity. Yet even in such case, each man reaps his just reward. Humanity is one great hierarchal whole, and he who fancies that he can separate his destiny from that of the rest of his nation or race makes a most grievous mistake. No one can rise more than a comparatively very small degree above his fellows, and then he must work to elevate his brothers if he himself would advance further.

The law of altruism thus becomes the law of true progress, when the human kingdom is reached in the evolutionary progress of the soul. And Karma is the most perfect exponent of the necessity for and the fact of Universal Brotherhood. For while it is the living, ever present demonstration of the sublimity and grandeur of the impersonal and unalterable Will of the Divine-Eternal, it also forces us to recognize that every thing finite and conditioned must fall far short of that immutable perfectness, although ever approximating thereto. Not the highest and holiest, no more than the weakest or most wicked, dare defy its inflexible decrees. Karma is just; or, rather, that of which Karma is the expression, is itself absolute Justice. But justice is not the sole attribute which we find in Nature. Compassion, love, devotion even up to the point of self-sacrifice, are all to be found in man, and therefore must have their source in that Divinity from whence man in common with all nature springs.

The law of Karma is inextricably interwoven with that of reincarnation and these doctrines alone can explain to us the mysterious problem of good and evil, and reconcile man to the apparent terrible injustice of life. Nothing but such certain knowledge as these two laws give, could quiet our revolted sense of justice. For when one, unacquainted with these noble doctrines, looks around him and observes the inequalities of birth and fortune and intellect and capability; when one sees honor paid to fools and profligates, on whom fortune has heaped her favors by the mere privilege of birth, and their neighbor with all his intellect and noble virtues—far more deserving in every way—perishing from want and from lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him—the blessed knowledge of Karma alone prevents him from cursing life and men as well as their Creator.

If the teaching of the Nazarene had been understood and its truth inculcated and insisted upon, that "with whatsoever measure ye mete, it shall be measured to you again," and the same teaching as expressed by Paul, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap," how different might not have been the whole course of civilization, and the destinies of the entire human race set in fairer lines than they are today.

In connection with this subject of Karma, the question is often asked in regard to prayer, shall we then pray? In answer, it may be said that the only prayer taught in Theosophy is the same as that which Christ prayed when he said, "Thy will, not mine, be done." But prayer in the sense ordinarily understood, of asking for personal benefit—No! for such a prayer means that we ask that the immutable law of the Universe, the sublime justice and will of God shall be set aside. To a mind, once awakened to a realization of this great and beneficent teaching of Theosophy, how foolish and sacrilegious must those appear who demand that this divine law should be nullified for their individual gain and profit, or for the sake of their escape from the just penalty of their former acts!

One of the great Helpers of Humanity has said that the two teachings which the world most needs today are those of Karma and Reincarnation. And these are the teachings which more than any others, Theosophy continually brings before the minds of the public. They contain hope and encouragement, they make clear the pathway of life where before all was dark, they point the way to a new order of ages, which by virtue of the unerring law of Cause and Effect man may enter upon, reaping with fortitude all the harvest of his past deeds, and sowing the seeds of true progress and happiness in the future. H. T. L.

THE appreciation of justice is common to all, and the exact justice of Karma appeals even to the person who is unfortunate enough to be undergoing heavy punishment; even if, ignoring justice, he does good in order to make good Karma, it is well, for he will be reborn under conditions that may favor the coming out of unselfish motive.—W. Q. Judge

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Trafalgar Square and St. James' Palace

TRAFALGAR SQUARE is the finest public square in London, and may be regarded as the center of that vast city. It lies just north of the Thames, or, more particularly, west of a north and south bend of that river, and so separates the north from the south of London, while it lies between the city and East End on the east, and the West End on the west.

The atmosphere, however, is seldom clear in the midst of such an expanse of smoky chimneys, and on damp or foggy days the scene is one of dripping gloom. The large space in the center is paved and contains fountains which are a welcome relief to the weary wayfarer tired of the streets; large public buildings and hotels surround the square, including the National (Art) Gallery, and important thoroughfares radiate off in all directions.

But the most important monument is that which commands the whole prospect and with which the name of the square is associated,—the Nelson Monument. This was erected in 1848, on a classical model at generous

outlay, to perpetuate the memory of England's greatest naval hero, whose name is synonymous in every mind with DUTY. It was this watchword that enabled him to die happy on the deck of his battle-ship, conscious that, by devotion to the duty entrusted to him by his country, he had defeated the schemes of personal ambition, then threatening Western civilization, and, at the Nile and Trafalgar had swept England's enemies from the seas. Every English child knows his famous signal before the battle of Trafalgar:—"England expects every man to do his duty!"

At the foot of the column are four colossal bronze lions, sitting, by Landseer.

The same locality is known as Charing Cross, and used as a familiar landmark; the name dating from the erection of one of those large crosses that used to be erected at important cross-roads. This one was erected at the village of Charing in the Thirteenth century. Till about the Eighteenth century it formed the western boundary of London.

St. James' Palace was, after the destruction of Whitehall in 1697, the principal royal residence until 1809, when it was nearly destroyed by fire, excepting the old gateway, the chapel adjoining, and the presence chamber. It was built by Henry VIII for a country residence, but it is now in the thick of the West End, being not far from Trafalgar square in a south-west direction. At present there are, beyond the gateway (illustrated), two or three courts surrounded by low old buildings used as official residences, and occasionally minor levees are held here. The other royal palaces are the Palace of Westminster, which existed at least as early as the reign of Canute; Whitehall, which passed, after Wolsey's fall, into the hands of Henry VIII; Buckingham Palace, the present royal residence; Kensington Palace, Marlborough House; and the Tower, which was used as a residence by Henry III. STUDENT

In Europe

(By Our Special Correspondent)

JANUARY 14th, 1905

LE PETIT PARISIEN lately notes a marked increase of cremations in France. Paris takes the lead in this reform, but the provinces are slowly following her example. In other countries, especially in England and the United States, there is a similar progress to report.

Apart from the undoubted benefit to the living of this method of disposing of the dead; especially in view of the modern tendency of people to crowd together in cities, there is the ethical value of cremation to be considered. It suggests to the mind a higher conception of both life and death.

The identification of man with his body is close enough during life, and our ordinary funeral customs tend to associate him with that body after death. Cremation destroys this illusion, whatever other advantages it may bring to modern civilization.

The *Heraldo de Madrid*, in its review of the year 1904, after referring to the "terrible year"

1898, makes the following significant comparison:

If then our misfortune was to lose forever our ancient colonial power, this year we have been made a convention with Rome, which is our Santiago de Cuba and Cavite in the realm instituted, moral and political. We lost our colonies, our men and our ancient fame in the world in 1898, and as compensation for our disasters, liberty is eclipsed in 1904, and Spain is involved in the black night of clericalism!

But the darkest hour is that before the dawn. Spain will awaken and arise to be a helper of Universal Brotherhood. The fact that the *Heraldo de Madrid*, a paper that one always reads with interest, thus frankly faces the present situation is in itself a most hopeful sign. For this paper voices some of the most thoughtful and devoted citizens of Spain. The state of that land would be far more than it is, if there were general contentment with evil conditions instead of their bold, if sorrowful acknowledgment by an influential minority.

Indeed in another column of this very paper is an interesting contradiction of its pessimism. This is a record, with portraits, of men and women who were notable in the year just passed away. There are some strong faces, full of character among these. Spain ought not to despair.

In Europe generally the one theme of interest at the present moment is the fall of Port Arthur, and so far as I am able to sift public opinion it would seem to be this: that at last the opportunity has arisen for considering the subject of Peace. The striking humanity of

the Japanese towards the Russian wounded will make Peace easier. If all Europe and America united in desiring this Peace it may come of its own accord; without any official interference of the Governments of the world. For Governments have to follow the united will of the people, and the united will of the Anglo-Saxon race would be irresistible.



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FEB	BAROMETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
6	29.328	58	46	47	45	.59	E	14
7	29.720	59	45	49	46	.04	E	9
8	29.908	62	49	52	51	.00	E	9
9	29.854	62	52	55	50	.00	E	5
10	29.740	63	52	54	52	.00	E	6
11	29.690	62	54	58	53	.00	W	8
12	29.784	59	49	51	49	trace	E	8

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Vol. VIII

FEBRUARY 26, 1905

No. 16

New Century Path

by KATHERINE TINGLEY

WEEKLY

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SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

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Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Our "Intellectual" Age

WE call this an intellectual age, an age of great and general mental culture, and so on; but what is there really, on an honest view, to be proud of in this respect? Culture in general is extremely shallow and superficial, and when it runs to greater depths it does so only within narrow limits. We have a vast multitude whose knowledge is practically nothing on all subjects; a smaller number who have a superficial smattering of various things; and some specialists who have gone pretty deeply into their specialty but suffer from want of the light shed by collateral knowledge.

It is scarcely to be expected that a civilization suffering so much from the paralyzing effects of selfishness, with its infinite friction and mutual

frustration; a civilization of people with constitutions impaired by unhealthy habits, neglect of the laws of marriage and birth, bad upbringing, etc.; would have the energy and stamina to develop itself thoroughly in any direction. Nor is it the fact.

And this feebleness, this indolence, has been ministered to by the cheap press, which provides flimsy information in sweetened and predigested doses, and by all the machinery and external appliances of writing, registering, and recording, that replace the memory.

The Imagination Is Undisciplined

The result is that we are mentally flaccid and inept; unable to remember the slightest thing, whether an appointment with some one or an item of knowledge. The attention is weak and vacillating, the mind has no grip, the imagination is undisciplined and misbehaved.

Our school-books are mere schedules, in which every conceivable trick is resorted to in order to present the facts in a form that shall cause the student the least possible exertion of his feeble mind. The old-time solid well-written treatise would be as useless to such minds as the fruitfulness of our ancestors would to a predigested dyspeptic.

Nowadays, too, people—even the smallest boys—want to know exactly "what use a thing is going to be to them," before they will condescend to notice it. If their education is to be confined to those things of which they see the use, it will be small indeed! Probably a trained dog does not see the use of what is taught him at first, nor a baby either.

What we call the "use" a thing is going to be "to us" is all a question of \$ and of capital i's. But there are higher uses. Meanwhile the urgent necessity of training the faculties to obedience, and the will to faith, is purpose enough for any one's studies, until he has gained the faculty to perceive some of those higher uses.

Boasting of Their Mental Incapacity

Why, in heaven's name, cannot we have the same kind of pride and confidence in our intellectual faculties as we have in our muscles? While it is considered possible and desirable for a man to be athletically proficient in a variety of directions at the same time, mental culture is supposed to be very limited.

And sometimes people even boast of their mental incapacity! The kind in the lunatic asylums do not do this.

To have a bad memory is not at all disgraceful; it may with propriety be advertised. It is supposed that if I learn this it will unfit me for that, that I cannot learn one thing because I am learning another, that I cannot study two languages at once, that if I learn shorthand it will spoil my spelling, and so on *ad nauseam*. Is this a thing to be proud of? Surely not; we should have more confidence in that marvelous instrument, the mind, and rather expect to find that the more we use it, the larger it will grow. Studies help each other, not hinder.

Discipline is another thing needed. This also we permit ourselves to admire in bodily concerns. But mentally we are sloppy and down-at-heel. Do we want to go humming and hawing through life, and stuttering and tumbling over ourselves? We need a disciplined mind, punctilious, ready, exact, girded up.

The Greeks' ideal surely included mental training. It was not that of the mere gladiators. It was that of a man like Plato, master in Soul, in Mind and in Body.

H. T. E.

Pacific and Atlantic

THE biggest trading ship afloat—the *Minnesota*—has just been constructed for commerce across the Pacific between our West Coast and Asia. She is one of twins, with a carrying capacity of 28000 tons. Our Pacific trade with Asia is one seventh that of our Atlantic trade with Europe. But the Pacific trade is, say, a quarter of a century old, and our Atlantic as old as the days of Columbus are remote. In 1881 our exports to Japan amounted to one-and-one-half millions; in 1903 they were twenty-three millions. About the same with China.

Moreover, the Atlantic trade is served by forty or fifty million people in connection with the great Eastern seaboard towns and cities; our Pacific trade is served by the three or four millions about the Western border.

A hundred years ago von Humboldt prophesied the coming supremacy of the Pacific; and a well-known political economist asserts that during this century the Pacific will become what the Atlantic has been for the last two centuries and what the Mediterranean was for thousands of years before that. "Westward the star of Empire . . ." is no mere

poet's phrase; it did and does correspond to a fact. But Empire may not always move to the accompaniment of bloodshed. The days of universal peace may have set in ere it returns to the place whence it began its vast journey—how long ago?

STUDENT

Celtic and Roman Christianity in Britain

AN interesting landmark in history is the Council of Whitby, A. D. 664, at which it was decided whether Britain was to accept the Roman Christian Church or the Celtic Christian Church. The Celts had been Christianized during the Roman occupation of Britain; and being driven by the Saxon invaders into the mountains of Wales, had carried their religion with them. This religion they maintained among themselves, without caring to propagate it among their Saxon enemies. From Wales they sent out missionaries into Ireland, where an Irish Church was founded by St. Patrick. This Irish Church missionized Scotland, Germany, and even parts of southern Europe, with such zeal that "for a time it seemed that the course of the world's history was to be changed; as if the older Celtic Church that Roman and German had driven before them had turned to the moral conquest of their conquerors; as if Celtic, and not Latin, Christianity was to mold the destinies of the churches of the West." (Green.)

Hence, when Augustine came to Britain to found his church, he met with a rival faith, which had deviated in some points, considered vital, from the Roman doctrine. One of the points of difference was as to the precedence of the disciples John and Peter, the Celtic Church preferring the more genial-natured John and the Roman the more doctrinal and formal Peter.

Oswy, King of Northumbria, who thought that "as they all expected the same kingdom, so they ought not to differ in the celebration of the divine mysteries," summoned the council to arrange the rivalry. With an evident desire to arrive at peace by the shortest road, he seized a favorable opportunity to turn the decision in favor of St. Peter.

Thus England adopted the later form of Christianity, and historians trace to this renewed connection with Roman civilization, the molding of the future character of the people.

STUDENT

A Modern Colosseum

A"COLOSSEUM" is shortly to be opened in London, really a gigantic theatre, modelled as nearly as may be after its ancient prototype. But that covered no less than five acres and seated 87,000 people; the London imitation seats but 3,000. However, the other had to accommodate no small part of Rome whenever there was a burning of Christians or some other equally interesting spectacle. Perhaps the modern prize-fight is our equivalent in English-speaking countries, and the bull-fight in Spain. We do seem to have made some progress.

The Roman building was of course really an amphitheatre—that is, the spectators were all around. Its last use was in the Sixth century, and it was not for two more centuries yet that the builders of the great palaces of mediæval Rome began to take stones for their purposes from the mighty edifice. It was in four tiers and the highest supported a gigantic awning that covered the whole space. The arena was separated from the spectators by a smooth wall—smooth, so that the wild beasts should not climb it and make trouble for others than Christians! Emperors who wanted to curry favor with the people sometimes substituted powdered fragrant woods and even gold dust (!) for the customary sand. And the space was capable of being filled with water, so that mimic sea-fights could be exhibited.

On the whole, a populace that could fill this building to see the spectacles for whose display it was habitually used, one honestly thinks deserved the invasions, sackings, burnings and other miseries that made up their history for so many centuries. For, so far as we know, these spectacles always involved bloodshed and death for men or beasts.

C.

France and the Guillotine

IT appears that France is so little in love with capital punishment that the other day she was about to abolish it because of the expense. The force of this statement lies in the minuteness of the outlay. The salaries of the executing staff are less than \$4,000, with an additional trifle for each execution, and another for housing and repairing the guillotine. If only the staff would strike for higher salary, the matter might determine itself in the discharge and the disappearance

of their function. Cannot some agitator be induced to inflame their minds to this point?

A.

The Darker Depths of Commercial Soullessness

TO whatever extent the following story may be true, the fact alone that it has been said is sufficient comment on the state of a community in which such things can ever be suspected.

A navy officer is reported to have stated that, in his opinion, the ordinary vicissitudes of sea traffic do not by any means account for the ever-recurring reports of ships having disappeared without any trace of them or any survivors. He was morally sure that in many instances explosive material was shipped in cases registered as miscellaneous goods, and exploded at sea by clockwork mechanism, to secure the over-insurance.

Opportunity is all that is required to make the criminal among people who are policed rather than morally educated. The respectable classes are kept in awe by public opinion; but, given an opportunity to sin without detection, and some characters cannot stand the strain.

And the system in which these enormities take place is the self-same one in which we are struggling for profits.

STUDENT

Proposed Shakespeare Memorial

THE London County Council having decided to provide a site in London for a suitable memorial to Shakespeare, a committee has been meeting to arrange for the collection of funds and for the settling of plans. It was proposed to appoint a date this spring as a universal Shakespeare Commemoration Day, and to have subscriptions in connection with it. It is one of the most difficult problems of the age to erect a memorial in the midst of a modern city which shall be in keeping at once with its surroundings and with the object it commemorates; nor will it be easy to find a genius adequate to the difficulty of the undertaking. A fine statue perched amid the scenery of a street makes a painful and perhaps ludicrous contrast, though the surroundings by themselves may have a beauty of their own for the artistic eye. But it might be possible to place the statue within a temple or shrine, which would provide interior surroundings suitable for Shakespeare's memory, and an external appearance in keeping with the city. Thus the world's great poet could repose in a sanctuary for devout worshippers, instead of looking sadly and grimly down upon the heedless traffickers as do Nelson or Cobden.

E.

Jewish Aspirations

THE "Zionist Movement"—"to obtain for the Jewish people a publicly, legally assured home in Palestine"—appears to be making steady progress. Half the Jews in the world, says Israel Zangwill, are in Russia—curiously enough; for there their condition is the worst. And so in that country there are 1572 organizations working for the Zionist project. Through the rest of the world there are about 1000 more, the United States coming first with 300. The alternative to Palestine as the locus of the projected "Jewish State" is East Africa, where a tract of land has been offered by the British government. But every Jewish memory naturally clings about Jerusalem and the hundred years between the dominations of Syria and Rome, the times of the Asmonæan Maccabees; a memory whose hold twenty centuries has not weakened. It is 1835 years since Titus wrecked Jerusalem, destroyed the Temple, and scattered the people. One wonders whether it is really on the books of Destiny that their long and stormy history should enter on a new chapter of peace and national unity.

STUDENT

A New Rubber Plant in Mexico

The arid northern plateau of Mexico produces a shrub known as the guayule, which yields an extract having the characteristics of rubber. It is found chiefly in the eastern part of Durango State. A company has been formed to develop the industry of obtaining the juice of this plant and manufacturing it into a substitute for rubber.

T.

THE cover-page of the NEW CENTURY PATH this week shows the well-known face of Helena Petrovna Blavatsky, Foundress of the World's Theosophical Movement.

Her work and teachings have startled the world by their depth and scope in a humanitarian and philosophic sense, while its characteristic feature is that it binds all men together in an absolute Brotherhood of Humanity.

Some Views on XXth Century Problems

Jekyll & Hyde

"MULTIPLE PERSONALITY" is today a favorite subject of scientific study. Of more value to humanity, of more immediate application in conduct and thought, would be a study of human duality. And it is one which all can undertake at once for

themselves and in themselves.

Stevenson did an intensely vivid piece of work of this kind in his *Dr. Jekyll and Mr. Hyde*, but as it was in the form of a story it has not often been taken seriously. And now comes an English critic to damn it with the charge of vulgarity.

He compares it with some other stories and legends of human duality which, many years ago, he himself gathered from many sources, ancient and modern. There was Edgar Allen Poe's story, *William Wilson*. There was Houssaye's story of the young man who, "starting along life's road, sees on a lawn a beautiful girl and loves her, and afterwards—when sin has soiled him—finds that she was his own soul, stained now by his own sin."

He had gone back to oriental sources, and quoted Manu who advises each man to collect virtue in order that after death he may be met by the pure part of himself, a beautiful companion and guide through that region where the deep gloom makes a guide sorely needed.

There was the Arabian story of the wicked King who after death found himself with a frightful hag for his eternal companion. She too was a part of his dual nature, this time the essence of the evil, the smoke of all his evil deeds.

On the other side again was the allegory in *Arda Viraf*, in which a virtuous soul walking amid the beauties of Paradise, meets a lovely maiden who says, "O youth, I am thine own actions."

Stevenson's story was not on the same plane of beauty as these, nor as many others from Eastern sources which come to one's mind. But just because of their very beauty do they stay in that part of our minds where we keep beautiful things, whose connection with conduct we do not see, or which have no connection. Stevenson told his story so as fit the consciousness of the man who wants a cheap "shocker," to whom the others would not appeal, and who would not read one line of an essay on human duality. And many of these it must certainly have made to think, even though Stevenson probably had no such conscious purpose.

Man is every moment effecting alliances with principles of his nature which only do not seem absolutely wicked—that is, selfish—or absolutely good because they are held partly in check by their opposite. And in a case here and there they reveal their entirety of good or evil by reason of the entire and final rout and departure of their opposite. Until that point is reached, man's mind, his life, is—whether he knows it or not—a never quiet battle-field. To learn to know it is the first step to wisdom. After that, good actions can be intentionally done that strength may arise out of them and pass into the hands of the "Divine Warrior" who can only give the supreme and final blows when he has been recognized and appealed to. Stevenson's story was incomplete. There is a Presence in man which is the counterpart of the "Hyde," as much beyond the "Jekyll" on one side as the "Hyde" is on the other. And he who has once noted the operation of purely evil or selfish impulses in himself, impulses which, if steadily yielded to, will make him a fiend, will easily suspect that there must also be a center of purely divine impulses which if steadily yielded to, will make him divine. That is his *Self*, of the far or near future. C.

Work & Sport

THAT ideal of life which finds its most brutal expression in the phrase, *Let us Eat, Drink, and Be Merry, for tomorrow we die*, often takes much subtler forms. One of the latest of these, from the pen of a celebrated English man of Letters, takes the form of an attack on Carlyle's *Gospel of Work*. He appeals to Nature: "In order to realize the folly of the modern Carlylean heresy of work, it is necessary to realize how infinitely rich is Nature, and how generous, and consequently what a sacred duty, as well as a wise resolve, it is that be-

fore he 'returns into the ground,' man should drink deeply while he may at the fountain of Life." By all means. But let him be sure that it is the fountain of Life and not that of death and obscurity. "Drinking deeply at the fountain of Life" usually translates itself as giving free rein to every sensual impulse.

"Yet," he goes on, "it is not a little singular that this heresy of the sacredness of work should be most flourishing at the very time when the sophism on which it was originally built is exploded; the sophism, we mean, that Nature herself is the result of work, whereas she is the result of growth. . . . Nature's permanent temper is the temper of Sport, that her pet abhorrence is really Work. We see this clearly enough in what are called the lower animals—the final cause of the existence of every conscious thing is that it should sport."

By "Work" Carlyle meant doing of duty. That is what the tree is doing in lifting itself against gravity and in unfolding a million leaves. It is what the lizard is doing in its intent watching for flies, and the kitten in rushing after a ball. All these doings are pleasurable, are duty, and subserve growth. The critic has lost sight of, or never had sight of, a number of facts.

First, that the doing of duty, and the growth of the spiritual nature, are two sides of one and the same thing; and the third element—pleasure in the place where there is growth—is also present. Carlyle never urged anyone to undertake work that was not duty. But he included among duties, work for others. Half the work of the animal kingdom is work for others, their young. Half the work of the vegetable kingdom is the maturing of the succeeding generation. Man's duties to others extend beyond his own progeny; that is all. Those who do not find them so are not yet fully conscious of their humanity.

And secondly; that the majority of the duties of men are painful and even detrimental to or destructive of life is due to the lawless desires of other men. A nation desiring the territory of another imposes upon a million men the duty of fighting. When such desires are at an end, man will rise into line with Nature. His duties, well done, will be such as conduce not only to his spiritual but his physical well-being, and they will produce pleasure and content. Work, growth, and pleasure, will once more go together. STUDENT

Miscon- ducted Education

ONE would think from some recent French statistics that education and bad eyesight are inseparable. For the badness of the sight and the goodness of the education proceed together. While the children are in the primary schools, 5 per cent of them have short sight; by the time they are in the secondary, 25 per cent of them have it; and at the university stage the figures are no less than 50 per cent!

From the same set of figures it appears that education has other evil comrades. Thus 65 per cent of adolescent French school children are round-shouldered. In Germany it is worse; the round-shouldered there, among the boys, amount to 81 per cent, and among the (less educated) girls to 68 per cent.

Of course there is no need for any of this. It simply means too long school hours, insufficient open air games and athletics, faulty position at the desk, and the sloping handwriting. Hours of evening work also contribute.

Children are educated that they may have "a good start" in life; nothing is thought about a good *finish* nor about the goodness of the many decades that ought to intervene. Yet it is these periods—surely as important—that are injured by the habitually congested and misdeveloped forebrain to which the eye-failures are witness. In the case of all children the blood circulation in the brain should be frequently relieved by intervals of recreation, following the Raja Yoga system which holds to short hours of study. A well-known American oculist has recently asserted that every case of chronic alcoholism has eye-strain as a factor in its production. He regards the same cause as at the root of a multitude of other conditions of ill-health. His view may be extreme but it is worth remembering here. PHYSICIAN

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Human Evolution Implies Divine Potentiality

SCIENTISTS say that Nature forces Man to develop his powers, in order that he may satisfy his wants. They repeatedly show us the picture of a primitive savage, goaded by hunger and other cravings, developing intelligence, inventing contrivances, and creating a religion and cosmogony.

But man could not develop any powers unless he had them already in the germ state. Not even Nature could force a wooden Noah's Ark animal to develop into a yellow painted Mr. Noah. It is of no use to sow nails and sawdust and expect Nature to make a house grow. An acorn will produce an oak-tree and nothing else. Nothing can develop unless the entire thing is already existent in another state, which may be called the germ state. And Nature is merely secondary to this first and main cause; she assists the Spirit to develop the organism, but the Spirit is the prime mover.

So, in the human race, if it is to evolve and invent and make religions, there must already be present in the race, in germ form, the entire divine ideal. No man could possibly yearn after a knowledge of God unless he had the divine ideal within him, or grow towards perfection unless the perfect model were in him as the perfect oak-tree is in the acorn.

Facts and logic compel scientists to admit all this by implication. But they stop just short of stating it in plain words, because such a statement would confute materialistic theories. To admit Spirit would never do.

It is ludicrous to see the straits they are put to in order to explain the obvious facts without sacrificing the materialistic position—such as it is. For instance, one authority says that Nature forces Man to "develop his own inherent faculties;" which amounts to nothing less than an admission of the whole Theosophical position that Man is potentially divine and perfect. Yet this admission accords ill with other ideas expressed by the same writer. H. T. E.

The Ancients Knew How to Work With Nature

RELIGIOUS rites are unconscious commentaries on religious beliefs. At first they are rude representations of the supposed doings of the gods. The Indian rain-maker mounts to the roof of his hut, and rattling vigorously a dry gourd containing pebbles, to represent the thunder, scatters water through a reed on the ground beneath, as he imagines up above in the clouds do the spirits of the storm.

Every spring in ancient Delphi was repeated in scenic ceremony the combat of Apollo and the Dragon, the victory of the lord of bright summer over the demon of chilling winter. Thus do forms and ceremonies reveal the meaning of mythology, and the origin of its fables.—*Brinton, Myths of the New World*

AS to rain-making, the Zuis adopt no such foolish mummery. They assemble on a peak after sundown, build a circle of fires, and practise incantation and rhythmic motion, actually producing rain. Western science can imitate this in a very partial degree by sending up smoke, but it does not as yet understand the part played by the sound and rhythm. These Indians, at all events, if they imitate the gods, do so to some purpose. They know that the forces of Nature must be the

manifestations of intelligent beings, just as the forces of men are. This is what is understood by "gods." They also believe that Man can call in the aid of such intelligences by methods which are neither scientific nor religious, because both. Ceremonies may survive for long as mere customs, but all have originally had a well-understood purpose. There are ways of invoking and setting in motion the potencies of the human Soul, which are strictly analogous to the ways used by Nature. And it would not do any harm if we nowadays could inaugurate the beginnings of our epochs by a sunrise ceremony celebrating the victory of light over darkness, instead of by a pandemonium representing the victory of uproar over peace.

STUDENT

Historical Accuracy of Bible

THE names of various potencies mentioned in the fourteenth chapter of *Genesis* have been discovered on Assyrian monuments recently brought to light. This points to a greater antiquity for the Biblical record, as well as a greater reliability in historical details. S.

Is All History Allegorical?

WHEN we find that old legends and myths, which are obviously allegories of the pilgrimage of the soul or the career of the human race, are also founded on actual facts, what conclusion can we draw? If we find that a king was a symbol, and yet dig up his palace, how can these things be reconciled? Why, that the whole

of history is symbolic and allegoric. Every event is ruled by Law; and, once we get far enough away in time to get a bird's-eye view, and see the pattern, we detect the allegoric character of the events and personages. It may be that Henry VIII or Washington will one day be utilized as "heroes" or "gods," as Hercules is quite and as King Arthur is almost. But this

will not mean that superstition has displaced accurate information, nor imply any disparagement to human accuracy or intelligence.

It will simply mean that the parts which these characters played in the great drama of history have become evident, and that their trivial actions have been lost sight of in the clearer perception of their real deeds. E.



Engraved by Lomaland Photo and Eng. Dep't

COLONNADE OF THE TEMPLE OF LUXOR, THEBES

The ruins of the ancient Thebes occupy a space on both sides of the Nile of which the extreme length north and south is two miles and the breadth four. Of these the most imposing are those of the two temples of Karnak and Luxor, named from two modern villages which are around the sites. The colonnade of the temple of Luxor is on the river bank, and consists of fourteen magnificent columns, elaborately sculptured, sixty feet high, and eleven feet in diameter at the base. This forms only the central avenue of one of the courts, and the remaining ruins show how vast the whole temple must have been; and yet this temple was only an adjunct to that of Karnak. The columns were raised by Amenophis III, Eighteenth dynasty.

Nature

Studies

Violet Lore

VIOLETS were anciently said to have sprung from the breath of Io.

Wheresoe'er her lip she sets,
Said Jove, be breaths called violets.

The violet was sacred to Venus, and white violets became purple by being washed in blood that flowed from the wounded feet of Venus as she wandered through gloom of woods and tangled brakes and thorns seeking Adonis. The violet was the favorite flower of the Athenians, and they set up tablets engraven with the name; and are said to have preferred for themselves above all other names that of "Athenians crowned with violets."

The violet is a favorite flower in all eastern countries. The Troubadours considered it an emblem of virtue. They awarded a golden violet as prize for the best poem. In the Middle Ages the violet was the symbol of the twelfth hour of the day. It was the family flower of the first Napoleon, and the Empress Eugénie wore violets in her hair on her bridal day. It is an emblem of steadfastness, simple virtue and innocence. Laertes seems to have had this in mind when he said of Ophelia:

Lay her i' the earth
And from her fair and unpolluted flesh
May violets spring.

Shakespeare makes Ophelia endow violets with a human sympathy in saying:

"I would give you some violets, but they withered all when my father died."

Poets, from ancient times to the present have sung the praises of this flower. It has a special welcome as harbinger of spring.

I have found violets, April hath come on.

There's to me a daintiness about these early flowers,
That touches me like poetry; they blow
With such a simple loveliness among
The common herbs of pasture.— Willis

What will the violets be
There in the Spring of springs?
What will the bird-song be
Where the very tree-bough sings?

Beautiful secret wait!
A morrow or two, and we
Shall know in the Spring of springs
How the violets come to be.— W. C. Gannett
STUDENT

Man as a Natural and Geological Agent

THAT wonderful modern invention, steam locomotion, which has spread a network of nerves throughout the human body corporate, has also largely modified the distribution of plant-life. Varieties which, in the old days, were peculiar to certain localities, have now become diffused from their original centers to the most remote parts. Maize, no longer an American specialty, is cultivated on the other continents; while the characteristic grains of the Old World have migrated to the New. Southern Europe has no longer a monopoly of the vine and olive; and the almond, peach and fig, proper to Asia Minor, are cultivated wherever the climatic conditions are suitable. The same is true of tea, coffee, oranges, and many other things.

Man, as an agency of Nature, has great influence. As a geological influence, he is allotted a small province in the records of that science; but to Man, as Theosophists understand his antiquity and past culture, a much larger place must surely be assigned among the modifiers of the earth's surface. H.

The Silent Butterfly

THE butterfly, with its transformations, has always been a symbol of immortality and rebirth; while the briefness of its life as a winged creature typifies the evanescence of earthly dreams. But some one has remarked that it also represents *silence*. No butterfly has been found which makes the slightest vocal sound, and the vast

majority of them are as soundless in their flight as they are in voice.
STUDENT

Breeding Wax-Producing Insects

THE production of white wax from a mysterious insect called the wax-insect, is a curious industry of some parts of China. In the Chien-Chang valley in Szechuen these insects, which are a species of coccus, are bred on evergreen trees; but, as the wax is due to a disease of the insect, the eggs are transported to another place a fortnight's journey off, where the climatic conditions favor this wax-excreting state. There the eggs, done up in leaf-bags, are hung on trees and left to themselves; and in the spring the insects come out and cover the bark of the trees. As they grow they cover the whole bark surface with their white wax excretion.

This is then scraped off and boiled in water; the purified wax rises to the surface. It is used for lighting, furniture polish, and imparting gloss to silk. T.



“ODIN'S OAKS,” WOLFHUISEN, HOLLAND



“THERE is no doubt that the woman's club movement is on the decline, and naturally, since women's clubs avoid all vital topics. Women seem to be intimidated by any real problems, and when the members of these clubs find they really have to do something, they draw back. If you go to their meetings you will find dress to the exclusion of ideas; you will discover they admit men, and seem satisfied with trivial subjects. They all serve tea and wafers, of course, an absurd concession to the merely trivial.”

Is this a new evangel? By no means. The absurdly misleading sentences are worthy of notice merely as serving to point a moral along certain lines that women do not observe as closely as they should. One who is unfamiliar with the noble work done by Women's Clubs might suspect a brief so tersely stated to contain some truth, but a little knowledge reduces the argument to ashes.

Much light is thrown upon all opinions when the personality of the author of them is made known. The author of the present tirade has been for many years herself a club member and not long ago presided over a certain club which had been organized under her direction. At the meetings of this club tea and wafers were served, fine clothes were not debarred (so far as known), politeness was not frowned upon. These are facts within the personal knowledge of the writer. But a day dawned when this club refused to be guided wholly by this woman's personal ideas and, in short, declined to run upon the track laid down by her. Then came trouble, which was only the beginning of other troubles, and at last—well, perhaps the opinion quoted above is one result.

It is interesting, in this connection, to look back to the days of Katherine Tingley's ministerial persecution and reflect upon what happened when the unsavory life of her chief theological persecutor was brought to light. How soon he lost his followers! Part of them changed their ideas and the other part, for obvious reasons, changed their places of residence! It surely needs no argument to those who recall this to prove that personal opinions can only be wisely judged in the light of the personal life of the one who expresses them.

The Woman's Club movement is one of the greatest of modern times. It has its inadequacies—and these, club women themselves have been the first to acknowledge. The movement has been kept away from its higher possibilities to a great extent, and our nobler club workers now realize that this has been due to forcing the work along personal

✻ The Fancy and the Fact ✻

lines. Fine clothes have been worn, doubtless, and men have been known to be present at women's club meetings, but these things have not ruined the movement. For that matter, the traditional “Ladies' Day” of our finer men's clubs served as an example, in its tacit recognition of the fact that neither sex can do the best work or find the broadest outlook, alone. It is doubtless true that some men would best be excluded from women's clubs, just as some men would most benefit certain homes by being excluded from the latter. But no woman has yet risen eloquent, determined to psychologize her sisters with the idea that *all* homes would be better if men were debarred, and until that time there still must be those who refuse to write “ruin” upon the work of clubs which occasionally entertain some husband or brother as lecturer, co-worker or guest.

As to avoidance of vital topics—will not some kind-hearted person send the author of this Philippic a volume of statistics? Are hygiene, sanitation, domestic science, pure food, the education of our children, the protection of young womanhood, the proper care of women who are insane, the various questions of child saving, of industrial competition—are not these questions vital? Yet not one today but is nearer its solution because of the existence of Women's Clubs, and it were almost safe to state—barring accessible statistics—that scarcely a remedial law passed in the last ten years in this country has not felt the touch of woman's hand.

One of two conclusions is unavoidable, either that this very pessimistic individual has tried to use some club for her own purposes and has failed, or else that her knowledge of Women's Clubs as a whole is painfully limited. And as to the indictment that women's clubs serve tea and wafers—they do. This difficulty, however, could be easily remedied. They might substitute porterhouse and sherry. E. W.

MARCHIONESS OYAMA, wife of Field-Marshal Oyama, is active in leading the wives of the army officers in gathering money with which to send presents to the soldiers. Marchioness Oyama was educated in America, as was also her husband, and their first meeting occurred, it is said, while he was a cadet in the Naval Academy at Annapolis.

THE dismissal from the Imperial Theatre, Paris, of a poor charwoman, has revealed the fact that she is a granddaughter of the Empress Marie Louise, widow of the First Napoleon. Since this fact became known, she has been cared for by relatives, reversing Fate's decree.

“Thou givest to every man his place, thou framest his life.”—
From Ancient Egyptian Hymn to Isis

A Type of Extremist

THE death of Louise Michel, in her native France, within the last few weeks, has served to call one's attention again to this eccentric woman. She was a born fire-brand, in wild rebellion perpetually against the existing order of things, whatever that order might be; dangerous, indeed, was she to the peace of states, perpetually tearing down, with neither disposition nor capacity, apparently, to build up again, her cry being ever, "Class against class!" She seemed like an enraged eagle, screaming forth defiance and hatred.

But there was another side to her nature—why did it not serve to leaven the whole? She often busied herself in works of humanity, nursing the sick, cheering the miserable. One cannot help wondering what must have been the errors and opportunities of former lives, and by what strange chance pre-natal conditions so willingly fostered and developed the erratic tendencies developed in the past.

Louise Michel was in some respects logical and clear-headed, in others misguided—most wretchedly so. Her heart was capable of compassion on certain lines, yet she could close it and sit unmoved before the direst cruelty. It has been said of her that she might have sat at the foot of the guillotine with her knitting, like the old women in the Days of Terror in Paris, quietly clicking her needles and counting the heads as they fell. But that would have been too passive an occupation for Louise Michel. One can more easily picture her as another Madame Du Farge. STUDENT

THE report is current that Miss Sullivan, who for eighteen years has been Helen Keller's devoted comrade and teacher, is soon to be married. The assurance that the gifted, but unfortunate, young woman will retain her friend in unbroken comradeship for the future, in spite of the change in this friend's life, brings out but another phase of the rare unselfishness which has made this teacher of a blind deaf-mute one of the most remarkable women of the present day. The spectacle so often seen in the cases of brides, of a willing, even anxious, descent into a purely selfish existence serves to throw this circumstance into greater relief. Were marriage entered upon with a better realization of its possibilities on the part of women and a lessened willingness to be dazzled by the glamor with which unhealthy and selfish sentiment has invested it, there would be fewer divorces, fewer unhappy homes, and in all probability, pure strong life comradeships between man and man and between woman and woman would be by no means so rare. God speed that better day!

EVERY Japanese home has, in place of carpets, thick, soft mats of straw. It is on these mats that the Japanese walk, sit, work, sleep and, sometimes, even place the dishes containing their food. It is necessary to keep them very clean, not difficult to do when one considers the custom which is universal in Japan, of removing the outside sandals or shoes before entering the house. But what a sensible, as well as cleanly, custom. Think of the disease germs and the filth that we daily carry into our homes from the streets! And we call ourselves civilized!

DR. EMIL REICH predicts that the coming great American poet, as well as the coming great American artist, will be a woman. He says, "Much as prophecies are to be dreaded, I do not hesitate to risk this prediction."

JAPAN is unique in one respect, the fact that so many of the most famous works of its literature were written by women. It is not improbable that the future will yield many surprises and that the unsolved "woman question" may yet be illumined by light from an unexpected source. E.

A New Departure

ANOTHER commentary upon present conditions—a certain W. H. Fletcher of New Jersey has just withdrawn a divorce suit instituted by himself against his wife and has made public his reasons. In a statement given out by himself he publicly apologized for the great wrong and injury done her and declared that the charges made in his bill were untrue and absolutely unfounded. To his credit be it said, he placed the blame where it belonged, on certain gossiping women, also declaring that the gossips were prejudiced against his wife because she attended to her own business.

Many men have been as credulous, to their sorrow, but few indeed have had the nobility to acknowledge their mistakes and do everything in their power to make reparation. Full reparation for so grievous a wrong can never be made, for the arrow that has left the bow fieth whither it must. That is the pitiful part of this tangle that we call the world's life. E. W.

SO psychologized are we, as a whole, by a sense of separateness from the animal kingdom that there is something uncanny in the thought of wild animals as pets. Yet not a few well-known women have found a real joy in affiliations apparently most strange. One member of the nobility has several pet snakes, of which her favorite is an enormous boa constrictor. Another has a pet leopard, still another, a number of baby lions. Ants and bees as pets are less frightful and yet no more common.

Even had this general prejudice some basis, were it not a little out of place to criticise the owners of these strange pets and call them "faddists," while thousands of apparently sane women find a delight in hunting, maiming and persecuting animals to their death, from the lion and mountain-cat to the fox and helpless hare? Which occupation is least open to the charges of cruelty and even crime? H.

THE suggestion made recently by President Roosevelt, in his Congressional message, that "some form of corporal punishment is desirable" in dealing with wife-beaters and "other offenders whose criminality takes the shape of brutality and cruelty toward the weak," has resulted in efforts to establish a whipping-post in the District of Columbia, and, incidentally, in more or less discussion in the newspapers. One law journal remarks: "It is bad enough for a man to beat his wife, but it is still worse for the state to beat him for doing it." Why is it worse? Granted that there be no argument in favor of whipping wife-beaters—why is the beating of a woman—the mother, perhaps, of little children—by a drunken or passionate brute, a lesser crime? Will the editor kindly explain? E. H.

IN the old days a law was passed in the legislature of the Cherokee Indians requiring that white men desiring to marry Indian women should present a certificate from the County Clerk of the place in which they last resided, to the effect that they were good citizens and of high moral standing.

In addition it was required that, after this was conformed to, a petition be issued, to be signed by at least ten representative citizens of the Cherokee tribe before a license could be issued to any white man or foreigner to marry a Cherokee, Delaware or Shawnee woman. At one time the legislature made provision by which white men might be entitled to the rights and privileges of Cherokees, but after two or three white men had complied with it to the sorrow of the Indians, the law was repealed.

Considering certain of our governmental problems, would it not be a good thing for us to take some lessons in legislation from the poor Indian? H.



A COZY CORNER IN THE LIBRARY OF THE INTERNATIONAL HEADQUARTERS, LOMALAND

TRUE reform has one beginning—
The right hand of brotherhood.
Would you help men out of sinning?
Would you lead them into good?
Would you teach that Christ has risen?
Prove it by your deeds of worth.
If you want to close the prison,
Beautify the homes of earth.
—Ella Wheeler Wilcox
in *New York Journal*

STUDENT

OUR YOUNG FOLK

The Silence of the Wise

DEAR GIRL-WORKERS FOR BROTHERHOOD: There are so many of you all over the world, just blossoming into womanhood. How often I think of you,

Standing with reluctant feet
Where the brook and river meet,
Maidenhood and childhood fleet.

What kind of women will you make, girls—for there are many kinds, you know. At one extreme we have the loyal, helpful, true, strong, pure woman who stands as an example. At the other, there is the selfish, the slatternly, the unkind, the forgetful and the gossiping woman. I sometimes think that the woman who gossips does more harm than any other. The wise have always enjoined upon men silence. They have told us that silence was one of the open secrets for the attainment of wisdom, but, heedless of this precious advice, we continue to talk, talk, talk, letting the words stream from our lips, willy-nilly, without rhyme or reason, whether for help or for harm. What a mistake it is!

But what do the wise mean by silence? There is a silence that is as bad as gossip itself, but there is another kind—the true silence—when the mind is alert, yet held steady and calm, and when the mere passing thoughts that flit by and knock are not allowed to enter unless the guiding soul sees fit. Much less are careless thoughts allowed to find expression in words. This is true silence.

It is in true silence that we store up enormous energy. Used at the right time, who can measure the good it may do, or the evil it may avert? When women, young or old, have gained the power to live in the true silence, then they will be able to use speech in the right way; their words will be purposeful, reaching the hearts as well as the minds of those who hear them. Think what it means to be able to say just the right word at the right time. You know, as there are two kinds of silence, there are also two kinds of speech. How glorious is the knowledge of Raja Yoga that teaches us to discriminate between the true and the false; the speech that is wise and the speech that is foolish!

AUNT ESTHER

MANY millions of dollars have been spent in explorations in the Arctic seas and in other parts of the earth's surface. But as yet little effort has been made to add to our knowledge of the interior of the earth. The greatest distance to which man has penetrated, either by mining shafts or deep borings, is a little over a mile. What we know of the depths below this, we have learned from the strata upturned by geological disturbances and from the study of volcanoes. An engineer has calculated that to sink a shaft to a depth of twelve miles would take eighty-five years and would cost £5,000,000. At this rate when will man reach to the center of the earth? And what will he find there?

JAPANESE children, on returning from school, invariably report their home-coming. "Honorable mother, we are at home," they say. Children in that land are so well brought up, almost without exception, that they never leave the home nor return to it without reporting in this quaint fashion. What a contrast to the lawlessness of so many American boys and girls! How can one wonder that so many step into vice and misfortune even in early life! Is it not time for Raja Yoga?

The Youth of Indian Tribes

AMONG the Ojibway and some other Indian tribes the young men, during the period of adolescence, pass through a ceremony of initiation. Its object is to prepare them for the office of a Mide or Medicine Man, one of whose first duties it is to preserve the traditions of the tribe. The Indians believe that those thus initiated communicate with spirits, which is but a crude way of stating their belief that those who have passed this degree become acquainted with certain of Nature's laws unknown to the others. It is then that the young Indian boy learns about the septenary system of the Indian philosophy and that the number seven to the Indian teachers is a sacred number.

Truly, all this points to a past when the Indians knew the mysteries and when they knew far more about natural laws than those who presumed to teach them. Pere Marquette, the Catholic priest who came among the Indians of Green Bay, Wisconsin, many years ago to teach them religion, was quite astonished to find a cross set up in their midst, and he wrote home to his friends about it, saying that he was glad to see it, as it was an evidence that they had already adopted Christianity. The wise "teacher" did not know that the cross is a universal world symbol which has been known and used from time immemorial, the crucifix being merely a modern and extremely simple interpretation of it.

One thing the Indians *did* have as a basis for their religion, and that was the purest and loftiest system of morality. It was left to the white men who followed Pere Marquette to bring them a knowledge of vice and disease.

STUDENT

Facts Worth Knowing

THE training of the old Samurai of Japan was something more than just the training of the body and of the mind. Those who fancy it is all comprised in a course of training in "Jiu-jitsu" make a great mistake. The training of the old Samurai was one of high idealism and faith. It was, more than anything

else, a knightly consecration. The Samurai can command today because they learned in past days how to serve.

A WISE Japanese said recently to an American, "You talked of us as great artists while you thought of us as barbarians. But now we have shown you that we can kill scientifically and you call us civilized."

THE United States has long been behind foreign countries in good roads and it is estimated that the loss on this account at present reaches a billion dollars each year. In Europe macadamized roads hundreds of miles in length are common, but that they are not so common in America is no indication of lack of enterprise. Our country is large and the conditions so far have been chiefly pioneer conditions. Wait awhile. America will yet be an example to the world in road-building, just as was ancient Rome.

ONE of the most remarkable scientific instruments that we have is the seismograph. This records the oscillations and vibrations of the crust of the earth which occur during earthquakes. The instrument is of great cost and of extreme delicacy and there are but three or four in our country at present. Japan, however, boasts of a complete seismological library and apparatus. In no other country have the records become so reliable.



WORK DONE IN ONE OF THE ELEMENTARY DESIGNING CLASSES—ART DEPARTMENT OF THE RAJA YOGA ACADEMY

THEY are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hated, scolding and abuse.
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—James Russell Lowell

THE CHILDREN'S HOUR

The Raja Yoga Question Box

IN many cities of the world may be seen beautiful pictures by the artists of sunny Spain.

1 Who was Velasquez?

ANSWER—Velasquez was born at Seville, Spain, in 1599. He once painted a portrait which was shown to Philip IV. The King made Velasquez his Court painter, and was his warm friend until the artist died in 1660. Velasquez had every opportunity to improve his art. He visited Italy twice and made friends among the great sculptors and painters there. Velasquez painted many portraits of persons of high rank. Velasquez was not only the greatest of the Spanish artists, but he was the noblest man among them. He was free from jealousy and often befriended artists less fortunate than he was. In Velasquez, Spain gave the world a true teacher in art. Modern art students learn from his works.

2 Who was Murillo?

ANSWER—Murillo was an artist, born in Seville in 1617. He studied first with his uncle. He set out on foot and without money over the mountains to Madrid. There he sought Velasquez, who received him kindly and took him into his own house. Murillo made such progress with his painting that Velasquez advised him to go to Italy. He offered to give Murillo letters to the great masters there, but Murillo returned to his native city and did his life work there. He painted many beautiful pictures for the churches and convents of Seville. Murillo's model was the life he saw around him. He painted the Spanish nature into his pictures of saints and visions and miracles. The cherubs of his pictures were the bright-eyed children of Seville. Murillo was always pure and good and charitable. He was beloved by the people of his city.

A Visit to Thoughtland

CURLED up in grandpa's big arm chair, little Emily Merryman was enjoying her favorite story book one wintry afternoon, before the fire. Old Bruno lay contentedly at her feet watching the sparks dancing about the big logs on the fire-place, and merrily chasing each other up the chimney.

Out of doors the snow was falling, slowly and noiselessly, in great starlike flakes, covering all the bare, brown places with soft white down and making the garden look like fairyland.

After a while Emily finished her story and began to watch the snowflakes come fluttering down. It was very still in the house, and sitting there by the warm fire must have put Emily to sleep, for the snowflakes all seemed to be changing and taking on many curious shapes. Then suddenly she was in quite a different world, among the strangest people Emily had ever seen. There seemed to be millions and millions of them of every size and shape and color you could possibly imagine. There were tall white fairies that looked just like angels, they were so beautiful and good. Then there were others who at first seemed to be beautiful, but looking more closely she could see were not—their expression was disagreeable or they were somewhat deformed; there were ugly little gnomes, pinched and miserable looking and always making others unhappy wherever they stopped. She also saw some hideous beings almost as big as giants, who were black and evil-looking and made Emily feel afraid.

She was standing all alone in a corner, feeling rather lonesome, for none took any notice of her. She began to wish one of the beautiful fairies would come and tell her where she was and who all these strange people were. Then, no sooner had she wished it, than one of the very most beautiful ones came running towards her. Emily loved her at once and began to ask so many questions and so fast, that I wonder the fairy could remember to answer them all, but she did, just as fast as they were asked.

She told Emily that this place was called Thoughtland, and that all these people were the earth-folks' thoughts which had come there to dwell;

that the earth people imagined they were wise, but very few even knew there was such a land, or that their thoughts all day were making real live beings who went there to live.

Emily asked this fairy her name and was told it was Joy-Thought. Then she wondered who some of the others were, and Joy-Thought pointed out several and explained how they came there. The big ugly giants had once been tiny dwarfs, just some little unkind thought which perhaps a child had sent there, but every time another of the same kind came both grew bigger and bigger, for that was the way these thought-people did.

The white ones with bright sunny faces were loving, kindly thoughts and where they went it was always spring-time, with flowers and birds around. Emily said to herself that when she got back home she was going to watch very carefully to see that she only sent beautiful fairies to Thoughtland, and

was going to tell all the children—and grown people, too, if they would listen to her—about this wonderful land.

Before she went away Joy-Thought told Emily a secret. She said there was a magic way by which the ugly giants and disagreeable little dwarfs could be changed into beautiful beings; and if Emily really in her heart wanted to help people back at home not to make any more bad thought-people, to transform those they had made, she would tell her how. And Joy-Thought said if, whenever an unkind or naughty thought did slip out of the mind, if right away a big loving one was sent after it, it would overtake the evil thought, and just as soon as it was caught it would be changed into a loving thought too, and could do them good instead of harm.

Just as Joy-Thought finished Emily heard a great barking and stamping of feet, and there she was again in the big chair by the fire, and papa and Uncle Jack had come home to tea and Bruno was barking his welcome. But she remembered her journey to Thoughtland always, and often when she feels cross or unhappy, would think of what the fairy had told her and quickly change her thoughts into loving ones by the magic that Joy-Thought had taught her. You see, Joy-Thought knew about little girls—and Raja Yoga, too! **COUSIN ALICE**



RAJA YOGA CHILDREN—FESTIVAL IN THE GREEK THEATRE

WHERE did you come from, baby dear?
Out of the everywhere into the here.

Where did you get your eyes so blue?
Out of the sky as I came through.

What makes the light in them sparkle and spin?
Some of the starry spikes left in.

Where did you get that little tear?
I found it waiting when I got here.

What makes your forehead so smooth and high?
A soft hand stroked it as I went by.

What makes your cheek like a warm white rose?
Something better than any one knows.

Whence that three-cornered smile of bliss?
Three angels gave me at once a kiss.

Where did you get that pearly ear?
God spoke and it came out to hear.

Where did you get those arms and hands?
Love made itself into hooks and bands.

Feet, whence did you come, you darling things?
From the same box as the cherub's wings.

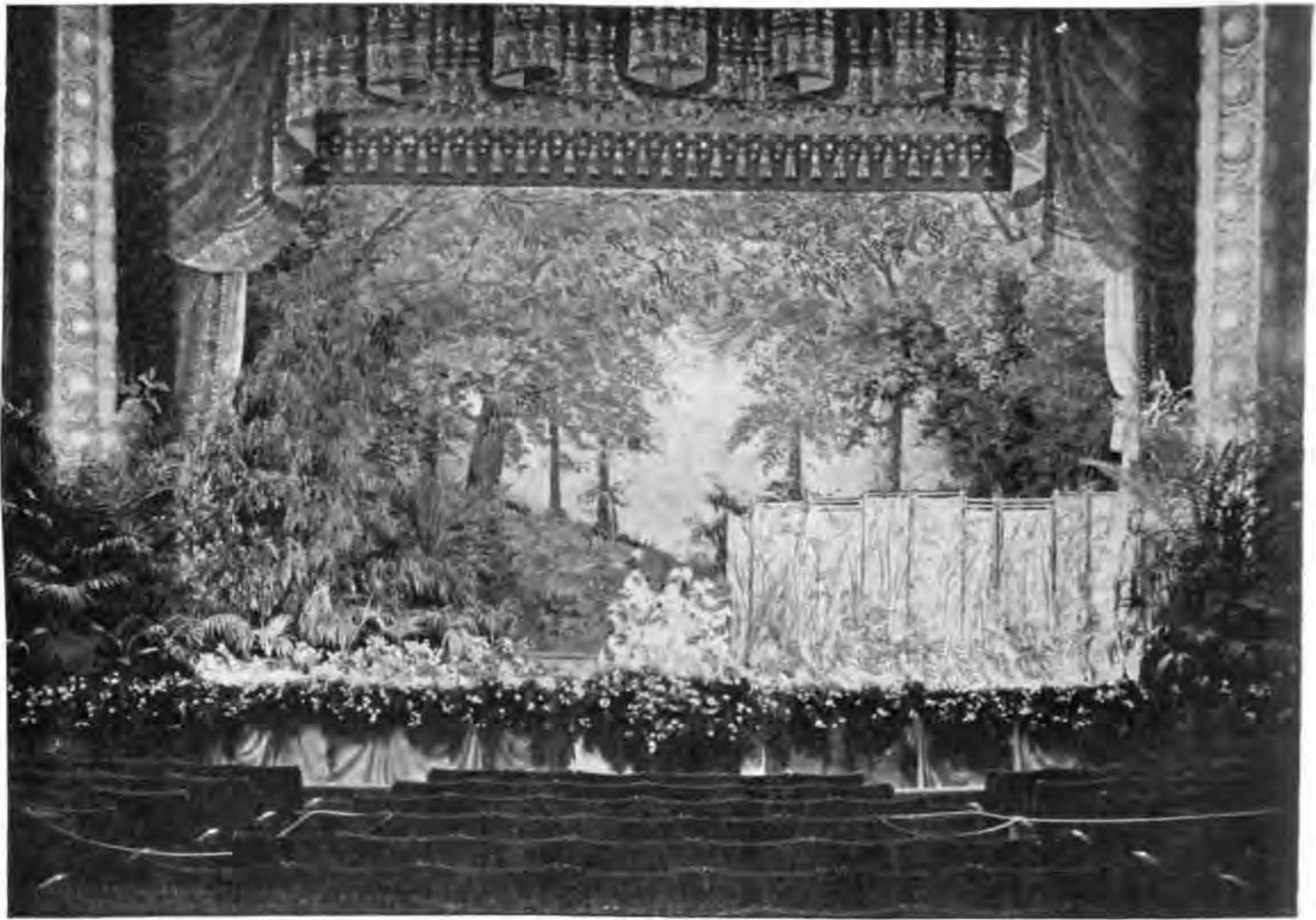
How did they all just come to be you?
God thought about me, and so I grew.

But how did you come to us, you dear?
God thought of you, and so I am here.

—George Macdonald



Isis
Theatre
*
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

THE announcement that Katherine Tingley would speak again upon the subject of "Marriage and the Home," served to fill Isis Theatre last Sunday night to the doors. Her address was in the nature of a continuation of the one of a week ago. In opening her address she quoted the familiar words of Christ: "Thy will, not mine, be done," declaring that we should place our faith in the supreme law. If we had a knowledge of this supreme or divine law, as we should have, we would have a basis for right action. The speaker believed that many whose lives and homes were unlovely were to be pitied more than censured. They were not bad people; they meant well but lacked positiveness and self-control. Not having a knowledge of the sacred law, not having an understanding of themselves or their own natures, yet meaning well, they often drift along in a negative way, gradually creating conditions that finally result in inharmony in the home. Thus children are reared under conditions that make the highest and best development impossible. Wrong methods are pursued in the training of children. They are threatened with punishment to make them good. The result is the child learns merely to repress the lower, or evil, in his nature, instead of to control it. But when they step out into life, into what they call freedom, they are quite unprepared for the temptations that beset them upon every side.

The speaker pictured those who were too much absorbed in trivial things to find time to study the higher law and get an understanding of their own divine natures. From this class young men and women are often drawn together by attractions that are not of the highest. If we were to trace the results of such unions they would lead us not infrequently to the inmates of insane asylums and prisons. The condition of these unfortunate ones is often the result of unfavorable home conditions.

She denounced capital punishment and in tracing the causes that led the prisoner to the commission of the crime for which such an unwise punishment was provided, she knew that in a majority of cases we should find the primal cause in unwise marriages, ignorance of the higher laws of being, and the influence of inharmony upon the life of the growing child. Ignorance and selfishness obscured the truth.

In contrast to this she pictured the home where the higher law prevailed, where the husband and wife were united in an unselfish effort for the betterment of the race, where peace and harmony prevailed, and the child life, nurtured in an atmosphere of purity and perfect love, could grow and expand naturally and healthfully into the full fruition of mature and perfect manhood and womanhood. Divorce and crime and misery would not be the fruits of such a home.

The speaker did not wish to censure the churches or the conservative public press, but she believed that the public should demand of those who stand as professed teachers and leaders of thought, a higher standard of ethics and education, a something that would enter into the hearts of people and give a new and better impulse to their daily lives. A passive acquiescence in morality is not sufficient; press and pulpit should accentuate its tone for right action and a higher and purer atmosphere in the home life.

Parents should continually keep before their children the good example of their own lives. If the young life of the child were thus guarded and directed, we would soon see its effect in the lessening of evil in the world. She spoke earnestly and strongly against hasty and ill-advised marriages, especially of the young, declaring that if she stood in the place of the clergy in pronouncing marriage ceremonies, to many of the applicants she would say, nay! She believed it would be better if there were fewer marriages and more perfect ones; fewer children and better ones. The tones of the speaker's voice plead with a sympathetic strength as she concluded her address, and their import reached many who heard her.—*San Diego News*

Theosophical Meetings for Sunday Night

Public Theosophical meetings are conducted every Sunday night in San Diego at 8.15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and interestingly presented.

Other interesting features of these weekly gatherings are the excellent music rendered by some of the Students of the Isis Conservatory of Lomaland, and the efforts of the children of the Raja Yoga Schools at Point Loma. Theosophical literature may always be purchased at this meeting.

Art Music Literature and the Drama

Our Critics and the Eccentricities of Genius

IT takes a hack writer to laugh at the peculiarities of men of genius and to hold up their weaknesses to ridicule. With what gusto does such an one recount, in today's paper, Beethoven's habit of going out in the pouring rain for a walk, and his other equally curious habit of pouring water upon his hands, first upon one hand and then the other, again and again, to cool them after playing. Was this mere eccentricity? It is not difficult for those who know a little about the processes of the human body to find a certain method in this madness. A dash of cold water may be as effectual in changing the currents from an unhealthy to a healthy direction in one case as well as in another, and no one holds up to ridicule a dash of cold water in cases of sudden faintness.

And what a huge joke is that contention of Haydn's that the melody of birds helped him in his composition; that, in short, while birds were singing, musical ideas came most freely to his mind! And how absurd was his habit of getting up with the larks; and that other habit of always seeing that a favorite ring was upon his finger while he was composing! And that glass chamber of Meyerbeer's, built at the top of the house where he could come close to sunbeam and to shower, where nothing but glass, and often not that, was between him and the sky. Of course it was the merest child's fancy—of course!

Oh, ye critics of modern times! Not even geniuses are infallible on common-sense lines—they are perhaps less so than average humanity. But there is no doubt, to those who observe much and talk little, that many of the so-called eccentricities of men of genius were but an intuitive recognition of natural laws, only today beginning to be re-discovered and known. However, *apropos* Beethoven, there are many instances in his life that are simply humorous. One of these is related in Ullrich's work, *Beethoven, Seine Kritiker und Ausleger*, of which the following is a translation of an extract:

After a number of annoying experiences with cooks and maid-servants, Beethoven decided to dispense with them altogether. Could it be more difficult to keep house himself than to write a Symphony in C minor? Enraptured with so brilliant an idea, he hastened to put it into effect. He invited some friends to dine with him. Then he bought the provisions at the market, carrying them home himself, put on a white apron, used his night-cap to take the place of the cook's official's head-gear, seized the kitchen knife and set to work. The guests came and found him before the hearth, whose flames seemed to act like a fire of inspiration upon him, and their patience was put to the test of a long wait. Finally everything was ready and the result proved that waiting for this wonderfully unique meal had been worth while. The soup vied with the traditional almshouse concoction; the half-cooked entrée presupposed the digestive powers of an ostrich; the vegetables swam in a sea of water and grease, the roast was burnt almost to a crisp, and black as if it had come down the chimney—nothing was eatable. But the host, who did honor to all the dishes and praised them all, wearied not, by word and example, of exciting his guests to valiant trencher feats. Still none could be induced to touch Beethoven's *chef d'œuvre* of the cooking art, and they confined their attention to bread, fruit, sweetmeats, and wine to make up for the lack of substantial courses.

The experience of this dinner convinced Beethoven that to cook and to compose are two different things, and he installed his cook again!

One experience is, to the truly wise, sufficient. STUDENT

The Only Remedy—When Shall It Be Applied?

THOSE who weep over the decadence of modern drama and who long for the simple purity of the old Greek theatre as earnestly as Madame de Staël once longed for "*le bienheureux ruisseau de la rue du Bac*," will do well to reflect upon the old adage that "It takes a gentleman to play a gentleman." If there were today a higher general ideal we would not have to sift the present generation so strenuously to find just a few actors and actresses who are cultured even in the accepted sense. More than that, if true ideals could be presented to the children of today, the men and women of tomorrow would witness a drama that does not stand submissively asking *hoi polloi* what it would like next, but which would step forth as a Teacher of men, its every utterance a new evangel. If the general tone of our thought and act were higher and purer, we would not have occasion to weep over the modern stage. We would have not one Booth, one Irving, one Duse, one Terry, we would have scores, nay, thousands. More than that, we should have actors and actresses consecrated to something higher than even an intellectual ideal, men and women as consecrated to a great Spiritual Message as was ever knight consecrated to his spiritual vows.

The best advice to those who are inclined to be pessimistic while they sit still and weep is, "Stop weeping and go to work. Do something. Do something to elevate the moral tone of your city, your community, your family. Do something, in God's name, that will help straighten out this earthly tangle of ours, *something*—if it is nothing more than emptying your neglected waste basket. That will serve for a beginning, at least, and on right lines." STUDENT



THE GREAT TEMPLE AT EDFU—EGYPT

FRAGMENT TRANSLATED

from one of the early and beautiful examples of Anglo-Saxon verse, possibly of the period of William of Malmesbury

GEMON mortha lisse.
Her sinda milta blisse
Hyhtlice is keofosa rice.
Utoa an halgam gelice
Scyldum byscytede.
Scydam genæde.
Womnum biwæde.

Thær moa cya mot
For meotade rot.
Sothæc God gescea
And as is sibbe gefean.

into modern English, it reads:

REMEMBER death's favor,
In it are merciful blessings,
Full of hope in heaven's kingdom.
Ah, may we be like the saints

Washed from our sins,
Liberated from condemnation,
Protected from error,

Where mankind shall
Before their Creator glorious,
Behold the true God
And joy in peace evermore.

TO those who think the number "13" an unlucky one, it may be interesting to note that this number occurs very frequently in the life of the colossal genius, Richard Wagner, who left such a rich legacy to the world of music and drama. The following is a partial list of the figures given by a writer of statistics: Wagner was born in 1813; there are 13 letters in his name, and the sum of the figures in 1813 equals 13. He composed 13 operas or "music-dramas." His first and determining impression in favor of a dramatic career was formed on the 13th of the month. Wagner's first public appearance as a musical personage dates from the year 1831 (1+8+3+1=13). The stage at Riga, where he became a director, was opened on the 13th day of September, and he there began the composition of *Rienzi*, which he completed in 1840 (1+8+4=13). On the 13th of April, 1844, he completed his *Tannhauser*, and it was performed in Paris on March 13, 1861, and on the 13th of August, 1876, he began the first presentation of his "Baireuth dramas," the *Nibelungen Ring*. Wagner was exiled from Saxony for 13 years. He died on the 13th of February, in the 13th year of the new German Confederation. STUDENT

POWERFUL intellectual as well as spiritual forces have had more to do with Japan's step outward into the arena of the world's life than we realize. There is a closer connection between the Japanese modern Renaissance in literature and in philosophy and the fall of Port Arthur than any but philosophers would be willing to believe. How often may outer events serve as a commentary upon the inner and more real! H.

Universal Brotherhood Organization

Central Office Point Loma California



WHEN THE WESTERN SUN CASTS A SHEEN OF GLORY ON SEA AND SKY AT LOMALAND

The Theosophic Heart of the World

By E. A. Neresheimer, Chairman of the Cabinet of The Universal Brotherhood Organization

THE well intended theories and systems of thought and even religion, which have from time to time come before the world, have all failed for want of being put into continued practical operation.

If Theosophy is successful by being put into practice it will produce an Utopia.

According to Theosophy there is a certain plan in the divine economy which is progressive. Human evolution has advanced through the dark times of material progress to a point where the innate spiritual qualities can no longer be held back. They must become manifest. At present great advancement is possible.

The Theosophical Movement was started by H. P. Blavatsky in the last quarter of the Nineteenth century, a woman who spent her life and energies on the one hand in demolishing the fallacies of modern thought, and on the other in building up an entirely logical system of philosophy comprising the genesis, evolution and destiny of cosmos and man. The doctrines are unassailable, they have stood the gauntlet of criticism, analysis and dissection, but it remained to make them practical and applicable to the needs of mankind.

The Movement has also passed through the intellectual stage. The learned public and even the members of the Organization and friends of the Movement had threatened to monopolize the truths and to surround them with such mysticism and metaphysics as to make them inaccessible to the popular mind. This promising Movement therefore would have shared the fate of many organized efforts on similar lines had it not been for the powerful successors of Madame Blavatsky, of whom Katherine Tingley is the present living representative. It was she who concentrated with wonderful insight and magnificent power the workable forces of the Organization, and who established the multiform institution which exercises now such widespread influence throughout the world.

It is noteworthy that her activity began with first demolishing the antiquated methods of purely intellectual dissemination. She unseated the metaphysical hairsplitters from their thrones of glory, and at once established most practical methods by causing the members to put the philosophy into action. She insisted that it has to be lived and felt to be understood. That no amount of subtleties and preaching alone would make it acceptable to the multitude.

The better and most earnest class of her students and members of the Organization, those who felt the need for spiritual regeneration, and who desired the success rather of the Movement than their own glorification, recognized in Katherine Tingley a Leader of extraordinary power, wisdom and superior ability, and invested her officially with supreme authority over the affairs of the Movement. This by no means implies that such au-

thority is exercised over the personal affairs of members of the Organization.

From that time on a large following of these workers throughout the world upheld her hand and delighted in supporting her in absolute authority, for, soon they saw that unconditional control of the Organization in the hands of a wise and honest ruler was safer and more conducive to success than divided power among many.

The number of men and women of genius, talent and learning, who came to her in increasing numbers from year to year, and now from month to month made it possible for the Leader to press on with the work with great rapidity. Herself the example of great self-sacrifice made it possible for many to follow her confidently and gladly, and to consider no effort too great to carry out her instructions and plans. The result is that now there is a center at the world's heart of the Theosophical Movement at Point Loma, Southern California.

The Universal Brotherhood Center is composed of the most remarkable literary, artistic, musical and scientific ability and genius that could be collected from the four corners of the earth, all bent on the one aim and object of bringing help and succor to the Orphan Humanity by promulgating under their wise Leader the philosophy of hope. They are fired with immense enthusiasm and unflinching zeal; the smallest effort and ability is turned to account; they are unified like no other body of humans; they are certainly setting the keynote to the coming age.

E. A. NERESHEIMER

THERE is a road steep and thorny, beset with perils of every kind, but yet a road, and it leads to the Heart of the Universe. I can tell you how to find those who will show you the secret gateway that leads inward only and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onward, there is reward past all telling, the power to bless and serve Humanity. For those who fail there are other lives in which success may come.—H. P. Blavatsky

For the Benefit of Enquirers

REGULAR weekly meetings of the Aryan Theosophical Society, established in New York City by William Q. Judge, the second Leader of the World's Theosophical Movement, are held every Thursday evening at 8 o'clock in Isis Hall, 1120 Fifth Street, San Diego, California. These meetings are intended to meet that large and growing body of earnest enquirers who desire to know more of the different tenets of the Theosophical philosophy. Students from the Universal Brotherhood Headquarters at Point Loma, California, conduct these interesting gatherings to which every truthseeker is cordially invited.

Students'Path**DUTY**

TENNYSON

NOT once or twice in our rough island-story
The path of duty was the way to glory:
He that walks it, only thirsting
For the right, and learns to deaden
Love of self, before his journey closes.
He shall find the stubborn thistle bursting
Into glossy purples, which outtreden
All voluptuous garden-roses.

Not once or twice in our fair island-story
The path of duty was the way to glory:
He, that ever following her commands,
On with toil of heart and knees and hands,
Thro' the long gorge to the far light has won
His path upward, and prevail'd,
Shall find the toppling crags of duty scaled
Are close upon the shining table-lands,
To which our God Himself is moon and sun.

Agnosticism

WE do not know! This is an attitude of mind at least, and perhaps of heart and soul, which, from one aspect, may be full of merit. In fact, without such an attitude, a man would soon become an insufferable egotist. Agnosticism, in its best meaning, is a state of proper reverence and humility in the presence of the Truth, and yet, like so many other weapons in the arsenal of Truth, it has been misused, and in the hands of the enemies of the Truth it is employed with withering effect on human efforts at spiritual unfoldment.

The Universe is infinite; even the stars are numberless as the sands of the sea, and those numberless stars revealed by the aid of powerful telescopes may be considered as a single unit in countless other stellar systems located in realms of space unknown, into which the eye of imagination cannot reach. Each of those numberless stars is a sun, about which revolve planets with their attendant satellites; each sun with its attendant worlds constituting a system which more or less corresponds to our solar system. If we try to picture the myriad forms of life on our earth, and to conceive what marvelous change a variation in the inclination of our earth's axis from what it now is, would make; or what a revolution in earth life an increase or decrease in the size of the earth's orbit would produce; or how our seasons would be affected if the orbit of the earth were more or less elliptical than it now is; and then if we realize that no two planets in our solar system have the same axial inclination, the same degree of orbital ellipse, the same speed of rotation or of revolution, we may begin to shadow forth the endless variety of life in our little corner of the Universe.

Then consider that every planet differs more or less in chemical construction, and that each sun differs from each other sun in constituent elements; then reflect that the heat and light of the numberless suns varies, one from another, in quality as well as in quantity, even in color; that in some systems there are more than one sun, or a hierarchy of suns with a supreme luminary at the head, and that some planets out in space have several colors poured upon them, year after year and age after age from their system of unlike suns, and we may begin to form a faint nebulous sense of the inconceivable variety, and abundance of difference which pervades the measureless spatial depths. And this picture refers only to physical unlikeness of type and form.

There is doubtless a corresponding gamut of change which will sound eternally, wherever we turn throughout any plane or realm of manifested or unmanifested life. And who shall know it all?

Because some neophyte on the path of knowledge and wisdom cannot thread such interstellar mazes on his initial essay to explore the mysteries of being; or because the transcendental intricacies seem to be but an-

swerless puzzles, shall the neophyte declare that nothing can be known or that there is no truth? Surely this conclusion does not follow either as the end to logic or as the goal to intuition. In the presence of such vastness the finite organism need not lick the dust in hopeless abasement, nor is it meet for that little self to rear its pigmy head in boastful arrogance. It is better for the pilgrim, the candidate, the truthseeker to look with upturned face and trusting eyes full at the revealed form of God, and say, "I do not know all, but I may know more." "I know enough to take one step forward, and if I take no step save those which that in me which is most like God shall show, then no step shall e'er be false; and in the most supernal depths, or on the loftiest heights, my feet will bear me safely on and upward, nearer to the Truth." STUDENT

Do Not Be Moody

DESPONDENCY should most certainly be classed as a deadly sin, for it is the negation of light, life, love, and every other ray of the great Spirit of Life. It kills, chills, and takes all the glow and beauty out of things. To indulge it amounts to disloyalty to one's divinity, one's manhood.

It is easy, when one is not under its sway, to give advice about overcoming it. People who talk so buoyantly about this are often subject to violent ups and downs. It is not so easy to find the steady counsel that will stand by one in times of depression when ordinary resources seem used up and the will itself paralyzed.

Perhaps the most helpful way is to think of the meanness and selfishness of indulging in a dark mood; to reflect what other people look like when they are doing it, and to vow that we will never look like that; and to remember that our friends still think well of us.

But we cannot get very far by considering despondency by itself. It is only one of several moods which are selfish and unworthy. Vanity, elation, anger, suspicion, are some others. Avoid being moody.

The way to do this is to put your heart ever more and more into impersonal work. This in time creates a new vitality which is not affected by the moods and quickly throws them off. A person with such an endowment always has a laugh somewhere down in his inside, and the dim consciousness of this is never entirely absent. STUDENT

FRIENDS IN COUNSEL

DEAR COMRADES: "Forward march." The words ring loud and clear in the fresh morning air, and looking over the honeysuckle fence we see the boys of the Raja Yoga School at their morning drill. The moving column goes its way as though its steady tread was regulated by a single mind; as though the drum-beat was the body's pulse whose rhythmic throbbing all obey. Some tender-hearted philanthropists are apt to deplore the interest taken by the healthy-minded boy in military affairs; but surely the ideals of the warrior cannot be omitted from the mental equipment of youth without great loss. Life is a combat and the drama of the soul finds ready expression in the language of the camp, and the imagery of the battle-field. Every earnest youth is very soon aware that he stands confronted by an opposing force to be subdued. The Bible, often quoted as a book of peace, is full of exhortations to "fight the good fight," to "endure hardness as a good soldier." The Prince of Peace himself has told us that "the Kingdom of Heaven suffereth violence and the violent take it by force."

We have only pity for the boy whose imagination never has been fired with the lives of heroes. He will be no more humane than other boys, and his mental life will be the poorer for the lack of the imagery of the camp and field. The terms of warfare lend themselves very helpfully for the statement of the basic facts of life. The Soul, the king by right, finds its domain, the body, occupied by the passions of the lower nature. To drive out the invading host and to repossess the throne, is the great enterprise that lies before it. This view of life as a campaign, is a fine corrective to luxurious living, for soldiers of the tented field are barred from many indulgences and need to be "in training" all the time to keep up their efficiency.

Loyalty to the leader is a most evident requisite for military success and the necessity for prompt obedience with neither comment, cavil, nor delay, is easily seen when viewed from the military standpoint. What kind of warfare could be waged if private soldiers formed their judgments on chance scraps of information drifting to their ears and then took independent action? Disintegration and defeat would unavoidably ensue. P. L.

SWEET MERCY

WILT thou draw near the nature of the gods?
 Draw near them then in being merciful:
 Sweet mercy is nobility's true badge.—*Shakespeare*

Of all the paths which lead to human bliss,
 The most secure and grateful to our steps,
 With mercy and humanity is mark'd;
 The sweet-tongued rumor of a gracious deed
 Can charm, from hostile hands, th' uplifted blade,
 The gall of anger into milk transform,
 And dress the brows of enmity in smiles.—*Glover*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Some time ago in talking with a friend on Theosophy, on the subject of Karma, he said to my utter surprise that this doctrine of Karma might be taken as giving an excuse for continuing a life of wrongdoing, declaring it was "his Karma." He used the argument that Karma is simply an endless chain of cause and effect and that there was no way of escaping from this chain. Will the Forum please explain?

Answer The question really reduces down to this, Is Karma fatalism? This has been answered again and again, but continually comes up in the minds of those who have taken their ideas of Theosophy from certain people who, without studying, without indeed knowing anything at all about the teachings, decry Theosophy, and for the sake of upholding systems in which their self-interest is bound up, by salary or otherwise, do, and often willfully, misrepresent these teachings.

And in reply to this false idea, caused by such misrepresentation, of the teaching of Karma, it is first suggested to those who have any real interest in obtaining a knowledge of what is actually taught in Theosophy regarding Karma, that they read what has been written upon the subject by those through whom the knowledge of Theosophy has again been given to the world, H. P. Blavatsky, William Q. Judge, and Katherine Tingley. And first the reader is referred to *The Mysteries of the Heart Doctrine*—"prepared by Katherine Tingley and her pupils," from which the following extract is taken:

Another wrong conception of Karma is that which regards it as equivalent to "Fate." Fate is conceived to be a blind force working without regard to human effort, whereas Karma is put into operation by ourselves. We are today the sum of all past yesterdays, "we reap the seeds we sow, the hands that smite us are our own." Karma is no more fate than is the harvest of the seed sown last springtime the result of chance. . . . It is a great mistake to get into that negative, hopeless condition, which some manifest who say, "Oh! it is my Karma; I must submit; I can do nothing." It is true we must reap what we have sown, but the present and the future are not simply a reproduction of the past, else life would be an endless treadmill, and progress impossible.

But while Karma is not "fate," it is *destiny*, self-made destiny, from which escape is impossible until it is completely fulfilled. H. P. Blavatsky, in one of her books, says:

Those who believe in Karma have to believe in destiny, which, from birth to death, every man is weaving, thread by thread, around himself, as a spider does his cobweb, and this destiny is guided either by the heavenly voice of [man's Higher Nature, the Soul, or by the promptings of the lower nature, the evil genius of the embodied entity called man.] Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of compensation steps in and takes its course, faithfully following its fluctuations. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this self-made destiny. . . . It is not therefore Karma that rewards or punishes, but it is we who reward or punish ourselves according to whether we work with, through and along with Nature, abiding by the laws on which that harmony depends, or—break them. Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind fatalism; and a third simple chance, with neither gods nor devils to guide them—would surely disappear if we would but attribute all these to their correct cause. . . . We stand bewildered before the mystery of our own making and the riddles of life that we will not solve and then accuse the great Sphinx of devouring us. But verily there is not an accident of our lives, not a mishapen day, or a misfortune, that could not be traced back to our own doings in this or another life.

Thus it will be seen that the doctrine of Karma is that our destiny is self-made, and this implies, and it is a part of the teaching, that as we have each woven his own destiny, so each can unweave it, or rather can work it out and from this very moment commence to weave an entirely new pattern for the future.

Karma is, as said, an endless chain of cause and effect, just so long as we continue to put new causes into operation, but it rests with us what shall be the character of these causes. Our life at any moment is not only the result of the past; there is another factor, which at any moment we may call upon, and by means of which we may rise above even the most restrictive Karma. This factor is the eternal spirit of man, his own divine self, a ray from Divinity itself. By virtue of this, man is verily a creator in the realm of causes. The doctrine of Karma cannot be understood without taking this into consideration, and in the light of this it becomes at once apparent how utterly false is the inference that Karma gives an excuse for wrong doing. According to the teaching of certain bodies of people that no matter what kind of life a man might have led, all that was necessary was for him to repeat a certain formula and say "I believe" and that all his sins would thereupon be wiped away, we might be justified in saying that such a doctrine would encourage a man in wrong-doing, when he could escape the consequences so easily. But not so with Karma. Karma means the certainty of our reaping the exact result or equivalent for all our misdeeds as well as for all our good deeds. Coupled with the doctrine of Reincarnation there is no other doctrine that gives such hope to man or such certainty that not even his smallest effort is wasted, but must bear its fruit in due season. And so far from being an excuse for wrong-doing, it is an incentive to right action and noble living.

STUDENT

Question Suppose a person of small means and little time wishes to do something to better the condition of the water-front children, how much of the Raja Yoga method can be intrusted to one who is not a member, but thoroughly in accord?

Answer It has been several times stated that the Raja Yoga system of training cannot be imparted on paper, however much might be written about it; it can only be learned through experience and actual training—self-training, the foundation of which is a knowledge of Theosophy,—and would demand, not a "little time" which the writer has at her disposal, but one's whole time and life-service.

This does not mean, however, that the writer may not be able to help the children she refers to. Of course, how far she can help depends upon herself, her capabilities and training. But if she comes in contact with them, even an unselfish desire to help them will have its effect, and a kind word, and sympathy are ways in which everyone may help to brighten the world around them.

STUDENT

Question In the light of Theosophy, how do you interpret the following passages of Scripture: "In the way of righteousness is life; and in the pathway thereof there is no death."—*Proverbs xii: 28*

"Verily, verily, I say unto you, If a man keep my sayings, he shall never see death."—*John viii: 51*

Answer It is clear that the death referred to cannot be the mere death of the body, though the Jews evidently placed that interpretation upon the words of Jesus. The death referred to is surely the death of the soul. A further reference is made to this in *Matthew xvi: 26*: "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

The death of the body comes in the orderly processes of Nature to everyone, but man is more than the physical being, and the life of man is more than physical life, more than even mental life. The true life of man is the life of the soul, the inner life, the spiritual life; those who do not live this life have already entered the gateway of death, even though they may be physically alive, and appear in physical health.

True life is the eternal life, which if we were to read the words of Jesus aright, we might know from this saying of his:—"Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—*John v: 24-25* STUDENT

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The British House of Parliament

THE Royal Palace of Westminster, commonly called the Houses of Parliament, is a comparatively new structure, having been completed in 1832, to replace the older building destroyed by fire. The clock tower is a conspicuous object from all parts of London, and the notes of the huge bell, "Big Ben," are listened for, as the recognized authority of correct time.

On the rebuilding of the palace, the very ancient and interesting building called Westminster Hall, was included by the architect in the new structure. Its long roof can be seen near the center of the picture. Here, for nearly six centuries, occurred most of the celebrated State trials which marked the critical epochs of English history, and the royal banquets following the coronation of the English kings.

The interior of the House of Commons cannot fail to be of much interest to every visitor. The appearance of the chamber conveys, at once, the pictured representation of the most advanced phase of national Government. This has been evolved by England as a pioneer among nations after a struggle of seven centuries. If the historian allows his imagination to travel back to earlier times, he can form vivid and varied pictures of typical governments of every age and nation. Egypt, Assyria, Persia, Greece, Rome, Byzantium, Germany, Spain and France, in the days of their ascendancy had each their great ideal. But the English House of Commons will go down to future times as the ideal of the Nineteenth century.

Let us note the arrangement of the chamber. There are two sides to the long room, and each side is occupied by one of the two great political parties. The party in power sits to the right of the chair, and the other party is on the left. *There are only two.* They are the elect of the people, and they, in their turn, elect their chairman, who occupies the throne, called the Speaker's chair. The gallery behind the Speaker is for reporters. Ladies are admitted only behind the white grill, seen over the reporters' gallery, whilst other visitors are in the opposite gallery.

What was the origin of this two-party system of government? It was unknown before Tudor times, and evidently began with the Reformation of Henry VIII. It sprang from religious differences and intolerance. The aims of one party have been generally progressive, and the aims of the other have been the maintenance of the *status quo*. And through successive centuries we may tabulate them thus:

CENTURY	PROGRESS	STATUS QUO
XVI	Protestants	Catholics
XVII	Roundheads	Cavaliers
XVIII	{ Hanoverians Whigs }	{ Jacobites Tories }
XIX	Liberals	Conservatives
XX	?	?

Incidentally, it may be noted, that however much public opinion may have been modified in the interval, the two great American parties are children of the same division. For whilst the emigrants of Mayflower days who settled in New England were Roundheads, the families of the South were Cavaliers to a man.

It would appear however that the days of a strictly two-party government are numbered. Many close observers of the trend of events are of this opinion. Witness the article by Mr. Leonard Courtney in the current *Monthly Review*. He is now, or was recently, the chairman of the English House of Commons Committee and a recognized authority. He says:

The force of individuality declines. Large views, and the advocacy of great ideas is discredited. The men who are in request are those who will fall into their places according to pattern.

The necessity of the two-party system is a postulate politicians are fond of assuming. The Tadpoles and Tapers who have not probed things to the same depth, doubtless feel a genuine apprehension of any danger that can touch the two-party system. They may be comforted by the assurance that it is not easily destructible. It has its roots in human nature, and the real question of public policy is whether it might not be to our advantage that the strictness of its discipline should be abated. Who can pretend that the process of dividing politicians into two camps, and of drilling the men in each, to think alike, and speak alike, over against the men of the other, tends to the development of sincerity or assists in the apprehension of Truth? . . . Parliamentary institutions may be said to be past being on their trial. The newer age condemns them. E. V.



THE HOUSES OF THE ENGLISH PARLIAMENT

He is buried on the hillside of Hemimura, above the naval arsenal of Yokosuka.

So he drowns till the screaming of the sirens once again
Calls him back to where beneath him, like mailed barons of the main,
Ride the warships; while the rattle
Of Dai Nippon's seaward battle
Rings and mingles through his dreaming like a distant song's refrain.

The Smells of the Next World

FROM a little parish magazine, published by the rector of an English village church in the interests of ritualism, we have acquired a novel and surprising piece of information about the Next World. It is this:



ENGLISH HOUSE OF COMMONS

There are only two smells in the next world—the smell of incense in heaven and the smell of sulphur in hell. Of course you all want to go to heaven, and therefore it is your bounden duty to get used to the smell of incense while you are here on earth.

If any one should hereafter be in any doubt where he is, he has only to note which smell is prevailing.

Are we out of the Dark Ages yet? Or is their darkness a condition of place rather than of time? H.

Food-Value of Chestnuts and Potatoes

THE value of roasted chestnuts as a food is discussed in a medical paper. The sanction of scientific authority is thus given to what the ordinary public has known ever since roasted chestnuts were sold on the streets. Chestnuts contain a goodly proportion of starch and proteid, and sufficient fat;

this last not being in excess as in most other nuts. It is said that an area of land planted with chestnut trees produces the maximum amount of food possible; and it is a pity the cultivation of them is not more studied, as it is in France. But people who are accustomed to eat large quantities of meat do not appreciate vegetable and fruit farming. The roasted potato also comes in for a share of scientific authorization, it being necessary to find a reason for its popularity among the scantily-fed. It may contain much starch, but that starch is in a form "peculiarly easy of digestion"—a fact which does not show in the analysis but which the public found out by a more practical method of testing. The analysis however shows why the public likes butter with its potatoes,—because fat is deficient. E.

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Vol. VIII

MARCH 5, 1905

No. 17

New Century Path

by KATHERINE TINGLEY
WEEKLY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, **FOUR DOLLARS**; other countries in the Postal Union, **FOUR DOLLARS AND FIFTY CENTS**, payable in advance; per single copy, **TEN CENTS**

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Meteorological

Is the World Grow- ing Better?

Hence, while some countries may be advancing others may be going backward; and in estimating the progress of the world as a whole the forward States must be compared with the backward ones.

Taking the case of England, if one accepts the statement of the Archbishop of Canterbury made on New Year's night, that country is progressing. He said, "That notwithstanding all their failures, and folly, and cowardice and sin, there were now more people in England than ever who were intelligently caring about and holding to the Christian

faith." This is hopeful, if true:—especially if "Christian faith" be really the faith of Christ, and not Churchianity simply.

But it is very recent history how this same Christian gentleman gave his influence, though with some hesitancy, to the importation of Chinese laborers for the mines in the Transvaal. Also, that England in the opinion of many took a very retrograde step, at the instigation of the ecclesiastical body whom the Archbishop represents, in getting a law passed which practically hands over the schools in England to the control of the Anglican clergy, notwithstanding the strong and unanimous protests of the other religious bodies. And further, that for many months members of other denominations have been fined, and imprisoned for not contributing money to have their own children taught by a church which they did not accept: and all this with the approval, more or less open, of the church which the Archbishop represents!

Once upon a time H. P. Blavatsky wrote an open letter to the then Archbishop of Canterbury. I wonder what she would say now. Perhaps she would point to the paragraph which follows that by the Archbishop which I have just quoted, viz.:

Owing to members of the Orders expelled from France finding asylum in this country, there were now nearly 1000 Roman Catholic religious establishments in England, said Dean Lefroy at Norwich Cathedral last night (1 January). The soil for this seed had been carefully prepared by the Tractarian perfidy of sixty years ago.

That is not pleasant reading for those who wish well to England, and in line with this we read in the *Daily Mail*, 14th January, that the Bishop of Chichester is having a hot time with some of his people and clergy, owing to the clergy refusing confirmation to children because their parents would not allow them to go to confession!

Looking at these and other similar facts one does not feel very sanguine over the religious state of England, and the only hope is that her people may indeed have enough real Christianity to endure, and to unflinchingly resist all unrighteous action in the name of Christianity. England got a rude shaking over the South African war; she should set her house in order lest worse things befall.

The other European countries are not without their special troubles. The brave fight France is making we know. The slow but sure progress Spain is making is not so well known. Italy and Austria are, in different ways, in a state of ferment. Germany has had something of a setback in a struggle with savage tribes (so-called) in West Africa. And the state of tension in Germany must be very great. There is no need to say much of Russia. The country is having to fight for its manhood, the struggle for liberty. Even in Sweden and Norway there is unrest, for according to recent reports Norway is trying to get Home Rule; and to be separate from Sweden. One should have thought that recent events ought to have tended to bind Finland, Sweden, and Norway more strongly together so as to be really one country.

After all, perhaps we are prone to give too exclusive attention to affairs in Europe. The rejuvenation and consolidation of the Orient may, before long, considerably alter the relations of the East and the West.

Then, in spite of the mutual jealousies and preparations for war, we have, within the past few months, had a considerable number of treaties of arbitration signed; and the President of the United States of America is pressing on the Peace Conference of the Hague. And it is somewhat significant that an American has given, or promised the money, to build a splendid Temple of Peace at the Hague. It is one of the remarkable signs of the times how America has within the last year or two become such a power in international affairs; and that her influence is so markedly for peace.

War, and the preparations for war, hardly less ruinous, are the punishment which the world has to bear as the result of selfishness. The time may be nearer than is generally thought when a new direction will be given to human energy; and it will be found to be a much cheaper, as well as more blessed thing to work for others, and in harmony with them, rather than against them. The last hundred years have witnessed unprecedented progress in the direction of mutual understanding and appreciation between diverse races and nations; and that progress is now accelerating to a wonderful degree. REV. S. J. NEILL

Miguel de Cervantes

THIS year is the tercentenary of Miguel de Cervantes, author of the immortal *Don Quixote*. The indestructible popularity and reputation of his work entitles him to be classed among the very few rare geniuses, such as Shakespeare, Bunyan and De Foe, who have produced one great work, unique, undying and the fount of perpetual inspiration to minor talent. Such men are suns amid the host of mere planets and satellites. Their genius is lofty, massive and rounded, and springs from a nature in which the powers are developed in that just proportion which so supremely enhances their effectiveness.

In 1605 was published the first part of *Don Quixote*; and, though the second part did not appear till ten years later, the author's fame was immediate. He began it in prison, where he had been thrown by an enraged mob whose tithes he had been charged to collect for the priory. He finished the work amid the surroundings of poverty, maintaining himself by odd literary and business jobs, assisted by the needle-work of his family. As usual, it was only after considerable difficulty that a publisher could be found willing to give a trifle for the manuscript; and as usual, the publishers reaped a golden harvest, while the author retained until his death that poverty which is, after all, the sure preservative of genius.

Cervantes was of good birth and education; and, during the fifty-seven years before he wrote his masterpiece, led a very eventful life in which he distinguished himself as a soldier and had many political ups and downs.

In 1575 he was captured by Algerine pirates, against whom he was fighting on board a Spanish galley, and thrown into prison at Algiers. He was treated very cruelly, being believed by the Turks to be a wealthy noble able to pay ransom; and testimony shows that he bore his five years' captivity with courage, cheered those who were despondent, shared with the poor, helped the sick, and behaved himself like a true soldier and a noble gentleman.

STUDENT

The Education of the Russian

PROBABLY in no country in the world are the educated and the uneducated classes marked so definitely apart as in Russia. Her educated people are educated to the last point of culture and finish. The literature, art, and science that they produce is of the very front rank. And the universities where this education is given are the equals of any in Europe or America.

But for the common people there are practically no schools and no schooling. Of the eighty millions of people in the United States, eighteen millions are children on the public and private school rolls. Russia has one hundred and forty millions of people, but the school roll is less than five millions. As a consequence the world of the peasant is limited to his commune; beyond that he knows nothing. We can hardly appreciate the narrowness of such a mental horizon; we cannot imagine what it must be to have never heard any book read except the Bible, to have never read a newspaper, and to be in complete darkness about the rest of the world and the whole course of history. It is in fact the peasantry of the feudal period.

STUDENT

Divorce in England

IN connection with Katherine Tingley's speech at the Isis Theatre on Feb. 12th, in which she cited the fact that in the United States there had been 320,000 divorces in twenty years, the following statistics from an English paper, relative to divorces in Britain, are interesting:

For the first 30 years after the Act of 1857 came into operation, only 8,306 marriages were dissolved. In these more progressive days marriages are dissolved at the rate of nearly 10,000 a year. "If divorces continue to increase in the future at the same rate as in the past, in 30 years' time England would be as bad as the United States in the matter of the extent of divorce."

H.

Judge Torrance Not Impeached

THE report of the Assembly Committee on the charges against Superior Judge E. S. Torrance of San Diego, just filed, recites in brief, that "the personal integrity of Judge Torrance is unchallenged and his ability as a jurist unassailable."

It will be remembered that Judge Torrance found for KATHERINE TINGLEY in her suit for libel against H. G. Otis of the *Los Angeles Times*.

The Threatened Fall of St. Paul's Cathedral

LONDON seems to be in serious danger from its own downward growth. Not, of course, the suburban parts, but in the massive center, where the great buildings stand. Tunnelling for underground transit is proceeding so extensively that the foundations of the massive pieces of masonry are giving way. Especially is this true of St. Paul's Cathedral. For some time ominous fissures have become visible in the stonework of the southern transept, and it is now found that the great cross and bell which surmount the dome are as much as three feet out of perpendicular. The building is as it were used to be being destroyed, but fire has hitherto been its enemy. Where it now stands, there was, 1300 years ago, a church, founded by Ethelbert. After 400 years, fire put an end to this first edition.

The second edition was in the Norman style, took about 40 years to build, and was apparently of some magnitude. At any rate William of Malmesbury wrote of it that it "could contain the utmost conceivable number of worshipers." In 1561 lightning and fire made a mere ruin of it. Its restoration by Inigo Jones may be said to constitute the third edition. This in its turn was wiped out by the great fire of 1666.

The fourth and present edition was built during the twenty years 1675-97 by Sir Christopher Wren. In the most crowded part of the city, its fall would cause an extraordinary amount of devastation, and one may well hope that the very obvious warnings may be practically acted upon.

President Eliot of Harvard recently remarked that if some great change should destroy our present civilization, about the only thing by which the archeologist of 2000 years hence could judge us would be our subways. It would seem as if the multiplicity of subways might be the very cause of the "great change" of which he spoke, at any rate as far as regards our cities.

STUDENT

An Excellent Spanish Law

THERE was a very excellent Spanish law, never repealed, to the effect that all patent medicines sold in the island of Cuba should have their composition stated on the label. The Cuban Government proposes to revive the action of this law. But it appears that the island is flooded with these concoctions, mainly of American manufacture. And the effect of the revival of the law in question will be that the Cuban chemists, ascertaining from the labels the formulæ of the medicines, will make them for themselves instead of importing them. Money will thus stay in Cuba that has hitherto come here. A great outcry has accordingly arisen from our unselfish manufacturers, and the pressure they have brought to bear upon the Cuban Government has been able to effect a modification in the action proposed. It will be sufficient that the formula shall be lodged with the Board of Health instead of being placed at large upon the label. There is a good deal of discontent even at this.

One would be glad if that Spanish law were in force here. People would take fewer drugs if they knew what poisons they were inflicting on their long-suffering organs. They will take any quantity of X's "Infallible Vitalizer," but they would hesitate before taking so much avowed strychnine, arsenic, and what not.

STUDENT

Nigeria

NIGERIA, in West Africa, has within the last few years been transferred from the chartered company which was developing it, to the British Crown, which now controls it directly. Later the Northern Hausa States, Kano and Sokoto were added. Northern Nigeria contains vast undulating plains of fertile country, which support large herds of fine oxen, and where the tsetse fly is unknown. Cotton is grown in Southern Nigeria. Much difficulty is experienced from the primitive methods of transport by pack-carrying, and the unconquerable indolence of the Natives, which makes road-building a protracted undertaking.

T.

Frontispiece --- William Quan Judge

THIS week's cover-page of the NEW CENTURY PATH contains the face of Wm. Q. Judge, the second in the line of succession of the world's Theosophical Leaders. Mr. Judge succeeded to the Foundress of the Theosophical Society, Helena Petrovna Blavatsky. A successful lawyer, a brilliant writer, and a man of extraordinary insight into human nature, he was well fitted to carry on the great humanitarian and philosophic work of H.P. Blavatsky.

Some Views on XXth Century Problems

The Real Path

THE road to truth, to the inexhaustible springs of real life, has many bye-paths; and every one of them looks like the true way. But all, except the one, close with a blind wall. All, in our day, are being gradually found out; the wall, the stagnation point, the place of exhaustion, is being discovered. So, gradually, as the situation clears up, the one old way which we might have learned ages ago, which every Teacher has pointed out, is coming to general recognition. That recognition is the generator of the new note of modern literature.

An English art critic recently put the real and only solution in the clearest words:

And it is meet and right that if we wish to live the fullest life we should not only experience our own puny and limited adventures of living, but that we should hold out eager hands and open eager hearts to the emotions of the world; and, if we are not little mean souls, we shall, courage helping us, essay to know the tragedy and the pain and the agony of life as well as its more pleasant splendors and its more alluring mysteries, that we may thereby grope the deeper into life than did the beauty-seeking Greek, setting up pity and nobility and gentleness and the wiping away of tears as a part of our godhood so that beauty alone shall be but the carpet of our heavens.

We have italicized the last sentence; for an art critic is here expressing the truth at last being discovered by those who a few years ago were preaching the cult of beauty and the doctrine of "Art for Art's sake:" the truth that the quest for sensation afforded by objective beauty of any kind, leads at last, like the quest for any lower sensation, to the blank wall. The real path leads to all that is worthy and good among those things to which the bye-paths seem to lead.

The Russian novelist Gorki, has the secret:

The sense of life is not in self-satisfaction, after all; man is better than that. The sense of life is in the beauty and the force of striving towards some aim; every moment of being ought to have its higher aim.

"Not in self-satisfaction:" man must go deeper into himself than that surface "self" which is only a dynamo constantly at work in generating the impulses to self-gratification. The deeper promptings, from the heart, to take up the world's burdens, lead first to peace, and then to joy and self-knowledge. For they are promptings of the soul, the real self, and, followed, are the real path.

STUDENT

Religious Colleges, Once & Now

ONE of the highest officials of the German Protestant Church, Dr. Kaftan, has addressed an open letter to the nation, in which he calls attention to the serious falling off in the number of those studying divinity. He anticipates a famine of preachers, and his anticipations are echoed here and in England. The chief German Protestant organ attributes the situation to the prevalence of critical negative theology, in fact the higher criticism.

The teaching institutions don't attract; the young men feel that they teach things which research has shown to be not true. And the general public feels that the true preacher is not one who has learned something at college, but become something.

These institutions correspond to the initiation colleges among the ancient peoples. We know a little of the work done at these. The primary aim was not to teach, in our sense of the word; it was to awaken in its full strength the soul of the candidate. All else was at first accessory to that, and they recognized the necessity for a degree of preliminary ascetic discipline from which most of us moderns would recoil. To them the soul, the seat of spiritual understanding, was a veiled Presence, a veiled light; and the veil was woven by personal desires. Progress, therefore, lay at first, not in learning things, but in thinning the veil.

Whatever we may now think of their teachings and of their methods, the aim—to unveil the inner Presence—should be that of our modern religious teaching institutions. And they will not again magnetically attract their old numbers till to this extent they imitate their pagan predecessors. They must think out methods that will suit our day.

STUDENT

Diet Simplification

CANON LYTTLETON, in a recent address, denounced the eating of meat as one of the contributory causes of vice. In his indictment he included the modern menu with its complex stimulation to gluttony. We eat, he said, such things as stimulate appetite rather than satisfy hunger.

The question of diet is but little understood. The evils probably flow more from excess, and from mixtures, and from accessories, than from any one article of food in ordinary use. Meat is certainly a stimulant, but some or most of the stimulation attributed to it is due to products (alcohol for instance) generated by its interaction during digestion with other things eaten with it. The various diet reformers' good results are due at least as much to the mere reduction in the number of things eaten at one meal as to the omission of this or that particular thing. The first point is simplification. Cut off the "kite's tail" of the meal, all that procession of diminishing items that follows the main course. And make that main course as simple and uncomplex as possible, including in it hunger satisfiers only, no hunger makers. Many of the benefits promised (rightly) by Canon Lyttleton to the vegetarian would at once follow. For we have educated the palate cravings till they are altogether out of accord with the needs and powers of the digestive system. Each course of a modern meal makes a new appeal to the former without any regard to the latter. The materials for disease are thus steadily accumulated.

We are in no way arguing against the vegetarian propaganda. On humanitarian and many other grounds we wish it every success. But there are large numbers of people who, rightly or wrongly, think vegetarianism impossible for them. Heredity, social reasons, or dislike, make too formidable a barrier. To such of these as are groping about for some sort of reform short of vegetarianism, it is worth while pointing out the great benefits of simplification of mixtures. The more thorough the simplification, the less the chances of interior fermentation and production of alcohols, vinegars and other poisons, to which are due no small proportion of the evils ascribed to meat—even the moral evils.

PHYSICIAN

Prison Reform

IN France, England, and America, the reform of prison régime is receiving much attention. The most urgent element is the separation of the first offender from the habitual criminal, and the marked differentiation of their respective treatment. California seems to be behind the times, judging from the recently issued official report, and to have in use a system which often leaves the young criminal much worse than it found him.

The accommodation for the prisoners is entirely inadequate. . . . The result is that the young and inexperienced criminals are frequently placed in direct contact with experienced convicts, with the inevitable result that the novices learn many tricks and details of crime with which they were not before acquainted, learn to look upon vice and crime as excusable and not disgraceful and to be condemned; and above all, in many cases, are taught the most revolting vices.

The proportion to the rest of the population of those who are, have been, or will be, in prison, is so great that the treatment of criminals is one of the most important problems yet awaiting solution. For it is not anywhere solved; the mean between gushing sentiment and the straightjacket and treadmill has still to be found. The popular attitude must change entirely. The one general idea is to get the criminal under lock and key that we may feel safe—and then to forget him. We are thinking of ourselves, and with nine out of ten of us the approval of punishment rests on gratified desire for vengeance. We never consider any one as affected by the mental atmosphere made about him by the thought of others, or that there is any such thing at all as a mental atmosphere, except as a metaphor. But there is, and most criminals are dehumanized and morally outlawed much more by the trend of our thoughts as they serve their time, than by their own minds and deeds. They are made to feel that the door of human sympathy is shut forever. The alteration of this is the only basis of a reform that shall be real. C.

The Trend of Twentieth Century Science

Harmony and Melody in Vowels

MUCH valuable work has recently been done in the study of voice tones. The further research is carried, the more complex becomes the result.

The subjects of the experiment speak into a phonograph, and the lines traced on the wax of the cylinder, made very exaggerated by unusually long levers, are examined. There are many elements that go to a vowel sound, beside the pitch at which it is uttered. The pitch depends on the rapidity of vibration of the vocal cords, which again depends on their tension. But the sound once made is echoed in various chambers in the larynx, mouth, nose, forehead and head. Some of these have their own fixed note, which they blend into the primary tone. Others, by conscious or unconscious muscular action, can change their note. Then, again, after their first note, they go on and yield certain overtones. Moreover, as their walls are soft, not rigid like those of the resonators of musical instruments, any tones they yield must be very delicately complex. Finally, the main tone as it comes from the vocal cord, is not simple as if sent forth by a mechanically-stretched membrane. It is stretched by a multitude of sets of muscular fibers. A recent lecture reported in *Nature*, expounding the results of recent experiment, says: "Assuming that each muscle-fiber has a separate nerve fiber . . . one can see that the tension of the cords, even when adapted to the production of a tone of a special pitch, might be so modified as to give out a tone-wave of a special form, and that thus an almost infinite variety of qualities of tone (tone colors) might be produced. The special quality of tone would thus, in the first instance, depend on the psychical condition of the individual at the moment."

The voice is thus the exact manifestation of the condition of the owner at any moment. His feeling is indicated by the primary pitch at which he will speak his vowel; by the shading of the tone due to minute differences of tension of different parts of the vocal cords; by the overtones added in those of the resonating chambers which have muscular walls under the control of the will; and by the overtones added in the bony resonating chambers. And finally, subtler overtones in vast numbers, never yet studied, must be added from all over the whole body, answering in the most marvelously complete way to the temporary conditions of health and feeling. Truly if we knew how to interpret voices there would be nothing hidden from us in the character of men; nor could we hide anything of our own character.

Each vowel, it is found, is a musical movement, with melody and harmony. It is a melody, because from the moment that its sounding is begun, on to its end in a consonant, it is subject to a succession of changes of pitch, varying from the slightest shading up to several tones. And the melody is harmonized, because at each fraction of time, the overtones—which make of every tone a complex chord—continually change as the tone is sustained, even though its whole duration is only a minute fraction of a second. It is this melody and harmony, not, of course, the primary pitch of tone, that determine the differences in quality between one voice and another. STUDENT

Crystallizing the Dialects

SOME Austrian men of science are now doing for the European languages and dialects what is being done for the Indian languages here—that is, they are registering them for all time to come on the phonograph. Dialects will be added from time to time, and ultimately it is intended to get every form of speech in the world thus placed on permanent record. Special metal plates have been prepared to take the impressions. The work has already made some progress. The dialects of Austria, Germany, Greece, Servia, and some of the Slav countries have already been photographed, so to speak. There are also records of Arabic and Bedouin songs and dialects. If only the old Romans and Greeks had known of the phonograph! Not only should we have escaped all the difficulty in determining how those languages were pronounced, but we should have the self-recorded history of nearly every speech on earth for the last several thousand years. STUDENT

The History of the Horse

THE whereabouts of origin of the "original horse" is a somewhat doubtful point in science; but modern opinion is inclined to give him this continent for a home. In the days of his origin here he was striped. Then, going southward into South America by way of Panama, into Asia by way of a strip of land that once spanned Bering Strait, and possibly into Europe by way of Atlantis, he split up into the various forms of ass, horse, and zebra. His migrations were very thorough; none of him stayed behind here, so that when the Spaniard came he was most conspicuous by his absence.

Contrary to the general trend of animal life, the horse, as he gradually evolved, has increased in size. His primeval ancestor, curiously enough, was the same with the ancestor of the tapir and the rhinoceros. After he had begun to diverge from these, his cousins, and become distinctly a horse, he was at first no larger than a fox. Then he was as large as a sheep; finally as large as a donkey. Along with this change he was learning to walk more and more on the point of the toe-nail of his middle toe. And finally all the other toes entirely disappeared and this nail became so large as to lose all resemblance to what it had been. It is in fact now his hoof.

That, in brief, is his eventful history, and one wonders whether primeval man, selecting him and breeding him for the qualities he wanted, may have had anything to do with his increments in size? STUDENT

The Earth's Interior

WHEN we reason about the earth, we do not keep sufficiently in mind its vast dimensions and the proportion between these and the objects and distances on its surface. Let the circumference of the earth be represented by the largest circle that could be drawn on this page, 8.8 inches in diameter. Then the highest mountain is 1-164 inch high. The volume of the earth is about 260,000,000,000 cubic miles.

All this mass, we are assured, is continually contracting as it cools. No doubt the contraction is slow, but one cannot imagine the very slightest movement taking place in such a stupendous mass without utterly shattering everything upon the surface, so great is the disproportion in size.

The difficulty is, not to account for earth-movements, but to explain the miraculous *stillness* of the earth's surface. Perhaps it is held motionless by powerful magnetic forces. The tendency in science is towards finding electrical explanations of things. Dynamical formulas are going out of favor everywhere.

Geologists cannot sufficiently well calculate even their ordinary physical data to determine whether the earth's interior is solid or liquid or partly solid and partly liquid. Possibly it may be gaseous, since gases cannot be compressed into liquids above their "critical temperature." Perhaps it may be hollow. E.

The Vitality of Seeds

WHETHER corn, taken from Egyptian tombs, has ever sprouted, seems open to considerable doubt. There is however fair evidence that raspberry seeds have retained the power of growth after half that period. An English horticultural magazine says that some time ago it was found that some seeds of this fruit tree were taken from a tumulus near Dorchester, presumably at least 1500 years old, which, planted, grew into raspberry canes and were publicly exhibited. Strawberry seeds also, have lived as much as a century. There was a beech forest at Selborne which had stood for that length of time. Previously the spot had been covered with strawberry plants. When some of the old trees were cleared away Gilbert White noticed that the ground became once more covered with strawberries. So far as we know, the only cause of the death of seeds is the development in their substance of some minute form of fungus. Any such invader requires at any rate some moisture; and if before the invasion the seed had become perfectly dry, it is difficult to see why it should not remain alive. But even dry seeds may have a secret cycle of changes ending in death. STUDENT



Engraved by Lomaland Photo and Eng. Dep't

WOODS NEAR ARNHEM—HOLLAND

SYMPATHY WITH NATURE

FROM "THE POET'S BOAT," BY WORDSWORTH

LONG have I loved what I behold,
The night that calms, the day that cheers;
The common growth of mother Earth
Suffices me,—her tears, her mirth,
Her humblest mirth and tears.

The dragon's wing, the magic ring,
I shall not covet for my dower,
If I along that lowly way
With sympathetic heart may stray,
And with a soul of power.

These given, what more need I desire
To stir, to soothe, or elevate?
What nobler marvels than the mind
May in life's daily prospect find,
May find or there create?

Gorgeous Fabrics of the Deep Sea.

THE skeletons of certain Protozoa, known popularly as Glass Sponges and scientifically as Silicispongiae, are most magnificent, being composed of a network of silicious spicules which looks like beautiful spun glass. The shapes, too, resemble elegant vases and intricate baskets, of design and proportion such as no mortal artist could conceive. Nevertheless, we are told, these organisms were many years ago thought to be specimens of Chinese carving(!),

and even sold at fabulous prices as such. Their distribution is almost world-wide, and they occur in deep water, sometimes even in abysmal depths. One of this group, called Protospongia, occurs as far back as the Lower Cambrian System of Wales. The living animal is a humble and unadorned denizen of the mud, and does not reveal his beauties until after death. STUDENT

Wonderful Endurance of Insects

IT does not seem quite clear why insects should ever be spoken of as "cold-blooded" creatures, since they have a circulatory system and an unusually powerful respiratory system by which the blood can be oxidized.

And experiments have been made which show that insects do produce heat, varying in amount according to the intensity of their muscular exertion, as with other creatures.

Inch saw a Fahrenheit thermometer rise five degrees in a glass vase full of *Lytta vesicatoria* and seven degrees in an anthill. Swammerdam and Réaumur observed that the temperature of beehives keeps above that of the exterior air in winter. . . According to Huber, who repeated these observations, this temperature is nearly constant at 25° Réaumur (88° F.) When the bees in the glass hives used by Réaumur in his observations were agitated they caused their wings to vibrate with great rapidity, and the interior heat then increased to such a point that the walls became very hot; often even the wax melted.

Insects have a remarkable power of resisting extremes of cold and heat, which they do by suspending nearly all the vital functions. Lacordaire observed that some caterpillars of the genus *Leucania*, though frozen so hard that they were brittle and made a metallic sound when dropped into a glass, yet went through their metamorphosis normally in the spring and turned into butterflies at the usual time. Another observer saw caterpillars return to life after having been enclosed in a block of ice.

Similarly there are records of insects coming to life again after immersion in boiling water. Hydrocanthars live in hot springs; melasomes can live on the surface of the sand under the ceaseless rays of a vertical sun.

The Oriental Plane-Tree

THE oriental plane-tree is highly prized for its shade, though it gives less shade than the occidental or American plane-tree, also called sycamore and buttonwood.

The oriental plane has been most highly valued from ancient times, and was held to be the finest shade tree in Europe. Cimon planted a public walk with it to please the Athenians. Pliny tells how this tree was brought across the Ionian Sea to shade the tomb of the Trojan hero Diomedes; and expresses his admiration that a tree should be brought so far only for its shade. From this place the tree was taken to Sicily and Italy, where it arrived as early as the taking of Rome by the Gauls. Thence it was carried to Spain and remotest France, where "the natives were made to pay for the privilege of sitting under its shade."

It was held in highest esteem by the Romans, being valued in summer for its deep shade and in winter for letting the sun shine through. They made great use of it in ornamenting their villas, and are said to have nourished it with pure wine to make its shade more broad.

Pliny describes some wonderful planes. He says there were trees in the walks of the Academy at Athens whose trunks were forty-eight feet to their branches. He tells of a tree at Lycia near a fountain by the roadside, having a cavity of eighty-one feet circuit within its trunk and an immense forest-like head. Within this cavity, made to resemble a grotto by moss-covered stones, Licinius Mucianus dined with nineteen companions and slept there also.

The largest plane-trees are found near running water. That is their natural home.

Modern Persians prize the plane-tree highly and make use of it in their gardens and worship in its shade. Great numbers of these trees planted near their dwellings are thought to be a protection from the plague.

Much use is made of the wood of the plane-tree in Persia and other parts of Asia. The Persians are said to employ no other for their furniture, doors and windows. It has a smooth grain and takes a brilliant polish.

Students of the classics will remember that Horace, in one of his Odes, alludes to the curious fact that ivy will not twine around the plane-tree. S.



In one sense, all our interpretations must be imperfect, for language fails in its effort to declare the simple Truth.—*Katherine Tingley*

SEARCHING and searching for the truth,—students of the true philosophy of life,—are we absolutely certain that the truth is what we want, after all? We want the glorious truth, the hopeful truth,—but do we perpetually and honestly want the terrible truth, the whole truth? We wish to know something of human nature,—are we always brave enough to look into our own natures? We desire to fathom the hearts of others,—dare we fathom our own hearts and can we bear the sight of all we find there when we do?

It is an old saying that he who tells the truth is turned out of nine cities. It is historical that all Teachers of Truth have been crucified, and, until humanity is transformed, crucifixion will still be theirs; if not the crucifixion of the body, then the more subtle and torturous crucifixion of heart and soul. Humanity might bear the truth, *but it does not want to*. So the World-Teachers come and pass on, doing what they can and all that humanity will let them. But there are always the few who listen, in every age, to the great Teacher. These, just in the proportion that they earnestly desire truth, step aside from humanity's beaten track and become pioneers. Yet, even they can bear only so much,—or rather only so much do they want to bear, so insistent are personal desires, personal likes and dislikes.

Most of us—as women—lack what might be called “the adjusting sense.” Little things fill up our life's entire horizon; great things, that might better absorb our attention, we fail to see at all. Circumstances assume proportions that are vague and distorted because the brain is clouded by some desire or other. And so it goes. With many, if it were not for an occasional shock, there would be scant hope of their ever seeing things in the proper adjustment or the true light at all.

But the shocks come, usually from a sharp, quick awakening to some blunder. Then it is that, for a moment, the clouds are torn away, and we have the opportunity to see things as they are.

Few, indeed—among women or men—have the courage to look upon the bare truth, even though they know that to do so, honestly and impersonally, would actually place the soul in command of their lives. We shrink, our eyes drop, the pain is greater, not than can be borne, *but greater than we desire to bear*. And so most of us get but a glimpse of the real thing when we drop back and let the personality rule. That is why we make mistake after mistake. That is why events discourage us; that is why we are so often simply crushed under the weight of circumstances. We say that we want the truth, but when the wise Law

“GIVE ME TRUTH FOR I AM WEARY OF THE SURFACES”

offers it to us, *we will not pay its price*.

To the soul all events are appropriate, all opportunities divine, all circumstances fitting, for the soul's place is close to the Law. To the personality no event is ever quite what is desired, and most events are righteously to be lamented. This thing must be changed, that adjusted, and so on until the frying-pan is exchanged for the fire, again and again.

And the personality,—is it satisfied then? Oh, no, it becomes still more obstreperous and one of two things is certain to result. Either we meander on and on, through disappointment after disappointment, to destruction, or the pain becomes so great that we are awakened to our true position and bid the soul come forth and take the helm. How many women have the courage to do this—the courage to take the personality—that part of ourselves which is a bundle of squirmings and objections and wants—steadily in hand, never once loosening our hold on the reins until it is under control? Until we do, however, we will be but half sane, nine-tenths of our mental energy expended in rummaging the past and speculating on the future, one-tenth only at our service in the living present. Shall we wait till this godless thing that looks over our shoulder has burned out our whole being, ruined our hopes, stripped us of all that belongs to the heart life? Most of us do, alas,—*but we need not*.

How many of us dispose of this or that desire (and fancy that we are making tremendous inner conquests) by simply transferring its energy to another field? We kill out the desire for fine clothes, for example, and in its place plant the seeds of a selfish, personal desire for, say, fine morals! There are those who, ceasing to strive for the approbation of their neighbors, forthwith go to lengths that are debasing to gain the approbation of one whom they consider their superior on moral lines—all blissfully unconscious of their own hypocrisy! And so it goes. Result—peace is no nearer than before and one's capacity for making blunders has increased.

Let us, as women, meet the events of life,—at least let us make a superhuman effort to do so,—as one meets that which is within control. Let us not insult the Law by complaining at its gifts nor by trying to make them over. Let us acquiesce, not passively, but consciously, actively, joyfully, gratefully. Until we can do that, day after day, year after year, in sunshine and storm, not with a mighty effort, but as easily as a sea-bird flies—until then we are hypocrites to talk of wanting truth. We don't really want it, and, what is equally to the point, we wouldn't know what to do with it if we should get it.

STUDENT

DO your duty, that is all;
Go right on and close behind thee
There shall follow still and find thee
Help, sure help!—*Selected*

Evangeline

ALIVING descendant of the family into which the heroine of Longfellow's poem was taken as a child, her own parents having died, has recently told her story as, he says, it was told to Longfellow many years ago.

Emmeline Labiche was just sixteen, gentle and sweet-tempered, the handsomest girl in the village of St. Gabriel. From childhood she and Louis Arsenaux had been lovers, and their formal betrothal had just taken place when the hostile ships entered the peaceful harbor.

The men were rudely separated from their families and friends, Louis Arsenaux resisting with all the rage and despair of baffled love. Emmeline witnessed the whole scene; tearless and speechless she stood, fixed to the spot, to see her lover wounded by his captors and forced on board the strange ship.

Henceforward she lived a quiet and retired life, mingling no more with her companions and taking no part in their amusements. The remembrance of her lost love remained enshrined in her heart.

Thus she lived in our midst, always sweet-tempered, with such sadness depicted on her countenance and with smiles so sorrowful, that we had come to look on her as not of this earth, but rather as our guardian angel. Thus it was that we called her no more Emmeline, but Evangeline, or "God's little angel."

Banishment was the fate of the young girl's protectors and she journeyed with them to Maryland and later to Louisiana. When they reached their destination in the Teche country the whole population came out to welcome them. Emmeline walked at her mother's side.

Suddenly, as if fascinated by a vision, she stopped, and then the silvery tones of her voice vibrating with joy, she cried: "Mother! it is he! It is Louis!" And she pointed to the tall figure of a man standing beneath an oak. It was Louis Arsenaux. She flew to his side in an ecstasy of joy and love.

But a cruel blow was in store for the gentle, faithful girl. Her lover's constancy had not survived the separation and the blighting of his youthful hopes; he had pledged himself to another, and could only shrink, shamefaced, away from Evangeline. This rude awakening from the dream she had so long cherished was too great a shock. Her reason fled, never to return.

We cannot but be grateful to Longfellow for giving us, in his version of the story, an Evangeline of more heroic mould, one of the stronger sisterhood who draw from a great love their inspiration to work for others, an inspiration unaffected by desertion or disillusion. Humanity owes a tribute to many such brave souls, who cannot be crushed by the rending of personal ties. The world needs women not to die for love, but, like Longfellow's Evangeline, to live and work, not only for love's sweet sake, but because it is right and true, the open gateway to the Higher Joy. And even the darkest ages have had many such.

STUDENT

AN undertaking of unusual interest is the establishment, in an eastern city, of several food-supply kitchens, all conducted by women. The idea originated with two young college graduates who had made a study of the chemistry of cooking. They started a bakery for the purpose of supplying scientifically-baked bread, rolls, etc.

This enterprise was so successful that they next opened lunch rooms and later formed a food supply company. Hot meals, in patent cans, specially designed for retaining heat, are furnished by these laboratory-kitchens, which have now become famous and are taxed to supply the ever-growing demand. Why may not this be a step toward the solution of the wearisome, perplexing—and still unsolved—domestic problem? H.

Japanese Dress

THE social functions in Japan at the present time offer an opportunity for an object lesson in dress. Japanese ladies in the costume of their country, with its exquisite colors and rich textures robbed of none of their beauty, but hanging in the classic folds that so delight and rest the eye, move about side by side with their sisters whose so-called progressive ideas have led them to adopt Western modes of dress, and the women of the foreign colony in all the elaborately designed elegance of a Parisian costume.

The last-named may well accept the evidence of their own eyes as to the peculiar fitness and charm of the Japanese costume, and begin to do a little adapting of ideas on their own account; for one point in which Oriental peoples are in advance of the West, is in the beauty and comfort of their dress.

Ideal costumes will never be evolved among us until our appreciation of color and texture forbids the disrespectful use of beautiful materials, which most of our dress-patterns necessitate. Perhaps, when the women of the West have some actual experience and training in the industries that produce these materials—not as factory hands, but as intelligent investigators of Nature's offerings, and as artists and experts in crafts belonging particularly to the distaff side—their interest may hasten the revival of some of the ancient ideas on the subject of dress, ideas based on knowledge of the relation of the soul to the outer garments worn by the body.

Is it not time for a new gospel on the subject of dress? STUDENT



APPLE BLOSSOMS IN EVANGELINE'S LAND NEAR GRAND PRÉ, NOVA SCOTIA

FRAGMENT

by LOUISE IMOGEN GUINEY

"**S**PIRITS of old that bore me,
And set me, meek of mind,
Between great dreams before me
And deeds as great behind,

Knowing humanity my star
As first abroad I ride
Shall help me wear, with every scar,
Honor at eventide.

Let claws of lightning clutch me
From summer's gloaming cloud,
Or ever malice touch me
And glory make me proud.

Oh, give my youth, my faith, my sword,
Choice of the heart's desire;
A short life in the saddle, Lord!
Not long life by the fire."

What California Club-Women Are Doing

CALIFORNIA Club-Women have started a campaign against the spread of tuberculosis. The Social Science department of the California Club of San Francisco not long ago distributed through the State a circular stating facts upon this question. To quote from this circular:

WHEREAS, It is the sense of the California Club that State and Municipal laws should be enacted whereby the spread of tuberculosis in all its forms may be prevented, and whereby there shall be inaugurated a systematic education of the public in the care, treatment, and prevention of the disease, and whereby State Sanitoria shall be established for the scientific treatment of pulmonary tuberculosis, etc.

This club is preparing a bill to be introduced in the coming Legislature, asking that an appropriation be allowed to stop the spread of this evil. An urgent appeal is also being made to the people of the State to aid in the passage of this bill.

Clubwomen are also interesting themselves in a petition to the Legislature for the preservation of redwood forests. A. L.

MISS LAURA CORNELIUS, a young Indian girl of the Oneidas, who has been sufficiently well educated to appreciate the position of her people, feels that the threatened extinction of her race will be a serious loss to the world. She wishes to secure better opportunities for her people and along wiser lines. For this purpose she is preparing to study law, and when qualified she will give her advice to her kinspeople free of charge. She says:

I am proud of my Indian birth and blood. But my people must conform to the new order of things . . . they need good and intelligent advice and guidance. And it is to this work that I intend to devote my life.

We may yet turn to the Indian for inspiration in self-forgetting devotion to the larger interests of our own race. Who can prophesy? W.

OUR YOUNG FOLK

The Days of Chivalry

MANY boys and girls enjoy reading the legends of the age of chivalry. When they read these romances full of the brave deeds of knights-errant, they are fired with enthusiasm and long to serve nobly in some sacred cause. People have forgotten, today, all that it meant to be a knight. Schools and colleges such as we have did not exist in the age of chivalry; there was little learning, but, nevertheless, the youths were trained.

He who would win the golden spurs of knighthood must first of all learn to serve. Every court and castle was a school in which the young received moral and physical training. The boys began, when they were eight years old, as pages. The page was in constant attendance on the lord and lady of the castle. From his master and the squires he learned to use the spear, to bear a shield, to march like a soldier, and from the huntsman he learned "the mysteries of the woods and rivers."

When he was fifteen the youth became a squire. He still served his lord and lady at meals, and he assisted in preparing the great hall for the dance or for the performance of minstrelsy. He learned to tilt, to use the sword and battle-axe, and to run and leap and swim. He learned also to bear the weight of the heavy armor of those days. And every squire voluntarily submitted to hunger and thirst, fatigue and sleeplessness, while still on duty, so that he might be practised in endurance.

Next, the youth became "a squire of the body." His duty was to bear his master's shield in battle, to hold aloft and guard his master's banner. If his master fell in the fight, the squire must raise him, if he were overpowered the squire must fight by his side; must rescue him if he were captured, care for him if wounded, bury him when dead.

For seven years he served thus. If he served loyally and worthily, he received the accolade, and was dubbed "Sir Knight."

In the age of chivalry religion and arms were closely allied. The knights were the only class outside of the clergy who had any real power. And they had what all great warriors in every age have had—an ideal. Their ideal was devotion to the service of others. Every knight must be a champion, a defender. As the years passed, different orders of knighthood were founded to protect and guard the things that were held precious. Self-denial, generosity, high courage, nobility of spirit, were the knight's duty. And one other thing, oh dear boys and girls of the Twentieth century—*courtesy*.

The knight must not only have at his command the forms of ceremonious politeness, but he must have always as well the sense of his own dignity, the consideration for others, the modesty of bearing, the power to obey without surrendering his freedom, that makes true courtesy.

Some boys and girls who are students at an academy in Chicago, recently organized a club called "Knights and Ladies of Courtesy." The object of the club is "to promote politeness and a more accurate and dignified use of the mother tongue."

A crusade against careless speech and the use of slang! This is as noble a cause to serve as ever knight or paladin had in days of chivalry—an order of knighthood to guard and protect from ignoble use the lan-

guage that is every day growing to be the language of the world. The "Knights and Ladies of Courtesy" will discover, if they are faithful in their quest, that if they do gracious deeds, and speak gracious words, their hearts will soon yield the true feeling that is the very soul of courtesy.

Early in the age of chivalry the wonderful custom of "brotherhood in arms" was established. Brothers in arms shared every danger and every victory. The honor of a brother was as dear to a man as his own. Vows of fidelity were exchanged, and were kept till death. We may well believe that there were many true comradeships in the days when knighthood was in flower, and that many a noble and gentle knight served the cause of brotherhood as well as might be, in the world as it was then.

COUSIN MARJORIE

What about Air-ships?

IT is stated that the first successful flight of an air-ship was made at the St. Louis Exposition during the month of October last, an almost remarkable fact, considering the fascination that the air-ship

has always had for inventors and the many attempts that have been made to solve this problem. When one watches birds fly, one cannot help dreaming of that time, so long ago that no written history tells us anything about it, when man had the same power over the air as over the earth. What was the secret of this power? Was it some mechanical twist and contrivance, or some secret the birds have and which boys and girls, and scientific men as well, have not yet rediscovered?

Raja Yoga boys know that all things have their opposites

and the other day I heard a Raja Yoga boy reasoning something like this:

"If there is a force called gravitation, has it not its opposite force; and will not the time come when we shall rediscover and understand it, and why have we not rediscovered it already, and why——" and then he stopped, for he had a duty at hand. Raja Yogas spend no time speculating, you know; they just work on, doing the duty of the moment and the first thing you know

there is a miracle. If I cared for prophecies, I'd venture just one and it is this, that something better than any air-ship ever dreamed of, may be discovered one of these days, and that men will regain some of their long lost powers. But that will not be until men become just enough to use their knowledge wisely.

A RAJA YOGA STUDENT

Facts Worth Knowing

THE United States Government plans to cover eight hundred miles in its Philippine railroads.

HISTORIANS say that the year 1904 has given us the greatest battles, one of the most remarkable sieges, and perhaps the most brilliant series of victories ever known.

THE only citron orchard in the United States is located in California, at the foot of the San Gabriel mountains. The citron, as you know, is related to the lemon, and until recently all fruit of that kind used in the United States has been shipped from Corsica. We use something like 300,000 pounds of the dried fruit, annually, chiefly for candies and cakes.



YOUNG STUDENTS OF THE RAJA YOGA SCHOOL, LOMALAND
AMONG THE GUAVA BUSHES

A Boy, with a mass of tangled curls,
And ruddy cheeks, and laughing eyes,
Beginning to search for the meaning of things;
Who has no creed but his Whates and Whys.

Naught but a boy!—yet suddenly
The years slip past and I seem to see
Through the mists of the future a far-off day:
I look; and I know what the boy may be!

—Selected

THE CHILDREN'S HOUR

The Raja Yoga Question Box

TWO great souls were at work during the same years, one in England, the other in Spain. They died on the same day, leaving their books to teach to men the mysteries of the human heart.

1 Who was Cervantes?

ANSWER—Miguel de Cervantes Saavedra was born in Castile, Spain in 1547. As a boy he recited one of his poems at a public festival. He studied at the University of Salamanca. When twenty-one he went to Italy as page to a man of letters. Spain, Venice and Rome were then at war with the Turks. Cervantes enlisted as a soldier. In the famous battle of Lepanto Cervantes fought in a post of great danger and showed extraordinary courage. He was severely wounded. Later in the war, Cervantes was captured and taken to Algeria. He was imprisoned there for five years. In prison Cervantes was still a hero. He was patient and cheerful, beloved and honored by his fellow prisoners. At last a ransom was paid for him, and he went back to Spain. When he was an old man he wrote *Don Quixote*.

No book since printing was invented had had so many readers. Cervantes suffered much in his life. He was poor, and he was persecuted. But he was always a man of unstained honor, brave, and wise, and kindly.

2. Who was Shakespeare?

ANSWER—William Shakespeare is the national poet of England. He was born in Warwickshire, the very heart of England, in 1564, in a glorious age. Men loved their country and their Queen. Brave soldiers fought for England on land and sea. Daring seamen sailed the world over to add to her wealth. Scholars studied the heroic deeds of the past. There were poets, cavaliers and wise men in England then. The nation was ready for the touch of a master hand. Shakespeare gave this touch, and it was felt over the world. The stage was the voice of the nation at that time. Shakespeare was an actor, a dramatist and a poet. His plays are a great book in which we can learn about life. Shakespeare was also a prompt and prudent man of business. He was honorable and generous, and loved by all because of his gentle honest nature.

Theosophy's Message to Children

WHAT is Theosophy's message to children? It is to Katherine Tingley that the formulation of it is due, for she brought a new watchword and sounded for all a new joy-note, but especially for the children. It is, "Life is Joy."

The child heart knows that life is joy and responds to the truth. It is the message that every child brings with it out of the fair beyond. But because we, the grown-ups, have failed to keep this joy-note in our hearts and have lost our knowledge of what life means, this beautiful truth is soon stifled in the hearts of the children. How they must wonder and how the child soul must grieve that the joy-note it brings with it from the past is so little understood!

What can keep this sense of joy alive, this assurance that *life is joy*? For answer we have the second part of Theosophy's message to children: "Raja Yoga." This, too, Katherine Tingley has defined as being "the perfect balance of all our faculties, physical, mental and spiritual." How shall we gain it? By learning to know what only Theosophy can teach, our own natures. These, too, are her words: "Too often do we ignore that which lies beyond the young form, the soul, seeking and reaching out to gain a place in the common life of humanity and to fulfill its mission in serving all that lives. Make the child acquainted with its divine nature, point out its comrade-in-arms, the little evil-doer, the undeveloped lower nature seeking entrance but to blind and draw the child away from its good, true, happy, joyous place in life."

Still another message has Theosophy, and it is this: that the beautiful legends of the past, of queens and kings and heroes are true; that there was once a Golden Age on this fair earth; that the children, and only the children, can bring back again those golden days, fairer and purer than ever; and, also, that in doing this, children themselves shall become kings and queens, warriors and true knights.

Their own hearts tell children that these things are true. They know what grown-ups sometimes have to be told, that children may be the Light-bringers, the Torch-bearers of the new time.

"The children, the children, surely they are the Torch-bearers, the Light-bringers!" These are the very words spoken but a few years ago by one of our compassionate Teachers; by one who loves little children beyond all else in the world. What a prophesy they hold! **STUDENT**



SOME LOMALAND PETS

THE FAIRIES

WHEN all the world is fast asleep,
And stars bestud the sky,
Some say that fairies revels keep,
Until the dawn is nigh:

They visit the earth from the realms of romance,
To gleefully sing, and to laugh and to dance;
They never bend the branches, in skipping o'er the trees,
Nor crush a blade in dancing to the music of the breeze.

— Selected

A Rainbow in Winter

DEAR CHILDREN OF LOMALAND: Have you ever seen Niagara Falls? And if you have, can you ever forget the wonderful sight of that pouring, shifting mass of water, falling down, down, down until it is lost in the mist? And can you ever forget the roar and the swirl of the rapids above and the rapids below, and the whirlpool and the rocks and the brave little boat that winds in and out, so close to the danger line? Do you imagine the noise could ever be silenced, even a little, or the flow of the water stopped, even a bit? Well, that is the case sometimes. It happens in the winter—and here I am in Niagara Falls in February! The great Horseshoe Falls are narrowed somewhat and the American Falls look like a little river and all about is snow and floating ice. Snow and ice are everywhere.

I cannot help writing you this when I think of you, Buds and Blossoms of Lomaland, in that Paradise where the sun always smiles and where never a day passes but flowers nod and beckon to you. It does not hurt to have contrasts, does it? Sometimes it helps.

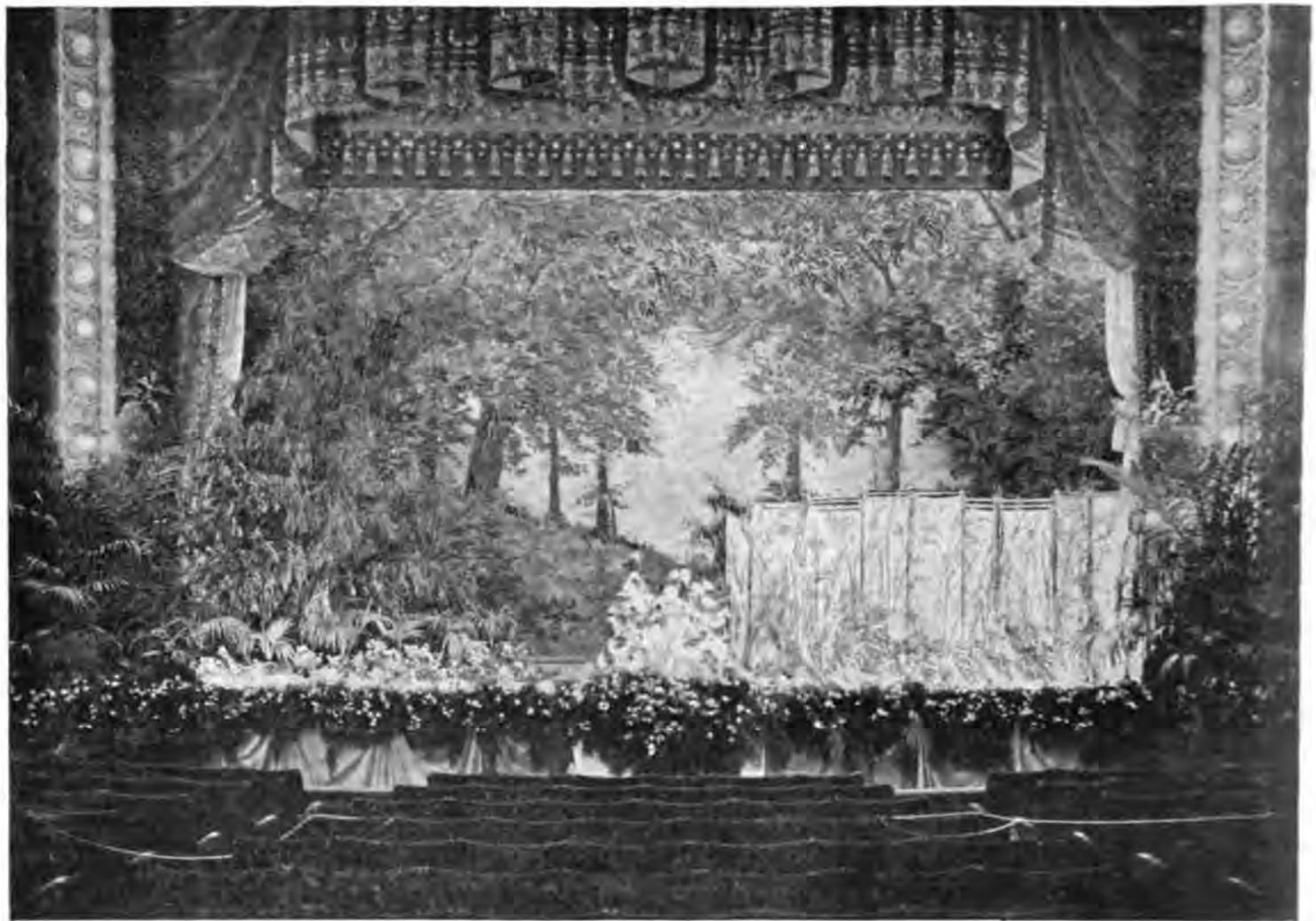
Oh, I must tell you about the rainbow of this morning, for you know what rainbows are like. The rainbows of Point Loma, that arch the whole sky at times, are famous, you know, as far as tourists can journey or letters can go. Well, this morning at the side of the American Falls the wind swept the mist into a great mass of cloud and above it hung the most beautiful rainbow. As the sun came out its beauty was reflected on the shining snow crusts. It was a lovely sight.

Well, goodbye, Buds and Blossoms, I wish I might send you a snowball. Your loving friend,
H. H. S.

DEAR CHILDREN: Here I am going up old Mount Vesuvius; and how? On foot? No, on a trolley car. It does seem curious, doesn't it? The highest section of this Mount Vesuvius railway is a cable-road which was constructed nearly a generation ago. At the top is a great cone of ashes rising above the vast hill of lava, about which fields of petrified lava spread themselves in the most extravagant formations. Over all rises a black column of smoke. Is Vesuvius sleeping merely and when will she waken again? Who knows? Soon Herculaneum, the great summer city, buried under the lava from the crater of Vesuvius will awaken, and give its treasures to the world. For men of science have begun to dig down into the lava bed where it has quietly rested so long. **A LOTUS GROUP TEACHER**



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

THE Universal Brotherhood meeting at Isis Theatre last Sunday evening, beside the very delightful music rendered by the Isis Conservatory students, consisted of three short addresses by Point Loma students.

The first speaker, Miss A. Wheeler, announced as her subject: "Theosophy for Children." "All systems of philosophy must stand or fall by their practical value to the needs of humanity. Today, Theosophy is challenging the attention of the world by the application of its principles to the education of children, under the title of the Raja Yoga system. To quote the words of Katherine Tingley, 'The truest and fairest thing of all as regards education is to attract the mind of the pupil to the fact that the immortal self is ever seeking to bring the whole being into a state of perfection. The real secret of the Raja Yoga system is rather to evolve the child's character than to overtax the child's mind; it is to bring *out* rather than to bring *to*, the faculties of the child. The grander part is from within.'"

In a paper entitled, "Theosophy for Young Folk," Miss A. Lester said: "I hold that a practical application of the truths which Theosophy teaches is what the boys and girls of today need. And what are these truths which every child should be taught? A knowledge of his own divinity—that he is a soul with many lives behind—with the eternities ahead—that he is a result of his own past—that his future depends upon his own effort, and that there is no limit to the possibilities of his own nature."

The closing address of the evening was by Mr. S. G. Bonn, his subject being "Theosophy for the Old." In part he said: "There have ever been in the hearts of men in all ages a yearning for and clinging to youth, and the disappointment and shattered hopes have come only wherever they have striven for one of physical imperishability. When the explorer, Ponce de Leon, came to this country shortly after its discovery, the Indians told him of a Fountain of Eternal Youth, whose waters would keep him who drank of them young forever, and he spent years of hardship and suffering searching for it, only to die broken-hearted and disappointed. Had he but understood the real and deeper meaning of the Indian legend, his quest would not have been in vain.

"For there *is* an eternal youth—a youth that never dies. And it is to this spark of youth that is ever present in the most withered body, that Theosophy brings the hope and power to kindle again the flame in all its beauty. Those who have passed the turning point in life that divides youth from old age, and who look with saddened eyes back o'er the happy plains of early manhood or womanhood, with all their hopes and aspirations, Theosophy bids look up and forward—bids them turn to that divine youth that is ever waiting to be called. It brings to them the assurance of a realization of all the noblest aspirations that they once had and have put aside as hopeless.

"For those who rightly practice the teachings of Theosophy there is no old age, nor can there be where life is true and real. That this body which we now inhabit will in time have served its purpose and pass away is but natural and to be wished for. Let us see that we use it wisely and that it always rings true to the Master's touch. Let us feel, as Theosophy teaches, that it is but the temporary home of that youth that is incorruptible and that will guide us safely if we will but let it.

"Old age? It is but the preparing for another and more glorious youth, where the battle will be fought again, but with greater hope and greater power to succeed. Where brother calls to brother, and the call is universal.

"And it is to be in harmony with this Divine Law that Theosophy urges men. To feel that they are a part of it, not outside of it; to feel that they are builders, not destroyers, under it; to feel that it is ever striving to express itself if we will but call upon it to work through us."

Theosophical Meetings for Sunday Night

Public Theosophical meetings are conducted every Sunday night in San Diego at 8.15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and interestingly presented.

Other interesting features of these weekly gatherings are the excellent music rendered by some of the Students of the Isis Conservatory of Lomaland, and the efforts of the children of the Raja Yoga Schools at Point Loma. Theosophical literature may always be purchased at this meeting.

Art Music Literature and the Drama

The Music of the Future—What Are the Assurances?

WITHIN the last thousand years music has progressed from primitive two-part harmony to the vast resources of musical art found in the complex and expressive works of Richard Wagner. The question arises, will music continue to progress at this rate?

Some musicians doubt the probability of greater advancement along certain lines than has already been made, and one of Beethoven's biographers speaks of him as the greatest composer the world has ever known or ever will know, adding that, with Beethoven's symphonies, the last word in instrumental music has been spoken.

Beethoven was a colossal genius, one who in the particular forms in which he worked has given the world the greatest tone-poems in its history, yet he was an *avowed student* at the time of his death, declaring that at best he had only made a beginning.

We must consider the means that are used to develop musical faculties, and what is the future of music?

Albert Lavignac, of the Paris Conservatory, has recently published a work entitled *Musical Education*, which deals with this very subject. He speaks of the commercialism connected with music-schools in America, and he suggests that the business interests of these institutions make impossible truly artistic results. The fact is that conservatories in this country are so poorly endowed that, as an American writer suggests, "they must cultivate commercial shrewdness in order to exist at all," but as he further says, "Commercialism and real education cannot long exist together, and so we need a musical Carnegie—to donate millions for the establishment of finely equipped conservatories which will afford the real opportunities."

But, given national institutions with all the so-called "best advantages," are we then assured of the impetus to *real* growth from which will spring the higher musical life—the true art—of the future?

We can see the product of just such well-equipped institutions, among those who have had their training in Europe. Do they satisfy the deepest longings of the human heart, do they promise the celestial music of our dreams—that music of the future which will be greater than that of the past, a more perfect expression of life's song?

What is the outlook, considering the products of the best of present-day training? The musical education of today develops wonderful technique, clear intellectual conception, and with the "gifted few" there is some warmth (!) of expression, but does it give the soul the opportunity and the power to fully express itself?

It is a fact known to earnest musicians who look far below the surface of things, that the deepest truths of the human heart have not yet found expression in musical form. The curious anomaly has arisen in the experience of such earnest musicians, of the lack of a musical composition which reaches the heights of expression that accord with the grandeur of certain inspiring occasions which have arisen.

The education of today is lacking in the recognition and fostering of those higher qualities from which shall spring the new and more glorious music. A deeper insight into human nature is needed, the proper balance and development of all the faculties, for music should be the expression of the inner, the soul-life.

STUDENT

PLATON ne fait rien voir, mais il éclaire, il met de la lumière dans nos yeux, et place en nous une clarté, dont tous les objets deviennent ensuite illuminés. Comme l'air des montagnes sa lecture aiguise les organes, et donne le goût de bons aliments. — *Joubert*

What Are Our Literary Prospects if This Is a Sign of the Times?

AT an examination in literature held in a prominent New England college recently, a curious state of affairs was brought to light.

Out of some thirty young men and women fifteen failed to name even one of Scott's novels; three could not imagine who might be the author of the *Pickwick Papers*; fourteen had never heard of Thackeray and only twenty knew that it was Longfellow who wrote *Hiawatha*. That was the beginning only. Fifteen were total strangers to the works of Matthew Arnold and only three out of the entire number examined could name a single work by Carlyle or Ruskin. What does this indicate?

Comment seems almost out of place, particularly in the light of the following quotation from a recent article by England's Poet Laureate, Alfred Austin:

Men and women of a former generation seized with eager hands on a new poem, read it with fervent tenderness, returned to it again and again, learned much of it by heart, and gave it a permanent place in their thoughts and affections. Thus did our fathers, thus did our mothers. Their descendants look on a long work in verse with coldness, and for the most part refuse to become familiar with it; Chaucer, Spenser, Milton, Dryden, Pope, Byron, even Shakespeare himself, being read and tolerated today but fragmentarily, when at all, what constitutes the real superiority in those great writers, viz., imaginative thought and imaginative action being especially repugnant to them.

MONCURE D. CONWAY's latest book, *Autobiography, Memoirs, and Experiences*, has been called a model in its line, and rightly. Few readers will not be indebted to him for his just views with regard to certain individuals usually misunderstood. His tribute to Carlyle is just, and few have been able to discover behind the ill-humor, the dyspepsia and the pessimism, the real Carlyle. He says:

The thing that especially amazed me about Carlyle was the extent of his intellectual pilgrimage. From the spring of 1863 until shortly before his death in 1881 I saw him often. During that eighteen years after my thirty-first birthday I had studied scientific problems under scientific men and revised my religious and political philosophy; I had entered new phases of thought and belief; but there was never one in which Carlyle had not been there before me. He had studied every philosophy, generalization and theology. He knew every direction where an impenetrable wall would be found and every deep and byway of speculation.

But Moncure D. Conway, it is safe to say, will be more gratefully remembered by the generations to come for his *Life of Thomas Paine*. Few men would have had the patience, the almost inspiration, to unearth and wade through such a mass of historical documents as did Conway in preparation for this book. But this patience has made it possible for many facts in American history, hitherto obscured, to be brought to light. Historians owe him much, philosophers, more, and those who love justice and their fellow men, most of all. The book, outside of its historical and, one might say, religious significance, has the fascination of all writings which are clothed in the vesture of sincerity.

STUDENT

THE swan has ever been the symbol of the Muses and the wild swan a favorite symbol with poets, who have ever loved to find mystic meaning in his solitary habits, the pure whiteness of his plumage and his wonderful death-song. The ancients called the sky covered with cirrus clouds a lake or Lotus pond, upon which swans were floating, and the Swan Maidens of Northern mythology are the Hours of the Vedic heaven.

THE following was written in English by Mozart in the Album of an English Freemason—quoted verbatim:

Patience and tranquillity of mind contribute more to cure our distempers as the whole Art of Medicine. — *Wolfgang Amadeus Mozart, Wien, den 30 März, 1789.*



THE BRONZE HORSES OF ST. MARKS', VENICE

BROWNING writes in "Old pictures in Florence," of the Old Masters' frescoes, which are being allowed to fall into decay:

WHENEVER a fresco peels and drops,
Whenever an outline weakens and wanes
Till the latest life in the painting stops,
Stands one whom each fainter pulse-tick pains;
One, wishful each scrap should touch the brick,
Each tinge not wholly escape the plaster,
A lion who dies of an ass's kick
The wronged great soul of an ancient Master.

Students



Path

FREEDOM

HARTLEY COLERIDGE

SAY, What is Freedom? What the right of souls
Which all who know are bound to keep, or die;
And who knows not, is dead? In vain ye pry
In dusty archives, or retentive scrolls,
Charters and statutes, constitutions, rolls,
And remnants of the old world's history:—
These show what has been, not what ought to be,
Or teach at best how wiser Time controls
Man's futile purposes. As vain the search
Of restless factions, who, in lawless will,
Fix the foundations of a creedless church—
A lawless rule, an anarchy of ill;
But what is Freedom? Rightly understood,
A universal license to be good.—Selected

A Good Word for the "Heathens"

A RECENT book on the religious beliefs and practices of West African natives takes, according to a newspaper review of the same, a much more enlightened view than is customary. The author denies that "the heathen in his blindness bows down to wood and stone," and says that the West Africans believe in a supreme being, in immortality, and in a something corresponding to the Christian idea of the soul.

Being allowed a deeper entrance into the arcana of their soul than would be accorded to a passing explorer, I am able unhesitatingly to say that among all the multitude of degraded ones with whom I have met, I have seen or heard of none whose religious thought was only a superstition.

Their knowledge of God is, however, said to be a mere theory seldom exercising influence on conduct. This does not agree with other facts related; but, even if true, would it make the heathen any worse than us?

The belief as to God seems to be that God the Creator, after making the world and men, has withdrawn and plays no further direct part in man's affairs; but that minor intelligences (called here "spirits") do so direct man's affairs. This, to the author, seems to imply an abandonment of faith in God, in favor of faith in demons. But it may well be a survival of the ancient philosophy, according to which a distinction is made between the Supreme Being as creator and as maintainer of the universe. Krishna, in the *Bhagavad Gita*, says:

My divine manifestations are without end. Whatever creature is permanent, of good fortune, or mighty, also know it to be sprung from a portion of my energy. But what, O Arjuna, hast thou to do with so much knowledge as this? I established this whole universe with a single portion of myself, and remain separate.

Our religion is in many ways elementary. It does not discriminate between the Supreme Being and the many manifestations of his power. But the author admits the Theosophical position; for he goes on to show (1) that the heathen belief is philosophical, (2) that it is a survival of former greater knowledge, and (3) that the knowledge has in some cases degenerated into fetichism and spirit-worship. He compares their theory of the world with Descartes' "Pre-established Harmonies;" quotes Max Müller to the effect that the ridiculous is not necessarily synonymous with the primitive, and that fetichism is much more likely a sign of *faith in process of decay* than a mark of man's first attempt at worship; and says that—

It is not true that they worship the actual material objects in which the spirits are supposed to be confined. Low as is fetichism, it nevertheless has its philosophy, a philosophy that is the same in kind as that of the higher forms of religion.

Thus H. P. Blavatsky's claim that such races are the degenerate descendants of the great races of the past is abundantly fortified. They have eminently philosophical ideas, degraded in many cases into corrupt forms but still sufficiently suggestive of their origin. H. T. E.

The Power to Forget

WE never utter the words "I forgot" without a feeling of shame, for we are thereby confessing to a weakness. But there is a power of forgetting quite distinct from a failure of memory; that power namely by which we expel old memories and force them back into the oblivion from which they have emerged. This power like every power may be obtained by a determined will and constant practice. One very interesting result of practice in the art of forgetting is that the power of recollection increases in proportion as we gain facility in excluding memories that arise unbidden. We are slowly gaining control over both the poles of memory, and doubtless when we can command an absolute mental blank in respect of the years gone by, we shall also be able to recall any past experience in vividness and detail at our will.

Old memories! How they spoil our lives. Those pictures of past failures! how they come to paralyze the will and to daunt the courage that we need for present duty. Many are tied in bondage to their past by these uncalled-for recollections. They cannot rise to higher levels, but continue to grovel in the mire, helpless spectators of the dismal phantoms which their uncontrolled memories cast upon the screen of their minds. The thing to be done is to assert that you are the Soul which stands behind, and that the mental screen on which the pictures are reflected is your apparatus which you prefer to keep clean for other purposes. Never allow these dead corpses to find a place in your mind. Destroy them on the threshold and before they have succeeded in coming to life again at your expense.

W. Q. Judge once said that an ungoverned memory was one of the chief obstacles preventing our illumination by the indwelling Soul. Memory flashes a picture on the screen of the mind and, as it instantly disappears, another, linked to it by the law of association of ideas, takes its place, so that the normal condition of some men's minds is a mad procession of broken pictures flitting like lightning over the helpless, passive screen of the mind. Each picture arouses an emotion either of joy or grief appropriate to its character, and how upon such troubled waters can the sun of spiritual truth cast his clear image?

Before the surface of a lake can give a perfect reflection, the dancing waves must be stilled into absolute calm, and before our minds can mirror Truth, the memory and the emotions that it conjures up, must be held in that masterful grip which is the great reward of firm resolve and patient practice.

STUDENT

A Man's Self

By OWEN FELTHAM, a writer of the Seventeenth century whose history is little known. A genius of the Shakespeare cycle, and of the renaissance of English literature.—(An extract)

"THERE was never a sounder truth than *Nemo læditur nisi a se ipso*. Had we the command of our own passions and affections, outward occasions might exercise our virtues, but could not injure them! There is a way to be wise and good in spite of occasions. We cannot be drawn into evil courses, if we help not ourselves forward. It is our inside that undoes us. When men strive to entrap and ensnare us, they do but second our own inclinations; and if they did not see a kind of encouragement from ourselves they would never dare to attempt it. When men fall upon things which go against the genius of the mind, they then work in vain; but when the flatteries of others shall join with the great flatterer, a man's self, he is then on the way to be wrought upon. It is true there is sometimes a self-constancy which is not to be tempted. But generally we are the authors of our own ruin; if not totally, yet primarily. . . . The wise man should ever therefore maintain a double watch; one to keep his heart from extravagancies, the other to keep the enemy from approaching it. . . . No man has power over my mind unless I myself give it him. . . . All the precepts of wisdom we meet with, are given us to guard against ourselves; and undoubtedly he who can do it is rising towards Deity.

"One eye I will sure have for without, the other I will cast within me, and lest I see not enough with that, it shall ever be my prayer that I may ever be delivered from myself."

Nelson's Original Letter-Book

NELSON'S original letter-book was recently sold in London. It contains the original drafts of sixty letters written from 1796 to 1797, all referring to naval operations. There is a record of the storming of Santa Cruz. On the last page is this entry, "Officer killed and wounded, Rear-Admiral Nelson, Right Arm shot off."

DIVINER THAN A LOVELESS GOD

BROWNING

IN youth I looked to these very skies,
 And probing their immensities,
 I found God there, His visible power;
 Yet felt in my heart, amid all its sense
 Of that power, an equal evidence
 That His love, there, too, was the nobler dower.
 For the loving worm within its clod,
 Were diviner than a loveless God
 Amid his worlds, I will dare to say.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question If it is true, as I have heard stated, that not the body, but the man himself, is responsible for his criminal tendencies; whom or what part of man should be punished for the criminal deed?

Answer In order to get a general idea of the complex nature of man, and the interrelation of the different parts of his nature, it is suggested to the questioner that he read our literature, and he is specially referred to *The Mysteries of the Heart Doctrine, Key to Theosophy*, and the NEW CENTURY PATH.

It may be said here, however, in answer to the question, that most assuredly it is not the body that commits crime, any more than it is a set of workman's tools that builds a house. The body with all its faculties is a set of tools through and by means of which we come into contact with the outer world and perform actions in it and receive the result of actions from it. The one who builds the house is the workman and if he also has planned it, the analogy is still closer between him and man, the worker in the body, the one who thinks and causes the body to act according to his thoughts.

Let us push the analogy still further. Suppose the workman becomes careless and neglects to keep his tools in order; they become dull, rusty, some of them perhaps broken. Let us imagine the tools endowed with a measure of self-consciousness and that they realize that they can no longer be used to do good work, partly because of their present condition, and partly because the workman, through his carelessness, has ceased to be a good workman. The tools might argue thus: Why should we suffer, why should we be neglected, and permitted to get rusty; why should we be punished for the faults and neglect of the workman who should have taken care of us? But who is the real sufferer after all? Is it not the workman who now reaps the reward of his carelessness and neglect, who can no longer get employment, or if he should, can no longer do good work because he has not good tools.

Now, taking up the question directly, without considering as to how far, if at all, it is man's prerogative to punish, we find that the law of Karma does bring upon man physical suffering—punishment, if you will—in return for infraction of the laws of Nature. If physical laws are disobeyed or disregarded, it is to be expected that physical suffering shall ensue, but the infraction of the higher laws of our being also entail physical suffering in the long run, so closely related are all the planes of life. Even our thoughts, good or bad, mold not only our characters, but imprint themselves on our faces.

But has the questioner considered what is the body without the inner man. When the inner man finally leaves the body, death results. And without now going into the subject of the dual nature of the inner man—the higher and the lower—is it not a fact that aside from the connection between the inner man and the body, the latter could not suffer, and that finally it is the inner man that is the real sufferer, even when the suffering appears to center in the physical body? With a knowledge of Karma, however, we may rest assured that the suffering which comes to us is in the fulfillment of the Law, and that if we will we may make of it in the words of the poet, a stepping-stone to higher things.

Regarding the punishment of criminals, perhaps when we have learned more truly and deeply the truth of human brotherhood, and of the solidarity of the human race, and that we are our brothers' keepers, we may have different ideas on the subject and different methods of meeting the problem. Katherine Tingley has given us a hint of the right way, in these words: "Don't brand a man as a criminal, teach him he is a soul, and give him a chance."

STUDENT

Question How would you answer the objection so often made against Reincarnation, that it shatters all family affections and ties, etc. (See question in NEW CENTURY PATH for January, 1905, Vol. viii, No. 12.)

Answer As a further answer to the question, the following extract from an article written by William Q. Judge will help to clear away the difficulty. He says:

. . . . The fact that we are now working in the Theosophical movement means that we did so in other lives, must do so again, and, still more important, that those who are now with us will be reincarnated in our company on our next rebirth.

Shall those whom we now know or whom we are destined to know before this life ends be our friends or enemies, our aiders or obstructors in that coming life? And what will make them hostile or friendly to us then? Not what we shall say or do to, and for them in the future life. For no man becomes your friend in a present life by reason of present acts alone. He was your friend, or you his, before in a previous life. Your present acts but revive the old friendship, renew the ancient obligation.

Was he your enemy before, he will be now even though you do him service now, for these tendencies last always more than three lives. They will be more and still more our aids if we increase the bond of friendship of today by charity. Their tendency to enmity will be lessened in every life if we persist in kindness, in love, in charity now. And that charity is not a gift of money, but charitable thought for every weakness, to every failure.

Our future friends or enemies, then, are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation to a future life if we allow ourselves today to be deficient in charity for them. We are annoyed and hindered by those who actively oppose as others whose mere looks, temperament, and unconscious action fret and disturb us. Our code of justice to ourselves, often but petty personality, incites us to rebuke them, to criticise, to attack. It is a mistake for us to so act. Could we but glance ahead to next life, we would see these for whom we now have but scant charity crossing the plain of that life with ourselves and forever in our way, always hiding the light from us. But change our present attitude, and that new life to come would show these bores and partial enemies and obstructors helping us, aiding our every effort. For Karma may give them greater opportunities than ourselves and better capacity.

Is any Theosophist who reflects on this so foolish as to continue now, if he has the power to alter himself, a course that will breed a crop of thorns for his next life's reaping? We should continue our charity and kindnesses to our friends whom it is easy to wish to help, but for those whom we naturally dislike, who are our bores now, we ought to take especial pains to aid and toward them carefully cultivate a feeling of love and charity. This adds interest to our Karmic investment. The opposite course, as surely as the sun rises and water runs down hill, strikes interest from the account and enters a heavy item on the wrong side of life's ledger.

. . . . Karmic tendency is an unswerving law. It compels us to go on in this movement of thought and doctrine; it will bring back to Reincarnation all in it now. Sentiment cannot move the law one inch; and though that emotion might seek to rid us of the presence of these men and women we at present do not fancy or approve—and there are many such in the acquaintance of every one—the law will place us again in company with friendly tendency increased or hostile feeling diminished, just as we now create the one or prevent the other.

What will you have? In the future life, friends or enemies?

Question Theosophists often speak about the "real" man. Will you please explain just what is meant by that term?

Answer The term, the "real" man, is used in contradistinction to "outer" man, to refer to the permanent Ego, the true self. A little observation and analysis of one's own nature will reveal to any one the existence of two selves, the higher and the lower, between which there is a continual striving for the mastery. In extreme cases we can see the terrible results that follow the giving up the supremacy to the lower man, as in cases of passion, self-indulgence, drunkenness, &c. And it is quite common to say even in apparently lesser matters, when an act has been done which we regret, "Oh! I was not myself when I did that," showing how firmly rooted in men's minds is this idea of a true self and a false self.

The "real" man, the true self, is that which acts in our highest moments, and from which spring all of man's noblest qualities, unselfishness, self-restraint, and all the virtues. The distinction between the two natures of man is one of the most important messages of Theosophy, for when man realizes their existence and right relation he has it in his power to take the first step towards regaining his lost heritage. STUDENT

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SUMMARY OF METEOROLOGICAL OBSERVATIONS FOR THE YEARS 1903 AND 1904.

	SELF-REGISTERING THERMOMETERS					Rain-fall inches	SELF-REGISTERING THERMOMETERS					Rain-fall inches	
	ACTUAL		MEAN				ACTUAL		MEAN				
1903	Max.	Min.	Max.	Min.	Diff.		1904	Max.	Min.	Max.	Min.	Diff.	
Jan.	75	44	63	49	14	.37	Jan.	79	37	63	47	16	.05
Feb.	72	33	58	44	14	2.66	Feb.	69	41	59	49	10	2.30
March	69	43	62	50	12	.87	March	70	45	61	51	10	2.27
April	69	46	64	52	12	1.48	April	71	46	64	52	12	0.26
May	67	50	65	55	10	.04	May	69	48	65	56	9	.15
June	72	54	68	58	10	.01	June	73	57	69	61	8	.01
July	74	57	71	61	10	.03	July	74	58	71	61	10	—
Aug.	79	59	73	62	11	—	Aug.	81	63	75	65	10	—
Sept.	79	58	73	62	11	—	Sept.	80	72	75	63	12	.04
Oct.	80	52	67	57	10	.09	Oct.	89	54	73	59	14	.20
Nov.	80	46	67	54	13	.04	Nov.	84	49	71	56	15	.08
Dec.	74	45	65	49	16	.20	Dec.	76	45	65	52	13	1.51
Av. yearly temperature						66° 54° 12°	Av. yearly temperature						68° 56° 12°
Total yearly rainfall						5.79	Total yearly rainfall						6.87

THE above are the first complete yearly details of the temperature and rainfall at Point Loma. They are extracts from the records of the Weather Observatory which began its work in October, 1902.

It will be noted that the highest temperatures in both years, were in the months of October and November, and that the lowest were in January and February.

The maximum thermometers showed that 80° F. was reached only twice in 1903 and thirteen times in 1904; whilst the minimum thermometers were as low as 40° F. six times in 1903 and only once in 1904.

The difference between the highest and lowest mean temperatures for each month, furnishes a remarkable testimony to the equable character of the Point Loma climate. The difference varies from 16° in winter to 8° in summer. This being the general average difference between the temperature of day and night, it may be doubted whether any other place in the world can show a similar record.

In each year the rainfall has been practically confined to the months December to February. The slight traces of moisture in the rain-gauge during intervening months is largely accounted for by heavy night dews.

In order to appreciate the import of the above summary of apparently dry detail, it is necessary to bring into play our experience of other climates. In how many places in the world, for instance, do we find conditions such as are here indicated; where the hottest day in summer rarely reaches 80° and the coldest day in winter is very seldom as cold as 40°?

Of how many places can it be said, as it can of Point Loma, that it is very rare indeed for a day to pass without some sunshine; and that for months together one may be practically certain that the weather will be fine and bright and clear?

Again, of how many places can it be said, that the heat at midday is only some 10° or 12° greater than that of midnight or of the "hour before the dawn"—and this all the year round and without intermission?

In this way only can we form an idea of what it is like to live in this favored land.

STUDENT

Tolstoi Today

MR. HUGO GANZ, describes a recent visit he made to Tolstoi, now seventy-five years of age. This is the picture he gives:

Thick, bushy grey eyebrows shade the deep-set eyes, and sharply define an angular, self-willed forehead. The nose is strong, slender above, broad and finely modelled in the nostrils. The long grey moustache completely covers the mobile mouth. A waving white beard, parted in the middle, flows from the hoary cheeks to the shoulders. The head is not broad—rather, it might be called narrow—wholly unslavonic, and is well poised. The broad, strongly-built shoulders have a military erectness. A narrow foot is hidden in the high Russian boot, and moves elastically. The step and carriage are youthful. An irony of fate will have it that the bitterest foe of militarism betrays in his whole appearance the former officer. The man in the peasant's dress is in every movement the grand seigneur.

Autograph Letters of Dr. Johnson

SOME interesting literary relics have recently been sold in London. One lot contained sixteen autograph letters of Johnson to Mrs. Thrale; and there were also two by Boswell to the same lady, and letters by Garrick, Goldsmith and Burke. One can imagine that actual autograph letters written by these historical characters would have a sentimental value quite apart from the artificial value of curios as such.

There was also a signature of Sir Francis Bacon on a warrant for payment of money, dated 1620. While this fetched £41, a sign manual of Queen Elizabeth realized only £15. Other relics were five letters by Coleridge to Thomas Poole, and a letter from Dickens to Mrs. Howitt. Dickens says:

My father was originally in the Navy Pay Office, and his stations at the outposts led to my being born at Portsmouth, and to my having passed my earlier youth at Chatham. . . . Do you care to know that I was a great writer at eight years or so, was an actor and speaker from a baby, and worked many childish experiences and many young struggles with Copperfield?

"I Will not Leave the Dog"

EVERY student of Indian literature knows the magnificent story of the hero Yudhisthira, the eldest of the five Pandava brothers, who, arriving after long wanderings at the gate of heaven with his faithful hound, refuses to enter because he finds that the dog cannot be admitted.

A pathetic story with something in common comes from Ireland. Some time ago two women, starving, and worn out with a walk of twenty miles, presented themselves with their dog at the gates of the Belfast workhouse. A workhouse is hardly heaven; but as it offered food and shelter, the condition of the poor creatures probably made it for the moment a very fair substitute. They could be admitted, they were told, but not the dog. They declined to come in on those terms, and left the gate. If the dog was to starve so would they. Later, all three were found in an empty house, and in due time taken care of. C.

A Thinking Machine

ONE of those enterprises which, together with perpetual motion, circle-squaring and theories of gravitation, perennially occupy ingenious and laborious, but unpractical minds, is that of reducing logic to an

exact mathematical science. A California professor is, so report says, perfecting a machine that will answer syllogistic propositions as fast as proposed and yield the answers in convenient form.

Of course, if premises can be universally agreed upon, axioms exactly defined, and processes of inference definitely fixed, machinery will do the rest far more easily and infallibly than human thought; and, as with calculating machines, much labor will be saved. But the "if" is too large. In mathematics axioms, definitions and terms may be exact; but mathematics are an ideal science, made to order. In thought, the data are as vague and indeterminate as are physical measurements. Who will agree as to the precise meaning of *thing, entity, equals, contrary*, and so on? Yet all these will have to be defined, and defined to the last decimal point of exactitude, if the machine is to be a success.

In practice, conclusions are not reached by the method of laying off a starting-point and a direction, and then proceeding blindly in that direction. If you want to get to a place, you do not take so many steps north-east-by-north, then turn 47° and take so many steps more. One might possibly get there by such a method; but, unless the most precise man that ever lived, he would be apt to get somewhere else. Truth is arrived at by fixing the eye of anticipation and intuition on the goal and tacking about until one reaches it by successive approximations. Logic comes afterwards and shows how we got there, or ought to have got there, as a map-maker who measures out the plans after the country is explored. But logic has its right uses nevertheless. H. T. E.



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		MAX	MIN	DRY	WET		DIR	VEL
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21	29.828	65	55	64	53	.00	NE	4
22	29.862	73	59	60	58	trace	E	6
23	29.864	66	55	60	58	.07	E	3
24	29.882	64	54	60	58	.00	E	3
25	29.810	65	56	62	57	.00	E	5
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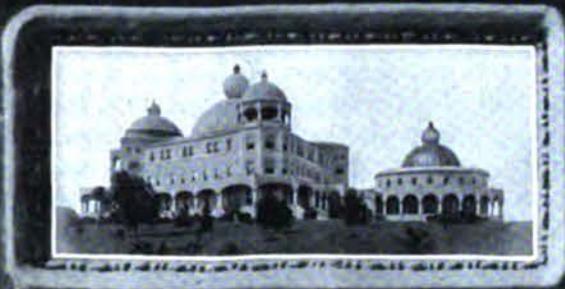
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Vol. VIII

MARCH 12, 1905

No. 18

New Century Path

by KATHERINE TINGLEY

WEEKLY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the business management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE THURSTON, manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained. The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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■ A Theosophical Fragment ■

A VERY remarkable sign of the times is an article on Reincarnation—though headed "Human Preëxistence"—contributed to a contemporary by Mr. J. Ellis McTaggart, of Trinity College, Cambridge. He points out that what we call innate characteristics, those which each of us manifests, one by one, as he comes towards adulthood, are often the same as those which in other cases we know to have been acquired, have seen in the process of being acquired, as the result of experience or effort—or the abnegation of effort.

Reincarnation, he thinks, implies "immortality without memory." But then it is immediately obvious that he attaches the narrower meaning to the word memory, namely, the actual reproduction in consciousness of bygone events. And he argues that in this sense, memory is

unnecessary for our real growth, and undesirable. The experiences of our past can help us to guide our present conduct *without our memory of concrete facts*. No power acquired in a former life is lost; memory has only dropped out of its ken the steps by which the power was acquired. "And so," says Mr. McTaggart, "a man who dies after acquiring knowledge . . . might enter his new life, deprived, indeed, of his knowledge (?) but not deprived of the increased strength and delicacy of mind which he had gained in acquiring the knowledge."

Reincarnation and Memory

(Italics not his.)

The same with the virtues. The struggles by which they were acquired have passed from memory. But the virtues remain, *now innate*.

The same even with friends. Mr. McTaggart argues that it is not proximity which begets the tie; but the tie, pre-existing, brought from another life, is the cause of the proximity of this life. We are drawn, in each birth, into the company and neighborhood of those with whom we have ties made in the forgotten past.

All this is a loose fragment of Theosophy, taught years ago by H. P. Blavatsky, and since by the successive Leaders of the Theosophical Movement, W. Q. Judge and the present Teacher. Mr. McTaggart has doubtless been reading and thinking over Theosophical literature.

In the *Key to Theosophy* H. P. Blavatsky distinguishes between memory and reminiscence. Memory is dependent upon the existence, health, and activity of the physical brain. On its tablets are written the events of life down to the last detail. We may not be able to recall them at will; but there they stand, and at death they recall themselves, the whole vast procession. As they pass before the vision of the soul at that hour,

Memory and Reminiscence

every one of them in which the human—as distinct from the purely animal—consciousness had any share, is taken into the memory of the soul.

When the time comes again for birth again on the earth, and the light of the soul begins to illuminate the brain of the infant, it does not come bearing the concrete memories of the last birth. Such a load would be an impossible hindrance, instead of an aid to life. It carries, as the writer whom we have quoted points out, the effect of them, the fruitage, the cream, not the details. This effect is partly present character, partly present relationship to others.

But in very many persons, glimpses of events of other lives do occur, glimpses into the vaster memory of the soul, hardly placeable, not understood, but real. It is these that H. P. Blavatsky calls *reminiscences*. The deepest of them all, the most common and persistent, is the sense of having lived before. And the nearer we live to the soul, the closer we approach to that ideal of perfect life, the clearer become these reminiscences; until, we are taught, the veil is at last torn asunder.

Such is another fragment of the teachings of H. P. Blavatsky, added to the fragment presented somewhat imperfectly by Mr. McTaggart.

H. CORYN, M. D.

Invading the Cliff-Dwellings

AN Arizona pastor proposes to collect a flock of people who are tired of the monotony, grind and rush of modern life—and lead them to the mighty and long-silent cliff-dwellings of that territory. There they will lead the simple life, clad in skins, doing only enough work for the supply of food, and discarding money, alcohol, tobacco and almost civilization. The perfect peace will, they hope be unbroken by the rude echoes from the world, and the ghosts of the old inhabitants will be by this time too decrepit even to laugh o' nights.

The scheme may have, at any rate, one good result. It will draw a little more attention to these mysterious and innumerable remains of an absolutely forgotten past. Here are great stone chambers, palaces of many rooms, vaults, watch towers, passages, excavated into and built out from the bare faces of cliffs hundreds of feet up. Many, many thousands of people once lived a life of no inconsiderable civilization and art here, protecting themselves and their industries as best they could against the hordes of savagery that ever threatened them. Their antecedents no one knows, whether they were colonies of old Atlantis or evolutions of the country; nor where they went, whether they were at last wiped out, or migrated somehow to Europe or Asia and became the ancestors of part of our race. Much further research must sometime be done, and if the Arizona pastor's venture leads to that it may perhaps be thought to have been worth the doing, even if that forms no part of his objective. C.

Some Views on XXth Century Problems

Burlesquing a Great Idea

ASSUREDLY a sign of the times is a symposium recently occupying a large space in an English popular magazine, on the Reincarnation theory. A number of well-known men contributed to it, writing *pro* and *con*—Alfred Russell Wallace, Rider Haggard, and others of equal note.

The point, however, is not so much *what* they said, as that in their collectivity they said *anything* in all seriousness about an idea which 20 and even 10 years ago, met with little save ridicule.

But a good deal of light is unconsciously thrown on the causes of the ridicule by a writer signing himself "An Occult Student," who in another magazine comments on the discussion. He is one of those who not only accepts the theory, but knows all about his former lives. "I am in a position," he says, "to identify at least 15 or 20 other persons, with whom at various periods during my own former lives I have been closely associated, and I know of one remarkable case in which a continuous series of lives culminating in one now going on, has been traced back for twenty-two thousand years, seventeen lives having been lived through during that period."

Such people have done more than the novelty of the idea to hold it back from popular acceptance. When not persons of obviously unbalanced mind, who live in dreams and take them for reality, they are mostly egotists so absorbed in their own personalities that they seize on the idea of Reincarnation as a ready means of increasing the size of the canvas on which they paint themselves. They can now loom large along the centuries, appropriating for themselves all the great characters not already bespoken by their immediate friends. And though one should ask why they do not now exhibit the powers of those whose historic rôles they claim to have played, they can easily reply that unkindly fate has wedded them to a quill and a ledger and hampered their eagle wings by the disgusting walls of a counting-house.

We all come upon earth with that "memory" of former lives which consists in the innate character acquired in their slow succession. And many of us may have half pictures, momentary flashes, that look like fragments of memory, unplaceable, unformed, that indeed may be memory of the far past. But shall we presume to say that it *is* so? The true memory, full and complete, is in possession of the over-brooding soul; and we cannot get it till we have "overcome," and are at one with that soul. And the very very few who have done that, who have resurrected themselves in their redeemed and divine humanity, are not among those who call attention to their powers and wisdom.

STUDENT

Athletics and Health

PHYSICIANS are increasingly calling attention to the common confusion between large muscles and perfect health. They are pointing out that the former are indeed a demand, a charge, upon health, rather than contributory to it.

Health is the ability of all the organs—of which the voluntary muscles constitute one only—to respond instantly and fully to all demands made upon them; ability to liberate the energy residing in them. The popular confusion is between the energy and the ability to liberate it. The little Japanese wrestler, with no marked muscular development, liberates his muscular energy quickly—and wins against a man whose total stored muscular energy may be much greater but who cannot liberate some of it at all, or any of it quickly. The Japanese muscle is then the healthier.

The key that unlocks the energy, and probably supplies part of it, is the nervous system, behind which are the will and mind; and to them we get back in our search for the root of health.

The will has no power of direct action upon the majority of the organs. So it cannot directly compel of them any reaction. But it does act directly upon most of the muscles, which, collectively, are much the largest organ of the body.

The voluntary muscles have several functions. *First*, to move the limbs. *Secondly*, to keep the blood going. Most of the blood vessels run in the muscular masses. If these masses are alive, tense, almost

quivering with readiness for work, the blood will be swiftly squeezed along all over the body. *Thirdly*, they are the fireplaces. If they are lax and flabby, not enough heat is made. And *fourthly*, they are electric batteries helping to keep the cells of the other organs alert and alive.

It is clear that the health of all the other organs largely depends upon the muscles' ability to discharge the last three of these four; much less upon the first of them. Yet the ordinary athletic exercises are solely concerned with the first! But the last three functions, the important ones for health, depend upon a tension, an alertness, of every moment, and, that being allowed for, *have nothing to do with the muscles' size*.

It follows therefore that the athletic exercises that really conduce to health are not those that involve strain or much exertion; and that the really useful exercises must be such as train the muscles equally all over the body (no more the biceps than any other), to *speed and promptness* in their ordinary contractions.

But even when that is attained, it does not follow that the condition of tense readiness will be necessarily kept up between the times of exercise. Yet unless it is kept up, the exercises will be but of small and temporary value.

And here is the final secret. That which maintains muscular alertness in the intervals, which keeps them tense and in full discharge of their three important functions, is *an alert mind constantly cheerful, free of all unkindliness and of all the darker moods, ready and eager to learn and to help*. The idea that perfect health is to be got independently of practical ethics, independently of brotherly feeling and action, is a mischievous delusion, one of many fostered by the "physical culture" journals and teachers. H. C.

A Feminine God

A WRITER in an important monthly review has been developing some ideas on "The Feminine Element in Deity." The basis of them is not new and in various forms may be met with in several quarters today. Most of the exponents support their views with a quotation or two from Swedenborg.

A couple of sentences from the article we refer to may be given as sufficiently epitomising the theory and (implicitly) the practise of this school: "Womanhood, divine womanhood, forms a portion of Godhead," and "If God be a biune Being, asceticism and celibacy must be direct contraventions of His nature."

These people have the formula of life exactly upside down. Man is spiritual, touching Deity at his higher pole; animal, touching earth, at his lower. Instead of compelling the below to come into subordination to the above, such theorists see the Divine through earth-darkened eyes and insist that it is even as the lower. Having made a God to suit themselves, in man's image, they naturally find in such a God a complacent sanction of all the further developments of their theory.

Verily their "wisdom" is that which St. James referred to as "from below," from flesh; and it is not from that source that comprehension of the Divine can come.

STUDENT

The Things We Mustn't Eat

A RECENT lecturer on Health Culture gave a formidable list of things which we must not eat. These include salt, pepper, sauces, vinegar, and all spices, as being irritants; jams, jellies, cheese, and all canned foods, as containing borax and aniline; tea, coffee, cocoa, and meat extracts, as harmful stimulants; aerated waters, as containing tartaric acid and flavorings; sugar and all foods which contain it, including honey and dried fruits; fats, and foods containing them; pastry, puddings, and cakes, all plain and fancy bread, etc. One of the audience asked, at the end of the lecture, "What may we eat?" and was told, "Vegetables, rice, and salads."

Of course there are many foods which contain adulterants, and many which are eaten to please a morbid palate. Of course, also, everything is bad when eaten in excess.

But, on the other hand, many of the foods in the above list are perfectly wholesome, and it is the bodies of the eaters that are at fault. If a person cannot digest wholesome food, he should see the doctor. E.

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
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Chaldean City 7000 Years Old

ADAB, the oldest Chaldean city yet unearthed, has been found by the Oriental Exploration Company of the University of Chicago, which began work in December 1903 and has pursued its excavations amid great difficulties from Arab marauders and drifting sand.

This city was discovered during work on the supposed site of Bismya. It is located on a desert in the Turkish domain about 30 miles from Nippur and 50 from Babylon. It was the city of King Naram-Sin, son of Sargon. Sargon's date is fixed at 3800 B. C., by an inscription of King Nabonadius (555 to 538) who says that he found at Sippara a cylinder which had been deposited 3200 years before his day by Naram-Sin. Adab itself is supposed to date at least 5000 B. C. It is unique in not having ever been rebuilt, as the Babylonian cities always were, whenever their clay roofs and walls caved in. No later remains are found in it, and it was evidently deserted through war or pestilence.

As usual, the reports go to prove that the ancients were at least our peers in skill and culture, and that knowledge does not wane as we go backwards in history. There are temples, palaces, and houses, now filled with drifting sand. The system of drainage and sewers is described as of stanch mold and *the same system as is used in the civilized world of today*. There is much artistic work, and scarcely a brick in the city that is not rich with handicraft. The statues are of *perfect chiselling and proportion*. Vases of terra-cotta and marble abound.

The signs on the bricks show that at least five kings built the Temple of Adab; it was not rushed up in a few months.

The art treasures are very valuable and resemble Greek and Roman models, while Egyptian affinities are also noticeable. The seal of Naram-Sin has been found on a brick.

Thus is link after link forged in the chain of evidence that shall vindicate the claims of Theosophy as to the history of humanity. H. T. E.

Herculaneum to Be Excavated

APROJECT is on foot for forming an international committee to excavate Herculaneum. This city was completely buried, and has therefore not attracted so much attention as Pompeii, which was only partially covered. It was first discovered in 1709 through the finding of some statues by workmen quarrying for marble, and exploration has since been pursued very intermittently. There are two modern towns above Herculaneum, and the ancient city is covered quite up with tuff, a stone made of fragments of lava imbedded in hardened mud. This material was carried into the city on a torrent of water and debris from the volcano.

It is expected that much more of interest and value will be found at Herculaneum than at Pompeii. The former was aristocratic and cultured, the latter commercial. Pompeii was largely overthrown by the eruption, and was probably revisited and ransacked after it, but Herculaneum was too much buried. The volcanic material was not deposited in a molten state, but carried there by water, and will have acted as a preservative. Not a single manuscript has been obtained from Pompeii, whereas at Herculaneum a single villa has yielded 1750 papyri.

It will need much time and money to excavate such an entombment, especially with the modern buildings overhead. STUDENT

The Cretan Discoveries

AREVIEW of the more recent discoveries at Knossos has been given at the London Society of Antiquaries by Mr. Arthur J. Evans, the explorer. These discoveries have been followed from time to time on this page, but it is well to keep them in mind owing to their important bearing on history and their vindication of Theosophical teachings as against orthodox historical views.

A cemetery was discovered on a hill north of the palace of Minos, and a hundred tombs opened. These were found to be of later date than the palace, and they prove that the civilization of the earlier epoch continued unbroken. The objects found in the tombs were bronze vessels, implements, and arms; jewelry and gems; a scarab of the

eighteenth dynasty; painted vases. The bones were mostly crumbled, but some skulls are to be brought to Europe.

At a place called Sopata, still further north, a still more important sepulchre was found—a square chamber about 8 by 6 meters, of limestone blocks, gabled in "cyclopean" style. In this and adjacent cells were found Egyptian alabasters, described as imported, and other jewelry of Egyptian pattern.

Thus are gradually filled in the missing links which show that the contemptuous theory of the rise of the Greeks from primitive barbarism is not true, and that their own "myths" are. E.

Man Contemporary With Mesozoic Monsters

IT has been said on this page that the proofs offered by H. P. Blavatsky, for the ancient teachings as to the great antiquity of Man on the earth are ample. It must be remembered, in this connection, that evidences, any one of which may not be sufficient by itself to establish a point, are, when taken together, overwhelming. The probability arising from successive evidences increases in a geometrical ratio. Hence we must consider each proof offered, not by itself alone, but in conjunction with all the others.

One such evidence of the antiquity of Man is that afforded by the tales of monsters, dragons, and the like. Says H. P. Blavatsky:

It is well known that antiquity has never claimed Palæontology and Palæontology among its arts and sciences; and it never had its Cuviers. Yet on Babylonian tiles, and especially in old Chinese and Japanese drawings, in the oldest pagodas and monuments, and in the Imperial Library at Peking, many a traveler has seen and recognized perfect representations of Plesiosaurs and Pterodactyls in the multiform Chinese dragons. Moreover the prophets speak in the Bible of the flying fiery serpents, and Job mentions the Leviathan. [Quotations from various sources follow.]

How could the ancient nations know anything of the extinct monsters of the Carboniferous and Mesozoic times, and even represent and describe them orally and pictorially, unless they had either *seen these monsters themselves or possessed descriptions of them in their traditions*; which descriptions necessitate *living and intelligent eye-witnesses?*

. . . How can humanity and the first palæolithic men be no earlier than about the middle of the Tertiary period? . . . Here we have extinct species of animals which disappeared from the face of the earth millions of years ago, described by and known to natives whose civilization, it is said, could hardly have begun a few thousand years ago. How is this? Evidently either the Mesozoic time has to be made to overlap the Quaternary Period, or man must be made the contemporary of the Pterodactyl and the Plesiosaurus.

The Zohar says that the serpent which tempted Eve was a kind of flying camel. "Cuvier, who has reconstructed their skeletons, is a witness to flying camels," in the Mesozoic age.

The existence of Man is traced back by Paleontologists to very various dates, which shows that the question is quite open and unsettled. It is certain Man was the contemporary of some animals that do not now exist. Among these are: The genus *Cidastes*, whose bones, found in Colorado, show them to have reached 200 feet in length. The *Titanosaurus Montanus*, 50 or 60 feet in length. The Dinosaurians in the Jurassic beds of the Rocky Mountains. The *Atlantosaurus Immanis*, a femur of which alone is over 6 feet in length, and which would thus be over 100 feet long.

There are others; and, as H. P. Blavatsky says, "*all these were co-existent with man, most probably attacked man, as man attacked them*. And we are asked to believe that the said man was no larger than he is now!" Is it possible to conceive that he could have survived and his foes perished? Did he kill the *Sivatherium* or a gigantic flying lizard with his stone hatchet?

Romance-writers, with clearer intuition and less pedantic minds than many of the devotees of "exact" science, have come nearer the truth. Jules Verne, in one of his entrancing stories, gives us a picture of a *gigantic* man tending a flock of mammoths. To an artist the sense of proportion and harmony in all things is a positive necessity. STUDENT

The Trend of Twentieth Century Science

More Friendly Bacteria

IT has been known for some time that a race of valuable bacteria exists whose work it is to stand between the plant and the nitrogen it needs and so "cook" the raw element that the plant can assimilate it.

Recent researches make it probable that there is another germ that does the same for sulphur. So far, it is only known that it detaches that element from its chemical compounds, such as sulphates and even sulphuric acid. But the probabilities are very strong that the sulphur which the germ thus sets free is in a "cooked" condition, fitted for animal and vegetable assimilation. In the case of the first germ, the nitrogen is worked up into some form of nitrate, since that is the way the plant wants to have it. The second germ works back from the compound to the element, because *that* is the way that the plant and animal need part of their sulphur. But both belong to the orders that serve the interests of higher life and are consequently, according to Theosophical classification—"builders."

A very curious question arises in connection with this subject.

Some of these germs, whilst serving our interests, haunt our blood. In various ways they enter and leave constantly. Are they, during their residence with us to be regarded as part of our body? Water, making five-sixths of the body, is also of course quite a temporary occupant. The further that research is carried into the microscopic world, the more probable does it seem that there is a set beyond that, the (at present) ultra-microscopic worlds. And one wonders whether, in addition to or beneath the slow losses and replacements which are steadily going on in the body, there may not be a much swifter set from instant to instant. A cistern that was constantly supplied by one pipe and as constantly and equally and swiftly emptied by another would not change in appearance; even the water might appear still.

So, beside the obvious taking in of food, air and water, and their equal excretion, may there not be a much swifter entry and exit of streams of infinitely minute lives, even ultra-molecular, which leaving the body apparently as unchanged as the walls of the cistern, even unchanged to the dim eye of the microscope, may yet be swiftly and voluminously changing it from moment to moment? Then "the body" would be but a formal appearance. The real body would be the teeming reservoirs of all nature, from which momentarily came, to which momentarily returns, the cloud of subtle lives which fill the form for the moment of their passage. STUDENT

Ultra-microscopy

FROM Professor Cleveland Abbe comes an interesting suggestion of a method for making particles visible which are too small for the highest powers of our present microscopes. He thinks that even the molecules of matter may thus be made microscopically visible and photographable.

Quite lately, some very remarkable results have been reached by illuminating the stage of the microscope from the side by a brilliant search-light. In high magnification the lens is too close to the stage to illuminate from above. And to illuminate from below, through the stage, makes a glare into the observer's eye. By the new plan a film of intense light is shot across the stage sideways into the thin plane between the lens and the object.

It occurred to Professor Abbe to use ultra-violet light instead of visible light, in conjunction with fluorescence.

Fluorescent substances are such as shine when ultra-violet light—light invisible to us because beyond the spectrum to which our eyes are responsive—falls upon them. A solution of quinine is an example. Its delicate fluorescence in light may equally occur in what is to us darkness if ultra-violet rays are passed through it. The action of these substances is really to translate the high vibrations into the lower ones of our octave.

Professor Abbe's suggestion is that microscopic preparations should be impregnated with a solution of a fluorescent substance, and then examined under ultra-violet light. Particles which are too small for visibility by ordinary light passing through them from the mirror below or thrown on them from above or sideways, might then show up. Ordinary light being excluded, the eye of the observer would be free to detect the points of fluorescence and perhaps discern their shape and structure. STUDENT

Guiding Nature

THE same process of selection and breeding which Luther Burbank is applying with such extraordinary success to fruits and flowers is now in use in the animal kingdom. To some extent, as in the case of the fruits, this has always been done. But the full possibilities of the method are only now appreciated.

Professor Lowell, of the University of Maine, has evolved a hen that lays four eggs to one laid by an ordinary bird, that is, about 250 eggs against 60.

The process of evolution was simple, if slow and troublesome.

Ascertaining which, among a number of hens, laid most eggs in the year, these were used to breed from. The most prolific among their progeny were similarly selected. And so on till the present point was reached.

All these processes depend upon eliminating or diminishing all the life activities of the organism we are working with, except the ones wanted. The flower is made to forget about seeds, and give all its energy to petals; to forget that the petals are no longer wanted to attract insects after fertilization is effected, and to maintain the supply of sap that would ordinarily be shut off, and so on. Nature's purpose has given way to man's.

Yet that may not be correct. Man's work may be in her larger program. He may be her servant whilst thinking himself her master. If we consider a plant as a little conscious entity, with a path of evolution (of its consciousness) before it, may not that long path, the treading of which is nature's purpose for the plant, be greatly shortened and evolution greatly quickened, by this curious human manipulation? To speak of quickening the consciousness and intelligence of a plant may sound fantastic now, but perhaps that may not be the case in a few years. The sound is only strange in our atmosphere of materialism. STUDENT

Actio in Distant

IN discussing the connection between sun-spots and the earth's magnetism, a great point is made of the fact that the theory supposes "no mysterious action at a distance," but avoids that supposition by another explanation.

Why this anxiety to avoid postulating *actio in distans*? All action is *actio in distans*—according to the atomo-mechanical theory of the universe. Are not the atoms of bodies separated by space from each other? Has not the notion of a *continuous* substance (*i. e.* a substance not so separated), been proved to be unthinkable? Why then, since all action is action at a distance; quarrel over it in this particular case?

This is one of the irresolvable dilemmas of science. Spatial extension, being merely a conceptual abstraction, cannot be treated as an entity. Dimensions, mass, etc., which are merely qualities of matter (or, more correctly, percepts) cannot be predicated of such things as atoms which are *ex hypothesi* elementary. Hence the dilemma.

If one atom can influence an adjacent atom, why cannot a planet influence a planet? In neither case is there any dynamical explanation. Why trouble to invent a plausible explanation of how the sun influences the earth, when we do not know how a magnet attracts a needle?

Mr. Maunder, in his attempts to explain the mechanism of the sun's action on the earth, falls back on an "emission" theory, and supposes the sun-spots to emit electrified particles. But is anything gained by substituting a push for a pull? E.

The Mystery of Petroleum

NO one yet knows how petroleum originated. Some think it arose from the decomposition of animal and vegetable remains; but the only evidence pointing this way is the fossil egg recently found, whose contents had become asphaltum. On the other hand the immense stores of petroleum in the Caspian and Caucasus regions render the hypothesis very difficult to hold. There is no evidence for such a vast accumulation of animal and plant life as would be needed. A Russian chemist suggests a mineral origin and points to the possible decomposition of Carbides. If he is correct there would be no reason to fear exhaustion of the supply. But if the other view is the true one, then the supply will have as limited a life as that of coal. STUDENT

Nature

Studies

The Camel in South Africa

IT is said that attempts are to be made to introduce the camel into South Africa, and that experiments as to its capacity for resisting the diseases there have been satisfactory. This would certainly be an enormous gain to cheapness and efficiency of pack-transit, the camel being so infinitely superior in strength, endurance, docility, and every virtue necessary to a beast of burden to the mules and oxen. Camels can become acclimatized. The camel that revels in the icy blasts of the Mongolian steppes is not the one who basks in the torrid sands of the Nile. Doubtless also his cushioned foot, accustomed to sand, might become inured to other kinds of ground. STUDENT

Growing Beauty at Point Loma
SOME things that have a charm for us at first, grow commonplace with familiarity, and finally become worthless. This cannot be truthfully said of the beauties of Point Loma. There is an eternal quality in them that makes them not only preserve their charms, but increase them.

When one first stands on a Point Loma hill-top and looks upon the blue Bay of San Diego, the city beyond on the hillside gleaming like mosaic in the sunshine, the foothills and mountains still beyond in varying tints of color and light and shade, the picture seems beautiful beyond possibility of growing more so; yet it does. Day by day it sinks deeper into the heart, and reveals itself in new beauties that seem impossible to be surpassed, and one longs to put it on canvas and preserve it. But another day comes with another picture more beautiful still, and so on from year to year. The glories of the dawn and the sunrise over the mountains, reflected in the bay, and the equal glories of the sunset sky above the great sea, are infinitely varied; and ever some new wonder shines forth to surprise and delight.

Either the beauty grows or the heart of the beholder unfolds a deeper power of appreciation. Perhaps both are true, and the mother heart of nature responds to a truer, kinder, more harmonious life among her children.

Here at Point Loma, it is not alone in nature that beauty seems to grow. The buildings, in their style, arrangement and position, so harmonize with the natural surroundings that they partake of the living quality of growing more beautiful the more they are seen and known. The Temple and Academy, with their sky-like domes, are marvelously beautiful on a starry night, when all surrounding objects are but dimly



Engraved by Lomland Photo and Eng. Dep't

LOGS OF CUBAN MAHOGANY

THE Mahogany Tree is indigenous to Central America and the Antilles, and grows in luxuriant abundance in Cuba, so large a part of whose area is still a dense forest. Cuban mahogany is especially valuable on account of the size of the logs, which can be obtained up to thirty-five feet long and two feet square in cross section. Not much is exported as yet, and the primitive old bullock drag shows that modern wholesale methods of lumbering have not invaded the sanctity of the forest.

button-ball tree, from the appearance of the fruit, which is a round ball of many seeds hanging at the end of a long swinging stem.

A peculiarity of this tree is the position of the buds. Instead of being just above where the leaf-stock joins the branch, they are within its hollow base, only a portion of the upper side of the bud being exposed. The tree is deciduous, and if the leaves did not fall off from any other cause, the swelling of the buds would push them off.

The sycamore, or plane-trees on the Point Loma Homestead grounds were, in January, stripped of their leaves except one quite small tree on which a few remain.

There are two species of the tree in the United States, the occidental and the Californian. The occidental, *Platanus occidentalis*, is native to the Eastern and Middle States, both north and south. It is their largest tree, growing from sixty to one hundred and ninety feet in height and from six to fourteen feet in diameter of trunk. The outer bark of this tree peels off in large irregular patches, leaving white spots. Its wood is used in cabinet work.

The Californian species, *Platanus racemosa*, which is the kind growing at Point Loma, is not as large as the other. Its leaves are not as much notched and its stems of fruit balls do not hang singly, as in the other species, but a number of them hang from one main stem in a raceme.

The plane-tree is noted and prized for its shade. Its broad top and the arrangement of its branches and broad leaves are specially fitted to form a large and dense shade. The tree has a very unusual appearance with its long pendular racemes, nine inches long, each with from three to five balls. The wood is superior to that of *Platanus occidentalis*. STUDENT

seen; and they stand forth in their white purity and shining lights against the starry depths of the dark blue dome of sky like heavenly visions, and hold him spell-bound who feels their charm.

It is as if nature had taken them to her bosom, as her own, and endowed them with her gift of growing beauty. STUDENT

The Sycamore Tree

THE sycamore of Egypt and Syria is a species of fig tree, *Ficus sycamorus*, which resembles both the fig and mulberry. This is the sycamore of the Bible, the tree which Zaccheus climbed to see Jesus pass by.

In the sacred dramas of the Middle Ages the larger maple was used to represent

this tree, and it is that which is called sycamore in Great Britain.

The tree called Sycamore in the United States is a plane or buttonwood tree. It is also called



Seek consolation only in immortal things.—Carmen Sylva

WITHIN the last month a New York State jury has granted a certain wife \$50,000 dam-

ages in a suit brought by her against a woman who had alienated the affections of her husband. The case is worthy of critical notice for several reasons. The wife did not sue for divorce nor was any effort made to show that the defendant—a spinster—had been guilty of any such moral discrepancies as would, in that State, have constituted the only cause for a divorce. More than that, there was no evidence to show that the wife had suffered any bodily injury, or that the husband or his spinster friend had been guilty of brutality in any of its grosser forms. The wife testified to having been “simply ignored,” her home life, in its real sense, having been broken up, her peace of mind ruined and her happiness destroyed. That the jury grasped the situation is a striking sign of the nearness of that day when the interpreters of our laws shall recognize the law of morality and common justice as being higher than some, at least, of the confessedly experimental enactments on our statute books today.

But will the transfer of this \$50,000 serve to remedy matters? It were absurd to suppose so. The wife’s happiness and hopes were killed long ago. The disillusionment of her husband or of the spinster will scarcely result from any jury decision alone, whatever its nature. But—just a question or two. This wife and husband are the parents of sons and daughters. What would the father probably do if some married man of his acquaintance were to induce one of his daughters to enter upon a relationship which—no matter how much glossed over by talk of “spiritual affinity”—would result in the crucifixion of a sister woman, the breaking up of a home, and, for herself, social ostracism? Then, too, would not this spinster, herself, become relieved of certain illusions if she should some day marry, later to find herself “simply ignored” by her husband because of his having entered upon some “high comradeship” with another woman?

The ease and grace with which certain types of otherwise clear-headed and high-minded women will bind their sisters to the rack merely to give themselves the satisfaction of chasing up an illusion, is strangely reminiscent of those palmy days when courtesans ruled kingdoms and when queens were forced to receive at their own tables royal mistresses. The

Another Interpretation

NOW, having studied a great deal on Theosophical lines, we should begin to practically apply our studies. This must mean ALL that is implied. It is not a mere general unity, but is a similarity, and communion in every part of the nature. If there is uncharitableness, if there is disloyalty, if there are harshness and unbrotherliness in the race, they exist also in us if only in the germ. Those germs require only the proper personal conditions to make them sprout. Our duty therefore is to continually encourage in ourselves the active feelings that are opposites of those.—William Q. Judge in 1894

who have even borne them sons and daughters, savors too strongly of the logic of harem and tepee. Such were indeed anachronisms today—at least by decision of this jury!

There is a virtue far higher than that ordinarily indicated by the word. There is a sacrifice of soul that has, in its beginnings, nothing to do with the flesh. There are Eternal Laws which make it forever certain that those who sow the wind shall reap the whirlwind. God speed the day when our courts of justice shall stand closer to the Higher Law! In that day there will be recognized a brutality, compared with which the physical blow is a slight thing. There will be recognized a crucifixion which has nothing to do with bodily injury and an immorality that has nothing to do with what is now ordinarily meant by the term.

The stupidest today recognize that inner unseen bond which may exist between man and woman and which, for the sake of the child and the future and the peace of the human heart, society has sought to dignify by the institution of marriage. But many have yet to learn that there is an equally sacred bond between woman and woman and that to hold it lightly, to bestow on a sister woman torture instead of love, is an insult to that Divine Law which rewardeth and adjusteth, *surely and in its own time.* STUDENT

A SIGNIFICANT bill has recently been brought by Senator Merton of Wisconsin before the legislature of that state. By it wives are to be given statutory right to bring suit for damages for the alienation of affections and loss of society of their husbands. Two points may be observed: first, this assurance of a growing perception on the part of legislators of the outrage of those subtler forms of torture not technically included in “immorality” or “corporal injury;” second, that the bill was presented by a man. Who knows how rapidly we may be nearing that wiser time when the notion that men cannot legislate justly for their sisters “because, being men, they cannot understand,” will be recognized as the fallacy that it actually is?

The Higher Wisdom is a spiritual thing, born not of the head, nor of the flesh, but of the heart. It has naught to concede to either sex, neither has it aught to demand. The Wisdom that knoweth the just and dareth to utter the true, comes alone from the Heart Compassionate. E.

The Effort of a Queen

THE visit to America of Mrs. Elizabeth Anrep-Nordin, the noted Swedish teacher of blind deaf-mutes, has served to call attention to Queen Sophia's remarkable school for the blind deaf-mutes of Sweden. About twenty years ago the Queen's attention was called to a little child belonging to one of the gardeners at the Swedish royal palaces, the child being both blind and deaf. The Queen requested it be sent with a special nurse to one of the state institutions for the blind, but to her intense surprise, her protégée was refused entrance, the directors explaining that they admitted only blind children who could talk and hear. She then sent the child to a state institution for deaf-mutes. Here she was again refused and the Queen was informed that only deaf-mutes who could see were admitted to deaf-mute schools. Then Queen Sophia learned that in all Sweden the only institution to which this little child could be admitted was an asylum for idiots.

She laid the question before King Oscar and he brought it to the attention of the Parliament of Sweden. Here his proposition—to appropriate money for an institution for blind deaf-mutes—met serious opposition. Said one member, "Why spend the State's money on nondescripts that can never give any return to the State?" Another declared that blind deaf-mutes could scarcely be considered human beings and should be quite content to be placed in institutions with idiots. Still another said that even the poorest laborer should feel disgraced to have such a child. The bill, however, was carried through, the institution established, and the results among the little unfortunates there receiving instruction are simply marvelous. Among them is a young girl of eight who promises to be another Helen Keller. STUDENT

FOR the first time in the history of the medical profession in the United States, a statue has been erected as a memorial to a woman physician, the late Dr. Mary Harris Thompson of Chicago. Dr. Thompson was the pioneer physician of the Northwest. She was noted for her work as a surgeon, but was even more remarkable for her work among women and children. There are occasional women doctors, just as there are women in other lines of work, who are by no means a credit to their profession. Dr. Thompson had no part nor lot with such as these. By her womanliness, the purity of her life, her steadfast adherence to principle, she has done for the medical profession and for the cause of women what no intellectual training alone could ever have accomplished. She was an example on higher lines, noble, unselfish, just and pure. Her life was an inspiration. E.

WE rarely realize the tragedies that are tucked away in the corners of our daily papers. A brief item in today's issue tells of a sixteen-year-old girl, a bride of two months, appearing against her husband in a Justice Court because he had cruelly beaten her with a wire cable. The Court fined the husband \$20 and dismissed the case! Said husband left the court room giving his opinion in vigorous terms about the laws of this land—he came from Southern Europe—but the opinion of the wife who meekly followed him back to their "home," presumably to await the next beating, was not recorded.

ELIZABETH DUSE, the daughter of the great Italian tragédienne, has recently entered an English college for the purpose of devoting herself to the study of floriculture and horticulture. She is but seventeen years of age, and to her mother's delight has shown no taste for stage life. It is said that she has never even seen her mother act.

IN 1793 when Lyons was besieged, a young French girl, Marie Adriam, was arrested. Being asked why she had used arms she replied, "To serve my country." She was condemned and executed, because, said her executioners, "Such conduct is unseemly for a woman."

Race-Suicide Again

WE are in danger of being rescued from a dilemma at last! Professor Bailey, who is at the head of the political economy department at Yale, has been getting data with which he refutes the race-suicide theory, proving that the number of children among the poor is only a fraction more than among the rich. He has compiled extensive statistics from investigations among the wealthy classes—such as those represented by the families of Yale students—and the poorer classes in New York and elsewhere. Comparing the two sets of figures, we see that the families of the wealthy classes average, as to children, three and three-fifths, while with the poorer classes the average, though a fraction greater, is still less than four. However, we should not despair. Today's paper relates the case of a husband and wife, recently presented to the President, who are parents of twenty-seven children and also another case in which a certain Frau Stroer has just presented her husband with his thirty-eighth child! So much for quantity. But what about quality? Isn't it time for our statisticians to examine that phase of the question? E. W.

HELEN KELLER says, in her recent book, *My Key to Life*:

We have seen that the world's philosophers—the sayers of the word—are optimists; so also are the men of action and achievement—the doers of the word. Dr. Howe found his way to Laura Bridgman's soul because he began with the belief that he could reach it. English jurists had said that the deaf-blind were idiots in the eyes of the law. Behold what the optimist does. He controverts a hard legal axiom; he looks behind the dull, impassive clay and sees a human soul in bondage, and quietly, resolutely, sets about its deliverance. His efforts are victorious.

He creates intelligence out of idiocy, and proves to the law that the deaf-blind man is a responsible being. When Haüy offered to teach the blind to read he was met by pessimism that laughed at his folly. Had he not believed that the soul of man is mightier than the ignorance that fetters it, had he not been an optimist, he would not have turned the fingers of the blind into new instruments.

No pessimist ever discovered the secrets of the stars, or sailed to an uncharted land, or opened a new heaven to the human spirit. St. Bernard was so deeply an optimist that he believed 250 enlightened men could illuminate the darkness which overwhelmed the period of the crusades; and the light of his faith broke like a new day upon western Europe.

ACCORDING to the *London Spectator*, women, now that they have testamentary powers in England, are inclined to be more charitable with their possessions than are men. Covering a period of eight years, during which time 150 women made wills, they bequeathed more than 25 per cent. of their fortunes for humanitarian objects. The proportion given by men by bequest during the same time has been but 11 ¼ per cent.

ONE of the Russian officers recently released by the Japanese is quoted as having said:

The real heroine of the siege of Port Arthur was Madame Zouhaneli, who, when her husband was killed, took command of a battery of three eleven-inch guns at a point commanding the water supply and held them until she herself was killed. Her courage was an inspiration to our men.

SAID a well-known Chief of Police recently, with regard to the criminal records of the largest city in America:

They say that alcoholic drinking is on the increase among American women, but police experience does not bear out the claim. The arrests this year from that cause are fewer, by a large per cent, than any previous year, while the city itself has grown enormously.

FOUR of the senators who were counted upon as supporters of the Woman's Suffrage Bill recently presented to the State Senate of California, were at the time they were needed, under indictment for bribery.



IN THE INTERNATIONAL HEADQUARTERS LOMALAND

THE drops of water wept to leave the sea.
But the sea laughed and said, "We still are we."
God is within, without, and all around,
And not a hair's breadth severs me and thee.
—York Powell's version of Omar

THE CHILDREN'S HOUR

The Raja Yoga Question Box

IN many cities of Europe skilled art-workers formed brotherhoods, or guilds. The great Flemish artists belonged to the Guild of Painters.

1 Who were Hubert and Jan Van Eyck?

ANSWER—Hubert Van Eyck was the eldest of a family of painters. He joined the Guild of Painters in Ghent in 1412. He painted an altar-piece with many figures. It was so beautiful and so valued that it was shown to the people only on festival days. Hubert Van Eyck was the first to introduce the use of colors mixed with oil. This invention was a great benefit to the whole world. Hubert Van Eyck taught his two brothers and his sister to paint. His brother Jan was twenty years younger than he was. Jan Van Eyck carried on the work of his brother, and improved the method of using oil-colors. He taught this method to the Italian artists of his day, and this helped them to make their pictures clear and rich in color. Jan Van Eyck was a famous artist and also a diplomat. He visited many

countries and was received with great respect wherever he went.

2 Who was Rubens?

ANSWER—Peter Paul Rubens was born in 1577. As a boy, in Antwerp, he showed great talent for painting. He studied in Italy. In 1607 he returned to Antwerp. He had many pupils. It was Rubens' custom to have some one read aloud to him while he painted. His favorite authors were Seneca, Plutarch and Livy. Rubens visited Spain twice. While he was in Madrid Velasquez lent him his studio. Rubens also visited France and England. He was a skillful diplomat and a scholar. He could speak seven languages. Rubens is called the "magnificent" painter. The portraits he painted deserve the highest praise and all his work shows skill in his art. Rubens' friends were the scholars and kings and brave men of his time. He used his great gifts to encourage the love of art in all the countries he visited.

Mother Nature's Playground

LITTLE folks the world over enjoy playing in the sand. Indeed, the sea-shore is one of the play-grounds Mother Nature keeps ready for children. She sends old Ocean with his waves to sweep up over it every day and make it fresh and smooth.

Children are always sorry to leave this pleasant play-ground. Once some little boys and girls who lived in the city were very happy all summer playing with the shells and sand. But winter came, and they went back to their city home.

One morning they looked out of the window, into the little square yard that is at the back of houses in the city. What do you think they saw? A great load of clean white sand, right in the middle of the yard. Their father had it put there for them to play in. They were as happy as could be.

The Japanese children have a pretty game with sand. I have never seen any other children play it. You may see them in the play-grounds of the ancient temples. They have bags of sand of different colors—red, blue, black and yellow. They find a smooth place on the ground. They shake white sand out over it for a background. Next, they outline a man or a flower, or some animal in black sand. Then they fill it in with another color.

Some of the little ones are very clever at this game. They pour the sand out quickly just where they want it, and make a picture in a very short time. Making sand pictures is a favorite game with these artistic little people.

At Point Loma, every morning, you may see a group of tiny tots running down the path. They know just where to go. Down behind a certain bush, in a place fixed for them by one of the big kind guards, are the pails and shovels. They sit down in the sand and have a merry time. When a bird lights on a bush near them they say, very softly, "Oh see!" and watch it until it flies away. Sitting in the sand at play, they are like a nest of happy chirping birdies themselves. They like to play making gardens in the sand, and set up little sticks for plants and trees. By and by they pile up the pails and shovels, and take a walk with their teacher over the hillside. The air is fragrant with Yerba Santa and Sage. Happy Raja Yoga babies in the sweet sunshine! AUNT MARJORIE



LITTLE RAJA YOGA STUDENTS OF LOMALAND

Trained Military Pigeons

PIGEONS have long been known as birds of peace. The Bible records give the account of the dove that was sent out from the Ark to find out if the waters of the flood had disappeared.

The dove, returning with an olive leaf, really brought back the word of peace in this sign, in answer to the message with which he had been sent out.

Being now used, not uncommonly, by man, especially to carry messages during war times, when almost no other secret way is open for communication, these birds are most valuable helpers.

It is recorded that they did a most excellent work a generation ago, during the siege of Paris, and also in the Franco-German war. The messages were placed in goose quills, which are exceedingly light, and by the process of microscopic photography, thousands of words could be put into a very small space. These quills were then fastened by a silk thread to the tail feathers of the birds.

The usefulness of sending messages this way has led all the nations of Europe to have trained pigeons, and there are now more than sixty

military pigeon stations on that continent.

It is only within recent times that we have also adopted this simple way of carrying messages in case of war, and we already have several fine places for training military pigeons in a most scientific manner.

We have reason to trust that in the future pigeons will serve humanity in a larger way, and wing across seas and continents the messages of peace and good will from the hearts of the nations, in the service of brotherhood—no longer of distrust and hatred in the service of war. A LOTUS GROUP TEACHER

THE DAISY

WITH little white leaves in the grasses,
Spread wide for the smile of the sun,
It waits till the daylight passes
And closes them one by one.

I have asked why it closed at even,
And I know what it wished to say:
"There are stars all night in the heaven,
And I am the star of day."—Selected

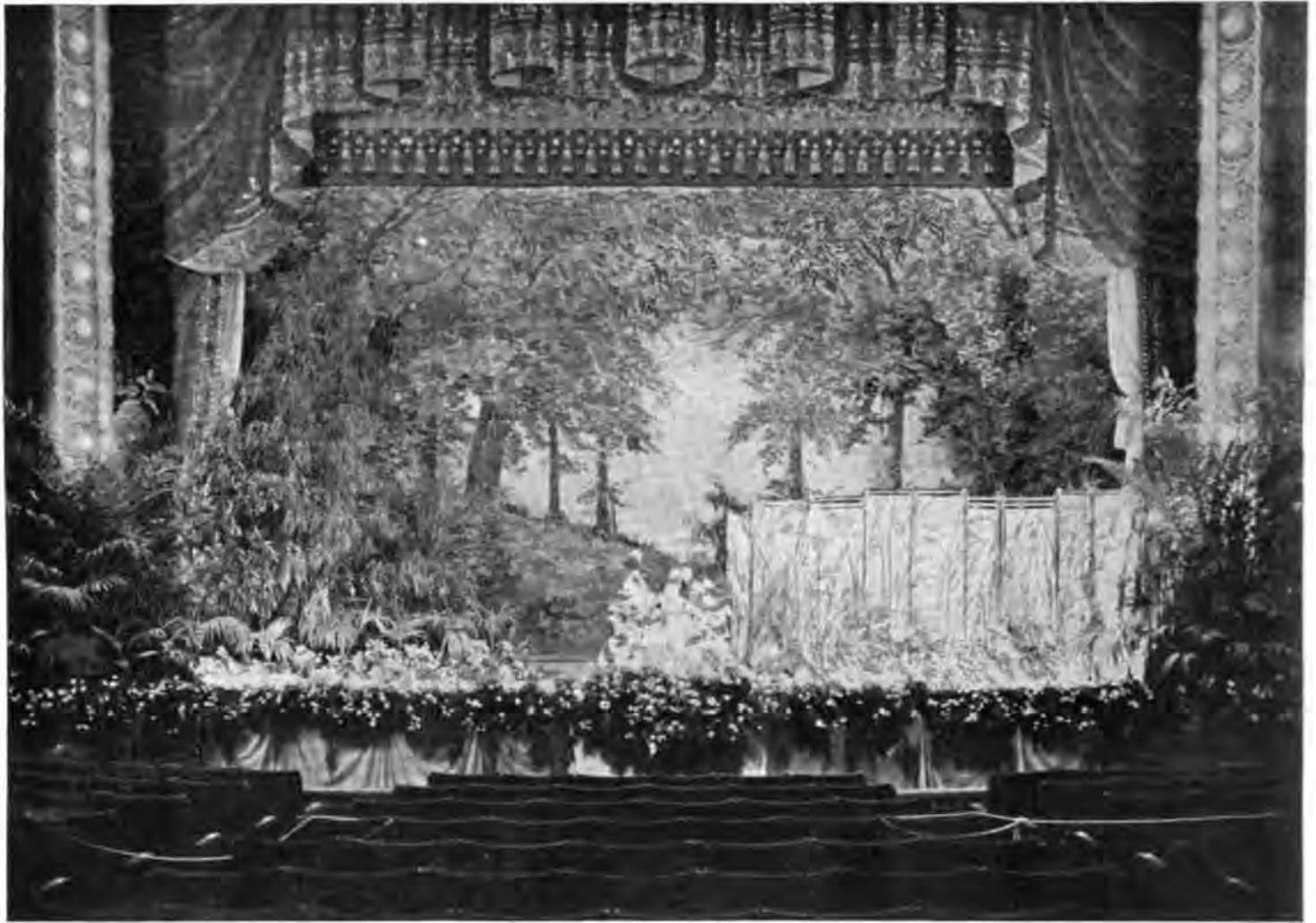
THEY tell a beautiful story about a certain wealthy man who owns marvelous rose gardens, where the roses growing about his castle form, during the summer, a great blossoming pink and white picture. One day the head gardener asked to speak to the owner of the estate. "Sir," he said, "I have a complaint to make."

"What is it?" inquired the millionaire. "I have to inform you that the village folk are plucking the roses in your garden."

"Well, well," was the reply, "are they indeed? Then you must plant more." And that is just what the gardener did! H.



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

TWO papers were read at the Universal Brotherhood meeting at Isis Theatre last Sunday evening. The first was by Rev. S. J. Neill, his subject being, "The Religion of Jesus and Revivalism." In part the speaker said: "I will not yield to anyone in the high opinion I hold of Jesus. Nor will I, for a moment, deny that men need to be stirred up to a sense of the right life. We need a revival all the time. We need a steady growth day and night, not anything fitful, spasmodic, and therefore spiritually exhausting, in the long run.

"Let us look at the spirit of Christ's life and teaching. The first thing we notice is the utter absence of all the dogmatic teaching which orthodoxy has put in the place of Christianity. We notice the utter absence of all that unnatural, unhealthy excitement which characterizes revivals.

"See how quietly Jesus lives his life till about thirty years of age. And then he goes about doing good; he has the shyness and timidity of a boy or girl, and tries to escape all praise or recognition for what he has done. Then look at his teachings. Take the Sermon on the Mount, or the discourses given elsewhere. There is no appeal to the lower nature. There is no effort to produce excitement. Blessed are the merciful, the meek, the pure in heart. Do not make a spectacle of your religion as those do who pray at the street corners, that they may be seen of men. Do good without looking for results. Do good, hoping for nothing again. There was nothing very new in all this. It was the old teaching which had been from the beginning—a fragment of the old Wisdom Religion—which has cast some light upon all peoples, and races, and nations. It was sweet, simple, practical."

The second paper of the evening, written by Katherine Tingley, was read by Miss Ethelind Wood, the subject being, "True Revival." "All," she declared, "which goes to serve the permanent life, the true and ennobling life, comes from experience and those gradations of thought and effort which are found in experience. To understand the laws of human life, and the way to use them for the upbuilding of the character, one must recognize the latent forces in man; the mysterious and wonderful powers of the human soul, which are ever striving to manifest the divine self; and also the subtle, savage, lower qualities that

play their parts in the drama of life so effectively, obscuring Wisdom, and leading man to the depths of indifference, despair and recklessness.

"To redeem man, *man must know himself*, and these mysteries. And in his research along the path, he must *revive the soul energies* of his being. He must not be satisfied with the common belief of humanity to the effect that man possesses an immortal soul; *he must know that he is one*, and that he can evolve and bring his whole nature into a high state of spiritual strength if he *wills* and works with the *higher laws of his being*.

"At this point there must be a careful consideration and recognition of the difference between instinct and intuition—between emotion and illumination.

"Instinct is the director of the lower nature; intuition is the guide of the higher humanity in man—a part of soul life. A man who has evolved to the point of drawing the dividing line, and taking a heroic stand for his soul's advancement and for that of his fellows, needs not exciting influences nor other people's fearful exhortations to call him to his own. The *reviving*, the *revivifying of spiritual life*, works its way slowly and surely into the larger field of endeavor along the path of righteousness, through aspiration and *self-control*; and in the years to come he will be found well up the mountain path, never satisfied not to be more tomorrow."

Delightful music, quotations recited by a number of the Raja Yoga children, and a recitation by a little Raja Yoga girl, completed an evening of rare pleasure and profit.

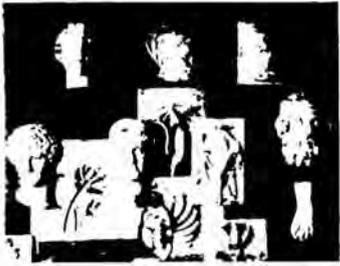
Theosophical Meetings for Sunday Night

Public Theosophical meetings are conducted every Sunday night in San Diego at 8.15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

Other interesting features of these weekly gatherings are the excellent music rendered by some of the Students of the Isis Conservatory of Lomaland, and the efforts of the children of the Raja Yoga Schools at Point Loma. Theosophical literature may always be purchased at this meeting.

Art Music Literature and the Drama



The "Penalties of Genius"

AS a race we have for so long been destitute of the ability to look below the surface that, in nine cases out of ten, we judge merely by appearances. Directly due to this is the universal tendency to believe that heartache and privation, sorrow and sin, are the invariable penalties of genius; that epilepsy and neurotic conditions

generally—even insanity—are among the open doors to the genius life, instead of being what they really are, barriers closing it in.

That genius persists not because of, but in spite of, disadvantages, rarely occurs to the average person, and in support of the common theory he will quote crooked little Pope and his hallucinations, Chopin, Tasso, Cæsar and a list of others. What can one expect? Is this universal belief so strange when we realize the extent to which we are psychologized by the idea that genius insists upon a condition of unbalance somewhere?

It argues strangely for our insight as a race that true genius is so incomprehensible to us. It is a strange commentary upon our trust in the Higher Law that we make so slight a distinction between the few who are truly inspired and the many who are led here and there by brain mind notions; between the many who are erratic, irascible, lacking in will power and destitute of all mental control, and the few in whom the soul-light gleams serenely, never obscured by clouds.

Looked at from the standpoint of the soul, and of the truth that the past of humanity is a glorious past, genius *should* not be so unusual as stupidity; the inspired poet and musician *should* be much more common than the clod; a genius *should* be *more* apt to be blessed with a healthy body, a balanced nervous system and sane tendencies than his valet or charwoman. By all logic this *should* be the case, granting that genius is that nearness to the God-light which can neither be described nor defined.

As to the contention that great talent, or genius, necessarily insures a life fraught with sorrow—whence this notion? By all that the Law carries as its message, there is no reaping in fields wherein no harvest was sown. By all that the soul counts true, he who sows the wind will reap the whirlwind and he who sows in folly will reap in discontent, *whether he be genius or imbecile or knave.*

It is true, however, that the higher the development and the finer the nervous balance, the greater is the capacity for suffering. One's very nearness to the Light is an unconscious appeal to the great heart of life for its saving wisdom, the wisdom that comes to most of us only through suffering. It need not be always so vouchsafed, yet even the inspired genius is dual, and so it often is. Then, too, by every step away from the fringe and ragged edge of life nearer to the center, we grow in compassion. Let the sorrows of others appeal to the genius-soul, and the truly compassionate and inspired genius becomes a Savior. Such, in her own way, was Joan of Arc; such, in their way, were Æschylus, Shakespeare, Goethe, Socrates, Paul.

To argue that unsound bodies, unhealthy morals, unstrung nerves and mental "crotchets" generally are necessary accompaniments of genius, is absurd. It is merely one way of indicting our present ideals of heredity, of marriage, of morality and of education. The future will demonstrate why, for to the higher possibilities of that future Raja Yoga holds the key. To those who can see the effect in the cause, who can discern the oak within the tiny acorn, the time is not far distant when genius will mean joy, not pain; health, not disease; balance and purity and beauty; not idiosyncrasy, moral or otherwise. STUDENT

The Magic of Right Environment

THE musician who is helped instead of hindered by environment is comparatively rare. The lives of our children of genius almost invariably record hardship and, frequently, persecution. The life of Liza Lehmann, however, has been an exception. She was particularly fortunate in her parentage, her father being a celebrated artist and her mother a musician of unusual ability, and the little Liza's childhood home was the rendezvous of literary and musical celebrities, among them Joachim, Clara Schumann and Jenny Lind. It was not, however, until after her marriage and retirement from the concert stage that Mme. Lehmann, (or Mrs. Bedford as she is known in private life) did her real work in composition.

She is best known for her song-cycle "In a Persian Garden," which, by the way, was first rejected by nearly every publisher in London. Among other poems, she has set to music "Endymion" and Browning's "Prosopice." When questioned as to her method, she said:

First of all I find the words—the most beautiful words I can discover—and from these I seek inspiration. My aim is to suit the atmosphere of the music to that of the verse.

I do not agree with those who declare that women have been inconspicuous as composers from lack of talent. They have suffered from many drawbacks. Until quite recently it has not been considered necessary to teach them thoroughly the fundamental principles of musical theory. Then, too, most women have duties to family and home which are insistent, and which can never be neglected by one worthy to be called a home-maker. S. H.

A BELL

by CLINTON SCOLLARD

HAD I the power
To cast a bell that should from some grand tower,
At the first Christmas hour,
Ousting
And ring
A jubilant message wide,
The forged metals should be thus allied:—
No iron pride,
But soft Humility, and rich-veined Hope
Cleft from a sunny slope;
And there should be
White Charity,
And silvery Love, that knows not Doubt nor Fear,
To make the peal more clear;
And then to firmly fix the fine alloy,
There should be joy!—Selected

TIME was—many thousands of years ago—when Ireland was a leader in the arts. There blossomed that divine flower of national life. Ireland had her singers, her harpers, her builders of churches, her masters on all lines, her craftsmen and designers. Then came, in the Twelfth century, the Anglo-Norman invasion and all was obscured.

It is only within the last generation that any general interest has been manifested in the art life of Ireland, or that any attempt has been made to restore it. In today's paper we see that President Roosevelt has recently sent to Lady Gregory the following message, "I cordially sympathize with you in your efforts to keep such a collection of pictures in Dublin." The words of themselves mean little to the casual reader, but to the investigator they show that another step has been taken and another link forged in the chain which shall yet bind Ireland's glorious past to a mighty future, on art lines. E. M.

THIRTEEN years ago only 313 pupils in Ireland were being taught the Gaelic tongue. Today 3000 of the national schools are teaching the language to nearly 10,000 pupils.

A PROMINENT Californian artist has recently been made an Officer of Public Instruction by the French Republic and honored with a decoration by M. Chaumie, the Minister of Instruction.

IT is said that no Chinese paintings survive that are older than the Eighth century A. D., the period of the great Wu Taotz. Of this artist many fantastic legends are told. It is said that at one time he was commanded by the Emperor to decorate a room in the Imperial Palace. Wu Taotz labored for months and at last the Emperor was summoned to view the completed work. The curtains were drawn aside and he was shown the picture of a palace with splendid gardens behind it. Full of admiration, the Emperor expressed regret that he could never own the reality, to which the artist made reply by walking up to a door in the foreground of the picture, which he opened, entering, and inviting the Emperor to follow him. At that moment, so the legend goes, the doorway suddenly closed, shutting from view the artist, and the whole picture suddenly vanished, leaving the Emperor standing before a blank wall.

Universal Brotherhood Organization

Central Office Point Loma California

THE needs of a growing city are so numerous, and the resources and possibilities of

this our city of San Diego are so great, that at first thought it seems impossible to select that need which is greatest. But a moment of reflection shows that the thing most needed is not any one material advantage, but some fundamental principle which shall render possible the attainment of them all; something that is now lacking in our corporate life, and which being absent, leaves a void that cannot now nor ever, bring us the realization of those hopes and aspirations which should lie nearest to our hearts.

Let us enumerate and consider some of the opportunities open to this our city of San Diego. First and foremost, it has the finest harbor on the Southern coast, and a geographical location which renders it naturally the gateway to the East, the portal to the Orient. Its site is such a picturesque maze of hills and canyons, that in the mind's eye of the landscape architect there at once arises a panorama of unparalleled beauty. On these hills should be hundreds of beautiful homes, bowered by trees, linked by countless drives, and dominated by hill-crowning public buildings of noble beauty.

Along the margin of the bay there should be many miles of wharves and warehouses. A network of railway arteries and electric nerves should bind them all into a living system, and connect them with the enormous mineral and agricultural wealth of the adjacent country. Great four-track trunk lines should give us an open highway to the immense markets of the Eastern States.

San Diego, the Bay, and the roads to San Diego, should receive the attention they so plainly deserve. Nature has done more than half the work already, and they await the skill of man to perfect them. They should be dotted with beautiful buildings and bordered with parks and gardens, to become the most beautiful pleasure-drives in the world. And last, and most important, is Point Loma, standing apart and yet connected, the natural site of the greatest institutions of learning. Here we can speak, not merely of what should be, but of what will be,—upon its rugged hills, a great white city of colleges and temples, a focus for the world's mental and spiritual life and light,—a great seat of learning where shall be taught "the true Raja Yoga, the laws of Universal Nature and Equity, governing physical, mental, moral and spiritual life."

In view of all these opportunities, what does this city of San Diego, the Portal to the Orient, need most? Can we not best answer by saying that it needs a new order of citizenship, a new standard of civic ambition, a new method of effort? Not that we should discard the loyal impulse and effort of our citizens toward a larger city, but take whatever of this spirit that resides in our community and add to it the knowledge that nothing great can be achieved, unless the foundation of effort is rooted in far-sighted wisdom; then can we hope and build not only for a larger, but a stronger and a truer city.

In place of mutually destructive individual effort, does it not need mutual helpfulness and unity of purpose? What might we not look for if we were to substitute the latter for the former; if, in place of pride in size and wealth, were to be substituted the ambition to excel in beauty, culture and morality; if, instead of a chaotic assemblage of hobbies, its policy of development were to be the consistent plan of some mind great enough to grasp and contain all the possibilities of this city's future? A mind, broad enough and deep enough to realize that separation of interests brings a poverty of fulfillment, so convincing of the truth of human brotherhood, that none can idly thrust it by. Does not this city need such a mind; awake to all the opportunities, resources, needs and possibilities that are right at hand, and finding such a mind, to follow its guidance? The world has very nearly learned the lesson that no one can truly benefit himself without helping others; nor can we help others without benefiting ourselves in more direct ways than most people would suppose.

Brotherhood can no longer be regarded by the world generally as only

What Needs a City Most?

Read at Isis Theatre, San Diego, February 5th, 1905

a fitting theme for the consideration of the metaphysician, something "without form and void;" its full force stands abreast of the world and

points with solemn finger to the idle bickerings of centuries; to the futility of selfishness.

Those who base their lives on the hope that after all, there may be some way to escape the penalty of unbrotherliness, stand convicted in their own natures of a crime against themselves.

I quote from Katherine Tingley's teachings: "Is it not a fact that this city, or any city, would be more prosperous and be marked for its culture, refinement and purity, if every man lived up to one of the teachings of Christ, that 'Man is his brother's keeper'? I say this because this city has many churches, and where one sees many churches, one always expects to find the Christ-life manifested in a *very large degree in every department of life, and especially in the home.* And is there not in this thought of so many churches, so many different doctrines, so many different interpretations, a remedy needed, a consolidation of spiritual interests? Where there is true spirit, there is enlightenment and then must follow right action. Right action leads to love of one's fellows. This creates unity in God's great family and leads up to the universal idea of universal love, the religion of the heart, oneness with the Infinite.

"Look at the contrast to this picture. What makes up, at this time, at least, a portion of our own public life? Study the actions of men, and judge them by their works, and you will see that the spirit of the old Inquisition is found manifest in modern form. Who are the Inquisitors? Do we find any signs of the Christ spirit manifest in these? Well may we hold in our thoughts the words of Christ, 'Let him who is without reproach among you, cast the first stone.'

"Unless we have a love of justice, unless this is even as a very breath of life in all departments of our national affairs, we cannot expect to see prosperity and peace in our midst. Let us protest against some of the present acts of unbrotherliness that form a part of our city's life; let us build in their place the spirit of brotherliness, and hold to it that when one of our citizens is being unjustly treated, we also are injured. A man must be judged by the good he does in his city, and when he is accused let there also be comparison as to the acts, the lives and the motives of his accusers.

"A higher order of citizenship embraces a thorough knowledge of these truths as well as their application to the life force of the city. It would then be easy to break away from the old idea that public spirit and civic patriotism involve and require great self-sacrifice. That is not true, and yet all true citizens will be ready at all times to make sacrifice for the city's welfare, not only from civic pride, but also actuated by the knowledge that any advancement of the city's welfare must bring direct results to the lives of the individuals."

It is the eternal operation of the law of Brotherhood, from which has forever radiated every aspiration toward the betterment of human conditions; its recognition is essential if permanent results are hoped for.

Strike forward with a new zeal, a new hope and a new motive. Let from every heart arise a plea for the fulfillment of a higher standard of civic life and then will come the power of attainment, for as Katherine Tingley says: "If the spirit of real brotherhood were in the heart of every man in this beautiful city, the prosperity and happiness would follow, which would make it one of the greatest cities in the Nation."

W. ROSS WHITE

For the Benefit of Enquirers

REGULAR weekly meetings of the Aryan Theosophical Society, established in New York City by William Q. Judge, the second Leader of the World's Theosophical Movement, are held every Thursday evening at 8 o'clock in Isis Hall, 1120 Fifth Street, San Diego, California. These meetings are intended to meet that large and growing body of earnest enquirers who desire to know more of the different tenets of the Theosophical philosophy. Students from the Universal Brotherhood Headquarters at Point Loma, California, conduct these interesting gatherings to which every truthseeker is cordially invited.

great analogy in Nature, which would perhaps explain the reason of the rise and fall of nations and races.

"But the house always changes its character when the new inmate comes, and when finally he gets settled down we can often tell from simple signs what sort of an inmate he is, if we know how to read those signs aright. Thus the plant growing up from the tiny seedling hides the real essence of the flower, and not until the time of blossom and bloom does it give a complete expression to that subtle spiritual part of it which we cannot see, but which we can detect in some cases in the delicious odour that is sent forth.

"What a vast change takes place in our ideas of education when we allow Theosophy to suggest the wisest course! This can best be understood by following the history of Katherine Tingley's Raja Yoga Schools and noting the self-reliance, courage and candour of both little ones and older ones.

"Then in middle life Theosophy solves the problems of our sorrows and failures. It shows that man need never be conquered however often he may be hindered or obstructed in his path. He is indomitable if he will but learn the lesson of life, poverty and sickness; and all so-called evils may be dispelled as clouds before a rising sun.

"Then the mystery of death loses its terrors for the student of real life. He sees in all nature the cyclic movement of everything in periods of activity and rest; and so the approach of the day when he will withdraw from the occupancy of his fleshly tenement to retire for a time to conditions in which his soul-power may be intensified, has no terror for him. On the contrary, it is welcomed as the much needed resting-time after a day of stern and constant conflict.

"Time will not permit us to extend these examples, which can be multiplied to cover every phase and condition of human life."

Mr. Crooke then added some remarks upon the history and nature of the Universal Brotherhood Organization, sketching the origin of the modern Theosophical Movement under H. P. Blavatsky when it was called the Theosophical Society and Universal Brotherhood, to the time when under Katherine Tingley it became the Universal Brotherhood Organization and Theosophical Society. Unique features in the present Organization were referred to.

In describing the series of lantern views which followed, illustrative of life and work in Lomaland and of other events in the development of practical Theosophy under the leadership of Katherine Tingley, Mr. Dick outlined the various branches of activity such as the International Brotherhood League, the Isis League of Art, Music and Drama, the Point Loma Industries, the Raja Yoga Schools and Academy, etc. The work done at Montauk and subsequently in Cuba was described up to the celebration of Liberty Day in Santiago de Cuba, and the subsequent Raja Yoga Schools there and elsewhere were also illustrated, as well as many details of the life of the children in Lomaland. Passing references were made to an ancient legend connected with Point Loma, and to ancient cities and temples in Mexico and elsewhere, relative to the immense antiquity of man on earth. The views illustrative of these points aroused much interest, and the whole series of illustrations and descriptive talk was followed, here as elsewhere, with very great interest. Care was taken to define the meaning of Raja Yoga as applied to child education.

The music provided was of an excellent character, and the whole meeting occupied two hours. A collection was taken up by the children for the building of Raja Yoga Schools throughout the world.

The children who took part in this meeting had come all the way from Groningen, and so on the next morning these "young Crusaders" with their elder comrades travelled to Groningen together.

Groningen is a clean, bright city with a population of about 60,000, and impressed us as the most American-looking city of Holland. We were greeted at the station with much enthusiasm. On reaching the rooms of the Centre, we found they had been decorated in various ways very tastefully through the work of the Boys' Club. Both Boys' and Girls' Clubs addressed us in English. It was held in the Concert Hall, Poelestraat, which was wonderfully well decorated with many pine trees, shrubs, etc. The appreciative audience filled all seats and many had to



A STREET IN GRONINGEN, HOLLAND

stand. The following is the programme (in original) of the public meeting held at Groningen:

UNIVERSEELE BROEDERSCHAP EN THEOSOPHISCH GENOOTSCHAP
(niet-politiek en onsectarisch)
OPENBARE VERGADERING

op Maandag 23 Januari 1905, des avonds te 8 uur, in het
Concerthuis, Poelestraat alhier

SPREKERS:

de Heer HERBERT CROOKE uit Londen
President der Universele Broederschap Organisatie in Engeland
en de Heer FRED. J. DICK
Uitgever-Redacteur van de International Theosophist te Dublin
Toespraken over Theosophie
in verband met de praktische levensvraagstukken

PROGRAMMA:

- 1 Muziek: Impromptu No. 4 (op 90) - - - - F. Schubert
 - 2 Introductie en toespraken van kinderen der Lotusgroep
 - 3 Muziek: Adagio Sonate Pathétique - - - - L. v. Beethoven
 - 4 Toespraak van den Heer H. CROOKE
 - 5 Muziek: Ballet uit Rosamunde - - - - F. Schubert
 - 6 Toespraak van den Heer F. J. DICK
 - 7 LICHTBEELDEN van gezichten uit Point Loma, het Hoofdkwartier der
Broederschap
 - 8 Muziek: Hochzeit des Figaro - - - - W. A. Mozart
 - 9 Beantwoording van ingekomen vragen
 - 10 Muziek (slot): Egyptische Marsch - - - - J. Strauss
- De toespraken zullen worden vertaald

TOEGANG VRIJ

The below is a translation from the *Provinciale Groningen Courant*, Jan. 24, '05, of the same meeting:

The Universal Brotherhood held a public meeting yesterday evening in the rear-hall of the Concert House. The hall had been interestingly and freshly decorated and the stage was arranged in accordance with the character of the organization. In the hall were tall fir-trees and palm-trees, while the stage was white. After a short time four little girls appeared on the stage, with wreaths of flowers in their hair, wholly clothed in white costumes after the ancient Greek fashion. In their arms they carried bunches of flowers and garlands of flowers hung around their necks. This interesting picture was still more enhanced, when the children gave little speeches. In the meantime some musical selections were very well rendered. Mr. Crooke, who is the President of the Universal Brotherhood Organization in England, gave an address in English, which was interpreted by Mr. Goud.

The English speaker said that he was very glad to be in Holland and to be able to speak to such a large audience. He sketched the deep significance of Theosophy, which is so often misunderstood. "Theosophy is the art of living," he continued. "It teaches that all men are of divine origin and that the power, love and beauty of the Theosophical life can be the appanage of all." He compared life to a large school-house, where we go in the morning and from which we come and rest in the evening, day after day, life after life; where we suffer for our mistakes and rejoice over the blessing of the victories gained over our ignorance.

The second speaker, Mr. Fred. J. Dick, Editor of the *International Theosophist* of Dublin, had a very good interpreter in Mr. L. F. Schudel, especially in the explanation of the lantern pictures. Mr. Dick said, in part, that man has existed already many millions of years, and that he has lived many lives. "This is," said the speaker, "confirmed by the most recent archeological discoveries."

In a series of very interesting lantern views the speaker showed the life and work of the Universal Brotherhood as it is directed by Katherine Tingley at Point Loma, California. Afterwards, opportunity was given to the audience to ask questions, which were appropriately answered by Mr. Crooke. RECORDER



O FAVOURS EVERY YEAR MADE NEW!

WHITTIER

O FAVOURS every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due,
The fulness shames our discontent.

We shut our eyes, and flowers bloom on;
We marmor, but the corn-cars fill;
We choose the shadow, but the sun
That casts it shines behind us still.

God gives us with our rugged soil
The power to make it Eden-fair,
And richer fruits to crown our toil
Than summer-wedded islands bear.

The Survival of the Fittest

Nature exists for the purposes of soul.—W. Q. Judge

SOUL is universal and nature ever works for its high ends. From this view-point "the survival of the fittest" has a higher meaning than is possible for materialistic science to give it. In place of blind selfishness and cruel heartlessness, we have wisdom, justice and divine compassion working together for the highest good of all, the unfolding of perfected souls.

It is through experience that knowledge is gained, through conquest of the lower nature that the higher is unfolded. Sacrifice is a law of growth. The seed must die as a seed to live as a plant. Before any life can dwell in a higher form it must sacrifice the lower. And when any form can no longer serve the indwelling life, that form has to be sacrificed. Thus it is that the bodies of all die when they have ceased to serve the purposes of soul.

There is compensation for all loss, and high reward for high service. He who loses his lower life in service of the higher finds his life in the higher.

There is one Great Life which permeates all, and in which all beings exist, one great Indwelling Soul of which all souls are parts. Its purposes are universal and yet it has a care for each individual, however seemingly small. "Not a sparrow falleth to the ground" unnoticed or unrecompensed. Not a wrong is done that will not be righted, and the greatest suffering it brings is to the wrong-doer, who is thereby helped to the comprehension of a needed lesson.

It is not nature that is cruel, but man, who has departed from nature's ways in his selfish seeking and has impressed his own character on less-developed creatures.

It is the divine in humanity, the wise, loving and compassionate, which is fittest to survive. Physical strength, material wealth and brilliant intellect with a selfish nature, may enable their possessors to crowd others to the wall or crush them under their feet in their mad rush for power and place or whatever gratifies the lower man. But what surviving power have all these things? They fail to satisfy and pass with the death of the body, remaining only as seeds of pain, or tendencies to further folly which likewise brings its harvest of suffering. But these fires of pain will in time burn out the dross and leave that only which is fit to survive, and wrong-doers will in time, through suffering they bring upon themselves, learn to take the better way.

Whoever lives a life of service for the welfare of all beings, comes into oneness with the Divine Self of the world and allies himself with that which is ever-enduring. Such a one will ever survive. STUDENT

We would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves.—H. P. Blavatsky

The Nature of Truth

WHAT Truth is and how it is to be discovered and tested has been the subject of many philosophies which, because they lacked the fundamental principle, came to no definite conclusion. In the light of *Theosophia* it becomes apparent that Truth is that which endures. In mechanics an exact balance is true, in music a concord is true, in geometry proportion is true, in colors a harmony is true, in human affairs Brotherhood is true and tends to perpetuate itself.

In higher planes are higher truths and it is our purpose in life to reach beyond life to spiritual Truth—to that which is incomprehensible to us at present. The only test of a thing, whether or not it is true, is Time, and even Time appears to tolerate some falsehoods which Duration will not.

Above all things Truth is silent, "The Gods do not philosophize nor seek to become wise, for they are so," said Socrates, and in like manner we may often have occasion to observe that he who knows the most, requires the fewest words to say it, and it is to be noticed that the greatest ideas are expressed in the shortest words. God, Law, Time, Space, Force, contrast oddly with the cumbrous polysyllables which are used to segregate minute portions of more or less exact knowledge, like fences to prevent the admixture of any other scrap of information.

Truth among the chattering ignorance of men is like the rock jutting out in the tide. The wave breaks over it in noisy tumult of foam and spray, under which the rock is hidden, but when the wave recedes the rock is seen, as unmoved as before. R. W.

FRIENDS IN COUNSEL

DEAR COMRADES: The business ideals of those who receive a commercial education at the Academy will differ very widely from those prevailing in the world today. Too often a business life is regarded as a disagreeable expedient for gaining a livelihood, to be discarded with relief on retirement with a competency. To the man of business who graduates at Point Loma his occupation will be looked on as a definite vocation, a "call" or summons to the service of his fellows. Intent upon the guiding hand of destiny as revealed in the shaping of circumstances, he will gravitate unerringly to the exact position which the Good Law assigns, in perfect confidence that larger opportunities will open as fitness grows.

Should he embark upon a mercantile career he will regard himself as one appointed in the public interest to bring about exchange of mutual benefits between producer and consumer and as at the approach of two electric poles a spark leaps forth, so will a keen delight attend on each transaction. His aim will be to satisfy the varied needs of man, and not to gratify his love of gain. The profits that arise in the course of trade he will consider as the means of maintenance meted out to him at the hands of the Law whose servitor he is, and he will not divert it to purposes of private indulgence. He will be as selfless as the winds that waft his vessel's sails, as free from private aims as are the tides on which his barges float. His mind, enlarged beyond the narrow circle of the self, will reach out to far-off lands, and sensing the fluctuations of international supply and demand, he will shape a far-reaching and enlightened business policy.

Such a selfless server of men will be forever freed from any fear of want. Employment would beckon him from every side and occupied in directing the stream of commodities, all good things would flow his way. His character would be reflected in the massive simplicity of office and warehouse, for his surroundings would be nobly planned with that deliberation due to the scene of his chosen life-work. Never will he importune for patronage nor seek to draw away another's trade. His reputation for fair-dealing and the quality of his goods will compel confidence and ensure a steady volume of increasing trade. The stream of foreign merchandise that passes through his hands will bring a living, human touch from those concerned in its production and faintly whisper of the lives of brothers far away.

Across the placid waters of the bay, Port Orient lies, as yet in embryonic sleep; but destined to become a great emporium of international trade. At this busy center a new type of merchant princes will ply their benevolent activities, and sound a new note of commercial morality whose deep reverberations shall re-echo through the markets of the world and shall affect all men to their betterment. STUDENT

MANHOOD

THERE exist
 Few fit to rule themselves, but few that use
 Their intellects intelligently. Then
 Well for the whole, if there be found a man,
 Who makes himself what Nature destined him,
 The pause, the central point, to thousand thousands,—
 Stands fix'd and stately, like a firm-built column,
 Where all may press with joy and confidence.—*Schiller*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What is meant by the statement in the *Bhagavad Gita*, "But for him that maketh no sacrifices there is no part nor lot in this world; how then shall he share in the other?" Does not the contrary usually appear to hold good, at least so far as *this* world is concerned?

Answer There is a very beautiful meaning underlying the word "sacrifice." Usually it is taken to mean merely the giving up of something, but the word itself means "to make sacred, or holy; to consecrate." And if we take into consideration man's real nature and the purposes of evolution, it is clear that unless he does sacrifice, *i. e.*, in the sense of making sacred at least a part, and eventually the whole of his life, he cuts himself off from the world's true progress. And the same is true also of the word in its ordinarily accepted meaning of giving up. If we desire the higher life, we must give up the lower. If we desire progress, we must give up the limitations and hindrances that hold us back.

There are several parallel statements to that quoted above, of which we select two: "Give up thy life if thou would'st live." "He that saveth his life shall lose it; and he that loseth his life for my sake, the same shall save it."

The ideas underlying the words, Sacrifice, Brotherhood, Duty, are all related, and have their roots in man's essential divine nature. But it is a great mistake to think that either sacrifice or duty is something disagreeable. If we make them so, we miss altogether their meaning, and indeed fail in both, following instead some will-o'-the-wisp of the lower nature. Where the contrary appears to hold, as said in the question, where man attempts to cheat himself in trying to escape sacrifice, and duty, just to that extent does he lose his hold upon not only the next world, but even upon this. He begins to lose his hold upon life itself, for he misses the true purpose of life. Those who have sacrificed, who have sought to perform faithfully their duty, who have made Brotherhood not a sentiment merely but a fact of their lives, know that this is so. And the only way to prove it is to experience it, and then one may know what it is to have part and lot both in this world and in the other.

STUDENT

Question In the Theosophical division of man's nature, what is it that distinctively marks the human stage of development? Ruskin somewhere says, "Human nature is a noble and beautiful thing; not a foul nor a base thing." How is it regarded from the standpoint of Theosophy?

Answer The term "human nature" is generally used more or less loosely, and with very different signification, by different writers, as will be seen from the following. For instance, we speak of "man's inhumanity to man," but at the same time we say, "To err is human, to forgive divine." Then again we speak of an act or sentiment as being contrary to human nature, while to act humanely is to act with compassion.

According to the teachings of Theosophy, man is compounded of three natures, that is, there is the higher nature and the lower, while he himself stands midway between the two. His *human* nature is thus doubly influenced, and he holds as it were, the balance of power, on the one hand responding to the higher divine nature, thus obtaining power to dominate and make subservient the lower; or, on the other hand permitting himself to become enslaved by the animal nature, cutting himself off from all the gracious, ennobling influences of the divinity within him.

Thus, the chief characteristic of human nature is duality, with the power of choice. Born from above, it brings with it the power of will to ally itself either to its source, or to prostitute its heaven-bestowed powers in the gratification of the senses. This power of choice neces-

sarily implies mind, reason, judgment, self-consciousness, and it is these that are usually said to mark the human stage of development. And while these human powers differentiate man from the animal, yet it is the degradation and misuse of them that cause him to sink below the animal and to become that which the mere animal never is, not only a hinderer, but an actual menace to the orderly progress of nature. For man to take his rightful place in evolution, he must link his human nature to the divine, and with this as his guidance subjugate and transform the lower.

In view of the above, we might change the quotation given so as to read, "Human nature can be made a noble and beautiful thing." Either we must make it so, or if we do not, it will, coming under the sway of the lower animal nature, become "foul and base." H. P. Blavatsky, speaking of the causes which make Universal Brotherhood a Utopia at present, says that of these "first and foremost is the natural selfishness of human nature. This selfishness, instead of being eradicated, is daily strengthened and stimulated into a ferocious and irresistible feeling by the present . . . education, which tends not only to encourage, but positively to justify it." And then she says that Theosophy alone can eradicate it. By the study of Theosophy we may come to know the complex nature of man, and by the practice of Theosophy we may bring the whole of our being into harmony, transforming human nature into something divine, regaining man's lost heritage of kinship with the gods.

STUDENT

Question In general literature, the terms mind, soul and spirit are mostly used indiscriminately, and even in theological writings there seldom appears to be any distinction made between soul and spirit, but I understand each of these terms has a distinct meaning in Theosophy. Will you please put me in the way of getting this, or explain direct?

Answer For the clearest explanation of these terms as used in Theosophical literature the enquirer is referred to *The Key to Theosophy*, by Madame H. P. Blavatsky. And it may be said here for the benefit of those who cannot readily obtain that work, that these terms are definitely used in Theosophical literature. The term "soul" is the one that is perhaps used with the most latitude, but generally speaking by "soul" is meant the man himself, self-conscious, the unit which calls and recognizes itself as "I." Now this "I" has a very wide range of experiences, at one time rising to great heights of spiritual consciousness, touching as it were the very hem of the garment of divinity; sometimes sinking very low, into degrading selfishness and sensuality; but, usually neither rising very high nor sinking very deeply, but answering to greater or less extent the promptings of the diviner side of our being or the impulses of the animal nature. And so to designate the "I" in these three stages, and to make clearer the reality of these parts of our complex nature, the terms "divine soul," "human soul," and "animal soul" are used. But where the term "soul" is used without any further designation, it is usually perfectly plain from the context what signification should be placed upon it. To illustrate the special meaning attached to the term "spirit" in relation to "soul" the following extract is taken from one of H. P. Blavatsky's writings. It is given by her as a quotation from a disciple's catechism:

"Lift thy head, oh disciple; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, oh Master, I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul, and my Soul.'"

Spirit is the ocean of being, the souls of men are the "countless undetached sparks" or drops within that ocean. Or, considering the dual aspect of all existence, the term "spirit" is sometimes used to designate one pole of Being, the subjective, and "matter" the other, the objective. And "mind" is one of powers, aspects, instruments of the soul, by which it comes to know itself and its relation to the Universe. But so much of the philosophy of life is wrapped up in the meaning and right use of these words, that it is impossible here to do more than hint at an explanation. So, in conclusion, the enquirer is again urged to read. STUDENT

A Cry from the People

IT is one of the functions of the NEW CENTURY PATH to illustrate, by the voice of the people as reflected in the Press, the claims made by Theosophists. What follows is a specimen.

Theosophists maintain that the people in the world are heart-aching for the Truth, which they cannot find. Theosophists maintain that the whole of man's nature should be religiously cared for—body, mind, and Soul. Theosophists maintain that the Light comes from within, from the Divinity in man.

We read in a recent newspaper about the proposal for a "Workman's Church." It is to have Assembly Hall, Gymnasium, Reading Rooms, Kitchen, Bathrooms, Garden, etc. It is to be "a haven of rest for all who are engaged in the world's work, and who are desirous of fighting the battle of life honorably and in accordance with their highest aspirations."

The object of the church should be, not merely to come together Sunday after Sunday, for what is termed "worship," but rather that the members should realize that all worship should take the form of recognizing and obeying the prompting of the *Holy Spirit within, that makes for wholeness and health*. "In all thy ways acknowledge Him," not only on the first day of the week, when those who attend religious services are listening to the experiences of men and women in the past; but also in working for the sustenance of the body on the remaining six days; and in eating, drinking, working, trading, and in amusements, etc. The building or sanctuary should simply be the means to the end; and the end or result aimed at ought to be, neither the affirmation nor the denial of a belief in a future life, but *the promotion and development of the life that now is*—the life of the individual in its *physical, moral, and intellectual* aspects; the life of the *family*; the life of the town or city; the life of the nation; and ultimately international life, until the peace of the world becomes an actual fact; because humanity has learned that the angels' song of old was not merely a poetical fancy, but that *the remedy for the world's strife and consequent woe was to be found in the manifestation of "good will towards men," which is the fulfilling of the law of Jesus*.

In this project we recognize at once the urgency of the appeal, the truth of the intuition, and the helplessness as to the means of realization. What is to distinguish this church from a mere club? What lines will the moral culture take? Is not the bond of union for the most part a negative one? Where is the organizing and controlling power that will maintain the atmosphere of the church at its proper level and harmonize all differences?

Does not our heart go out to the struggling people in the world, doing their best under such difficulties; when we know that Theosophy and Universal Brotherhood gives the key to their problems—a nucleus around which these scattered ill-aimed efforts can gather? STUDENT

Must Everything Bow to the Dollar?

WE have had instances in the United States of the way in which wealthy people are able to dictate terms and conditions to our educational institutions by endowing them; and a similar instance has recently occurred in England. The University of Oxford has accepted the offer of an individual, famous only for the wealth he has amassed, to endow a professorship of a subject connected with the manner in which he got his wealth, and strictly limited in its scope by his personal fads and views.

We should have liked to see the grand old university independent enough to say, "Go and build a university of your own if you like." But for the want of people to give unconditional endowments, our institutions must take what they can get, or go without. The old feudal revenues no longer yield an adequate tale. These dignified seats of learning have become democratized—a necessary change doubtless, but one which we hope will eventually lead to a still more dignified status of learning. E.

English Notes

(By our London Correspondent)

LONDON, February 10th, 1905

THERE is a prospect of Paris coming to London. In other words, a French syndicate is negotiating to secure the Aldwych Site at a rental of £55,000 per annum. (The Aldwych is the new avenue that has been made between the Strand and Holborn). The object in view is to establish a kind of Parisian centre there. Art galleries, a French theatre and a café of distinction form one part of the scheme. Then there are to be ornamental gardens enclosed by shops. The shops are not to extend beyond a first floor, and their roofs are to form a promenade. There is likewise to be an open-air theatre for summer use. The shops will be chiefly devoted to the sale of French merchandise.

This is a highly practical method of educating the English public in the ideas of our artistic neighbors across the channel. But it provokes the reflection: has London anything to give in return? What feature peculiar to the huge metropolis is there that Paris would be thankful for? I suppose we must wait until the Raja Yoga system is firmly established in our midst before suggesting an exchange of ideas.

A few Sundays ago I was present at a rendering of "The Little Philosophers," by some of our East-London Lotus Buds. Could that scene—that tiny bit of London—be magically transported to Paris, I am sure that our friends would realize that London has really something artistic to offer—if only a few flowers, so to say. And these little flowers make others to grow like them, wherever they are scattered. Such is the magic of Raja Yoga!

Music is daily becoming a more absorbing theme. People differ as to the worth of various revival efforts that are being made on all sides. But they seem to realize that the musical element characteristic of them all is the moving power, and not the preaching. In other directions there is much thought about the power of harmony, and a keen interest is shown in its teachers. As an example, there is in a popular monthly this month, a graphic account of Sevcik (pronounced Shefcheek), the teacher of Kubelik, Marie Hall and other famous violinists. He refused three hundred pupils last year. Those whom he accepts are devoted to him, though he is a severe task-master. Eight hours practice per day is his *minimum* demand.

Perhaps the ordeal would not be so severe if those pupils abandoned the idea of fame and pecuniary reward as a result of success.

Dancing as a Fine Art

THE French dancing schools and all who regard dancing as one of the fine arts, are making an effective protest against the introduction of the "cake-walk" and other forms "of inartistic terpsichorean movements borrowed from the black people of San Domingo and elsewhere." An association has even been formed in Paris to conduct the campaign—The Academic Society of Professors of French Dancing. Instead of the cake-walk, this association will urge and exhibit the claims to revival of the eminently graceful and stately minuets of bygone generations, dances to which the old masters were not ashamed to write their best music. In those days dancing was certainly one of the fine arts and a very beautiful branch of education. There is no reason why it should not take the same place again. A.

Norway's New Way With Drunkards

The Norwegian authorities (according to "Le Bulletin Médical") are using a trenchant method with drunkards. The patient is placed in a room under lock and key and kept there alone. Food is supplied in plenty, but nothing whatever enters the room that has not been soaked in or strongly flavored with alcohol in one of its popular forms. For a day or two the regimen is enjoyed. Then it becomes gradually monotonous and finally utterly intolerable to the palate. It seems that this disgust persists, and that the patient is finally discharged with every prospect of a permanent cure. PHYSICIAN



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1	29.842	79	57	63	61	.16	E	3
2	29.856	68	58	65	60	trace	E	gentle
3	29.764	75	58	62	61	.00	NW	do
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COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Disharmony Among the Sciences

UNDER the reign of self-seeking, everything suffers from lack of coördination. Research and speculation, for instance, are a notable example of this. We have many sciences, and they do not pull together. One can buy a text-book of logic giving the laws of reasoning and full of precise and careful distinctions. But it is notorious that most scientific reasoning is blissfully innocent of strict logic. Physicists not only do not know anything about categories, abstractions, concepts, entities, and so forth, but positively glory in that ignorance. And the man who writes the text-book on logic is content to let it remain mere unapplied learning.

Could anything be more absurd than a pair of books, one on the laws of accurate reasoning and the other on the nature of the universe, the

former purely academic and the latter utterly illogical?! It is as if two explorers were to divide their labor so that one would do the exploring while the other sat at home and studied the map.

If logic were rigorously applied it would lead to truths instead of to where people want to be led. Theosophy is logical, and H. P. Blavatsky and W. Q. Judge in their writings show how the ancient teachings as to Man and the Universe are logically deducible from admitted facts and premises. But how many speculators are bold and disinterested enough to follow logic whither it will lead them? The various sciences do not always cooperate successfully. Thus Palæontology and History are mutually inconsistent on the question of time. The age assigned to Man by Palæontology, though far too short, is far greater than that recognized by history. Astronomy again gives still another scale of chronology.

Anatomy and physiology go very deeply into the structure and functions of the visible aspect of our organism. But when we seek information about the invisible factors, such as emotions and will, we must apply to an altogether unrelated science—that of mental philosophy. There is no link or common ground between them.

The most familiar instance of this separation is of course that between religion and science; and daily life is guided by neither one of these, but by that mixture of tradition and rough-and-ready instinct known as "common-sense."

When brotherhood brings back unity into life, perhaps all these heterogeneous elements of speculation may become more blended and mutually helpful. A common purpose will effect this. It is the diverse aims of speculators that make them so disunited: profit, fame, curiosity. All should be subservient to the one science—the science of life.

H. T. E.

The Solution of England

THE tendency which England is evincing to take a vast bath, is to be resisted. It is an old tendency. She has yielded to it three times since the days of Lemuria. Being allowed her own way, she disappeared wholly beneath the ocean waves. But perhaps the Lemurians and Atlanteans were occupied with other matters.

It appears that in the ten years ending 1867 no less than 57 million acres either fell into the sea or were gradually submerged. The same in the years 1870—80, '80—90, and '90—1900.

Besides this, the sea is eating into fertile land more insidiously, making useless marsh of it.

So it is time to move, especially as opportunity is here presented for the useful employment of the army of the unemployed. As a preliminary measure the products of the dredging of rivers and estuaries will no longer be dumped into the sea but used to extend the foreshore and consolidate marshes. This has been done before, and areas of immense value reclaimed and made cultivable. Sea-walls of various kinds will also be constructed at the bases of cliffs and the mouths of newly formed inlets.

The work does not look so formidable if one remembers what Holland did and does to maintain her existence. She keeps 1550 miles of sea dykes in efficient repair at an annual cost of hardly less than sixty-five millions of dollars. One of these dykes is nearly 13,000 feet long and 23 feet high, broad enough on the top for a railway. STUDENT

Another Genesis From Africa

VERY unexpectedly, the Adam and Eve story has been found among a little-known people in German East Africa—the Masai, a race distinct from the surrounding Blacks. How they came by the story is not easy to say; but it is very near to—but differing in certain interesting particulars from—the Garden of Eden narrative of Genesis. Munzinger, the well-known African traveller and specialist, thinks that the Masai, the Babylonians, the Hebrews and the Arabs owe their religious traditions to some far-back common "Semitic" source, and that the Masai variant is not in any sense derived from the Hebrew account.

In the Masai story the world was originally a void and dry desert in which lived only a dragon. To do battle with him God descended from heaven, slew him and watered the land with his blood, so that it became fruitful. Where the contest had taken place was now Paradise. Then were created the sun, moon, stars, the planets, the animals, and finally man. Man was created from heavenly materials; woman was added

next, made out of the earth. They were to eat every fruit except that of one tree, and in their innocence God frequently visited them, coming down from heaven by means of a ladder. They ate (of course) of the forbidden tree's fruit; the man duly blamed the woman and the woman the serpent—who in this story was three-headed. Then followed a state of increasing wickedness, and finally came a deluge which drowned all the sinners.

This is not exactly the first or the second of the two discordant accounts in Genesis concerning man, woman, and the animals; and there is only one tree. The legends of many other peoples present points of analogy with it. H. P. Blavatsky made it one of her tasks to collate them, and obtaining thus the original of which they are parts, showed it to be *history*—man's memory of his own past. STUDENT

Japan and Korea

ONE wonders how far the Koreans appreciate what Japanese victory in the present war means for them. They might, if they but consider what Japan has already done. There is a Japanese railway from Seoul to Chemulpo; another from Seoul southeasterly to Fusan, the nearest point to Japan, and an ocean ferry completes the junction; another from Seoul to Wija, the northern border city; and another is building to Gensan, the eastern treaty port. Besides these four, radiating in four directions from the capital, there will be connecting lines and lines along the coast.

As a lesson in good government—the Korean administrative system is corrupt enough to make a Turkish tax collector envious—Japan proposes to take over one of the eight provinces of the kingdom, develop its great and almost unworked resources, establish justice and humanity of administration—justice is no part of the ideal of Korean law, and nearly all punishments involve torture—and open it up for trade. If the Koreans like it, the same will be done for them in the other provinces. And in that case Korea will cease to waste her money on an army and a system of ministers and representatives at foreign courts. Japan will manage the whole thing for her, and the country will be fully opened up for trade. That means a great deal. The rich mineral deposits are almost untouched—gold, silver, copper, iron and coal—gold being even *forbidden* to be mined! Sheep and goats may only be reared by the king, and by him only for religious sacrificial purposes.

From which it may be judged that the peasantry is among the most abject, the most poverty-driven of the world.

On the whole it may truly be said that if Korea comes fully under the influence of Japan, it will mean that her people will take a step forward of some centuries in as many decades. STUDENT

A Mid-Pacific Cable Station

ONE wonders whether the archeologist of the far future, dredging in the Pacific, may ever discover the remains of a forgotten cable? When the last section of the 8000-mile-long strand was laid in the middle of last year, wireless telegraphy had already come to stay; and every month completes a step in its practical availability.

The wire rope ties the two sides of the Pacific together; to be more accurate, ties Manila to San Francisco. To be still more accurate, it ties Manila to the island of Guam, Guam to the island (or rather sandheap) of Midway, Midway to Honolulu—1200 miles—and the last to California.

Midway island consists of three heaps of sand, sticking up a few feet—forty feet in one place, much less elsewhere—above the level of the limitless water. The largest of the three is a little over a square mile in area, spotted with a little sickly grass and a few shrubs, and inhabited mainly by albatrosses. Somehow or other, digging reveals a little fresh water. Round the three runs a coral reef, 15 miles in circumference, 5 feet high, and of considerable breadth. It is this impregnable protection against the ocean that makes it possible to keep a telegraph station on the island.

The entire permanent colony consists of 16 persons, of whom one is a lady. There are also three dogs and a cat. They are made as comfortable as possible and they know the far-eastern news several minutes before San Francisco knows it. Perhaps that is a trifling compensation for a life that must in some of its aspects be appalling.

As the wind can rarely cease, and there is an occasional storm which blows the sand into the ocean at a speed of thirty miles an hour, it is curious that there should be any soil at all above water level. STUDENT

Radium in Thermal Springs—Baden-Baden's Precious Mud

IT is often seen how universal testimony in favor of an occurrence is disbelieved, in defiance of all laws of evidential probability, on the sole ground that the science of the day does not happen to have yet discovered a scientific explanation for the occurrence; and, how, when at last science does discover such an explanation, the ancient testifiers are admitted to have been truthful, but sneered at as charlatans for making a miracle out of a perfectly natural phenomenon.

Thus we know now that some of Paracelsus' famous cures were "nothing but opium."

In the same way the slime from the thermal springs of Baden-Baden, for hundreds of years supposed by the superstitious to have healing properties, but by scientists rejected as valueless because *they could find nothing in it*, is now shown to be valuable as a remedy after all. But then the ancients were charlatans, because there is nothing miraculous in the mud,—only radium!

According to reports, this "radium is forty times more powerful than that found in the residuum of cold-water springs or in mud-baths."

What a lesson this ought to be to the wise. Whenever anything is proven by overwhelming testimony to be true, remember that the lack of a scientific explanation does not invalidate the evidence. It is the duty of scientists to find explanations for what happens, and this duty they usually discharge with really quite commendable zeal. STUDENT

Useful Marriage Regulations in France

IN France every person who is married by the Maire, representing the civil authority, is presented with a small book. On the first page is a space to record the ceremony, then a page devoted to the life of the parents, then forms for recording the births and deaths of children. Finally there are several pages on the care of children, the proper foods, and the treatment of ailments; followed by information about consumption and how to hinder its spread.

This is at any rate something done in the direction of counteracting that awful ignorance and carelessness with which marriage and progeniture are entered upon. With peoples living close to nature, natural instinct may be a sufficient guide. But where artificial conditions of life prevail, there must be knowledge. STUDENT

Wabash Pearls

THE pearl-mussel is adding quite largely to the tale of jewels produced by the United States, and Wabash pearls are becoming celebrated. Hundreds of people are hunting mussel in the Wabash river, and a lucrative trade is made both by finders and speculators. The pearls have a fancy price in Paris at present, which enables skilled dealers to place their wares where they will realize a large profit over the prices paid to the finders in America. Pearl-mussel has been produced in many rivers of the world, but the Pacific yields a more abundant supply from a sea-mussel. The Wabash however seems to be quite exceptional in this respect among any of the rivers of the three continents. STUDENT

Lake Tchad Said to be Disappearing.

LAKE TCHAD, in Africa, south of the Sahara, which has an area of at least 10,000 square miles, is reported by a recent expedition to be gradually disappearing. It was estimated that the lake shallowed at the rate of five inches a year. The region around is a barren waste of mud and sand hundreds of miles in extent. This lake has long been known to vary in size according to season, and it is possible the explorers may have been deceived by this circumstance. E.

Notice

Attention is called to the importance of having all remittances to or for any of the different Departments of the International Theosophical Headquarters at Point Loma, California, sent either by postoffice money order or by draft. Otherwise responsibility for any losses must fall upon the sender. (Signed) CLARK THURSTON,

Chief of Finance.

Frontispiece—William Quan Judge

THIS week's cover-page of the NEW CENTURY PATH contains the face of Wm. Q. Judge, the second in the line of succession of the world's Theosophical Leaders. Mr. Judge succeeded to the Foundress of the Theosophical Society, Helena Petrovna Blavatsky. A successful lawyer, a brilliant writer, and a man of extraordinary insight into human nature, he was well fitted to carry on the great humanitarian and philosophic work of H. P. Blavatsky.

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Myths of the British Isles

MYTHS, to the Theosophical student, are portions, more or less fragmentary, more or less altered, of those wise books wherein was recorded in symbolical language the burden of the ancient Divine Science. Everywhere, when we trace back to the early times of a race or nation, we come upon these myths, similar because derived from a common source.

In Great Britain and Ireland, for instance, we find the same. In a recent book on the mythology of the British Isles, the author points out that the British, while they derived their energetic empire-building faculties from Anglo-Saxon sources, received from the Celtic side "that poetic vision which has made English literature the most brilliant since the Greek."

The Celtic mythology falls into two divisions: the Gaelic, in Ireland and Scotland; and the Brythonic or British, in England and Wales. The former is the more romantic. In it we find the familiar and universal story of the struggle between Light and Darkness; as to which the ordinary archeologist expects us to believe that all this vast and complicated dramatic machinery, together with the awe and reverence attaching to it, was merely a way of describing astronomical phenomena. There are fights between the family of the goddess Danu, dwelling on land, and the Fomors, giants living in the depths of the sea. The former win by the aid of Lugh, the Sun-god.

In the British legends, Arthur and his knights play an important part. There are several possible theories as to Arthur. Here are a few:

- (1) He was a historical character, whose adventures have been exaggerated.
- (2) He was a fictitious character.
- (3) He was a real character, whose name and deeds have been utilized as material for a sacred myth.
- (4) He was a King-Initiate, belonging to the period when our Celtic ancestors had not lost the early Aryan wisdom.

One of the races said in Irish tradition to have immigrated into Ireland is the Tuatha Dé Danann, which means "the tribes of Dé and Ana;" Dé being God, and Ana the mother of the Irish Gods. Hence archeologists do not know whether this was really an invading race or a cosmogony.

Instances of present-day survivals of the Celtic mysteries are found in the festivals, May Day, Midsummer Day, and Hallowe'en, and the pole and bonfires associated therewith; also in the holy wells, stones and trees.

STUDENT

A Treaty More Than 6000 Years Old

TEL-HOH in South Babylonia is one of the numerous places where excavations have recently been made. A magnificent palace, erected 2700 years B. C., has been discovered.

This palace was built on the ruins of a still older building.

Adam must have built that older building!! Several temples and other minor buildings were also discovered. In one mound was found a fragment of sculpture on which was engraved the text of a treaty date, B. C. 4200, 196 years before the creation of the world. The treaty is between an early Assyrian king and the inhabitants of Tel-hoh.

STUDENT

Antiquity of Oxford

OXFORD the town can date its origin back to the building of a nunnery in honor of St. Frideswide in or before the Ninth century, on the site of the present cathedral. Its name is found on coins of Alfred as *Oksnaforda* or *Orsnaforda*. It is mentioned in the *Anglo-Saxon Chronicle* under date 912. It was important in the early Eleventh century both as a stronghold against the Danes and as a meeting place for *gemots* or national councils. The *Domesday Book* contains a minute survey of the town (1086). The beginning of Oxford as a center of learning dates back probably to the Twelfth century. At this time it was already recognized as such; and very soon it became the chosen refuge of a number of scholars who had returned from France. For France, up till then a recognized center of culture, was expelling all foreign students from her domains.

STUDENT

Interesting Discovery at Tara

An interesting relic has been found near the hill of Tara, where the Irish kings used to be crowned. While some workmen were occupied in leveling a barren field to render it fit for cultivation, they came upon an ancient jewel in the gravelly subsoil. It was oval in shape $1\frac{1}{2}$ inch by $\frac{3}{4}$ inch, with a substantial gold framework of exquisite workmanship. On the front was inserted a dark grayish semi-transparent stone, with veins of a lighter color, surrounded by twenty-six small pearls of great brilliancy, of which four have been lost.

STUDENT

Chinese Character and Industries

DR. BERTHOLD LAUFER, who has just returned from a several years' stay in China, has brought with him a large collection of articles for the American Museum of Natural History. In lecturing on these, he made some interesting remarks on the Chinese themselves.

The Chinese are usually contrasted with occidental peoples; but in one respect at least they resemble occidentals and differ from all other orientals. This is in the matter of furniture. They are the only people who sit in a chair at table, instead of reclining or squatting on the floor. They use beds with stuffed mattresses, coverlets and sheets. Their houses are of stone and wood and resemble western houses more closely than do those of the Japanese.

The Chinese have wonderful memories, wonderful intellects. They are one of the most honest and moral races in the world; honest in business, moral in private life. They are bright, witty, full of fun, fond of a good joke or story.

I have lived alone in the interior, far distant from any other foreigner, and I never had one particle of trouble with any Chinaman. I never had one break his word to me, or offer me anything but kindness and hospitality. If foreigners have had trouble with them, all I can say is that I think it was the foreigners' fault.

The Chinaman has no religious fanaticism in his make-up. He has little imagination. His mind is of a sober, practical order. You would never find him going mad over a religion, either his own or anybody else's. Therefore he is tolerant. If you ever hear of an uprising against missionaries, you may be sure the cause is political, not religious.

The Chinaman's conservatism is founded on faith in his own sound qualities which have worked themselves out in his civilization; but he needs to know more about occidental races.

There is a misconception as to the grinding poverty of the lower classes. The agriculturists live better than the peasants of Europe. There are no great estates, but a vast system of small holdings. Every farmer has his own bit of ground, and they all have plenty to eat.

One of the most important artistic industries of China is the making of cloisonné ware. First a plain metal urn is made. On this the design is marked out in wire glued to the surface. The rich enamel is filled into the spaces in successive stages. It takes two or three weeks to complete one vase, which is fired many times.

In making lacquered plates, the metal plate is covered with a layer of the lacquer, which is a vegetable gum, and left to dry. Several layers are necessary, each taking several days to dry. When the lacquer is deep enough the carving begins; and it must be absolutely correct, as a single mistake would spoil the piece, corrections being impossible.

The Chinese make even the commonest utensils tasteful. One way is to paint little glass bottles—on the inside. This is done by the workman lying on his back, holding the bottle to the light, introducing a fine brush, and watching the work from the outside.

They are described as the best archers in the world, having magnificent bows and arrows. The collection contains many embroideries from Soo Chow, the center of that industry, where over 100,000 people are employed in it.

The collection above mentioned includes numerous specimens of bronze-work. They are antiques, for the ancient art of bronze-work has been lost. The specimens are from Sian Fu, which was the center of the oldest Chinese civilization. They come from the graves where they were placed long ago. Though it is against the law to rob these graves, and no foreigner dare attempt it, there are Chinese agents who make this a business. One bronze libation cup dates 3,000 years B. C. E.

The Trend of Twentieth Century Science

The World in a Drop

A STUDENT of science appears to have accomplished an epitome of the process of evolution in a drop of water. Of course the newspaper in which he publishes his results evinces an inclination, in its headlines, to credit him with having "found the spark of life," and "produced" both vegetable and animal life.

His method, as he gives it, was to expose drops of saline solutions to the air so that they evaporated. Of course they became the homes of germ life, for the air is full of germs, and various species would find themselves most at home in the solution according to the saline matters present. They lived their lives, and as evaporation proceeded, perished. Water was again added, and again and again. The forms of life present became, according to the account, more and more complex and evolved, since they had the worked-up remains of the former epochs to feed on.

At last, he says, he had definite plant and tree forms—microscopic, all in a drop of water. These seem to have occurred after the seventh evaporation.

Having reached tree forms, he now added a three per cent. solution of salt in considerable quantity, and after a month's evaporation of this at a temperature of 70 F., microscopic animal forms appeared, octopus, fish, and various molluscs, exhibiting for a few hours all the phenomena of life.

None of this reads improbable. It is evolution epitomised. There was no spontaneous generation, for it is not said that any precautions were taken to sterilize the original solution, nor to exclude germs afterwards. In accordance with nature's ways, variations upward in the scale of life appeared and flourished the moment that opportunity—in the shape of suitable food—permitted. And, dying in their turn, their substance became the necessary food for the yet higher forms which followed. The investigator himself says: "I only assemble the material and maintain environment. That anything is produced, shows to my mind an intelligence back of it all."

One wonders whether, in some of the more delicate biological experiments of the future, the intelligence of the operator may not, unknown to him, be itself at work as a guiding force? Man's own body contains all the forms of life below him, and these, working in his intelligence, may secretly expedite and control laboratory work in which he sees only the unassisted operations of external nature. STUDENT

Taking Cold

SOME interesting work in connection with the important subject of taking cold has been lately done, and there is a moral to it.

The germs upon which the "cold" depends are everywhere present where man is. But everybody is not always "taking cold;" very few people in warm weather, very many in cold weather, and most of all at times when warm is suddenly passing into cold.

The white cells of the blood produce a chemical substance which is fatal to the "cold" germs, and as fast as the latter arrive, so fast are they met with their poison.

But if the skin is suddenly chilled, or slowly chilled beyond a certain point, two things happen. The chilled blood-cells passing near the skin are rendered unable to secrete the substance with which they destroy germs; and they do not at once recover their power even after their return to the interiors of the body. And secondly; the shock of the chill is transmitted from the nerve-endings in the skin to the great nerve centers. These cease for a time, in some measure, to send out that current which sustains the blood-cells in their work—reaching them in a way we know not, since we do not yet understand the current. The cells, therefore, even in the unchilled interiors, are checked in their secreting work. So the germs have it their own way. But of course the cells shortly recover, unless a fatal disease has got headway, and resume their mastery.

And it has been found experimentally that by administering very short chills to the cells they can be educated so as to be no longer taken off their guard by much more severe ones. Moreover every one knows that after a few days of cold weather, it ceases to "chill" him. PHYSICIAN

The Divining Rod

THE divining rod is now to be permitted to exist. That is to say the facts connected with it may now pass from the realm of superstition into that of science. But they are cautioned that they must find their explanation in mechanical vibration. Water running beneath the ground causes a slight thrill throughout the neighborhood. This acts, says Sir William Preece, "upon the sensitive ventral diaphragm of certain exceptionally delicately framed persons," producing in a minute degree the phenomena known as sea-sickness. Then involuntary muscular action causes the rod to dip in their hands.

Of course it is something to have the fact admitted, even though nearly everyone not a scientist has known it for centuries.

But the explanation dowers the body with a good deal of intelligence of its own, apart from and unknown to that of the mind of the owner. For, according to the perhaps correct theory we quote, it perceives the thrill of the hidden water the person does not. It may not understand that the cause of the thrill is water; but it does understand that on perceiving the thrill it is expected to dip the rod. And it does so of its own volition, independently of the will and mind of its master.

This inference—that of an intelligent entity in the body—is not drawn by Sir William Preece. Its existence was taught many years ago by H. P. Blavatsky, and it is the explanation of many of the puzzles of physiology. On its own plane this entity knows much more than its master. Through it we come in touch with many of the finer forces of nature, and if our minds were not so blinded by our methods of living, we could learn much from it of these subtler activities in the organic and inorganic world. STUDENT

Nitrogen-fixing Bacteria

D. R. MOORE, of the Agricultural Department, in a recent lecture, gave his audience all the facts now known about the nitrogen-fixing bacteria. In one respect they are very human—or is it we who are very bacterial?—their love of luxury.

When they were first discovered, they were reared for farm purposes on gelatine. This rich nitrogenous diet was too much for their virtue; they ceased at once the laborious work of fixing nitrogen in its raw state from the air, and used the organic nitrogen of the gelatine instead.

As they become grandparents in an hour, this lazy habit was soon ingrained in the race; and when they were sown in the soil they refused to do any work and were consequently useless to the plants.

So in future they were fed with chemicals only, in silica jelly, which of course has no nitrogen. To get nitrogen from the air they had to use the utmost labor and soon became smaller and healthier than those (their ancestors) naturally living in the soil.

The duty of these creatures is to enter the root hairs of the plants and climb up a little way. They must get something from the plant, sap and carbohydrates probably, possibly warmth. In return they give the plant the nitrogen they have worked up—either after they have used it and then excreted it as we excrete urea, or as existing in the microscopic bodies of those that die as generations succeed one another.

The smaller size and greater vigor of the cultivated variety enables them to enter the root hairs of plants whose growth is considerably advanced. Those native in the soil can only enter plants whose growth is just begun. So science has improved on nature. The whole process is in its infancy. We still await a Burbank of bacteria. STUDENT

The Earth's Constitution

PROFESSOR ARRHENIUS has recently offered the following theory of the constitution of the earth:

Taking a line from the center to the crust, eight-tenths of it would be metallic iron, so hot as to be gaseous, yet under such enormous pressure as to be rigid. The next one-and-one-half tenths would be a mixture of various elements in a similar condition; then comes nearly one-half of a tenth of elements and compounds in a liquid state, also perhaps, in its deeper part under such pressure as to be rigid; and then the film of crust—of which alone we know something. C.

Nature

Studies

Value of the Turtle

BESIDES being an epicurean luxury, the turtle has been found to have valuable dietetic and medicinal virtues. It possesses amazing restorative properties, and is invaluable in cases of influenza. Turtle oil is said to be more efficacious than codliver oil, and to make a fine soap.

Recently in London there was a temporary turtle famine, owing to disputes with the Nicaraguans, who seized some turtle vessels; for the chief source of supply is the Mosquito Coast and the Gulf of Mexico. T.

The Seedless Apple

THE latest instance of Man's work in modifying Nature is the seedless apple, already reported in the NEW CENTURY PATH. This has been produced by a Colorado fruit-grower after some years of experiment. He secured five trees, from which have budded two thousand more.

The apple is not only seedless, but it is coreless. And, being coreless it is also wormless, for the worms need the seed to live upon. Also there is little or no blossom: a stamen and a trace of pollen, but no flower; merely a few small green leaves protecting the young fruit. This blossomless condition renders the tree immune against frost-bite, for the blossoms are the vulnerable points. There is a hardening in the navel end, but this has already diminished in the new generation and will probably, as in the case of the seedless orange, soon become reduced to a minimum.

Undoubtedly this fruit will eventually oust the old variety from the market, as in the case of the seedless orange. The tree is hardy and the fruit ruddy, firm, and well-flavored. H.

Silk from Spiders

A CONSULAR report from Madagascar gives some particulars of the spider-spinning industry as carried on there.

The Madagascar spider, *Nephila madagascariensis*, is very large. The egg which produces it is laid by the female in a silky cocoon, and yields several hundred insects of the size of a pin-head. The female reaches $2\frac{1}{2}$ inches long, the male only one-sixth that size. The spiders frequent the forests, and in some of the parks they may be seen in millions. But they are by no means gregarious, for when the abundant food supply fails, they eat each other.

Dean Swift, whose prophecies have in more than one case come true, makes one of his Laputan dabblers use spiders for silk. The project was seriously discussed in France as early as 1710. At the Paris Exposition of 1900 a whole piece of fabric, 18 yards long and 18 inches wide, was exhibited, containing 100,000 yards of thread spun out of 24 strands, and requiring 25,000 spiders.

The cobweb has, since Greek and Roman times at least, been known as a stopper of bleeding. The silk has been known for centuries, even by the aborigines of Paraguay. A consular report from Venezuela, dated

1899, mentions a spider whose silk was used for making handkerchiefs.

The female spider yields the silk. They are brought from the parks, and native girls, each provided with a basket of spiders, do the spinning. A dozen insects at a time are locked into a kind of guillotine which allows only the abdomen to protrude on one side, keeping the head and legs out of the way; and the threads are collected into one thread and wound off on a reel. The empty spiders are carried back to the park, and in nine or ten days are ready for another operation. They can be reeled off five or six times, after which they die, having yielded about 4,000 yards.

The cost is at present high. 55,000 yards of 19 strands in thickness weigh only 25 grains, which makes the cost \$40 a pound. STUDENT

Sentience of Vegetable Kingdom

IN the vegetable kingdom, the structures and processes and functions seem to be every whit as elaborate as those in the animal; so researches are showing. Every day too we make further advances in the direction of proving that plant-life is guided by intelligence. In man and animals the various functions are tributary to a mind with emotions and thoughts. Why should the case be otherwise in plant-life? How can it be otherwise? Poets continually recognize this to be a truth; recognize it in that curious half-and-half way known as poetical imagery.

But nowadays, so rapidly are ideas changing, it is even becoming permissible to recognize the notion scientifically. A French professor, who is also an amateur botanist, is reported as having observed an instance of pining for lost friends in the lobelia. The story is as follows:

One morning he was watering some lobelias clustered in a corner of a conservatory, when all at once a feeling of sadness swept over him. There was no reason for it that he could define, yet an acute melancholy seized him, and not until he left that portion of the room did the feeling gradually depart.

The next morning while watering these plants the old sensation came over him. It was not associated with the odors of the plants, for these were familiar to him and always pleasant to his senses. The next morning and the next this feeling of acute sadness came over him in the lobelia window, and finally he spoke to his wife of the phenomenon. Suddenly she remembered that three days before a friend had called and been so pleased with the flowers that she had given a pot of them to the friend, who had taken them away.

The professor, who is unusually sensitive to the feelings of others, believes that he felt the mourning of the plants for those that had been taken away.

This story is sincerely told and commented on in an article on the intelligence of plant-life and the analogies between the vegetable and animal kingdoms. What a sign of the times! Such ideas would surely have consigned the Professor's father to the madhouse. Nowadays scientific opinion is becoming as liberal as religious opinion has become, and we may say things which a few years ago we dare not have ventured to hint. In a few years more what will have become of our scientific orthodoxy? STUDENT



COASTLINE OF WEST SWEDEN

TO A SKY-LARK

WORDSWORTH

ETHEREAL minstrel! Pilgrim of the sky!
Dost thou despise the earth where cares abound?
Or, while the wings aspire, are heart and eye
Both with thy nest upon the dewy ground?
Thy nest which thou canst drop into at will,
Those quivering wings composed, that music still.

Leave to the nightingale her shady wood:
A privacy of glorious light is thine;
Whence dost thou pour upon the world a flood
Of harmony, with instinct more divine;
Type of the wise who soar, but never roam,
True to the kindred points of Heaven and Home!



Woman and Business

WHEN the first woman plucked up courage to knock at the outer gate of that forbidden realm described as the "business world," she little dreamed of the marvelous changes which would come about. The ponderous doors hitherto closed to her by prejudice and tradition swung open and she was admitted, albeit reluctantly. Perhaps the denizens of this *nether* world were loath to have her disillusioned, for they had brought wondrous tales of what went on within, and how skilled they were in the art of turning everything to gold.

In spite of not being very gallantly received, undaunted she pushed on and another and another followed her, until today we find scarcely a profession, and few trades, wherein women have not proved their equal skill.

Mankind has gradually come to take a broader view, and the adverse criticism of the first years of invasion of their domain has changed to leniency, at least, and the endless witticisms at the business woman's expense have lost their savor. Business men appreciate her worth and are quick to avail themselves of her competent assistance.

By their intelligence and loyalty to duty women have worked their way to the front, and their place in the business world is now unquestioned. But what has been the effect of the new conditions upon the business woman?

It is true that women have not, at all times, been wise while taking advantage of their greater freedom—and this could hardly be expected. Reaction was inevitable; many absurdities have had to be faced before the middle line was found.

A certain type of business woman has been criticised for taking on masculine ways and trying to dress and act like men. In the matter of dress this is not entirely just, for she has had to adapt herself to the new environment, and the adoption of tailored clothes and heavy boots is not in imitation of men, but for practical common-sense reasons; they are more suitable, more economical and more comfortable.

There is more justice in the criticism which touches conduct and general bearing. Not only business women, but others as well, have sometimes forgotten that dignity, modesty and taste belong as much to the new condition as to the old, and that simple womanliness is ever a woman's truest shield.

Some women have erred in thinking that a matter-of-fact, mannish air made them appear more business-like, but it is always to their disadvantage in dealing with men, who universally dislike it and are even shocked at what seems to them a lack of modesty—which indeed it is. In the truest sense, the most successful business woman is she who keeps her

royal womanhood intact at all times; the very presence of such an one has an uplifting influence. This is a time freighted with golden opportunities for all women, in whatever field their duty lies; a time when the woman-nature has a chance to come forth and wield a mighty influence for the betterment of world conditions. There lies with each the power to use it to the utmost for righteousness. STUDENT

French Marriage Laws

IN some respects French legislation respecting the rights of married women is more favorable to women than the marriage laws of either England or America.

It seems there are two contracts which may be resorted to by a French bride. Under the one chosen by most wealthy women, she retains her property intact, her husband having management of it, but merely as custodian and under guarantees. In any case, however, the husband is entrusted with the management of his wife's fortune, for a French woman is regarded as a minor. She may not even sign a check. On this point, of course, she does not enjoy the freedom of American women, who may transact business on their own account, with the same protection accorded to men. Under the other system, the marriage contract is an exact partnership, the husband and wife having equal ownership of capital and equal right to all income and earnings.

French law is likewise judiciously framed respecting the welfare of children. Parents are equally responsible for their care and education. The child's inheritance is protected by law, for only a limited portion of the property can be willed away by its parents. On the other hand, children are held responsible for the care of their parents in their old age.

In France the religious ceremony is not taken into account by the law. The only legal marriage is that performed by the mayor or his authorized representative. STUDENT

Russian Women

ACCORDING to Dr. Wolf von Schierbrand, the curious and appalling discrepancy between the lot of the *grande dame* in Russia and that of the women of the middle or lower classes is the result not so much of greater wealth as of a complete reversal of standards. The Russian aristocracy is cosmopolitan and its women are, like the women of the powerful advancing nations of western Europe, an independent force, leading in society and domestic life; but the women of the bulk of the nation are still oriental and more the slaves than the helpmates of their husbands. The condition of these women is miserable in its degradation and hopelessness. As the author concludes: "Their outlook and their opportunities seem to be less advanced and their social status on a lower plane than in almost any other European country."—*Selected*

The Story of Evangeline

"When she had passed, it seemed like the ceasing of exquisite music."
 "EVANGELINE."—Longfellow

IT may be new to many that the story of *Evangeline* was given to Longfellow by Nathaniel Hawthorne. The author dined with the poet and a fellow guest, a priest, who had related the story of the Acadian exiles to Hawthorne with a view to making a story of it, mentioned the matter to Longfellow. "The theme is adapted more to a poet's expression than to a prose writer," declared Hawthorne, and by common consent Longfellow adopted it.

It is a remarkable fact that the poet could never be persuaded to visit Grand Pré. A friend of Longfellow's describes the inception of the poem to the writer:

Standing by the window of Craigie House in Brattle street, Cambridge, Longfellow looked out of the window and, as though the scene were before him, he described the story to his hearers in such wealth of detail and convincing elaboration that they could imagine themselves in Nova Scotia, overlooking the broad Dykelands facing the basin of Minas amid the sunshine and flowers of the Acadian Land, when the murmuring pines and the hemlocks were yet standing where now rich farmlands occupy the scene.

It is interesting to note that there is still an Acadian colony in Nova Scotia. From Digby almost to Yarmouth is a long straggling village almost forty miles in length—divided nominally into separate townships. Here perhaps 100,000 French speaking Acadians now live happily—but somewhat isolated along the Fundy shore. Some few years ago they were becoming a prosperous community and gaining a good knowledge of English and of business, but of late a reactionary movement has set in and progress is waning with the decline of the English language of the province. The erection of a large Jesuit college among them has fostered the old French language, but sadly hindered the real development of these interesting people by cutting them off from effective business relations with the outer world. W.

Agriculture for Women

SAYS a writer in a recent London daily concerning the work and training of young women at a recently established Agricultural Training School for Women:

I do not describe a dream or an ideal. This is an actual picture. I can take my reader to the scene of this new departure and point to the ladies who have chosen to earn their living healthily and actively, but, nevertheless, in essentially "light labour." There can I show him the long beds of spinach and cauliflower, onion and lettuce, mint and parsley, cucumber and marrow, asparagus and artichoke according to the season. I can show how closely crop follows on crop, how not a square yard of land is lying idle. I can show, too, where some of these gardeners specialize in flower-farming, and where crops of narcissus and lily, of primula and marguerite and carnation rapidly replace the other until, in the darkness of winter, the dense plots of Christmas roses bring high prices and reassuring profits.

This departure is unique in one respect. The young women students not only learn the secrets which insure success in market gardening, light farming and poultry raising, but are enabled to earn a livelihood at the same time. The first term of every student brings about, invariably, marked improvement in health—a contrast to literary colleges the world over.

We foresee that the Kew Gardens will yet have to open their gates to women who aspire to the final test of a knowledge of plants and skill in gardening. Many women in America as well as in England, during the last few years, have taken advantage of college courses in agriculture and gardening. A goodly number have fitted themselves for the position of head gardener. It will be but a few years before women are to the fore as specialists in floriculture and landscape gardening. STUDENT

Mrs. Agassiz

A DOZEN nations know the work of "Louis Agassiz, Teacher," as he used to sign himself, but very few know of the service rendered science and humanity by his wife. When Elizabeth Cary, a highly educated young woman, married Louis Agassiz, he already had three children, had not yet made his reputation and was receiving a salary far too small to meet even his scientific needs. Mrs. Agassiz, solely with the object of assisting her husband and giving him opportunity to carry on scientific research, started a school for girls in her own home, Agassiz himself becoming one of the instructors. It was not until the financial problems of the Agassiz family were entirely solved that the school was given up. After the death of the scientist, a terrible blow to his wife but one under which she did not succumb, Mrs. Agassiz stepped into an even wider usefulness. When Harvard Annex was established, she became a member of the governing board, and later when the Annex became formally "Radcliffe College" it was only natural that she should be asked to fill the place of president, an office, by the way, which was unsalaried. At the time of her retirement, a year or two ago, Professor Goodwin said, "To her influence is due the success of Radcliffe College and its position in the academic world."

Perhaps the most signal service rendered by Mrs. Agassiz to science was her diary-record of the excursion made by Agassiz and herself with a party to certain parts of Brazil practically unknown to Americans. Agassiz tells us that he got into the habit of giving his wife daily a careful account of his scientific observations, "knowing that she would allow nothing to be lost that was worth preserving." The information so recorded—for Mrs. Agassiz's knowledge was sufficient to render these notes scientifically accurate—is today exceedingly valuable. B.



"IN THE ACADIAN LAND, ON THE SHORES OF THE BASIN OF MINAS."—Longfellow

A WOMAN physician of Topeka, Kansas, will shortly introduce a bill into the legislature requiring pupils in the public schools to dress in a simple and uniform costume. The object of the bill is to save the children of poor parents humiliation and even ridicule, no less than to save the children of some of the

rich from being ruined by foolish vanity in the matter of jewelry and dress. "Many of the daughters of wealthy parents," declares this physician, "dress as if they were going to a party, while others are forced to wear cast-off clothing, which is even more unsuitable and often not warm enough." A step is this, certainly, in the right direction, and one long ago taken by private schools of the finer class.

M. SALEZA, who is said to be one of the greatest of French singers, recently paid this tribute to two of our American prima donnas, of both of whom womanhood may be proud.

What are the chief characteristics of their singing? What is it that we think of as most admirable in their art? First, perhaps, the excellence of their voice production. Next, the perfection of their diction. And next, the grace, elegance, and refinement of their phrasing. They play on their voices as a violinist plays on his instrument. Not only do they sing notes, detached notes set down for them in their parts, but they also know how to link them easily and smoothly, and to beautify them with color, feeling and expression.

THE Woman's Salon, recently opened in the Grand Palais, Champs Elysées, has brought about among Parisians the greatest interest in the woman movement. The first and second sections are devoted to dress. The third section shows the work of women in the realms of art and poetry. It is said that French women have not, as yet, entered the field of architecture. But, in the department that pertains to the decoration of the home, they have certainly won a reputation as creators of the "Home Beautiful." H.

OUR YOUNG FOLK

The Home Builders

IT was the evening of their first day in the country. Dorothy, seated on the verandah, was watching the moon rising over the low hills on the far side of the little Bay, while the other members of the party were discussing tennis and the delights of holiday pursuits.

There was a click of the garden gate and Dorothy looked up to see Madge and Rupert walking in with mandolin and guitar cases in hand. "What, are you here too?" she exclaimed, delightedly. "Yes," replied Madge, "we escaped from the city last night."

"Is Geoffrey down?" inquired Rupert. "Yes, but he has gone to his study to work tonight," said his wife. "Let us see if we cannot draw him out again," said Rupert. "Ah! with music!" exclaimed one of the girls. "How I wish our boys could play!"

They all gathered round while the visitors filled the air with beautiful melodies. All the dear old folk-lore songs they played, with now and again something from the great masters. Their hearts were in their music, and a sweet peace stole over the little group.

Geoffrey was tempted and softly opened his window which faced their way. Rupert heard, and with a smiling nod to Dorothy whispered, "It will do him good, he'll do his work in half the time tomorrow."

They finished at last with "Home, Sweet Home." "I love that song, it always gives me such a sense of security," said Dorothy. "Yes," added one of the boys, "when I am at home I always feel as if I could never get away again."

"Why, how earnest you all seem!" said a grave kindly voice behind them.

"Ah! Geoffrey, you've come at last, how good it is to see you," and they shook his hands warmly.

"Well, I believe your music had something of the Siren's power," admitted Geoffrey, "nothing else would have lured me out of my study tonight. What was that you were saying about home, Dorothy?"

"I will try to explain," she replied. "Whenever I hear the word 'Home' it brings before my mind, not only the picture of home as we usually understand it, but something greater, for after all, outer things are symbols of something greater than themselves—is not that so?"

"Truly," he answered—"and the deeper the feeling that lies behind the expression, the stronger and clearer the picture of the inner ideal it will convey. You seem to have let your mind dwell upon the idea a good deal—what more have you thought?"

"In all the countries where I have traveled I have found the same home-feeling among the people," replied Dorothy. "I believe 'home-life' is an expression for this inner reality which is ever being made deeper and truer."

"In the home we really know each other," said Rupert, "and when we are not occupied with trying to *appear*, then the real self has a chance to *be*."

"Ah, you musicians, you understand," said Geoffrey. "It is in the heart life that we strike magic harmonies and awaken the magic overtones."

They were silent for a time. Then Dorothy went on, "There seem to be National Home Builders, the true Kings and Queens who look

upon their people as their children and sound the key-note for the home life of the nation."

"And International Home Builders, who give that sacred feeling its widest expression on earth; but they are rarer!" exclaimed Geoffrey, his voice vibrating with enthusiasm. "Great and glorious is the age in which we live, that sees already an International spot of Unity upon old Mother Earth—at last," he continued quietly, "where representatives from many nations are gathered together. There have they journeyed to take their places, gifts in hand, and there they serve together for the common weal. Well is the place named 'Lomaland'!"

"The ideal that has prompted such actions is based upon the living fact of our Inner Unity; that is what I mean," said Dorothy. "Our real abiding place must be within that Unity. That is the home-ideal I mean."

Geoffrey looked at her with a sympathetic understanding. "Yes, the place of rest and peace, wherever it may be found, that is our real home," he said.

Rupert and Madge took up their instruments again and all sang the words of the old song together. STUDENT

Facts Worth Knowing

DURING the coming summer a notable eclipse of the sun occurs, and astronomers are preparing to make special observations.

At the Annapolis Naval Academy, which is, of course, directly under the authority of the United States Government, the use of tobacco has been absolutely forbidden excepting among Seniors. This is a recent ruling, but it is absolute. Students violate it only "under penalty of immediate dismissal."

THE value of the photograph in astronomical research has been recently demonstrated by the discovery of Jupiter's new satellite. It is a curious little body, discovered on January 4th last by Professor Perrine of the Lick Observatory, California, and it would have remained still unknown had its image not been detected on the photographic plate. More and more do we come to understand that what was formerly regarded as empty space in the heavens, contains a vast multitude of bodies, large and small.

ACCORDING to statistics the death-rate for children is lower in Japan than in either England or America, which is not strange considering the common-sense way the people there have of taking care of their babies and the sanitary and hygienic conditions generally. Their houses are almost invariably built

a foot or two above the ground, without cellars, and the air inside is as fresh as can be. Then, too, everyone bathes daily, a custom that might well be imitated in "civilized lands." By actual figures, nearly one million persons daily go to the public baths in Tokyo, a city which has a population of less than two millions! Considering the fact that there are many thousands of private baths in the city in addition, the question is, does a living soul in all that city go without a daily bath? Cleanliness is next to godliness, but are some of our "civilized" lands waiting for the Orient to teach them so?

A PEACE PALACE is about to be erected at The Hague. The buildings will be Greco-Roman and will be surmounted by a majestic dome.



A PEASANT OF MODERN GREECE

BE like a promontory against which the waves continually dash. It not only stands itself, but also stills the fury of the breakers.

Have you reason? I have. Why, then, don't you use it?

Has any man sinned or offended? He has hurt himself.

From the sayings of the wise Roman,
—Marcus Aurelius

THE CHILDREN'S HOUR

The Raja Yoga Question Box

IN the seventh century in England the abbeys were centres of learning. The Danish invaders destroyed these schools. But the wise King Alfred soon came, to revive learning and teach his people.

Who was Cædmon?

ANSWER — Cædmon was the first poet in England whose name we know. At first he did not know even the old battle songs of the people, and when the harp was passed to him at the festive gatherings, he could not sing. But one night in a dream he sang a song about the creation of the world. In the morning he told his dream. He was taken before a company of scholars. To them he recited the verses of his dream. After this Cædmon lived in the abbey at Whitby. Sacred history was read to him and he put what he heard into verses. These were the first hymns.

Who was Martia?

ANSWER — Martia was a famous Queen of London in the fourth century. She gave to her people the first code of English Common Law. King Alfred revived and enforced the laws of Queen Martia several hundred years later.

Who was Alfred the Great?

ANSWER — Alfred the Great was the best and wisest king England has ever had. The country was overrun with Danish invaders. Alfred routed them, and restored peace and order. He gained the first naval battle won by the English. King Alfred did much to improve his country. He encouraged trade and industry. He invited scholars to his court, and studied diligently so that he could translate books for his people. He founded schools. Alfred the Great owed much to his mother, who trained him carefully, and taught him to love his country.

Little Yu Shun of China

THIS little Chinese boy wishes to tell the Lotus Buds about his country. And how many strange things he could tell! For though China is so old, so old, we know very little about it.

First of all, little Yu Shun would tell about the great garden of his father's house. It is full of surprises. A narrow passage leads from the court into the garden. The sides of the passage are built of rock-work. The path is like a mosaic made of pebbles, for the pebbles are laid and fastened down in shapes like birds or animals. A child running along one of these paths looks down to watch what his next step will show—a bird, or a fox, or what? He may be so busy that he runs along forgetting to look up.

When he does lift his eyes, he will see a kind of fairy-land. The Chinese like to have a tiny lake in their gardens. And out on an islet in the lake is always a tiny summerhouse, reached by a queer little bridge. Think what a nice place to take a book, or a doll, right out on a tiny island in a tiny lake!

Beautiful creeping plants hang down over the shores of the lake. There are many flowering shrubs, and dwarf trees, and lattices covered with vines in the garden, and always a fish pond, where the children can watch the shining carp and goldfish.

Often there are steep little hills in the garden, too, with footpaths along the side, just as there are out in the country. Is it not a pretty idea to have a hill right in one's garden?

On the shore of the lake a terrace is built, where the Chinese ladies sit and enjoy the air. Away in the distance on a high hill you can see a pagoda. No town is without these pagodas on the hills. And they are a pretty sight, with their many galleries, where the people rest and look at the scenery.

Little Chinese boys like Yu Shun are taught very early the wise sayings of the great teachers of China. This is an important part of their training. They learn to say, "He has little courage who knows the right and does it not;" and "The glory of the state may arise even from the excellence of one man."

Are these not good quotations for a little boy to know?

A RAJA YOGA TEACHER

NO ONE can ever suffer without the suffering casting a shadow over all. We may not realize it, but such is the case, and even in their joys Raja Yoga boys and girls do not turn away from sorrowful places and saddened hearts. Ireland is not so far distant that the shadow of hunger that has fallen across the west of that island has not reached sunshiny Lomaland. The famines of Ireland constitute one terrible series. Will they never cease? Yes, they will, when the children of Lomaland have taught the nations Raja Yoga—which they shall do. H.

A Peep into Wonderland

DEAR CHILDREN: Would you like to take a peep with me into wonderland? If so, look through my microscope at the ants' nest in this glass case. Do you see all the little creatures hurrying hither and thither so busily? This open space is the queen's chamber; she is a very important personage and has a bodyguard whose duty it is to protect her and to wait on her. And here is the nursery where all the eggs are taken care of by trustworthy nurses who, you see, keep rolling them into the warm sunny places. This is the dairy, and these are the cows. If you had time to watch long enough, you would see these clever engineers construct passages and tunnels and even bridges!

Is it not like fairy-land to see such wonders accomplished by such tiny creatures?

Of course the secret lies in their unity. They all help each other, working together.

Ants are so much one, that they almost seem to have their thinking apparatus in common! And this instinct (as we call it) unerringly guides them to do the thing most needful to be done, and to do it ever in the best possible manner, so that in the ant-world there is no waste of time, nor of energy, and law and order everywhere prevail.

Can we say as much, children, for our world? I know Raja Yoga children can. M. V. H.



Lomaland Photo and Eng. Dept

LITTLE YU SHUN OF CHINA

FROM your lips speak the truth.

In your minds think the truth.

In your hearts love the truth.

In your lives live the truth.

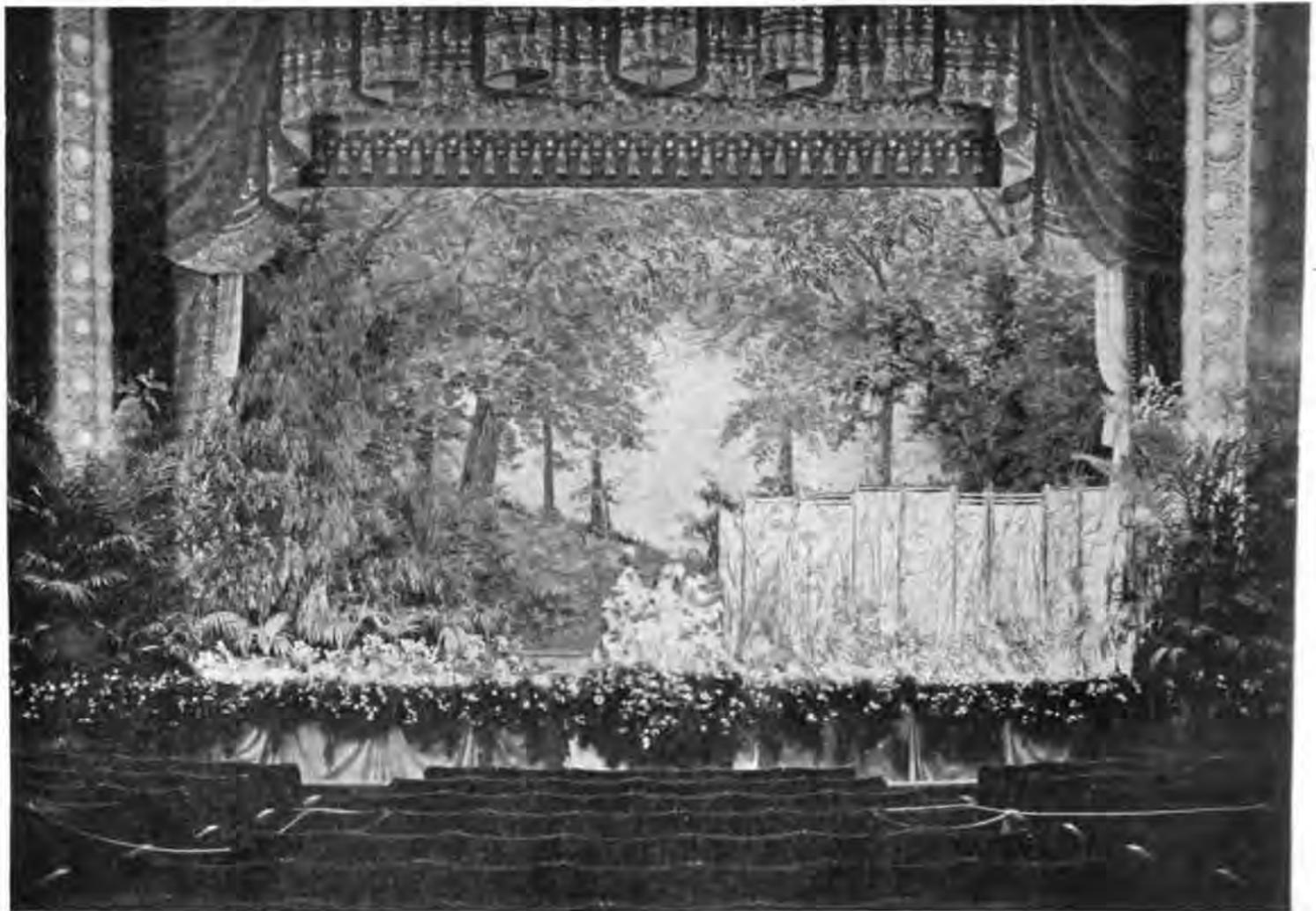
—Selected

No Moods in Lomaland!

IN the Raja Yoga school there is no time allowed for the gloomy, discontented moods into which children fall at times, and in which they are encouraged by the lack of firmness of older people. Raja Yoga children learn the magic of their Warrior-nature. When this Warrior is appealed to, a happy smile drives away frowns and sulks. The boys and girls of Lomaland, even the tiniest ones, learn self-control, and they love the older people who help them in their battles with the naughty, selfish nature. They learn to be glad that their teachers do not permit them to waste hours in bondage to moods. It is not kindness to indulge children by leaving them in states that make neither themselves nor older people happy. Such treatment but increases their selfishness and just fits them to be miserable. Useful work and healthful play, something to bring into wholesome activity the body, mind and heart—that is a Raja Yoga secret. Just recently the Lomaland children's most beloved Teacher told them this: "Discipline the body, the temple of the living God. Make it a sweet, pure, strong vehicle for the life work of the soul." Do you wonder that to Raja Yoga children the world over "Life is Joy?" COUSIN MARJORIE



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

Reincarnation

Recently read at public meeting of Universal Brotherhood and Theosophical Society Australian Center, Sydney, N. S. Wales, Australia

ARE we not parts of the "One Great Life" which has always been and will always be? Have we not seen how life goes on through sleeping and waking, how it sleeps in the seed and wakes in the plant, casting aside the old form of the seed, as it takes on the new form of a plant? In this new body it lives and works during the waking time making buds for future growth; the leaves help the tree in its growing, and when each time of growth is ended they drop off. Is it not so with our bodies when one time of growing being ended, they drop off and we call it death? But is it any more death to us than the dropping of the leaves in autumn is to the tree? Does not the tree rest before another summer's growth, when the leaves begin to grow again? Is it not so with us, do we not rest before taking up the growth of another earth life, or the coming again into a new body of flesh, or incarnating—the body of which has been built up and moulded into shape by the thoughts, feelings and actions of the previous life? Are we not then each life responsible for the bodies we have and the life we live? Let us then reason together, and will we not see that it is through Reincarnation that this mind life or soul goes on gaining experience and carrying with it the results of past deeds and thoughts, losing nothing that it has gained, for does not the soul ever aspire to the onward and upward? Is it not the "Soul Warrior" within the body of flesh which is ever making a stand for Truth, seeking to purify the lower self, making it subservient to that higher consciousness which governs us and all the universe? For is not the whole universe alive and conscious, the divine mind permeating it all? Is it not true then that Reincarnation is the promise of human perfection?

Mr. Judge said "that man as a thinker, composed of soul, mind and spirit, occupies body after body in life after life on the earth, which is the scene of his evolution, and where he must, under the laws of his being, complete that evolution once it has begun."

Did not St. Paul say: "The spirit (soul) is willing but the flesh is weak?" Have we not each one of us in our blindness and selfishness given too much thought to the flesh—ever recognized the body as the

real man—consequently overlooking the indwelling spirit, the Christ, the real man? Is it not because this real man exists, which is higher than the body, higher than the mind, higher than the emotion—that he can be the controller? Instead, do we not allow ourselves to be controlled and lose ourselves in the rush of the workings of the bodily passions, which are termed the failings of the flesh? Will you not agree with me, then, that it is only through life after life, birth after birth, and frequent incarnations into earth-life, that man gains, through experience and environments, a complete knowledge of the indwelling God and how he can merge his lower nature into the higher nature? Will he not have learnt that reincarnation is in harmony with the general plans of nature, that the soul itself is pure, wise and beneficent; that as man lives and dies, so he lives and dies again? Aye, verily, it is so! And these periodical reincarnations shall not cease until man has learnt those lessons life has for him. Then shall he be joined to the God within him; man shall have become one with his Father which is in Heaven.

A. W. W.

Notice

The meeting to have been held at Isis Theatre last Sunday night, and duly advertised, was unavoidably postponed by the severe equinoctial storm which burst over San Diego and vicinity during that day. The drive to Isis Theatre from Point Loma (there and back some sixteen miles) could not have been done without seriously exposing both adults and children, as well as the horses, to the inclemency of the weather.

The meeting, however, will be held as prepared, on the following Sunday night, March 19, when Katherine Tingley will speak.

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8.15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

Other interesting features of these weekly gatherings are the excellent music rendered by some of the Students of the Isis Conservatory of Lomaland, and the efforts of the children of the Raja Yoga Schools at Point Loma. Theosophical literature may always be purchased at this meeting.

Universal Brotherhood Organization

Central Office Point Loma California

THE temporary manifestation of religion forms an interesting study for the human mind.

If we would gain wisdom and happiness, we must observe the counterfeit as well as the true in human life; for by contrasts can we discern the real, the permanent and the true. We cannot expect that all Humanity will be able from ordinary observation or from contact with these things, to find the way to the Light. Man must study himself and gain knowledge.

Theosophy declares that "the religion of the day is but a series of dogmas, man-made and with no scientific foundation for promulgating ethics;—while our modern science as yet ignores the unseen, and failing to admit the existence of a complete set of inner faculties of perception in man, it is cut off from the immense and real field of experience which lies with the visible and tangible worlds. But Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outward things and objects to be but transitory, it grasps the facts of nature, both without and within.

"It is, therefore, complete in itself and sees no unsolvable mystery anywhere; it throws the word 'Coincidence' out of its vocabulary, and hails the reign of law in everything and every circumstance." (Words of Mr. Judge.)

Now, right here we must point out that all which goes to serve the permanent life, the true and ennobling life, comes from experience and those gradations of thought and effort which are found in experiences. To understand the laws of human life, and the way to use them for the up-building of the character, one must recognize the latent forces in man; the mysterious and wonderful powers of the human soul, which are ever striving to manifest the divine self;—and also the subtle, savage, lower qualities that play their parts in the drama of life so effectively, obscuring Wisdom, and leading man to the depths of indifference, despair and recklessness.

To redeem man, man must know himself, and these mysteries. And in his research along the path he must revive the soul-energies of his being. He must not be satisfied with the common belief of Humanity to the effect that man possesses an immortal soul; he must know that he is one, and that he can evolve and bring his whole nature into a high state of spiritual strength if he wills and works with the higher laws of his being.

At this point there must be a careful consideration and recognition of the difference between instinct and intuition;—between emotion and illumination.

Instinct is the director of the lower nature; Intuition is the Guide of the higher humanity in man,—a part of Soul-Life. A man who has evolved to a point of drawing the dividing line, and taking a heroic stand for his Soul's advancement and for that of his fellows, needs not exciting influences nor other people's fearful exhortations to call him to his own. The reviving, the revivifying of spiritual life, works its ways slowly and surely into the larger field of endeavor along the path of righteousness,—through aspiration and self-control;—and in the years to come he will be found well up the mountain path, never satisfied not to be more tomorrow.

Where instinct has worked in a human life, or emotion, which is its companion-in-arms;—where fear has been used as a compelling force to intimidate man into avowing himself to be what he is not,—there is found the impermanent;—the transitory manifestation,—a semblance of a revived life. We may be sure that in all the true revivals of the spiritual life, the psychology of force has had no play;—human animal magnetism is directly noticeable in its absence; the fear of punishment and the hope of reward play no part in the great change for the better life.

We must remember that there are numberless influences, seen and unseen, which touch the human heart, and move it towards the path of purification. A breath of sweet wisdom from the Orient,—or from the Occident;—a strain of soulful music; a true tone of compassion from a human voice;—possibly a golden thought from the words of Confucius:—"Conquer your foe by force and increase his enmity.

True Revival

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men.—Matthew xxiii: 13

Conquer by love and you reap no sorrow." A loving word from the teachings of Jesus the Christ:—"There is no fear in Love, but perfect love casteth out fear."

First Ep. of John, iv: 18. Possibly just such words as these from Gautama the Buddha:—"Blessed is he who has become an embodiment of truth, for he has accomplished his purpose and is one with himself and truth. He conquers although he may be wounded!—he is glorious and happy, although he may suffer; he is strong, although he may break down under the burden of his work; he is immortal, although he may die. The essence of his soul is Immortality." These simple words may have been the quickening power which formed the link binding the aspirations of the man to the opportunity.

When a real revival takes place in the life of a man, each day thereafter must tell for better things in that life; and this growth will unceasingly proceed into the eternities. Where the revival, so-called, is but a counterfeit, there may be the appearances which mark spiritual advancement; but, if we look behind the scenes into the inner life,—into those hidden forces in man, we might see the truth and discover that it is hollow and that the soul has made no real advancement. It is still shut out from its own; held back, because it has been misled;—starving for the Truth, and having it not;—crying out in its misery and isolation.

Christ taught tolerance; and not he alone, but other great World Teachers taught the same. Some of the most elevating and inspiring words of Buddha are living again in the Christian Scriptures;—and it is the eternal ignorance of ancient teachings, which preceded those of Christ, that ever keeps truth-seekers from the Truth. . . . Theosophy protests!

Even at this very hour the Christ life is manifest to a very large degree in the Orient by those who have learned lessons of Brotherhood from the Buddhist teachings. Note the tender humanity manifest in the Japanese towards those, who, under the banner of the Man of Mercy, call their soldiers to arms to overthrow their fellows.

Let not Humanity be deluded by the seeming. Christ drove the hypocrites out of the Temple; and this act was as merciful to them as to their victims. Let us discriminate, and separate the true from the false; accord to every man the largest tolerance and right to his own belief. Yet let us ever be vigilant against ourselves, and against those who depend upon the weaknesses of man to delude him.

It would be well for us in thought to span the gap of one hundred years,—looking into the future,—then the beneficent influence of Theosophy will be more fully grasped. Then, we shall read a record of a glorious harvest of Theosophic thought, sown by our earnest workers throughout the World in years past and now. There will be an accentuation of mental discrimination; aye, a spiritual discrimination; from discernment men will act. In this step, they will discover that where the true Christian light is to be found there will be the Theosophic life, and vice versa,—for false dogmas and creeds will have gone to their graves.

One of the greatest factors used to obscure the real meanings of Christ, and the real Rights of Man, has been the ignoring of the teaching of the doctrine and law of Reincarnation. Listen to the words of Christ, and other teachers on this subject:

"Among men that are born of women there hath not risen a greater than John the Baptist. If ye will receive it, this is Elias, which was for to come."—Jesus Christ.

"What sleep is for the personality, death is for the will (character or individuality); and through this sleep of death it reappears refreshed and fitted out with another intellect, as a new being."—Schopenhauer

"The soul, if immortal, existed before our birth.

"What is incorruptible must be ungenerable. Metempsychosis (re-birth) is the only system of immortality that philosophy can hearken to."—Hume

"Ages past the soul existed, here an age 'tis resting merely."—Browning

"As to you, Life, I reckon you are the leavings of many deaths. No doubt I have died myself ten thousand times before."—Walt Whitman

This doctrine was almost universally believed in by men up to a few hundred years after Christ, when at one of the ecclesiastical councils it was expunged as a heresy. A man who believes in Reincarnation, has no fear of any punishment except that which he knows he has merited through his own misconduct, and this is inevitable and certain. No promises of reward move him to the righteous path; for he lives not for himself, but for his fellows. . . . Let us study the teachings of Great Teachers and discover Truth in all religions.

Let us cry tolerance, again and again. . . . Yes, a larger and still a larger tolerance for our fellows; for all those who are seeking the righteous life. Doing this, we shall, in very truth, work in consonance with Christ's teachings, and with the Higher Law;—and thus, in the example of OUR lives lead those in the valley of despair to the real Knowledge;—to a superb revival of man's Divine nature—to his Immortal Path. KATHERINE TINGLEY

Students'Path

KNOWLEDGE AND WISDOM

TENNYSON

WHO loves not knowledge? Who shall rail
Against her beauty? May she mix
With men and prosper! Who shall fix
Her pillars? Let her work prevail!

But on her forehead sits a fire:
She sets her forward countenance,
And leaps into the future chance,
Submitting all things to desire.

Half-grown as yet, a child, and vain,
She cannot fight the fear of death.
What is she, cut from love and faith,
But some wild Pallas from the brain

Of demons? fiery-hot to burst
All barriers in her onward race
For power. Let her know her place:
She is the second, not the first.

A higher hand must make her mild,
If all be not in vain; and guide
Her footsteps, moving side by side
With Wisdom, like the younger child:
For she is earthly of the mind,
But Wisdom heavenly of the soul.

Self-possession

I

ONLY so far as we have the help of the Higher Self can we get possession of the lower self. Whenever we loosen our hold on the higher the lower takes possession of us and carries us away from our true selves. We must break loose from our attachment to the lower in order to possess the higher. It is always selfishness in some form that prevents self-possession. A selfish fear of what others may think of what we do or say or how we may appear causes us to lose our hold on the Self, or our self-possession. Anger, envy, jealousy or any other selfish feeling that gets possession of us takes from us for the time being our possession of ourselves. Hence, in order to acquire and keep self-possession, it is necessary to root out selfishness from our nature. We have to acquire that equal-mindedness regarding pleasure and pain, praise and blame which the *Bhagavad Gita* sets forth. Then nothing can move us from our firm hold on the Self Divine and we shall make the lower self our servant instead of our master, thus coming into complete possession of ourselves. But we must cast our anchor in the higher nature to do this. Every motive must be challenged, and, if not able to stand the test, must be ruled out; we must let no failures discourage us, and no successes cause us to lose our balance, and so little by little we shall come out of bondage into freedom with all we have gained by conquest.

We shall possess the whole self, the lower as servant and the higher as guide, and we shall be able to rest secure and undisturbed in the True Self.

BANDUSIA WAKEFIELD

II

TAKEN literally the term expresses its meaning very clearly in two ways because, by its construction it signifies either possession of the self or by the Self.

And truly it means both, and one who is really self-possessed has reached an adjustment and harmony of his dual nature which unites its factors, the Higher and lower selves, into one, so long as and to the extent that his self-possession extends. For self-possession is a wholly relative term which differs with every person, and, even in the same person differs at various times and under diverse conditions. The same thing which would scarcely agitate a person at one time may, at another when he is off his

balance, completely upset his equanimity.

Self-possession, calm, sure and permanent, can result only from the yielding up of the personal will to the Higher Divine Will. This is shown by the fact that, in its relative degrees, self-possession extends only so far as the personal will or mind is brought into abeyance, for when it is no longer controlled it will refuse to obey the calm judgment of the Higher Self and disturbance will result.

But one who has reconciled himself to all possible eventualities of life is indifferent to the result and in consequence better able to act properly. His faculties of perception and discrimination are unimpaired and his physical senses and powers remain in a condition of ability to act promptly and accurately.

Taken broadly then, self-possession is that condition called in the *Bhagavad Gita* the "control of the self by the Self," i. e., of the lower personal self, by the Higher Self, and toward which all proper training must tend. It is, in ordinary life considered the mark of good-breeding to be always self-possessed and calm—but it only too often happens that the outward quiet is forced and that of the true self-poise and harmonious adjustment of the faculties there is merely the semblance. What we should aim at is so to govern our lives that we may acquire the true self-possession, to be able at all times to act and speak for the right. Tennyson very beautifully puts it thus:

Self-knowledge, self-reverence, self-control;
These three alone lead life to sovereign power,
Yet not for power—power of itself would come unasked for,
But to live by law, acting the law we live by without fear.

STUDENT

FRIENDS IN COUNSEL

DEAR COMRADES: A certain quality of fearlessness marks the demeanor of the children here, and this is shown not only in moments of danger, as once, when fire broke out upon the stage, but enters into their behaviour throughout the day's engagements. This habitual boldness is not a cultivated mannerism, but the simple result of allowing the higher nature some measure of controlling power in daily life. A quiet confidence is the natural attitude of the soul which feels its oneness with Divinity. Exultant in the knowledge of its everlastingness, it does not fear disaster and laughs at disease and death.

A terrible wrong is done when children are brought up in an atmosphere of dread and taught to regard themselves as "guilty worms" upon whose heads at any moment the vials of God's wrath may be outpoured. Not as yet "sinless beings," our children do from time to time give forth a note at discord with life's harmonies; but they await with perfect equanimity the inevitable readjustment. They neither supplicate to have the penalty remitted nor do they wish that some innocent party should suffer the punishment that is their proper due. Perhaps one reason for their confident bearing is that they are taught to make a fair and honest inventory of their lower natures and, as they recognize the source of every evil in the personal selfishness they find there, they are incapable of being shocked at anything they may encounter in the world outside.

Many a man, in a daring mood of introspection, has looked into the inferno of his lower nature and, terrified at the seething chaldron of chaotic forces, has replaced the lid and ever after gone about like one who treads the quaking crust of some volcanic region, forever fearful lest the boiling lava may burst forth and overwhelm him in its flow. The lower elements in man, however are not to be regarded as inherent defects to be apologized for, or wept over, or to be terrified at, but simply as forces to be grasped, subdued and used. As Vulcan amid the black smoke, the lurid flames, and the loud clang of iron on iron, wrought out his flashing blades and shining mail, so must the modern hero be prepared to grapple with the fierce wild forces underneath before he can forge out the weapons that he needs for life's great battle-ground.

STUDENT

INTRINSICALLY, Theosophy is the most serious movement of this age; and one, moreover, which threatens the very life of most of the time-honored humbugs, prejudices, and social evils of the day. . . . Slowly but surely it [the Society] will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men.—H. P. Blavatsky

GEMS

LEWIS MORRIS

STRONG souls within the present live,
The future veiled, the past forgot;
Grasping what is, with hands of steel,
They bend what shall be to their will;
And, blind alike to doubt and dread,
The End for which they are, fulfil.—*Selected*

The water placed in goblet, bowl or cup
Changes its form to its receptacle;
And so our plastic souls take various shapes
And characters of good or ill, to fit
The good or evil in the friends we choose.
Therefore be ever careful in your choice of friends,
And let your special love be given to those
Whose strength of character may prove the whip,
That drives you ever to fair Wisdom's goal.

—Translated from Japanese

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Does Theosophy teach that man passes directly from one physical body to another, or is there a period when he is not incarnate and if the latter, what is the relation of this period to earth life, and what is its purpose?

Answer Only a brief reply can be given to the question here, and the enquirer is referred to our literature for a fuller statement of the teachings of Theosophy on the subject. Taking the case of the ordinary man, the teaching is that he does not pass directly from one incarnation to another, but that there is a period of rest intervening.

There is an almost complete analogy existing between the successive days of our earth life and the successive incarnations of the Ego, each of these being, as it were, a day in the long pilgrimage of the soul. And just as, after the day's activity, the business of life is laid aside with its cares and sorrows and disappointments, and the tired physical body goes to sleep; so, after a life's work is ended, the soul seeks its rest, leaving behind the worn-out physical body, and all its outer faculties and lower nature. Then, after the soul has completed its period of rest, when the hour strikes for its return to incarnation in earth life, it comes back again to take up anew its work and duties in the world.

There is this difference, of course, between our awaking to a new day after the night's rest, and the soul's return to incarnation after the long sleep, the entrance into which we call death; that after the night's rest we awake again in the same body, and in the latter case we find a new body prepared for us, but we are in each case the same Ego and awake again to resume our work in the world.

Another analogy might be made, which gives more completely another point of similarity. It is to compare our life on earth to school life, each school term being, as it were, one incarnation; then comes the school vacation, and school is closed for several weeks. When we return to school, it is almost like entering upon a new life; there are new faces, some of the old schoolmates are gone, we have probably forgotten some of the details of the lessons we learned during the previous term, but what we really learned then has become assimilated and our characters have grown and become more developed.

So we might say that the main purpose of the intervening period between earth lives is rest for the soul, and assimilation of the experiences of the previous incarnation, by which they are woven into the fibre of character. The details of these experiences may seem to have been forgotten, but their essence and result we bring back with us in the character and inherent tendencies with which we are born, and which form the starting point, capital, stock in trade, for the new incarnation. But while we have this as a basis on which to work, we can set in motion new causes which will give us a new starting point for the next life on earth. We do not change our characters during the period of rest between earth lives—that is a time for assimilation of what we have previously gathered; and we may perhaps get a new meaning from the words of the Scripture, "Work while it is called today, for the night cometh when no man can work." The time for work is now, in this life, here on earth; and if we would have greater opportunity in the next life we must sow the seeds for

it now, and it is the law that the harvest shall not fail.

STUDENT

Question Several times I have seen reference to man's lost heritage: what do you mean by this?

Answer If we think seriously about the matter, it will be very plain that man is not what he should be. The misery, poverty, vice and selfish greed, famine and war and desolation, all show humanity's sad and terrible condition. Should these things be? Do we feel in our hearts that they are in the orderly course of nature's progress, and according to her beneficent purposes—if indeed her purposes are beneficent, and to doubt that would be to go against all the highest promptings of our soul? Or on the other hand, are not all the evil, all the wrong, and all the wretchedness in life the result—according to law certainly—of a violation, long continued, oft repeated, of nature's laws? Have they not come about through a wilful disregard of her behests? And is it not because of our violation of nature's laws that we have gradually lost our rightful position in the world—in fact lost our heritage.

In many ways the knowledge has been kept of what our heritage is. Every great Teacher has come with the avowed purpose of pointing out the way to regain it. The great religions of the world all tell of it. The traditions of the great peoples of antiquity all describe it. Man's lost heritage is an "empire"—the empire over himself, and that means too the empire over nature. Man has lost the latter because of his loss of the former, and all the while he has been seeking to regain empire over nature without realizing that he must first regain the empire in the domain of his own nature, he has but touched the outermost fringe of the material world, and has failed to find the happiness he has so vainly looked for.

Expressed in another way, man's lost heritage is the Golden Age, told of in the traditions of all the great races of antiquity. And Theosophy comes with its message of the Golden Age to come, of the recovery of man's lost heritage, of his regaining of his rightful estate, of his becoming again, as he was and is essentially, divine, holding sway over the lower forces of his own nature, a king in his own domain, and becoming again a co-worker with Nature.

It may seem that we are at present a long way from the attainment of all this, but the first step is already taken when once we can realize what our lost heritage is and that it may and must be regained. And then at least we can help the children that they may not have the difficulties to face that have confronted us, in self-knowledge, self-control, self-conquest,—if we will but help the children, living our own lives also, that we may better help them, the dawn of the new day in which man shall regain his lost heritage is not so far distant.

STUDENT

Question What do Theosophists think is the Main Purpose of Life?

Answer According to the Theosophic point of view the main purpose of life is to work in harmony with the law underlying the unfolding into the manifested world of the perfect plan that exists in the Universal Mind. It is the human destiny to learn that law, and attune to it the life of man, so that he may work in conscious harmony with it.

At the present time, the Theosophist would consider the main purpose of life more particularly to be the working unselfishly for the enlightenment of the human race, so that the principles of brotherhood may be restored as the working basis of life. Only by the practical application of these principles to the daily life, and thorough re-adjustment of ideas, habits, actions, can humanity awaken to its destiny, and consciously work with the Law.

The Universal Brotherhood Organization by promulgating the principles of brotherhood and demonstrating them, is teaching humanity the main purpose of life. This has long been obscured to men's minds by the predominance of personality and selfish desire. But the onward movement of the evolution of man holds for the race an awakening of heart and intellect and will, and the teaching of Brotherhood is the entering wedge for stores of soul-wisdom, that will gradually purify and uplift life on earth, making man fully conscious of the purpose of his life, and of his power to attain to realms of creative activity now far beyond his imaginings. But the first step is the practice of Brotherhood. M. M. T.

Incredible "Occult" Foolishness

THE Universal Brotherhood and Theosophical Society are synonymous with wholesome common-sense, and that is why they appeal to healthy common-sense people. As an example of the opposite, which, incredible as it must seem, does nevertheless appeal to some people calling themselves American citizens, take the following. It is from a printed circular:

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Besides Pantopathy, or the art of panting (!) there are taught homœopathy, hygiene and "mental gymnastics." On sale are soap, bread, "wind puffs," etc., the last presumably in connection with the panting. There is a program of the weekly meeting, which includes "How to Arrest Pain by Will," "How to Live on Two Cents a Day," and a "Demonstration of food. Everybody expected to bring their own plate and spoon." (Sic.)

The above, which is a mere sample, exceeds all the possibilities of burlesque and parody. It shows to what depths of rottenness and insanity the pursuit of "occultism" leads. How well the wily Oriental understands his American public. How little trouble he takes to disguise his wiles. And how he must despise his customers as he pockets their dollars.

H. T. EDGE.

A Bell-Ringing Record

AT a church in Leicester, England, an attempt was recently made to ring a peal of 21,024 changes on eight bells, according to the scheme known in bell-ringers' phraseology as "double Norwich court bob." The total possible number of changes on eight bells is, of course, factorial 8, or 40,320. Leaving out the less euphonious combinations and arranging the remaining ones in various orders of succession, we get the schemes known by those extraordinary names, "bob-major," and so forth. On this occasion one of the men was taken sick after ten and a half hours' ringing; and, though the peal failed, a world's record of 17,184 was established.

Eastern and Western Mourning

IN one of its ways of mourning the East certainly betters the West. White is worn instead of black. To place a sick man in a bed with white sheets would appear to him a sentence of death. The victory of black is not however complete in the West. The hearse used at the funerals of children is often white; and in England the hatbands and sashes are white in the case of the funerals of young unmarried persons.

The wearing of black is one of the ingenious means by which we make death feared by ourselves and by children. In an English or New England village, everybody turns out to see a funeral. If there is a hearse, it is usually hideously black-plumed; behind follow the mourners, often on foot, also in profound black, accentuated by the white handkerchief which it is proper to hold to the face. And the undertaker and his assistants carefully carry out the idea. In fact the whole thing is a hypnotic and unremovable suggestion to the young that death is a final tragedy, a blot on existence. All the accessories are in keeping with this idea. We carefully arrange the symbolism of our cere-

monial so that it shall not carry the faintest hint that the dead still live. Should we do so if we really believed what we say, believed it as we believe the sun will rise tomorrow? .
STUDENT

In Europe

(By Our Special Correspondent)

FEBRUARY 10, 1905

AS was anticipated, it seems probable that the new French government will carry on the great work left to it by its predecessors. Strikes are on the increase throughout Europe. What will be the general result, at this epoch of *unrest*, it is difficult to say. So much depends on the underlying motive. In one strike now pending the motive is new, and impersonal. Some time ago a conference was held at Orléans to consider the evils arising from the use of white-lead for industrial purposes. Subsequently the National Federation of Painters declared in favor of a *general strike*, with the object of abolishing the use of white-lead in paint. A strike against a deadly poison certainly suggests higher motives than a strike for mere increase of pay. But there are other deadly poisons besides white-lead. Will the workers of Europe (and America) organize themselves for a strike against the use of *alcohol*? Perhaps if they did, strikes of the ordinary character would become superfluous. A gigantic combination of workers the aim of which was *self-conquest*! Think of it! Not all the syndicates and trusts in the wide world could prevail against such a combination. Their power would be gone.

The troubles of Russia are the absorbing question of the hour. Even in Spain, whose own troubles are plentiful, this theme is prominent. An interesting article has appeared in a recent issue of the *Heraldo de Madrid*. It is contributed by a Russian Prince in London. The writer is hopeful as to the ultimate issue of the present struggle. He says: "That which strikes all Europe is that honourable men of all the social classes, including the Nobles, the *bourgeoisie*, and likewise the clergy—have united in one and the same peaceful manifestation in support of the claims of the working people." He notes that prior to the event of June 22d, reformers in Russia were divided in their aims and often opposed. Now there is a new spirit of unity spreading—however much the outward signs of it are repressed. On this he bases his hopes for the future.

Yes, the leaven of Universal Brotherhood is working in the minds and hearts of the Races. An idle vision it seemed, ten years ago!

John Bunyan

AMONG truly great writers, whose work has the touch of genius that gives universal and lasting popularity, must be classed John Bunyan. This man surely had many faculties combined in that just proportion which, as Poe says, so enhances the efficiency of them all and gives the commanding strength that springs from symmetry. A writer whose work ranks next to the Bible in popularity, and who has won the unbounded praise of men like Macaulay, Coleridge, and Dr. Johnson, must be a genius. Like the work of other geniuses, his success is achieved by means so simple that narrow critics are perpetually attributing his fame to popular delusion. Such people do not understand that simplicity is the inimitable attribute of the great. Those who cry "tinker" and "carpenter's son," are they not of the same family as those who are always imagining someone else is getting more than he deserves from a stupid public which overlooks their own claims?

Vivid imagination, bringing the scenes and characters bodily before our eyes; simple ingenuousness, free from the least suspicion of affectation; absolute faith in his cause; deep knowledge of and sympathy with human nature;—these are some of the many traits which Bunyan combines. The *Pilgrim's Progress* is a real epic; and, apart from its particular theology, may well stand for an allegory of the experiences of a soul on his path to liberation from the bonds of self. STUDENT



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World's Headquarters UNIVERSAL BROTHERHOOD Organization POINT LOMA, California
Meteorological Table for the week ending
March the 12th, 1905

Total number of hours of sunshine recorded during FEBRUARY 153.
Possible sunshine 308. Percentage 49. Average number of hours per day, 5.5 (decimal notation). Observations taken at 8 a. m., Pacific Time.

MAR	BAROMETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
6	29.738	63	58	60	58	.00	NW	5
7	29.656	64	59	60	58	.00	N	5
8	29.698	64	56	58	56	.00	NW	2
9	29.700	64	58	57	55	.00	NW	7
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Vol. VIII

MARCH 26, 1905

No. 20

New Century Path

by KATHERINE TINGLEY
WEEKLY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK TRUBSTON, manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Meteorological

The Antarctic Continent

A RECENT summary of the results of Antarctic explorations gives some interesting particulars of the mysterious continent around the South Pole. In studying what the teachings of antiquity say about the South Pole, we find that to the ancients geography was more than it is to us. It was, like all their science, intimately related to the life and history of man. The earth was divided into regions, according to the character of the influences prevalent among them. The South Pole has always been associated with malign and passionate influences. The Atlanteans, says H. P. Blavatsky, gravitated toward the South Pole—the "Pit"—"whence breathe hot passions blown into hurricanes by the cosmic Elementals, whose abode it is."

Compare this with the following account from the *Discovery's* reports:

What is probably the lowest temperature on record has been recorded, 67.7 Fahrenheit below zero. There were hurricanes up to eighty-five miles an hour. The prevailing winds at the *Discovery's* quarters were east and south-east; west winds brought blizzards and storms; south winds, that is winds from the Pole, usually raised the temperature as much as 40 degrees.

The land is deeply covered with ice, in some cases perhaps thousands of feet thick. In Victoria Land, however, there are places where the rock is bare, and it is found to be volcanic. There is everywhere evidence of vast volcanic activity in the past.

In a sandstone exposure, one explorer found fossil plants, showing that at no remote date (geologically speaking) the climate was warm.

The results of the British and German expeditions show that the glaciation once extended farther than it does now. There has been a shrinkage within recent years, but it is not known whether this is constant or fluctuating.

The Aurora Australis was often seen, but never so brilliantly as the Aurora Borealis. The position of the magnetic pole is not yet determined, but may be determinable by plotting and coördinating the observations collected.

The Antarctic continent is surrounded by deep sea on all sides except probably toward the south point of America. One authority conjectures that it was formerly continuous with South America and extended as far as New Zealand.

The continent on which the Third Race of humanity flourished over 8,000,000 years ago, and called by H. P. Blavatsky **Lemuria Was a Vast Continent**, a name invented by Selater for a continent whose existence he conjectured on zoological grounds, extended from Madagascar to Ceylon and Sumatra and included part of Africa and New Zealand.

The Polar lands remain ever the same throughout the world-cataclysms marking the divisions of the great Races. STUDENT

New Lamps for Old

THEY are selling printed cottons for women's dress in Madras on which, instead of the exquisite native designs consecrated by centuries, there are rows of bicycles! From that and similar examples, the Indian of a certain class makes his acquaintance with western art! And he is beginning to accept it, to imitate it, and to stop the production of his own fabrics, colors and designs carrying the atmosphere of a perfect old-world culture. Sir George Watts, who has just published a most interesting catalogue of the Indian Art Exhibition at Delhi—though that took place two years ago—dwells with great force on the serious injury which is actually being done to ancient Indian art by this sort of intrusion of Western Brummagen products. He mentions with approval the suppression of a "moral pocket-handkerchief" which was having a considerable sale. This was however not suppressed because it was a hideous piece of printing, or because it bore a text, but because along with the text it bore a print of a rupee banknote. C.

Arabia and the Arabs

HAS Arabia a future? Yes, but not altogether for the Arabians, thinks Consul Ravndal of Beirut. Two-thirds of the country is cultivable land, whereas there are but from four to six people to the square mile. It awaits the railway, the telegraph, irrigation, and in general the Twentieth century.

The Consul quotes with disapproval the remark of a recent writer in the *Egyptian Gazette*: "Had the Wahabi power continued, Arabia would probably have been a highly-civilized and flourishing Mohammedan country at the present time. But when, in 1818, the Turks destroyed all this fresh machinery of Arab civilization and development, they substituted nothing in its place."

The Wahabi movement was the work of a seventeenth century reformer, and in its way was a good one. It introduced justice, reformed morals, controlled and punished crime and restored order. So far it was good and no further. For it contained no seeds of progress, took no account of modern civilization, and was merely a return to primitive, rigid Islamism. The Turk, of course, played his usual part, but if he had not, if Wahabism had had its every chance, Arabia and its inhab-

Some Views on XXth Century Problems

The Psychology of Childhood

THE Director of a large South American school has published a careful statistical study of the development of over 200 children. His figures have a moral which he does not draw. He has noted some suggestive phenomena occurring at the child's critical age—at and about 13. The higher life-current is setting in with all its possibilities in both directions. The first sign is an enhanced activity of memory; the brain cells are the first to be touched by the rising tide; they become quicker to apprehend and stronger to keep.

This phase does not last. Memory at 14, says the Director, is not equal to what it was at 13; but the reasoning faculties have taken a marked step. And with them, or a little after, the creative imagination springs to the front.

The recession of memory between 13 and 14, may easily be accounted for. Reason is the perception of relations between facts. From the moment of its appearance, holding to and presiding over facts whose relations it perceives, it does not dwell upon and detain facts that are mere detail, and do not lend themselves to its synthetic work. It begins to guide the constructive life current, to make it build, to suit its plan, the work it wants to do. One child will never forget a fact in science. Another will with difficulty register such facts, but will never lose hold on a phrase of music.

This is the time when, if ever, parents should watch their children. An injustice suffered now will never be forgotten. Let it be counted as a new beginning, with new opportunities for those who watch and guard. More now may be done to give direction to the tendencies that will sway the whole life, than at any other period. What bent will be given to the nascent creative imagination, the gift of the soul? Upon what pictures and thoughts is it now to be allowed to do its first work? Those supplied by the newspaper and the dime novel? As it begins it must continue, unless, when years later full self-consciousness has come, it is remodeled with an infinite labor and tenacity of purpose to which few are equal. But at this place of the parting of the ways, the right path is as easily entered as the wrong, the child's divine nature as easily helped as thwarted.

STUDENT

One Child in Five

FIELD AND STREAM notes that one child in five in this country spends the years between the ages of ten to fifteen, at work in coal-mines, factories, or similar places. Education is at a stand-still; there is no recreation in field or forest; nothing to develop mind or character, everything, on the contrary, to hinder or distort their growth. At fifteen the unhappy little creatures, dwarfed in every direction, pass into circulation. In a few years our citizens' roll will be one-fifth made up of such.

In his installation address President Roosevelt said many fine things about our duty and our dawning destiny to lead the world. Make any allowance you judge fit for possible over-statement in the figures we quote; the picture will not be greatly relieved. For there is the other and worse side of it that child-labor is one, and only one, product of the greed and indifference of those who are knowingly operative in causing this stupendous piece of cruelty. They are a worse blot on the roll than the children, become adults, will be.

In *what*, are we to lead the world? Humanity of conduct? Unselfish disregard for gain? How long does a nation's public policy remain in advance of its average private standard?

These children are slaves who derive no shadow of benefit, nothing but harm, from their slavery. Morally and mentally dwarfed men and women, they are prematurely fathers and mothers whose children register and reflect the moral and mental status of their parents.

We once held "these truths to be self-evident: that all men are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

But perhaps the signers of the Declaration of Independence were not thinking of children in those momentous days!

STUDENT

Emigrants and Immigrants

THE countries of Europe are awaking to the fact of the steady emigration to this country of their best stock, just as we are awaking to the immigration of their worst. If we were not, last year we should have received 500,000 of the latter in addition to the 800,000 of the former whom we welcomed.

Three years ago the Italian government cut down the numbers of agents soliciting the poor to come here, from 7000 to less than one-tenth of that number. In every other European country except England, such solicitation is illegal.

The Spanish emigration laws are very strict, and so are those of Hungary. The Government of Austria has assumed the right to veto the emigration of any given person, as well as to dictate to him by what route and under what conditions he may leave if finally permitted.

When a baby cries, the mother does not usually tie up its mouth. She tries to find out and remove the cause.

The simple idea does not seem in favor with the Governments of Europe. They do not inquire why there is this unflattering eagerness of their people to escape from under their wings. One or two only have done something. In Italy, free education has been extended, and taxes on the poor reduced to the utmost. In Hungary, public works have been started for the employ of the destitute unemployed.

Of one reason, at any rate, these governments are perfectly aware. They know that eagerness to emigrate is almost in proportion to the length of compulsory military service. The emigrants are escaping from the loss of years continuously, or of months of each year, which the various forms of conscription entail. The vast military burdens, with their resulting taxation, make it hard enough to live anyhow. And the difficulty is much worsened by these idle years—idle from the victim's standpoint.

Perhaps there are other reasons which honest enquiry of the more intelligent of the emigrants, if allowed to speak freely, would elicit.

But this one lies nearest to hand. It would seem commonsense to try to rectify it before it starts to vehemently rectify itself.

C.

The Ideal of Old Age

DR. OSLER'S somewhat cruel lecture on the relative uselessness of old men has caused the suicide of an aged scientist in St. Louis. For several days he discussed the theory with his friends, and finally decided it to be correct. Whether Dr. Osler will approve of this reduction of his mischievous theory to practise, we do not know. Whatever views he may hold in other compartments of the mind, the one that contained that view was given over to materialism. It is an identification of the *man* with the sense-mechanism; an assumption that there is no seer who, when experiences have been gathered, can gain wisdom from their survey.

For the consciousness of old age is often like that of night, when the activities of the outer senses and the physiological process coming to a minimum, a deeper stratum of mind, one nearer to the spiritual, may be uncovered. This should be the normal state of the aged, and on it rests the traditional ascription to them of wisdom. That it is rare in our day is due to loss of belief in the spiritual presence in man with which old age should bring him into closer touch. Youth is undisciplined and wasted. The mind of the child is never taught to look in for a higher light than its own. All real knowledge, it is taught, comes but through the senses. So the deeper side of life, the greater, the subjective, remains unexplored. The very faculty of exploration lies latent. No wonder that when age comes and the mechanisms are rusting, that which sustained them is powerless to illuminate consciousness with a new light. In words we believe in the soul; in act and thought we live as if it was not.

When children are once more trained to a *knowledge* of their own divinity, *their* old age, when it comes, will be that of the ideals of antiquity, wise with a wisdom that ripens on to the very death-hour.

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Some Remarks on the Ancient Greeks

DR. BUTCHER, a Harvard lecturer, has this to say, among other things, in appreciation of the culture and qualities of the ancient Greeks:

For the Greeks the paramount end was the perfection of the whole nature, the unfolding of every power and capacity, the complete equipment of the man and of the citizen for secular existence.

One notices the familiar distinction between sacred and secular, implying that the Greeks, however excellent, were still worldly and perhaps "heathen."

They realized, in the words of Aristotle, that the State existed "not for the sake of mere life, but of the noble life." A wanton display of wealth was accounted "vulgar, Oriental, inhuman." "Simplicity in the home, splendor in the city—that was the principle." And with it went the "conviction that the things of the mind have a worth, an inherent dignity, which cannot be measured in terms of money;" that a true ideal of citizenship implies an adjustment of work and leisure.

A certain novelist, in contrasting Italians with Anglo-Saxons, makes the remark that the former seek to make life pleasant, and the latter seek to make it profitable. Clearly the Greek ideal was to make it noble and beautiful.

And so, too, in discussing Greek art, Dr. Butcher shows that the dramatists, the orators, and the writers of prose not merely observed the negative principle of "nothing in excess," but that they expressed profound emotions without ever losing their intellectual grasp; that "reason and intuition," "art and inspiration," entered into alliance and were justly balanced.

Balance, harmony, proportion, equal development, coöperation of all the functions of the soul and the intelligence, was their principle. Without this, art breaks up into conflicting schools.

We cannot, however, agree that the Greeks "invented" geometry, or that it was the Greeks who first put the question "Why?" This is ignoring the Egyptians and all older civilizations, and going back to the old orthodox limited views of human history and origins. STUDENT

Who Were the Nabatæans?

AN archeological report states that the Princeton expedition to Syria sent out last summer, has made important discoveries about the Nabatæans.

The places excavated were Arak-il-Emir, Amman and Bosra; and especially a place called Siah, the most important religious center in the Hauran mountains from early Nabatæan times until the end of the second century. The discoveries at Siah include the full plan of the great Temple of Baal Shamin, the magnificent gateway of the forecourt of this temple, and the head of Baal Shamin, the sun-god, with his crown of rays. The carved details of the gate are extremely rich and show no influence of Greek or Roman art. Other buildings were found, pre-Roman, earlier than the Christian era, new to the history of architecture, and of unusual beauty. Inscriptions were found, and it is hoped to clear up much about these people who "ruled Damascus when St. Paul was there."

Now who were these Nabatæans? They are a mysterious people whose place in history is but little understood. They occupied ancient Arabia, and in the time of Josephus their settlements gave the name of Nabatene to the border-land between Syria and Arabia. In 312 B. C., we hear of their being attacked by Antigonos. They are described by Diodorus as being at this time a strong tribe of some 10,000 warriors, preëminent among the nomadic Arabs, pastoral and simple in their life. They had an Aramaic culture and wrote in Syriac characters. They flourished through the first Christian century as nominal allies of the Romans, but turned from a warlike into a commercial tribe.

In 1860 a curious work, too curiously true to be recognized by the "authorities," was translated by an Orientalist named Chwolsohn, under the name *Nabatæan Agriculture*. H. P. Blavatsky spoke highly of this book. She says:

In the opinion of the translator that archaic volume is a complete initiation into

the mysteries of the Pre-Adamite nations, on the authority of undeniably authentic documents. It is an invaluable compendium, the full epitome of the doctrines, arts and sciences, not only of the Chaldæans, but also of the Assyrians and Canaanites of the prehistoric ages. These Nabatæans—as some critics thought—were simply the Sabæans, or Chaldæan star-worshippers. The work is a retranslation from the Arabic, into which language it was at first translated from the Chaldæan.

Masoudi, the Arabian historian, says the Nabatæans founded Babylon and were descendants of Ham; and Chwolsohn finds that this is in accord with *Genesis*. The contents of this ancient work are, says H. P. Blavatsky, if properly understood, almost all of them identical with the ancient Wisdom-Religion. It is the record of the oral teachings of a Babylonian sage named Qû-tâmy, who used for his lectures materials still more ancient. The first Arabic translation is placed by Chwolsohn at the Thirteenth century B. C.

The word "agriculture" seems to be used in the same kind of way as the words "masonry," "alchemy," "geometry," etc., in other arcane works.

The book tells of periods of vast duration and of numberless kingdoms and dynasties that preceded the appearance on earth of Adami (the "red-earth"). Chwolsohn's translation aroused great opposition owing to its confuting Biblical chronology. It proves that the patriarchal names in *Genesis* are generic names, as is the case with so many other mythological records, which are brief memoranda wherein persons do duty for nations.

Some critics, including Renan, objected that the *Nabatæan Agriculture* was a compilation by some Jew. But of what was it a compilation, and is the Old Testament entitled to any better description? We must judge books by their contents. And with regard to this book, H. P. Blavatsky shows that it was very well known as a valuable work in antiquity, cites various allusions to it by writers of different ages, and discusses its teachings.

Thus it is clear that the Nabatæans, whatever their status in later names, are a very ancient people, and that whatever archeologists discover about them, is likely, if candidly interpreted, to vindicate Theosophy. STUDENT

The Meaning of the Word "Pontifex"

THIS word comes from *pons* and *facio* and means a bridge-maker; but the explanation usually given is puerile—that the Roman pontiffs were so called because a priest built the Sulpician bridge, or because priests had charge of bridges. There were pontiffs earlier than that time. Some authorities, recognizing the absurdity of this explanation, have tried to derive the word from other roots. But to a Theosophist the meaning is surely clear. Does not Longfellow hit it off when he says:

Well has the name of Pontifex been given
Unto the church's head, as the chief builder
And architect of the invisible bridge
That leads from earth to heaven.

Clearly a pontifex is a Teacher who makes a way to liberation for men, a bridge over the chasm between sensual earthly life and the higher or eternal life. STUDENT

Symbology of the Mince Pie

THE Christmas mince pie was originally a compound of the choicest spices and edible productions of the Orient. It was eaten in commemoration of the offerings of the three wise men who carried rare spices, frankincense and myrrh from the distant countries of the East to the infant Christ. Another authority, however, makes the mince pie emblematic of the manger in which the Savior lay, the paste over it being made in the form of a hay-rack. H.

Artistic Taste in Antiquity

In commenting on some beautiful vases, made in the shapes of birds, found in Egyptian tombs, a writer makes this remark: "As they were made probably two thousand years before the Christian era, one must admit that they display no little artistic taste." The notion that artistic taste is in the inverse ratio of antiquity will not hold water much longer in view of the discoveries we are making now. T.

The Trend of Twentieth Century Science

Universal Evolution

AMID all the scientific speculations as to the duration of the life yet remaining to the sun, and therefore to the earth, there is never a suggestion that they will remain alive as long as they want to or as long as they are wanted to. And they are always imagined as finally condensing into two cold, dark stone balls, profitlessly circling in indifferent space. The two big stones, whether transcendently hot, or utterly cold, are not considered as organically related to the conscious life thereon, or as coming in under the same law of evolution. We are asked to think of life as evolving, but of the *home* of life as degenerating.

But yet there are signs of preparation for a new step in thought. Professor Rutherford, after enumerating various speculations about the time during which the sun has supported, and may continue to support, terrestrial life, says: "As for the future we may say . . . that inhabitants of the earth cannot continue to enjoy the light and heat essential to their life for many million years longer, *unless sources now unknown to us are prepared in the great storehouse of creation.*"

Then he points to such a possible source—of course radium. "If radio-active matter is distributed throughout the whole earth to the extent that experiment indicates, the heat evolved by the radio-active matter would compensate for the heat lost to the earth by conduction to the surface."

This makes the earth a generator of its own heat. The highly complex radio-active atom, breaking down into the simpler atoms of other elements, liberates the heat necessary to replace that which is lost into space.

But suppose that while one radiant atom is thus degenerating, another is being built up. We know that some of the emanations of the sun are the force used by vegetable and animal matter to build themselves up into ever complexer tissues. Why limit the process? Why is not mineral matter also evolving, complexifying itself, under the influence of the same solar emanations? Why *must* mineral matter be supposed as ever degenerating and cooling, whilst organic matter is obviously evolving and synthesizing? The supposition is an unconscious bit of self-hypnotism, "born of the darkness," to which, so far as we know, every scientist without exception, is the victim. It is an ancient belief that there is an order of consciousness peculiar to each kingdom of nature, manifesting everywhere as the energy of evolution, of new material formation. All degenerations are but temporary back-washes of the ever-advancing tide. Human consciousness is slowly spiritualizing itself. Animal, vegetable, and mineral consciousness are making a similar advance according to their nature. The whole is one, each degree rooted in the degree below. And the physical sunlight is the body of a spiritual light, each evolutionarily active on its own plane.

Was there anything in that old belief to which science can say no? If it be true all existing speculations about the future of sun and earth are beside the mark. For if matter everywhere be slowly evolving, its constitution and properties a hundred million years hence will be such as we cannot foresee. The "new heaven (sun) and the new earth" may be gradual evolutions even now in progress.

Not long hence, thinkers will look back with wonder to our day, asking each other how it was possible men could believe in the Haeckelian universe, a set of stone balls unconsciously fathering conscious units and then slaying them.

STUDENT

Tides on the Great Lakes

IF the attraction of the sun and moon produces tides in the sea, it ought by the same law to do so in the great lakes, and indeed in every body of water, however small. But a comparison of the relative sizes of sea and lake will show that the tidal motion in the latter would be very small. But there are other fluctuations to which lakes are subject in a greater degree than is the ocean. Differences of barometric pressure at the two extremities will produce a difference of level of two feet, causing a "tidal wave" to roll across; and the wind has a similar effect on some lakes. These movements entirely mask the true tidal effect and are ascribed by the uninitiated to other causes. STUDENT

"Creating Life"

WHEN a crowd, desiring entrance to a theatre, finds that the door has been unlocked, it naturally surges in. Was the opening of the door the compelling cause of the entry, or was it only the means which made possible the gratifying of the desire to enter? Does the opening of the door create the people who enter by it?

A recent newspaper account of some biological experiments reads thus: "Loeb creates Artificial Life; Eggs of the Sea-Urchin are vitalized." He has created it in the same sense that the opening of the door creates the people.

The account then quotes a paragraph from the experimenter's report, and goes on: "These fields of further research at which Professor Loeb hints are nothing less than the rewriting of the mystery of the reproduction of life in all organisms from animalculæ to man, in chemical and physical terms, the elimination of that divine force at the sources of life which has previously baffled materialistic science."

Why do not editors give the science work on their journals to men who know something of science? At the will of a torpedo fish an electric current is discharged from its batteries under the skin. The wonder of the phenomenon is not the battery, which man can crudely imitate; but its direct obedience to the consciousness of the fish. No man-made battery stands in any such relation to the consciousness of the man who made it.

Nature has provided a special method for energizing the living cells of the Sea-urchins' eggs so that they shall start on their development into nature organisms. The experimenter Loeb has found another method, chemical or electric. So he has "Created Life"! He has opened another door than the one through which the crowd would presently have entered anyhow, which it would have opened for itself; and so he has created the crowd! Nor did the crowd enter because it wanted to, but because the opening of the door not only created it but compelled it to come in!

The mystery is that latent Presence which the material combinations, either man-made or nature-made, enable to manifest; itself being the active force in nature; itself being even Loeb's wish to understand.

STUDENT

A French Scientist on Action at a Distance

IN a recent number of the NEW CENTURY PATH it was shown that the "atomo-mechanical" theory of the universe involves physicists in the following dilemma: Action at a distance is impossible; but *all* action is action at a distance.

This is confirmed by a French scientist whose posthumous work, now under review, has come under notice. He points out that the "universal ether" was postulated in order to supply a necessity which does not exist. That is, the ether was invented in order to explain the interaction between sun and earth across space, on the assumption that action at a distance is impossible. But, since *all* action is action at a distance, there was really no need to try to invent another explanation in this one particular case. If an atom can attract another atom across the intervening space, why cannot the sun influence the earth across space?

If we do need an ether to account for interplanetary actions, we shall equally need it to account for every other sort of action whatever, since all force is supposed to be transmitted from particle to particle of matter across the gaps.

But the question then arises (as this scientist admits), what structure shall we assign to this ether? If we assign an atomic structure, the same difficulty arises again. If we assign any other kind of structure, why could we not have assigned that structure to ordinary matter, and thereby have obviated the need of predicating an ether at all?

The fact is, that if we predicate an atomic structure for matter, we must be content to accept *actio in distans* as an axiom. It is matter of common knowledge that mathematics can only formulate the relations between phenomena—not their causes. In any system of formulation there must be axioms somewhere. We cannot reduce our conception of action at a distance to any simpler elements without leaving the range of our dynamics altogether and entering upon an enquiry into the nature of our perceptions and conceptions, into the ideal world in short. E.

Nature

Studies

Luther Burbank and His Work

THE Carnegie Institute has made Luther Burbank a grant of \$100,000 to be expended as he may think fit in the furtherance of his work. He can now, as he says, give up business cares and devote himself exclusively to the experiments which have made his name known throughout the world. One of the first results of this liberation will be the commencement of a book on the whole subject of plant-breeding and hybridism, such as no one but he could produce. It will be illustrated by a corps of skilled artists, and charts and sketches will make it the most valuable book of the kind ever published. In fact there is so far no such book pretending completeness. A laboratory will also be erected for the carrying out of delicate experiments with perfected apparatus.

If, half a century hence, the majority of flowers and fruits in our gardens and on our tables shall be such as would be unrecognizable to the gardener of today, assuredly to Luther Burbank more than to any other living man the credit will be due.

But these are the days of new things in every field of thought and research.

STUDENT

Animals Have Hearts

IT is related of Landseer, the great animal painter, that, when asked how he exercised such a remarkable influence over dogs, he replied, "By peeping into their hearts."

Animals sometimes pine from want of recognition and sympathy, for which the proffer of food is but a poor substitute.

A dog values the esteem of his master far more than his food. Perhaps we do not recognize the finer nature of animals enough. Like children, they can be ruled through fear and appetite,—or otherwise. Hard and fast theories as to the interior make-up of animals, and whether they have "souls," do not work well in practice. In any case a "law" is only a rough summary of general facts, and individual cases may lie without its limits.

So animals may have faculties to which we claim the exclusive right; and if there be any higher faculties they do not have, we ought to remember that our own outfit is not always a thing to boast about. Sympathy is a magic wand and may call forth things new and unexpected. STUDENT



THE MOUNTAINS BEHIND FUNCHAL, MADEIRA ISLAND

New Process of Preserving Foods

THE process of evaporating from vegetables and fruits their large percentage of water, and thus reducing them to a form in which they can be packed in very small compass and kept, has been improved so that all vegetables and fruits, and even meat and eggs, can be greatly reduced in bulk and at the same time so sterilized as to render them capable of practically indefinite preservation. The process consists of treatment by hot air. The foods are perfectly dried but not cooked, and the addition of water restores them to their original bulk, appearance, flavor and color. The dried products are put up in round pasteboard boxes and need only to be kept dry. They will be most useful for camps, expeditions, and armies of soldiers or of workmen.

Potatoes lose eighty per cent. of water, and assume the appearance of rice; but when water is added they regain their normal volume and can be served as mashed potatoes. Spinach loses ninety per cent. and resumes its original color when water is added. Cabbage dries down to a kind of tissue paper, only eight per cent. of the original weight. Eggs, meat and fish can be dried with powdery substances, which can be used in made dishes.

It is expected that the new portability and preservability thus acquired by the substances will revolutionize the economics of provisioning. STUDENT

Vigor of Life at Point Loma

THE life energy at Point Loma is so vigorous that anything, vegetable or animal, seems ready to appear in profusion at a moment's notice, if only the weather conditions are suitable. An unusually copious rainfall, followed by warm cloudy weather, has produced an unprecedented quantity of insects of the daddy-long-legs and midge varieties. All these creatures are doubtless purifiers of the air. Strange funguses too appear on the damp ground. The flowering shrubs are in luxuriant blossom and clouds of small butterflies are provided by nature to deal with them. The frogs of course are having a glorious time; but when several stentorian members of this tribe think fit to spend the whole of every night sitting on lotus leaves and "singing" in a tank a few feet from one's window, one can only console oneself with the thought that they at least are enjoying themselves more than their hearers do. STUDENT



LET us propagate, propagate, propagate, lest our nation decay! Let us urge a bit forward the birth-rate in its neck-and-neck race with the death-rate."

That is the cry of many a would-be reformer, now,—and in America! In England we hear the same cry. To quote from a recent daily paper:

The people of England are declining in physique and are ceasing to bring forth their increase. Last year only 52,000 out of the hundred thousand men who sought to enter the army passed the necessary tests. In other words, one, roughly, out of every two candidates, was rejected as unfit to represent his country on the battle-field. As to the birth rate, that has long been steadily declining, especially in the industrial communities, and most of all, we believe, in Lancashire, where the employment of women in the mills is evolving a sterile and physically decadent race.

Those who look out over the world's affairs with an eye to moral conditions cannot conscientiously echo this lament, realizing as they do that it is but the soiled and raveled fringe upon the garment of the real problem. The swarms of ill-fed, neglected, anæmic and morally unbalanced children that may be encountered in the slums of our great cities are a living protest against the theory that a nation's welfare depends upon an increased birth-rate. Half a philosopher, at such a sight, would echo Katherine Tingley's words, "Fewer children and better ones." There is a close analogy between the human body and the great body of humanity, of which each unit-soul is, as it were, a cell. No one is so lacking in sanity as to argue that the way to preserve the human body unto long life and the greatest usefulness is to increase its bulk. No one would argue "health germs, disease germs, good food, pernicious food, anything and everything that will increase the size,—load them all in!" What would be the result of such a course? Disease and death—there could be no alternative. Is not the analogy plain? Load up our nation, increase its size, good and bad, anarchist, lunatic, scoundrel, moral pervert, load them all in—or some day some other nation will be larger than we are! What a philosophy!

Of course this is not actually said by those who are worrying about a possibly decreasing birth-rate. But it is the logical deduction from what they do say, and from the position they take. Their failure to admit it merely indicates that they have viewed the problem upon its surface and have not looked within its depths. The commonest stock-raiser will

Signs of the Times

THE ideal which the wife and mother makes for herself, the manner in which she understands duty and life, contain the fate of the community. Her faith becomes the star of the conjugal ship, and her love the animating principle that fashions the future of all belonging to her. Woman is the salvation or destruction of the family. She carries its destinies in the folds of her mantle.—*Amiel*

not breed inferior animals merely for the sake of increasing the number in his possession. All experience shows the folly of such a course. Yet there are those who look complacently upon the pregnant women standing before the machinery of our factories; those who raised no voice of protest when they learned of the women working in mines, harnessed like animals to carts of ore, which they dragged, crawling on hands and knees—many of these women mothers, many of them about to become so. These conditions do not now exist, thank God, but they did, not much more than a generation ago. What kind of children, think you, are likely to be given to the world under such conditions? Good material to build nations out of?

Looked at from the standpoint of the Eternal and the True, a nation as small as Greece is worth more to the world if its ideals are high, its people pure, its children well-born, than an entire hemisphere if that hemisphere be filled with disease, moral and physical, because its children are not well-born.

What the world needs is a higher ideal, an ideal that will invest men and women with a conviction of the sacred responsibility of fatherhood and motherhood. The only thing that will save any nation is education on right lines.

The world is waiting today for someone who shall come with the greater message, the message, that, if listened to, will make it forever impossible for men and women to become fathers and mothers from any but the purest motives. Given a pure heredity, generations stand on sure ground indeed. Until that time the world will be the chaos that we see it; lunatics and criminals will multiply and sensuality will claim its victims by the thousands. We need not worry about a decreasing birth-rate when every daily paper gives plain proof that, as a nation, we would be vastly better off if a certain proportion of our population had never been born at all. Let us pause—and think. STUDENT

In a recent lawsuit in New York between a husband and wife, it was stated by the wife, as one of the causes for complaint, that she was regarded merely as a domestic servant in the house and as nurse to the children of the husband by his first wife. Comment is not needed. The simple statement opens a long train of thought and speculation, particularly to women who have known the meaning of what might be termed "domestic disadvantages." The law court after marriage furnishes but a sorry substitute for the knowledge that should have been gained before. H.

Mozart's Sister

BY this name is Maria Anna Walburg Ignatia Mozart best known to the world. Although as a child she was a remarkably gifted pianist, her talents seem to have been completely overshadowed by the genius of her renowned brother, Wolfgang.

When both were mere children, the sister ten, the brother six years of age, the father took them on an extended trip through the larger European cities. The skill and wonderful musical ability of both children excited the wonder and admiration of all musical critics. In the publications of that date, the sister is said to have "played the most difficult pieces of the greatest masters."

Considering that she had to stand comparison with her brother Wolfgang who was four years younger, and the most gifted musical prodigy the world has known, and yet made favorable comparison, there is proof that Maria was an unusual musician as well as her brother.

A striking similarity is noticeable in the musical comradeship existing between Mozart and his sister, to that of Mendelssohn and his sister. How much benefit the sisters may have been to the brothers in both cases, it is hard to determine, for these ties are often of such a subtle nature that the actors themselves are not always cognizant of their real value. But the influence of a good woman has always been a potent factor in the perfect development of man's best efforts.

E. C. S.

The Gist of Passing Meditation

MAN has long been dominant. According to the law of balance, woman should some time be so. Has that time arrived? Bulwer indicated it in *The Coming Race*—others, elsewhere. Surely that which is incarnating is what we call, on this plane, feminine; though on its own plane the terms masculine or feminine must be inapplicable.

He who would be filled with the benign influence now incarnating must do his share. Nature cannot make gods of those who do not bear a proportional part of the burden; who do not energize with the force of their own Divinity as much as they can.

Solomon built a temple. But who was Solomon, and what was the temple? Before Solomon's time the ark had no resting place. There is a spiritual temple not built by hands. Before the ark can find a resting-place this temple must be built. This temple is now being built. The builders have been called together. In it the ark shall rest. The great waters shall flow back and the old land shall arise. H. P.

A YOUNG woman was recently refused the privilege of registering at the Waldorf-Astoria, because of her extreme mode of dress. She wore a Derby hat, a long belted man's coat, man's shoes, a short skirt, and her manner was not particularly womanly.

It is faddists such as these who have brought reproach upon the effort made by noble workers in recent years to secure to women something like a sensible dress. In these days, when tailor-made suits are so comfortable and when even the fashions prohibit the uncomfortable or unsuitable in the street or traveling dress, there is no excuse for going to extremes that are discreditable to the sex to which one belongs.

H. P. B. used to say, "Heaven save me from some of those who profess to be my friends! I can easily take care of my enemies!" which is but another way of stating the age-old truth that a great cause suffers not half so much from its avowed opponents as from the over-zealous, the fanatical—in a word, the extremists—within its ranks. M. E.

Traveling Libraries

THE work of the Federations of Women's Clubs in various states in introducing traveling libraries into isolated and deprived communities, deserves to be better known. In almost every state in the union the work was undertaken and carried on by women's clubs until finally recognized and supported by the Legislatures and State Library Committees.

The first traveling library was sent out from New York State February 8, 1893. Today, books—first-class, up-to-date books—are, under this system, to be found in the most isolated sections of the country—among the dwellers in the sod-roofed homes of the West, the rice fields of Louisiana, the mining camps, ranches, and even in the homes of the "poor whites" of Kentucky and Tennessee. In spite of the fact that State Commissions have taken up the work in various places, there remain thirty-one states in which women's clubs still are the moving spirit in this work which means so much to those who are deprived.

Recently, in asking for books for the Kentucky mountaineers, this significant request was sent in: "Send histories, for example those of Cuba and China. Also send something on Mormonism to refute the Mormon agents in the mountains; and do not forget books on education and character building." This is but one of the many humanitarian enterprises whose inception would have been long delayed except for women's clubs. The time has come when to decry these organizations is but to place a label upon one's own ignorance, not to say pettiness and folly. STUDENT

Useful Work for Women

IT seems that the visit of the Paris doctors to London has aroused the French medical world to a sense of the value of cultured women's services in attending the sick. The superiority of the British hospital nurse over the French one, who is either a Sister of Mercy, often lacking in professional knowledge, or a lay nurse inspired with neither devotion nor sympathy, has appealed to the doctors. Again, the outlet for women's energies is very restricted, the teaching profession being overcrowded and underpaid, and the learned professions being open only to women of means.

Efforts are therefore being made to provide for the establishment of a system of women nurses such as exists in England. Prejudices, however, have yet to be overcome, especially from Catholic mothers. E.

RECENTLY a prominent club woman, who is also prominent in the more exclusive social circles in one of our great cities, said: "There can be no fixed rule governing woman's place in the home.

"The first duty of a woman in the home is to have perfect order, for without order and discipline little is to be accomplished. Order is the foundation, and on this we should rear a beautiful structure. Our homes should have an atmosphere of refinement, be possessed of an air of sweet contentment.

"There is nothing too worthy for the home. When possible it should be embellished by good music, a carefully chosen library and worthy pictures. The truest hospitality lies in permitting our friends to share our pleasure without any desire at ostentation."

The time is approaching—for this is but one of many "signs"—when the term "society woman" will no longer serve to stigmatize, even in the remotest degree; for society itself, through the efforts of a few earnest and aspiring women, in time will be transformed. C.



Lomaland Photo and Eng. Dep't

MOZART'S SISTER

OUR YOUNG FOLK

The Young Girl's Opportunity

WITH young girls blossoming into womanhood we naturally associate grace and beauty and sweetness. Fathers and mothers cherish their young daughters as they would tender plants. They try to protect them from all that is rude or shocking, and to shelter them during their growth into pure womanhood. Is it because they feel the great promise and hope that the life of every young girl may hold for the human race?

Today a world of varied activity and achievement is open to young girls. To begin with, they are now not only permitted, but encouraged, to join in games and physical exercises that strengthen the body and prepare it for great work. And when young girls look forward to the work they should long to do in the world, they need no longer wonder if it will be possible for them. Brave women and wise men have broken down the barriers that shut young girls out from being given their rightful opportunities, so that now boys and girls have almost equal advantages, and may choose any career, and thoroughly prepare themselves for it.

Many people are beginning to realize the part that women have played in the history of the world. The more deeply they study, the more certain are they to find that whenever young girls were taught wisely, there were to be found glorious women who rendered noble service. And whenever young girls learned to think only of the pleasure and power that may come from beauty and grace, there were to be found women whose vanity and ambition led them to be cruel and selfish, when they might have conquered only to bless. Hypatia, the learned teacher of Alexandria, and Joan of Arc, the Deliverer of France, both beautiful young girls, were examples of what a young girl's life may be, if she have in her heart the Warrior-spirit of true womanhood.

We know that in the soul of every young girl lies the power and the knowledge that have been gained in many lives on earth. Why, then, do young girls ever appear vain, or silly? Why do they grow up into women who are happy only when they are admired? Why are there helpless or discontented young girls in the world? Why are they not all heroines?

A young girl may be so beautiful and graceful that the whole world admires her; she may be such a good student that all her teachers and school-fellows praise her; but unless she learns in the days before she grows into a woman, to have pure thoughts and to love to work for others, she will never have the strength of the strong nor the power of the pure.

If these two lessons are not learned in the spring-time of her life, she will find, later on, that selfish thoughts have eaten away her power of helping. She may learn later to long to do noble service, but her strength will be less than it might have been, and it will then be difficult for her even to try to be a heroine.

But when, from wise teachers, young girls learn these lessons of pure thought and loving service to others, there opens in their inmost hearts a spring of crystal purity. In this the soul shines, and lights them on their path of noble service. Then glorious women go forth—heroines. The world waits for women such as these. The bitterest need of humanity today is for such pure, strong unselfish hearts. Only they can awaken to life the noblest efforts. To them will belong truest grace and exquisite beauty, yea—and the power to bless humanity. A RAJA YOGA TEACHER

American Indian Games

By A RAJA YOGA BOY

WHITE people enter their games for fun, enjoyment, or recreation, but the Indian regarded his games in quite a different light. The Indians were essentially children of Nature, and they had no intellectual pursuits as we regard them. Their games were symbolical and divinatory, playing an important part in their religion and education.

The Indian boy, like all boys, loved sports and fun. Boys were not encouraged to imitate the sacred sports of their elders, so they delighted in sham battles with pellets of mud, sham buffalo hunts, and wrestling, running, and swimming contests. In the winter months, they would make sleds out of buffalo ribs and hides and go "tobogganing." But in all these sports the Indian boy always had the ideal before him of developing into a strong and upright Brave or Indian Warrior.

The games of the adults all had a common origin. They were symbolic and meant a very great deal to the Indian. He entered into his sports seriously and with reverence. The games fall into four natural divisions: Lacrosse; Chunkee or Ring and Javelin; Straw or Indian Cards; and Platter or Dice. An Indian, if injured in a game, never made a sound, but bore the pain with unflinching bravery. To develop a strong, brave, honorable man was the aim of the Indian games, and they certainly, in many instances, succeeded in doing so. THORLEY VON HOLST

Facts Worth Knowing

IT IS said that a mirror, a crystal and a sword are carried before the emperor of Japan on all state occasions. "Know thyself" is the message of the mirror; "Be pure and shine" is the crystal's injunction; while the sword is a constant and glorious reminder to "Be strong."

AT THE Brooklyn Navy Yard, U. S. A., has been discovered a rare and very valuable Japanese sword, probably made by the Muramasas, the celebrated sword-makers of the fourteenth century. It was brought to this country by a state officer to whom it was presented as a gift in Japan about twenty-five years ago; but only recently has its great value been known even to the owners of it.

AND now our philosophers are discussing this question, "How may the evils of war be lessened?" Why not abolish war? Wouldn't that lessen the evil?

HAROLD BOLCE recently wrote in the *Booklover's Magazine* these splendid words about the Japanese:

If one can imagine a being that is in everything the opposite of a rowdy, such might be a Japanese, for by far the most common characteristic of both men and women is their extreme gentleness, and no nation has so completely mastered the "soft answer which turneth away wrath" as that of Japan has. A sensitive man walking through the streets of one of our great cities is almost certain to hear or see something that leaves an unpleasant impression; and should he visit the slums, his thought must be, "What an inferno our modern civilization has created."

In Japan there is not a trace of this. There is no drunkenness and no quarrelling, and should a dispute arise it would be conducted in a dignified way, for the Japanese when excited do not raise their voices, and the nation possesses no oaths. These remarks are not meant to apply only to the better residential quarters, but also to the meanest parts of the great cities. A foreigner may go through the narrow lanes of the district of Shibo, where the poorest in Tokyo live—and very poor they are—and not only not see anything objectionable, but find that, though the surroundings are very humble, the manners to him are seemingly the same as in the aristocratic quarter of Koji Machi, in which the Emperor's palace lies.



YOUNG GIRLS OF JAPAN, THAT LAND OF GRACE, BEAUTY AND TRUE COURTESY

OUR LIVES ARE SONGS

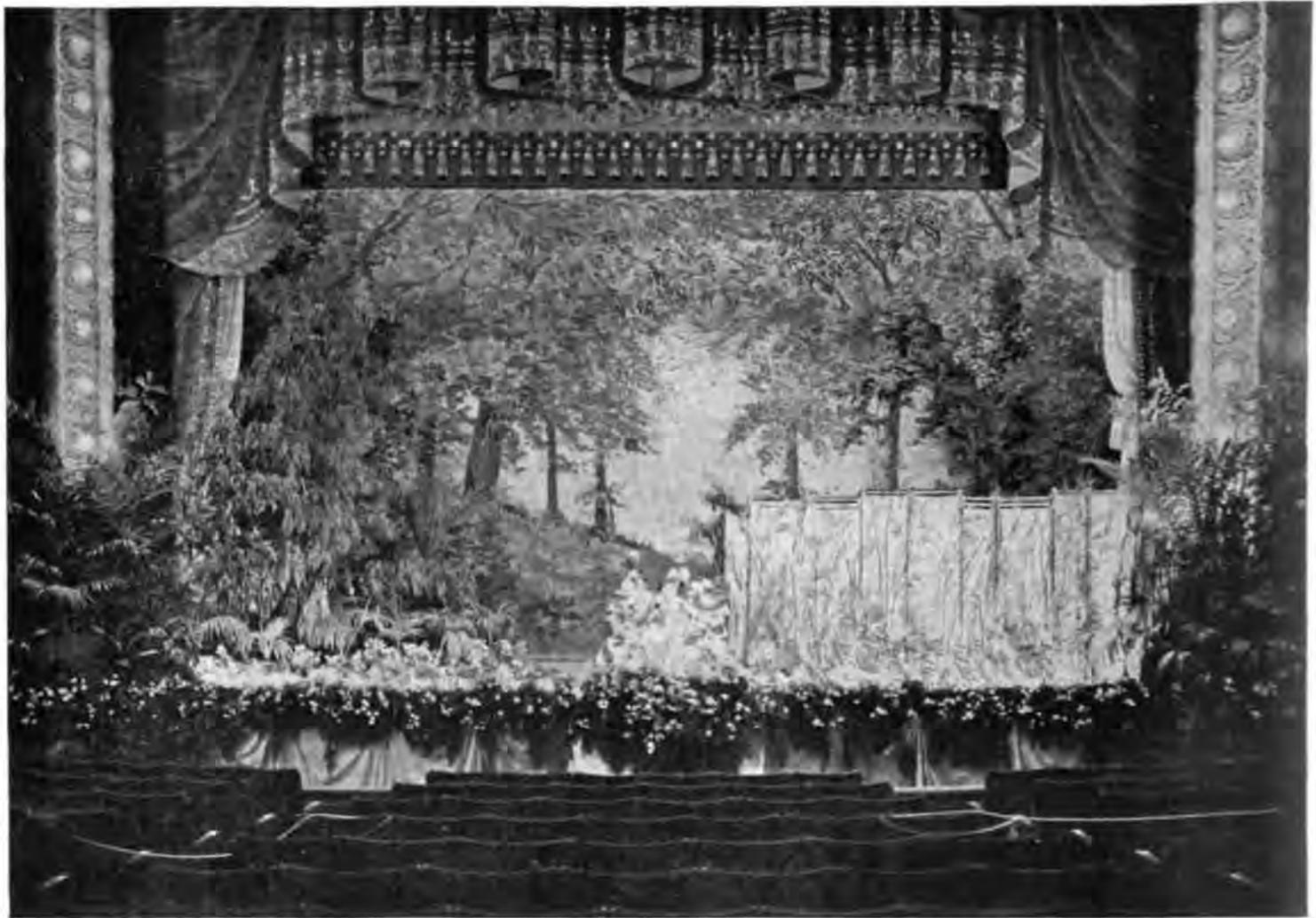
OUR lives are songs;
God writes the words,
And we set them to music at leisure;
And the song is sad, or the song is glad,
As we choose to fashion the measure.

We must write the song,
Whatever the words,
Whatever its rhyme or metre;
And if it is sad, we must make it glad,
And if sweet we must make it sweeter.

—Selected



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

The Drama in America During Colonial Times

ACCORDING to the best authority the drama was introduced into America in 1733. It is a well-known fact that this effort was considered an innovation by the Puritans. Virginia was the first to welcome the dramatic art among its people. It was in this state that the first theatre was opened.

The second theatre in America was opened in Philadelphia in 1759. At that time the good Quakers of that little sombre town were most strenuous in their efforts against this undertaking. They went so far as to besiege Judge Allen, in whose jurisdiction the theatre was, with petitions and denunciations of the players, to have them put down. The Judge ignored their pleadings, and it is in the chronicles that he gave them a serious talk and rebuked them thus: "I have learned more moral virtue from plays than from sermons."

From this time the drama was encouraged in Philadelphia, and in 1760 the theatre that had sprung into life under such adverse rulings of the Quakers was enlarged and the proprietor, Mr. Douglas, gave a benefit for the City College "for improving youth in the divine art of psalmody and church music!" Often in those early days the actor or actors would solicit patronage from house to house.

The first theatre was built in Charleston, S. C., by Mr. Douglas, which he had been invited by the people to do. During this time many theatres were started in other cities, but in 1774 the first congress passed a resolution by which they discouraged "every species of extravagance and dissipation, such as gaming, cock-fighting, exhibitions of shows, plays, and other expensive diversions and entertainments."

After this all theatres were closed, and it was not until ten years later, when the colonies had gained their independence, that theatres were again opened.

During the Revolutionary War some British officers in Boston wrote dramas and plays, which, it is said, were for the purpose of attracting attention to the cause of toryism. After the peace, the players returned from the trenches to the stage, and the Southwark Theatre was opened in Philadelphia in 1785. Lewis Hallam, who was the leading spirit, met with considerable opposition from the Puritans. Time was, when actors were refused Christian burial! *Tempora mutantur et nos mutamur in illis.*

THE SOUL OF A NATION

FROM PRESIDENT ROOSEVELT'S LETTER TO FRÉDÉRIC
MISTRAL, THE FRENCH POET

YOU are teaching a lesson that none more need to learn than we of the West, we of this eager, restless, wealth-seeking nation, the lesson that after a certain not very high level of material well-being has been reached, the things that really count in life are things of the spirit. Factories and railroads are good up to a certain point, but courage and endurance, love of wife and child, love of home and country, love of lover for sweetheart, love of beauty in man's work and in nature, love and emulation of daring and lofty endeavor are the homely work-a-day virtues and heroic virtues. These are better still, and if they are lacking, no piled up riches, no roaring, clanging industrialists, no feverish and many-sided activity shall avail either individual or nation. I do not undervalue these things of a nation's body: I only desire that they shall not make us forget that beside the nation's body there is also the nation's soul.

Notice

The meeting at Isis Theatre last Sunday night, March 19th, was again postponed until the following Sunday on account of a repetition of the severe equinoctial storm which visited Southern California on March 12th, and which had continued with scarcely a day's intermission during the entire week. It may be said *en passant* that such truly un-Californian weather is altogether an anomaly in this fair Southland. Probably the sun-spots are to be held to account as much as anything. The postponed meeting will—weather at all permitting—be held as above said on Sunday night, March 26th. Katherine Tingley will probably speak.

Theosophical Meetings for Sunday Night

Public Theosophical meetings are conducted every Sunday night in San Diego at 8.15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

Other interesting features of these weekly gatherings are the excellent music rendered by some of the Students of the Isis Conservatory of Lomaland, and the efforts of the children of the Raja Yoga Schools at Point Loma. Theosophical literature may always be purchased at this meeting.

Art Music Literature and the Drama

An Old Pompeian Fresco—The Marvelous Beauty of Its Color

THE following extract from a letter recently received from a student—an artist—who is at present traveling in Italy, is of special interest at the present time, for not in centuries has there been witnessed such a revival of interest in mural decoration. Even the temporary—though often gloriously beautiful—buildings that have been erected upon Exposition grounds, as at Chicago, Paris, St. Louis and elsewhere, have displayed upon their walls masterpieces of mural decoration. Today it is as recognized a necessity of our great public edifices as are stonework and mortar. In fact, our own age closely parallels, in some respects, the period during which this fresco of old Pompeii was probably painted; for Pompeii, it must be remembered, was being rebuilt on a lavish scale just at the time when the great catastrophe occurred. Artists and architects were given *carte blanche* and that is doubtless why so many frescoes are today being constantly brought to light. Will the colors of our own mural paintings be as fresh and pure after two thousand years have passed as are those of this rare fresco of old Pompeii?—

But I must share with you the greatest privilege that so far has been mine, a glimpse of the wonderful fresco recently discovered in Pompeii. It is now in the National Museum at Naples. It is impossible with words to give you any idea of the marvelous beauty of the coloring of this fresco, the serenely classic dignity of its composition. With little effort one might imagine it to be the work of some artist of the modern *plein air* school. From it our contemporary mural decorators—even Puvis de Chavannes himself—might well learn. I wish I might give you some idea of the exquisiteness, the mystery, of its treatment. Naturally, to an artist, the treatment is of almost more importance than the subject matter itself, yet that should be mentioned, so much is it being discussed by historians and archeologists, who do not on every point entirely agree. Beyond a doubt, however, the subject is taken from one of the many legends of Rome's origin. In the distance is seen beautiful Monte Cavo, on the slopes of which, according to tradition, once stood the palaces of the Alban kings. Nearer, yet still in the background, is the Palatine, on whose summit is a temple. Beside this temple is the vestal, Rhea, and before it is burning a fire. In the center of the picture is a figure descending, probably Mars, and in the heavens the Sun, represented by a glorious youth, drives his chariot with two noble white horses. In the foreground are other figures, among them Romulus and Remus and their foster mother, the wolf. But the strange beauty of the coloring is what appeals to me most and is what, I venture to say, will live longest in the minds and hearts of those who are so fortunate as to see this rare work.

THE national song of Japan has been much quoted, recently. Few, however, are aware that the poem—an ode—is very old, having been taken from the *Manyoshu*, a work dating from the eighth century. The author is unknown. The stanza (which, when sung as the national hymn, it is the custom to repeat three times) is in the form of the typical Japanese ode, containing the usual five lines of five and seven syllables, making thirty-one syllables in all.

Upon thoughtful consideration it seems a mistake to "harmonize" this hymn, as a number of American writers have recently done. The hymn itself is a gem, and as easily ruined by an unwise setting, such as would be our modern harmony. It is sung invariably in unison, and serves to body forth the native patriotism of those who love their land. Its simple form is a rebuke to our modern idea that harmony is indispensable.

The Musical Life of Japan—What Bringeth the Future?

DURING the last generation the world has witnessed, so to speak, the rebirth of a nation, or, rather, the blossoming of something long believed to be but in the bud. It is strangely suggestive to observe that what Japan has attained is essentially Japanese, a growth from within outwards, the product of her own resources, developed by her own skill. She has borrowed, but never slavishly; always has she re-created, adapted and fitted.

It is not to be expected that the music of a nation should fulfill its mission or arrive at its ultimate goal during the nation's pioneer stages, and, since this is true, it would seem that Japan's real musical life is yet to appear. Her musical history is a vague and inaccessible quantity to Westerners, partly because patient investigators are few, but mainly because those who safeguard the real records of Japanese ancient life, are not yet ready to give them to a world psychologized with the notion that "Oriental" means necessarily "the decadent."

From the standpoint of musical theory, Japanese music seems to have been largely adapted from the Chinese. It has for its general basis the five-toned or pentatonic scale, although the rule of that system of notation is disregarded in many of the folk-songs and modes. Some of the Japanese music seems but a remnant of an art once highly developed and carefully nurtured. Preserved by the noble Emperors of ancient "spirit dynasties," its real truths were finally lost by the less enlightened rulers of that once spiritually illuminated nation. It is not unlikely, however,

that Japan has hidden somewhere within her heart-life musical knowledge that, when the time comes, will break forth to illuminate the musical life of the world as the sunrise illumines the sea. STUDENT

MANY musicians suffer from so-called "nervousness" when performing for others, and some are so handicapped by this difficulty as to be forced to retire from public appearances.

But how many are there who label this misnamed nervousness by its true name, which is "self-consciousness?" How many are willing to admit that it is the result of an anxious concern for personal

success? Is it not a form—albeit very subtle—of egotism? The performer is so engrossed with the idea that he, as executant, is all-important, that he forgets the credit due the composer of the work he is interpreting—forgets that the sacred mission of his music should be to educate and uplift his hearers.

There is an inspiration in the thought of singing or playing solely to help others that gives one the power to do his best, and to stir in other hearts noble impulses. The inspired musician is he who forgets the personal self completely. Such an one is not thinking of applause, and perhaps that is why there are times when applause seems, even to the casual listener, out of place.

When we are most deeply touched only the silence expresses it, and the moment's stillness which often follows a superb performance is the greatest tribute which an artist can receive. The self-conscious player demands applause. The artist, to whom "nervousness" is unknown, neither demands the tribute of silence nor refuses the tribute of sound. He is indifferent to all save the Message of the masterpiece he interprets. Would that such artists were not the exception but the rule! STUDENT



Lomaland Photo and Eng. Dept

THE NATIONAL SONG OF JAPAN

THE NATIONAL SONG OF JAPAN

KIMI ga yo wa
Chiyo ai yachiyo ai
Sazare ishi no
Iwao to sarite
Koko so mizu made

Of which a literal translation reads:
"May our Sovereign live for thousands and ten thousands of years, even until the tiny pebble becometh a moss-grown rock."

STUDENT

Universal Brotherhood Organization

Central Office Point Loma California

ON February 18th Julian Hawthorne's Visit to Lomaland

ON February 18th Julian Hawthorne, the well-known author and journalist, with the Mayor of San Diego and members of the City Council of San Diego, were entertained by Katherine Tingley at Point Loma. Julian Hawthorne, it will be remembered, is a native of Massachusetts and a grandson of the noted writer Nathaniel Hawthorne.

The impressions Mr. Hawthorne received from his visit to Lomaland are expressed in the following press clipping:

"After breakfast arrived a great carry-all with four horses, for the trip to Point Loma, where dwell Mrs. Tingley of the Theosophists and her flock of children and other disciples. It must have been an experience even more unusual for the inhabitants of San Diego than for me to get stuck in the mud in this relatively rainless domain of eternal summer; but the sun was shining as, it seemed to me, it never shone before, and the greenness of the world lay laughing beneath the heavenly blue. The bay was calm, like a silver mirror highly polished on purpose to duplicate the exquisite scene; and on it lay the White Squadron, five ships and a black torpedo boat, potential war looking like a dream of everlasting peace. After crossing the ferry, amid sea-birds unscared at our propinquity, we took the road north and west, and were soon leaving the new town and approaching the old one at the point of the bay. Our driver was one of the Yuba Bill sort, skilled against all contingencies, a type of old California. We proceeded at a deliberate pace through the mud, and presently were ascending the side of the Loma headland, and beginning to get command of a prospect which, as it then appeared, in the morning light and sunshine, with the silver mirror at our feet, the outspread city in the middle distance, and the mountains afar, seemed to me the most exquisite sight I had ever beheld in my wanderings.

"It was vast, and yet could be comprehended at a glance. It was broad, and yet the detail was not lost. The hues were soft and sweet, color melting into color, steeped in tender light, rendered ethereal by clouds that pressed up behind the mountain range, like waves about to pour over a barrier, yet always remaining in the act of breaking, as if their very loveliness had caused them to pause. It was a sight to make the Sons of God shout for joy; or it was the visible rendering of angelic music. No element of beauty was lacking. The greeting of the gentle air was balm, and the freshness and tranquil majesty of the ocean lifted the harmony to grandeur. There are all kinds of perfect days; but the perfection of this day was a thing apart. It gave the answer to Lowell's query: 'What is so rare as a day in June?' It was a day in the middle of February, in San Diego.

"Up the acclivities of the Point we now began to mount. If Theosophists be students of the wisdom philosophy, of the beauty and peace of life, trainers of childhood to the paths of love and goodness, builders of virtue and the higher happiness, champions of the heart, believers in the pure simplicity which lies deep below the toilsome glitter and sound of the surface—then assuredly, no better place than this for them to dwell in could be found on this planet. Merely to live in the midst of such a scene must be an education and an inspiration such as no mortal school could supply. High on the ridge stands their great domed temple, approached by long avenues and flights of steps; around it, at greater and lesser distances, are the little houses and tents in which they abide and work, commune and teach. The women wear simple dresses; the men, khaki uniforms, as soldiers of the cause; there are, I believe, two hundred children, of ages from a few months to fourteen years. The faces of all these people have the same expression—a look of sincerity and peace, of content and cheerfulness. One soon becomes aware of a spiritual atmosphere pervading the place, which, in the class rooms of the children, becomes so dominant and penetrating as to be apparent almost to the physical sense. There is everywhere an absence of self-consciousness, a presence of good-will, a shining of happiness, which make one wonder what has become of the troubled old world that most of us live in. Can that be it, over yonder across the bay? No, that is

fairyland, and we must have traveled further than we knew through the magic of the morning.

"After visiting some of the tiny, immaculate, reposeful interiors of the children's bungalows and after having been entertained at luncheon in the studio of Miss Edith White, the famous California flower artist, we formed in column to approach the temple. As we came to the steps, a group of teachers, men and women, appeared above, and at the moment when our hands met theirs a burst of music poured through the open doors of the great hall. Thither we were conducted, and in a moment Mrs. Tingley herself appeared and gave us greeting. It is not my purpose here to discuss her, or the cult of which she is the head; but it is impossible to be many minutes in her company without understanding why she attained and holds her position. The Newburyport girl of forty years ago is where and what she is because she could be in no other or lesser place. I can imagine few books more interesting than her autobiography would be.

"There are some pictures of a symbolic cast in the outer corridor, painted by an English artist resident among the disciples, which surprised me by their artistic mastery and spiritual significance. The handling a little recalls Burne Jones, but the designs are superior to any work of that master. They are alive with meaning, and would repay the study of many days. But we had much to accomplish, and were led to one of the children's class rooms, where the little creatures with souls were assembled on their benches, with their kind-eyed teachers among them.

"I hold my pen suspended—but decide that it would be vain, in these limits, to attempt the portrayal of this scene. For it was what was felt, far more than what was seen and heard, that was of import. The children sat there, quiet-eyed and composed, with not a trace of uneasy self-consciousness, but attentive to what they were about, confident in their power, and happy in their results.

"They sang in unison, they made recitations, they answered questions, they spoke little poems and speeches; one of them presented a member of the visiting party with an illuminated address, accompanied with a spoken speech of welcome; and it was all as sweet, as earnest and as simple as child's play. They were not embarrassed, they were not bold or forward, they were profoundly natural. Their little minds, as evinced in what they did, were as clear and as tranquil as untroubled waters; their voices were distinct and soft, their faces were seriously cheerful.

"While I contemplated and listened, Mrs. Tingley, beside me, gave me insight into the methods of the school. They were demonstrated in the results. No force, nothing arbitrary, is ever known here; the mind and soul unfold spontaneously under favoring conditions; the obstacles to growth are tenderly removed, as the husk falls from a budding plant. Pure ideals are implanted, and support and guidance given at need. Only two and a half hours of indoors study are allowed; the rest of the day is spent in outdoors play or occupation, and in eating and sleeping. It is lovely to behold this; it must be nearly heavenly to experience it.

"After this we were admitted to some of the nurseries and to the apartments of the teachers, which are all decorated in a manner artistically effective, yet with such materials as might be picked up on the seashore or in the fields, or wherever things are elementary and primitive. They are an object lesson for those whose taste is good while their means are small. We strolled down to the cliff above the sea, and looked out over that wonderful expanse. We even, after saying farewell to the heads of the Association, invaded the privacy of Mr. and Mrs. Spalding, who came here years ago to see, and stayed to build and to live; and they have built and are living to good purpose. But the time for going had to come, and we climbed aboard our wagon and drove back down the slopes, with the declining sun turning the house-fronts of distant San Diego into gold, and transfiguring anew the enchanted mountains and the winding bay. It was a sight to dream of, not to tell, as Coleridge remarked of a very different spectacle long ago. There is work being done at Point Loma which involves a mighty responsibility, and looks to a vital issue, whereof more will be heard and known by and by."—*Los Angeles Examiner*

Students' Path

WE are selfish men:
O, raise us up, return to us again!
And give us manners, virtue, freedom, power.
Thy Soul was like a Star, and dwelt apart:
Thou had'st a voice whose sound was like the sea:
Pure as the naked heavens, majestic, free,
So did'st thou travel on life's common way
In cheerful godliness; and yet thy heart
The lowliest dattica on herself did lay.—*Wordsworth, on Milton*

The Most Difficult Thing in the World

THE more one studies the teachings of the great masters of thought of ancient and modern times, the more one recognizes that the ideals set forth by the Universal Brotherhood Organization are verily no new fangled notions of *modern* growth. They have existed at all times, as the basis of every world reformation. They lie at the *very* root of the constitution of man's being, and they require no proof or elaborate justification. They appeal to the *simplest* understanding, whilst their scope is as deep as the *sum* of human knowledge.

Witness the teachings of Meng-tze, the Chinese philosopher, a pupil of Confucius, but thought by many to have excelled his master in wisdom. Under the heading of *The Most Difficult Thing in the World*, he taught as follows:

The mutual attacks of State on State; the mutual usurpations of family on family; the mutual robberies of man on man; the want of kindness on the part of the sovereign, and of loyalty on the part of the minister; the want of tenderness and filial duty between father and son: these, and such as these, are the things injurious to the empire. They are produced by the want of mutual love.

Here is a prince who only knows to love his own State, and does *not* love his neighbor's, and he therefore does not shrink from raising all the power of his State to *attack* his neighbor. Here is the chief of a family, who only knows to love it, and does not love his neighbor's; he therefore does not shrink from raising all his powers to seize on that other family. Here is a man who only knows to love his own person, and does not love his neighbor's; he therefore does not shrink from using all his strength to rob his neighbor. Thus it happens, that the princes, not loving one another, have their battlefields; and the chiefs of families, not loving one another, have their mutual usurpations; and men, not loving one another, have their mutual robberies; and sovereigns and ministers, not loving one another, become unkind and disloyal; and fathers and sons, not loving one another, lose their affection and filial duty; and brothers, not loving one another, contract irreconcilable enmities. Yea, men in general not loving one another, the strong make prey of the weak; the rich do *despite* to the poor; the noble are insolent to the mean; and the deceitful impose upon the stupid. All the miseries, usurpations, enmities, and hatreds in the world, when traced to their origin, will be found to arise from the want of mutual love.

All this may be changed by universal mutual love and by the interchange of mutual benefits. This law would lead to the regarding another kingdom as one's own. That being the case, the princes loving one another would have *no* battlefields; the chiefs of families loving one another would attempt no usurpations; men, loving one another would commit no robberies; rulers and ministers, loving one another would be gracious and loyal; fathers and sons, loving one another, would be kind and filial; brothers, loving one another, would be harmonious and easily reconciled. Yea, men in general, loving one another, the strong would not make prey of the weak; the many would not plunder the few; the rich would not insult the poor; the noble would not be insolent to the mean; and the deceitful would not impose upon the simple. The way in which all the miseries, usurpations, enmities, and hatreds in the world may be made not to arise, is universal love. On this account the *benevolent* value and praise it. And the *scholars* of the empire and *superior* men say — "True: if there were this *universal love*, it would be good. It is however the most difficult thing in the world." E. V.

The Gist of Passing Meditation

THE student can make of each day an incarnation—as, in fact, it is. In a lifetime experiences are gathered; afterwards the waste is purged from them and the nutritive assimilated. Thus from life to life does progression go on—in art, industry, mechanics, statesmanship, architecture, agriculture, mathematics. But the same is equally true

of day and night. So, one who refuses to be discouraged, ever renewing his efforts, will each day put, at least, one foot forward, and at the end of a life thus spent have acquired more than in many less determined incarnations.

Each little ache has its original cause somewhere within yourself. How wonderful is the intuition of the poets? It may be less exact in pedantic detail than that of the scientist but it is profounder. Milton says in *Paradise Lost*, "What he gives . . . to man, in part spiritual, may of purest spirits be found no ungrateful food; and food alike those pure intelligential substances require as doth your Rational; and both contain within them every lower faculty of sense, whereby they hear, see, smell, touch, taste, and corporeal to incorporeal turn." . . . "Time may come when men with angels may participate, and find no inconvenient diet, nor too light fare; and from these corporal nutriments, perhaps, your bodies may at last turn all to spirit . . . and wing'd ascend ethereal, . . . or may at choice, here or in heavenly paradises dwell." STUDENT

Out of the Mouths of Babes

"And a little child shall lead them."

THE teacher of Nazareth set a very high value upon the character of little children and also upon their wisdom, saying upon one occasion that "things hidden from the wise and prudent were revealed unto babes," so it may not be out of place to put on record three artless sayings of children in reference to that much-discussed topic—Reincarnation:

(1) "I couldn't be a black man, could I, Daddy; but if I was to die and rise again in Africa, I might be, mightn't I?"

(2) "When I'm born next time will it be in England or in India?"

(3) A lady playing with her nephew had occasion to rebuke his roughness, saying, "If you pull my finger so hard it might come off and then I couldn't get another one, could I?" The child pondered seriously a moment, then replied, "No. You'd have to wait until you got another body and then you'd get a new finger."

A belief in previous earth lives is surprisingly common among children, but their suggestive remarks are usually suppressed as "stuff and nonsense." Yet Wordsworth, like the great reforming Jew, does homage to the intuitive wisdom of the child when he apostrophises him in his celebrated "Ode on the Intimations of Immortality:"

Mighty prophet! Seer blest!
On whom those truths do rest
Which we are toiling all our lives to find,
In darkness lost . . .

In conclusion then, it is well to study the artless prattle of the children. It "*proves*" nothing, of course, but seeing that there are no outside influences to encourage the idea of previous lives, the question arises in the thoughtful mind, "How did the child acquire the notion?"

STUDENT

Practical Theosophy—"Silence"

RIGHT speech comes only with knowledge, but knowledge comes through silence. Real knowledge comes from deep within, and only when the bustle of the outside world is not allowed to reach our mind. The outward silence is one thing, the inner quite another. This inner silence is that which is all-important; it may exist amidst the greatest outward turmoil, and it comes only when peace exists within, when many-tongued clamoring desire has been overcome. It is a state of mind; it is no mere absence of sounds, for often there may be stillness without, while turbulent tempests rage within.

Silence is most intense and active life, and with it comes a steady, healthy, rapid growth of body and of mind. It purifies the temple, gives the soul room to expand, and grow, and learn of many things which had been hidden to it for so long. For far more powerful than any words is this voice of the silence. When all is quiet within it speaks to us of many truths of beauty and of goodness, of love and harmony and unity and life eternal. It tells us then how worlds were built and of our places in this universe; it gives us rules of conduct which will never fail, and opens wide to us the book of nature and the hearts of men.

In silence only do we truly know our fellows. We reach out then, expand, and share their pain and joy, their fear and hope, and give our sympathy. A single, fleeting glance will then reveal more than long years of speech, for even in speech it is that which goes with it to the heart which says most and not the words themselves. E. T. S.

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The Isle of Man

ONE is apt to forget, if he even ever knew, that the Isle of Man is quite separate, in an administrative and legal sense, from Great Britain. It is a "dominion" of the crown of England, and its government is vested in a Governor, a council which acts as an upper chamber of the legislative body, and the House of Keys or lower chamber. These three together constitute the "Court of Tynwald." The approval of the British sovereign is required to its enactments, but acts of the British Parliament do not affect the Isle of Man unless it is specially mentioned in them. The Governor is Captain-General of the military forces and presides in various courts.

In an English paper one reads a couple of columns devoted to Manx politics; and it is curious to hear of questions as to the relative powers of the Governor and the House of Keys, Bills of Rights, Redistribution, Liberalism, etc., discussed just as they are in a country of continental dimensions.

The Isle of Man is about 227 square miles, its greatest length being thirty-three miles and its greatest breadth twelve. The population is about 53,000. There is one large town, Douglas, the capital. The Manx language is a dialect of the Irish branch of the ancient Celtic. It is only little spoken now, and is not taught. It will probably soon become extinct unless antiquarian scholars revive and preserve it.

There are Roman remains on the island and Druidic circles. The earliest person mentioned by tradition and history is Mannanan-Beg-Mac-y-Lheirr, a paynim who "kept the land under mist by his necromancy." It has been under Welsh, Norwegian and Scottish domination. The arms of Man are three legs joined at the thighs. They represent the stability of a fully-developed character. The arms of Sicily, known as the *Trinacria*, are even more symbolical—one head, two wings, three legs, and four snakes; and the motto which means "I always fall on my feet," or "One who is at home everywhere."

Skill and Apparatus

AN eminent man of science recently pointed out that great discoverers use the simplest apparatus, and that it is their inferior followers who have multiplied costly and elaborate apparatus; and that therefore investigators unable to procure such outfits should not despair, but rather be encouraged.

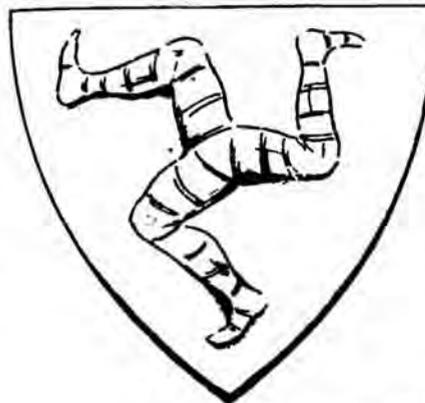
There is to some extent an inverse ratio between skill and appliances. Stubs of pencil and scraps of paper have done wonders when fountains-pens and cream-laid foolscap have utterly failed to yield an inspiration. An Indian goldsmith can execute beautiful designs on metal with a nail, and a turner pivots one end of his wood in his chest and the other on the ground and spins it with a bow-string while he holds the cutting tool in his free hand. Oriental workers in general can do many things better with primitive apparatus than we can with machine tools.

This is a topic that might be treated at great length, but one lesson claims special attention. Is it not perhaps better that we should accustom ourselves to making the best use of what we have, rather than be always straining after greater conveniences and comforts?

If we once begin to insist on having the most perfect external aids and comforts, where are we going to stop? Shall we not tend towards the condition of that oriental sybarite who could not sleep because one of the rose-petals of his bed was crumpled, or that other who had to have a slave to lift the food to his mouth? On the other hand the wise man is at home everywhere. His appliances are in his own body and his skill enables him to turn every situation to the best advantage. Depend on it the need for external comforts and conveniences is a sign of feebleness, and is it not a source of perpetual worry? The Eastern nations, older than we, and in many respects wiser, have found this out. Yet we consider them lacking in knowledge of our advantages. But they can use our inventions too when they have a mind to. STUDENT



THE ARMS OF SICILY



Lomaland Photo and Eng. Dep't
THE ARMS OF MAN

Decay of Old Buildings and the Remedy

THE saints are turning into plaster of Paris and the cathedrals into Epsom salts. This sounds like a joke, but it is merely a terse way of saying that the sulphuric acid in city atmospheres acts chemically on the buildings and statues.

In London the combustion of coal containing pyrites generates sulphurous anhydride, which, with the air and moisture, yields sulphuric acid. This turns marble into sulphate of lime, and magnesium carbonate into the sulphate or "Epsom salts."

The Bell Harry Tower of Canterbury Cathedral and the towers of many old London churches are slowly crumbling and dissolving under this influence. All the delicate carving of the pinnacles has disappeared, the limestone or calcareous sandstone being rapidly decomposed by rain-water containing sulphuric acid. Every ton of coal generates nearly fifty pounds of sulphuric acid in this way. The rotting may penetrate to a depth of six inches or more; tons of Epsom salts might be taken out of the walls of Westminster Abbey.

Lichens and mosses cannot grow in an atmosphere which, however, harbors human beings; so that the stone lacks their protection. Lime-wash is recommended by the Society for the Protection of Ancient Buildings, to be applied from time to time; but, though it is admitted that the noses and ears of the saints are blistering and their limbs in a fair way to drop off, the idea of whitewashing these venerable relics of antiquity was received with horror.

Spraying with baryta-water has been found the best remedy. This does not form an immediate crust on the outside, but penetrates to the root of the decayed part; and the sulphuric acid generates the highly insoluble sulphate of barium, which converts the whole into solid rock. STUDENT

A Key to Work and Health

SOMEBODY recently asked Edison how he managed to do his immense day's work and keep in good health. This was his answer: "I keep my health by dieting. People eat too much and drink too much; eating has become a habit with most every one; it is like taking morphine—the more you take the more you want. People gorge themselves with rich food. They use up their time and ruin their digestions and poison themselves. Diet is the secret of health. I eat almost nothing. I eat less than a pound of food a day; three meals, but just enough to nourish the body. I don't really care whether I eat or not; it is not my pleasure. One soon gets out of the habit of caring much about his meals. If the doctors would prescribe diet, instead of drugs, the ailments of the normal man would disappear. Half the people are food drunk all the time. Diet is the secret of my health. I have always lived abstemiously. It is a religion with me. My father before me practised dieting and he instilled the idea into me."

The Joyous Thibetan

"The Thibetians are of the middle height, and combine with the agility and suppleness of the Chinese, the force and vigor of the Tartars. Gymnastic exercises of all sorts and dancing are very popular with them, and their movements are cadenced and easy. As they walk about, they are always humming some psalm or popular song; generosity and frankness enter largely into their character; brave in war, they face death fearlessly; they are as religious as the Tartars, but not so credulous."—*Abbe Huc*

King Alfonso a Considerate Automobilist

The story comes from Madrid that one day while the King was driving in his automobile to Guadalajara, some mules harnessed to a cart took fright and bolted, leaving the driver in the road. Unlike many automobilists, the King turned back, and calling to the muleteer to jump in, whisked him along until the mules had been headed off, and did not leave until the driver was in his cart. This promises well for Spain. E.

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March the 19th, 1905

Total number of hours of sunshine recorded during FEBRUARY 153.
Possible sunshine 308. Percentage 49. Average number of hours per day, 5.5 (decimal notation). Observations taken at 8 a. m., Pacific Time.

MAR	BAROMETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
13	29.746	67	57	60	60	.64	SW	6
14	29.876	65	49	55	53	.24	E	4
15	29.758	62	52	58	56	.00	SE	7
16	29.636	64	53	54	53	.46	S	14
17	29.800	59	55	58	54	.28	W	12
18	29.798	63	53	57	55	.01	E	8
19	29.848	64	52	58	56	.16	W	15

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WEEKLY

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COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Meteorological

The Spirit That Denies

WHAT one might call the *Not so* tendency is well worth a little study. It might be otherwise known as the *Human Belittlement* tendency. Thus:

Mankind has always known that it was of a divine nature, ensouled. *Not so*, says our *advocatus diaboli*;

you are merely will-less matter, and the monkey is your ancestor.

All mankind has memories from a vast antiquity, memories of an age when there was no sin, and the soul reigned everywhere and in all. As that age departed, the greater and wiser among the races caused great works to be constructed, pyramids, statues, mighty cromlechs, commemorative of their knowledge and power.

Not so, we are assured; there never was any Golden Age; the memories are myths babbling about sunrise and the stars and seasons. The

pyramids of Egypt are but three or four thousand years old; the prehistoric Menes was but another thousand years before that. The legendary heroes and teachers are only savage chieftains, or again the sun and dawn and planets. There never were any mighty civilizations; the stories told by the eye-witnessing soldiers of Cortez and Pizarro are "travellers' tales;" the Mexican ruins tell no story save brute industry; the Easter Island statues, Stonehenge, Karnak, the Bamian statues—they are very

Wilful Ignorance Denies All Truths

recent, and when the tourists and the hotel-keepers and time shall have removed them, we shall show you reason to doubt whether they ever really existed. Meantime, they were the work of savages. Even the legends themselves, and the poems of old lore, the Eddas, the Vedas, are really quite recent, most of them post-Christian.

The *Not so* tendency has for some time now been doing its sharp-shooting at even historic characters. Homer, Tell, Shakespeare, King Arthur, Zoroaster, and many another are already *Not so*-ed. Jesus Christ is very doubtful. Plato they have not as yet dared to begin on.

Universal human belief has it that at all times there have been men who have entered so closely into touch with the soul of nature that they have known more than any of the senses could teach and wielded powers utterly out of reach of common men.

Not so, says science. Not only has nature no soul, but man could not reach it if she had. His mind is limited to that which the senses tell it; it can never know reality—if there be any; and all belief in magic powers is superstition.

Humanity has always looked forwards to a divine destiny, a renewed Golden Age of Purity.

Golden Age of Purity Impossible

There is no such possibility, we are assured. The earth and sun will cool and empty their energy into space, and no life be possible. There is no guiding thought in the universe; life is an accident of chemical processes.

And if man should still cherish the ideal of his own purity, his own union with the divine, self-achieved,—behold the *Not so* theory in the very realm of religion itself! "Man is a mere worm, of himself impotent; the Great Teacher did not *show the way for us to walk*; he *walked it for us*;" belief in that vicarious walking, self-abasement and reliance on human intercession—these are the necessities, not virile self-reliance and self-treading of the path *shown*.

All these are but examples. The tendency may be noted wherever there is an attempt to belittle man's past in its duration or its achievements; for if its duration be thought great, there is room for imagination (which is memory) to imagine the half obliterated achievements; if the achievements be credited, then powers not now active must lie waiting a new and perhaps greater re-awakening.

It may be noted in all attempts to show that the heroes, teachers, poets, and leaders of the near or far past, did never exist or were the legendized compounds of many men; in all attempts to deny will and its powers "magical" or "normal," to deny man's right to achieve self-domination unto perfection, to deny a golden future when men shall almost fill the ideal stature of the gods.

And lastly it may be seen in the denial of the tendency to deny, in Satan's ridicule of the idea of his own existence, heard above his more secret ridicule of the puppets who dance to his pulling. For there is a Satanic as well as a Christly spirit, an evil as well as a divine breath; and the very first care of the former is now to have men doubt itself and win renown by witty and learned ridicule of belief in that very spirit that inspires them.

STUDENT

Humane Common-Sense in War

DR. L. L. SEAMAN has just returned from an observation tour with the Japanese army, giving special attention to field-hospital sanitation. He gave evidence recently before the House committee on military matters, adducing some extraordinary facts as to the efficiency of Japanese surgery and medicine—and our inefficiency.

"They go us a million times better," he said, with more force than grammar, "in sanitation and military supplies;" adding that but 1 per cent of sickness is fatal with the Japanese army; while in the American army during the Spanish war 70 per cent of the sickness was fatal.

And the Japanese have learned all their medicine and surgery in the last few years—from us!

The consequence of their care has been that their armies have remained healthy, and that thousands of wounded and sick, having recovered, have returned again to the fighting lines. It is not only humanity; it is common-sense. STUDENT

Lost Explorers

A RECENT writer has been trying to group together all the cases of lost, but possibly living, explorers; and he makes a very painful list of them.

Belknap was last heard of in 1903, and is believed to be a captive of the nomad bands that roam the desert of Gobi.

Captain Barreta has been for several years a captive of the Chapiri natives in the Paraguayan forest belt.

Captives of the Tuaregs, in the Sahara, are, and for years have been, several members of *Captain Flatter's* exploring party.

The present condition of such of these unhappy people as may be alive today hardly bears thinking of.

There are others not *known* to be dead, but who almost certainly are so.

Mr. Ince, for example, of the South Polar exploring ship "*Discovery*," getting separated from his companions while on a sledging expedition, has never been seen since.

Baron Toll and a party set sail for the New Siberian Islands five years ago, and were probably lost.

And eight years ago, *Andree, Strindberg and Fraenkel* set out for the North Pole in a balloon. It is almost a question whether they should have been permitted to throw their lives away in such a venture. Needless to say, they never returned.

Among new-planned expeditions there is one for the wilds of Labrador. *Leonidas Hubbard* tried it last year and died of starvation and exposure. *Dillon Wallace* proposes to try his fate this year. His success would mean a considerable addition to our geographical and perhaps archeological knowledge, for only one white man—*John McLain*, in 1839—has ever traversed this wild and dangerous country, a tract as bleak as Greenland, though on the same latitude as the British isles. STUDENT

Re-establishing Lycurgus

THE now well-known historian, *Emil Reich*, has been making a somewhat unexpected protest against the modern tendency to deny the existence of *Lycurgus*. It is of course the same tendency that would fain wipe out the names of *Shakespeare*, *Homer*, *Tell* and others; and makes of every hero of a sufficiently remote date a solar myth or something of that kind. Any man, in fact, whose powers and therefore influence greatly pass the normal human limit and demonstrate what the *soul* can do if allowed free play, must somehow be made to lose outline and finally be obliterated. *Dr. Reich's* protest is therefore unexpected.

Sparta had a marked and important part to play in human history and the extraordinary genius of *Lycurgus* showed her how to do it. *Dr. Reich* maintained that we might with as much reason deny Sparta as *Lycurgus*. Even if—which he denied—Greek texts made a myth of the hero, nevertheless the very nature of the Spartan State outargued any philological argument. The ultra-natural and all conquering strenuousness of the Spartan life could stand alone as proof of a master hand and master mind inspiring it.

We may now confidently await the contention that *Lycurgus* was a generic name, owned by a multitude of little men, each of whom did a little bit. The solar myth view is got at by several stages, and this is often one of them. STUDENT

Teaching Deaf-Mutes to Speak

IT seems marvelous how children born deaf and dumb can ever be got to understand conversation by lip-reading; yet it is not more wonderful than many other things which we habitually do, such as recognizing faces a long way off. In a large number of elementary schools in England, congenital deaf-mutes are taught to speak by being shown the lip movements and made to feel the vibrations of the larynx by placing the hand on the teacher's throat. They also soon learn to interpret speech by watching the lips of the speaker, and can thus converse like ordinary people, yet without hearing a sound. STUDENT

New Cuban Cabinet

THE new Cuban Cabinet recently formed by President Palma is representative of the moderate party, and none of the recently-resigned cabinet officers has been reappointed. The names of those who accepted portfolios are as follows:

Secretary of State and Justice—*Juan Francisco O'Farrill*.

Secretary of the Treasury—*General Ruis Rivera*.

Secretary of the Interior—*General Freyre y Rado*.

Secretary of Public Works—*General Rafael Montalvo*.

Secretary of Public Instruction—*Eduardo Yero*.

Secretary of Agriculture, Industry and Commerce—*Ernesto Castro*. H.

Where Nature Smiles --- Fair Spain

IT has been said that in this cycle of time, force of character has fled to the severer climes, leaving the sunny south a prey to lassitude and heedlessness. The review of a travel-book on Andalusia gives some illustrations of this. The writer says:

The thought impressed itself upon me while I lingered in that peaceful spot, that there was far more to be said for the simple pleasures of sense than northern folk would have us believe. The English have still much of that ancient Puritanism which finds a vague sinfulness in the uncostly delights of sunshine and color, and ease of mind. It is well occasionally to leave the eager turmoil of great cities for such a place as this, where one may learn that there are other more natural ways of living; that it is possible still to spend long days, undisturbed by restless passion, without regret or longing, content in the various show that nature offers, asking only that the sun should shine and the happy seasons run their course.

And he asks, "Is it worth while to be quite so strenuous? Let us do our best to be happy. The earth is good and sweet-smelling. There is sunshine and color and youth and loveliness, and afterwards—well, let us shrug our shoulders and not think of it."

But then the scene changes. A group of returned Cuban soldiers, fever-wasted and stunted, reminds him of the consequences of Spanish insouciance—death and corruption, loss of power and land and honor, ruin of countless lives.

Cannot we be gay without being reckless, or enjoy life without wasting it? Must we choose between Sheffield and Andalusia, between grimy thrift and sunny indolence? Or can we UNITE *heart and head, beauty and utility, joy and energy, in a glad harmony?* STUDENT

Brain-work Increases Life

A MEDICAL man has recently testified in a British Law-court on the subject of brain-work and longevity. One-third of the laborers in rural districts, he is reported as saying, die of brain-softening, and the average vegetative rural laborer dies much earlier than the hard-thinking lawyer, simply because his brain rusts from lack of exercise. "The use of the brain prolongs life."

Wear and tear of brain does not impair it any more than wear and tear of body impairs the body. It strengthens and develops it. Similarly non-use atrophies and weakens the brain as it would the muscles. How important, then, for us to keep our brains active, if only by way of exercise and training!

Then again, as often said in the *NEW CENTURY PATH*, the thinker lives on a higher level than the vegetating laborer; he cultivates a more durable layer of his make-up. The vegetator gradually grossens and hardens, as he develops the earthier parts of his nature in undue proportion.

It is not brain-work, but abuse of the brain, that kills; but then any other kind of abuse is also destructive. The emotions of worry, covetousness, anger, etc., may goad the brain to harmful activity, but steady work can only be beneficial. STUDENT

Insecurity of Venice

ST. MARK'S CHURCH, in Venice, is now in danger from the instability of the foundations upon which that wonderful old city is built. The floor of the church undulates like a petrified sea. Much pile-driving and modern engineering will have to be done, or we shall awake one day to find that Venice has vanished in as mysterious a manner as has her ancient fame. There is a curious correspondence between the gorgeous but evanescent grandeur of this city-empire, and its architecture of stately palaces built on such a precarious foundation. STUDENT

THIS week's cover-page of the *NEW CENTURY PATH*, contains the picture of *W. Q. Judge*, the second Leader of the World's Theosophical Movement.

Some Views on XXth Century Problems

The Legumes as Food

WE would recommend every one interested in the science of diet to get *Farmers' Bulletin No. 121*, of the U. S. Department of Agriculture. It is a very elaborate study of the distribution, chemistry, dietetic value, and methods of cooking, of all the legume (bean and pea) tribe.

Representatives of this family are found in all climates and countries, and everywhere one or more of them form part of the diet of the people. Differing from other vegetable foods in the large quantity of nitrogen (flesh-forming matter) they contain, they constitute the equivalent for the vegetarian of the meat and other animal products used in the ordinary mixed diet. In fat, with the exception of peanuts—really a legume, though not usually known as such—soy beans and chick-peas, they stand low; but the deficiency is fully made up by the other (carbohydrate—starch) heat-producer. As a matter of chemistry these vegetables would therefore take the very highest place among foods.

But in practise several corrections have to be made. It seems, for instance, that beans cooked in the ordinary way, whole and without removal of the skins, are not only slow and difficult of digestion but are little more than half absorbed. Roughly summing up the results reached in the discussion, the points to be observed if the various beans, for example, are to be made to do perfect work as food, are: that they should receive a twelve-hour preliminary soaking in cold water, followed by a cooking of nearly equal length; that if possible the water for the soaking and cooking should be rain or distilled, and that if it is not, to two quarts of water, for a pound of beans, a half teaspoonful of baking soda should be added; that the skins should be removed as far as possible; and that not more than four ounces of dried beans should be taken on any one day. Less than this should be the ration of sedentary workers. And it may be added that animal products other than milk should not be taken at the same meal.

Of the soy bean, on the whole the most nutritious of the whole family, the Japanese make a series of very curious products. One of them is a sort of cheese called "tofu." The bean, after soaking and crushing, is boiled with rather much water. The water and beans are then filtered through cloth and to the resulting milky fluid about a fiftieth of its bulk of concentrated sea-brine is added. A precipitate of plant casein settles which is compressed into little white cakes. In other cases the beans, after boiling and still hot are wrapped in straw and placed for twenty-four hours in heated closed cellars. A fermentation results, resulting, it is said, in a very agreeable flavor. C.

Newspapers as Adjuncts to Financial Affairs

A RECENT writer deplores the change that has come over the press in thirty years. American newspapers used to be run by individuals, who made their personality and opinions felt. Now they are run by abstract financial entities, of which the editor is a subsidiary function. Thirty years ago:

There really was such a being as a single, dominant, responsible, personality in control of each great newspaper. . . . Ownership and editorship were substantially identical. . . . The editor knew no superior and he did whatever he chose, with a genuine pride in his profession and a zest in his work which could be felt thrilling and stinging through every line that came from his pen. He was not filling space. He was not just earning his living.

But now:

The newspaper has been swept into the same vortex that has swallowed up so many other agents of civilization. The money kings long ago saw the value of a newspaper as an adjunct to financial operations, and so by degrees they secured control of them.

The editor is a puppet and the paper can have no real policy, as the owners are able to dictate its opinions to suit their purposes at the moment. It is the day of "syndicate journalism," not a profession, but a trade. Happily a few newspapers here and there still honorably maintain the old traditions of journalism, possessing and expounding honest opinions on public affairs. STUDENT

A Pessimist's Outlook

THE school geography books usually give a few sentences of description to the people of the countries with which they deal. If they would add one more detail it would be worth almost all the rest—the relative numbers of the poverty-stricken; poverty meaning lack of the necessaries of health. The young people might then be able to form some just comparison of the real well-being of the countries. And as future citizens of America it might come to them as something of a salutary and thought-producing shock to learn that ten millions of Americans are now in the defined state of poverty.

The figures, very carefully arrived at, are given in a recent book. Of the whole number, it is estimated that six millions are still struggling against their fate; but that four millions have given up the struggle and become hopeless, irreclaimable paupers.

The writer shows that the evil is increasing and he thinks will increase, generation by generation. Nor can he suggest any very important remedy.

The six millions belong to the class of unskilled laborers, squeezed into poverty by their numbers. And the numbers increase—and therefore the poverty—because not only these, but the other four millions, breed children into their poverty-stricken lives, children mentally and physically birth-stamped for the ranks of the unskilled; by the annual immigration of thousands of the unskilled of other countries; by the dropping back of those whose health has been ruined or limbs maimed at insanitary or dangerous skilled work; and by the addition of those whose childhood was blasted and sterilized by factory labor.

Our writer thinks the evil as incurable as its cause—selfishness, greed, the universal clutch. And that he seems to regard as a radical fact in human life.

If this view is right, it would be hardly worth while even to try the palliatives. But the leaven of human brotherhood is working in the mass, appearances notwithstanding, and the time for its fuller manifestation, for a completer victory than any of which history tells us, is close at hand.

STUDENT

A Needed Alliance

THE *Philadelphia Press* has been roundly arraigning the churches and clergy of that city for their neglect to deal adequately with the problem presented by the district known as the "Tenderloin." "The clergy of the city have expressed themselves as astonished and horrified by the revelations of what vice is to be found there; they should be equally shocked by the thought of what is lacking there—churches moved away, Christian people shunning the neighborhood, not a single reading-room, playground, gymnasium, clean concert hall or other form of wholesome diversion. Only a few small and inadequately manned missions stand in the "Tenderloin" to give any sign that the Christian people of Philadelphia want to extend a lifting hand to the fallen."

The pulpits have another duty than the denunciation of vice as sin; another duty than the establishment of countervailing centers of amusement, important as that is:—the duty of denouncing it as a waste and perversion of the life-essence, a waste which in later years will be bitterly regretted. As men go, that argument will tell more than the moral one. They must call the reputable members of the medical profession to their aid. And upon the latter will then fall the duty of contradicting and exposing the mischief of the horrible fallacy that periodic indulgence is a necessity of sound health and for sound health; the duty of demonstrating the immediate connection between vice and neurasthenia, early senility, and nerve diseases in general, from locomotor ataxy downwards. Disease is unnatural and if in respect of this one thing men lived with governed mind and body the average life length would immediately double, and in another generation triple, itself. The body is furnished with every necessary apparatus for the destruction of invading disease elements, and if the apparatus will not work, it is because the life-essence has been uselessly squandered. It is not one of the laws of nature that the average life-length should be less than forty years. PHYSICIAN

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Osiris and Isis in Germany

IN the middle of Germany is a mountain chain called the Fichtelgebirg, and the most prominent of its peaks is known as the Ochsenkopf (bull-head). On the side of the Ochsenkopf is the source of the river Main. Many old and beautiful sagas cluster around this mountain: about a wondrous temple inside; about King Solomon and his warriors awaiting within for the coming battle for Truth and Right; about King Arthur and his twelve knights in an enchanted castle, which peasants sometimes enter; about sibyls and wise men who have dwelt there (a sibyl book is even yet extant); and so on.

On the Ochsenkopf are found many big rocking-stones, and other queer boulders in the shape of human heads, that cannot have got their form and present situation through the play of natural forces. On the summit is the sign of a bull's head, cut with three lines on a huge rock. This sign is mentioned in the oldest manuscripts about the Fichtelgebirg, or German Paradise, as it was called in the Middle Ages. At the foot

to come himself and convert them with "fire and sword and sorcery." Bayreuth and the Wagnerian theater lie close at the foot of this mountain range.

Formerly there came to the Ochsenkopf many Italians in disguise, apparently to seek for treasures; but they were well-disposed and brought to the people the arts of making Venetian glass and glass-painting. These Italians are said to have all possessed magical powers, and the people around the mountains still relate many a strange tale of them.

Behind the Wagnerian theater lies a huge rock, carved like the bust of a man, with ancient characters on the head and an ancient cross on the north side, the face looking south towards Bayreuth. The old Narisci, who lived in the locality of Bayreuth, are said to have strongly denounced the use of the Roman wine, because it would rob the people of their intelligence.

Till lately Bavaria has had the most liberal religious laws, due to the wisdom of King Ludwig II, so that the so-called free religious societies could educate their children in pure science and true religion, in spite of their dependence upon the teachers, who were mostly hardheaded Hæckelians.

But now Württemberg, the country next to the source of the Ister (Danube), where many priests have already laid down their office for conscience' sake, has taken the lead by establishing a law whereby no child of any total dissenter from all churches can be forced to attend religious lessons in school. The religious education must remain entirely with the parents.

Thus the land of the founts of Ister, "known and blessed of Osiris," leads Germany in religious liberty for the children.

CONRAD J. GLUCKSELIG, F. U. B.

The Caves of Elephanta.

ELEPHANTA is a small island between Bombay and the mainland. Its real name is Gharipur, but the Portuguese called it Elephanta, from a colossal statue of an elephant, which is at the landing-place. The island is celebrated for its ancient cave-temple. The entrance to this is sixty feet wide and eighteen feet high, supported by pillars cut out of the rock. The sides of the cave are excavated into compartments containing statues of Hindu deities, which have, however, been defaced by Portuguese and by Mahometan "zeal." A bust of the Trimurti (Brahmâ, Vishnu and Shiva), or else of Shiva alone in his triple aspect, stands in the center; the faces are six feet long. There are numerous other statues, but Shiva predominates. This temple contains many remarkable sculptures as well. There are two other caves, also containing sculptures, in a ravine connected with the great cave.

of the mountain there still remains a good-sized piece of the once-famous Fichtelsee (Pine-lake), sacred to the Hertha (Isis).
Now, according to Diodorus (I., 27), there stood at Nysa, in Arabia, a monument said to be the burial place of Osiris and Isis, two pillars of which bore inscriptions. The one dedicated to Osiris ran as follows:

Kronos is my father, the youngest of the Gods. I am Osiris, the ruler, who have led my hosts into all countries, to the uninhabitable India and northwards to the source of the Ister and still farther up to the Ocean. I am the eldest son of Kronos, born from a beautiful egg. There is no place in the world where I have not been and upon which I have not bestowed my benefits.

Now the Ister is the Donau (Danube) which comes from the Schwartzwald; and since Osiris is said to have gone farther north to the Ocean, he may have gone over the Fichtelgebirg and thence to the Ostsee (the Baltic) where we still have the Island of Rügen, which is considered as having once been sacred to Hertha (Isis) with her white bulls.

The people around the Fichtelgebirg, the Suevi and the Narisci, longest resisted the introduction of the Christian religion, and Charlemagne had

Ancient Urn Found Near Bournemouth

EVEN in countries that have been densely populated for years, archeological remains are continually found, and that near the surface too. What riches must the American continents contain! A large sun-baked clay urn, two thousand years old, has recently been turned up near Bournemouth, on the south coast of England, during the construction of a road which cut through an ancient burial mound. The urn was only a few inches below the surface, yet was intact. The heather roots had found their way into the dust and ashes within. As other such mounds lie in the projected path of the road, other discoveries are looked for and their results awaited with interest by archeologists. E.



Lomaland Photo and Eng. Dept

GREAT CAVE-TEMPLE OF ELEPHANTA, INDIA—THE FAMOUS ROCK-CUT SANCTUARY

The Trend of Twentieth Century Science

The Genesis of the Frenchman

A BRILLIANT French writer has been energetically calling in question the ordinary description of his people as one of the "Latin races." More than that, he denies the applicability of the description to the Spanish and the Italians. He points out that compared with the population of her vast dependencies, that of Rome itself was but a trifle. And on taking possession of a new country, the Imperial City sent thither but a mere handful of rulers and soldiers.

In the times of its conquest by Rome, Gaul contained several millions of people. And as say 30,000 Romans is about the limit of the forces kept there in permanency by Rome, it is easy to see that this small proportion could have had no appreciable effect on the blood of the future Frenchman.

Somewhat the same with Italy itself. The country was for centuries a rendezvous for all the races of men. It was successively or simultaneously overrun by Gauls, Spaniards, Greeks, Asiatics, Egyptians, Jews, Germans, Bretons, Africans, Goths, Lombards, Byzantians, Slavs, Norsemen, Saracens, and others. Can the survivors of all this crowd be called Latins?

And again the same with Spain. "Most of the people who poured across France and Italy had their share in the transformation of Spanish blood—to say nothing of the Africans," who took the largest share of all.

So M. Finot winds up: "Considering the conspicuous absence of Romans among all the 'Latin' peoples, the name we have given them becomes a huge joke." Yet what France is *not* ethnologically, he thinks she may justly claim to have been or to be, intellectually. And because of the temperament thus inherited, France has ever been able to welcome and assimilate new currents of thought from every quarter. "Her mentality is the quintessence of human civilization and progress enriched by the fruits of her own interpretative and creative genius." So as a loyal Frenchman he sees great things in store for France. STUDENT

Negro Skulls in Europe

SOME anthropologists seem to think that they must be descended from the owner of any bone, animal or human, which they happen to dig up. A recent French scientist has been discussing the question "Were our ancestors Negroes?" solely on the ground that ancient negroid skulls have been dug up in France. One skull, from a dolmen at Pointe de Conquêt, is assigned to the beginning of the neolithic period; another, from an island in Brittany, to the Gaulish epoch. Both are of pronounced negroid type. Other instances are mentioned.

These skulls are those of degenerate remnants of the Atlantean race who were scattered abroad, some to Africa, some to Asia, some to Europe. H. P. Blavatsky remarks:

Has not the presence of African negro types in Europe in the prehistoric ages been now ascertained? It is this presence of a foreign type associated with that of the Negro, and also with that of the Mongolian, which is the stumbling-block of Anthropology.

This existence all over the globe of degenerate races possessing similar characteristics, varied superficially by the fact of the isolation of some of them on islands or in the interior of continents, is another proof of the radiation of prehistoric humanity from a central civilization; and the architecture and religious myths, so similar, tell the same story. STUDENT

Ancient Insect Forms

A ZURICH zoologist, experimenting on the development of butterflies, has succeeded in getting forms belonging neither to here nor now. Taking large numbers of caterpillars, he placed them, and kept them, under various temperatures to which they were unaccustomed, as high as 100° F. and as low as 25°. Most of them developed into butterflies of ancient species, very rare or extinct; others into entirely new varieties. Insects of the Arctic circle and of the Torrid zone came forth according to the heat or cold under which they developed. The new varieties, often of the most gorgeous coloring, were obtained by crossings in addition to the temperature. STUDENT

The Earth's Interior

AN English astronomer once suggested that the visible parts of mountains bore a very small proportion to the invisible; that every mountain was in fact but the extreme tip or peak of a much larger mass buried beneath the earth's crust, floating in the fluid layer that is supposed to lie between the (supposed) fiery and gaseous center and the solid shell.

The theory has been lately revived, and it accords with certain facts; but yet it does not work very well. A plumb-line theoretically points to the center of the earth; but in the neighborhood of mountains it does not do so; it is drawn by the mountain somewhat out of the perpendicular. And in the case of very large mountains, the deviation is so great as to support the hypothesis that the core of the mountain extends a relatively long way towards the earth's center.

Why then is this core, projecting into a layer hot enough to remain molten, itself not melted and intermingled with the rest? And if this layer is a genuine fluid and not merely a solid under such an enormous pressure as to be liquid, why does the core and its visible peak not sink?

It is evident that we are a long way yet from understanding the condition of the earth's interior—perhaps as far as one would be from understanding the human body if the dead epithelial scales which we brush off were the utmost that it was possible for the would-be anatomist to subject to examination. STUDENT

Fauna and Flora of a Dollar Bill

IT appears from recent investigations that paper money will carry germs for a month, but that on metal money they die in twenty-four hours. By the end of a month a dollar bill must often have seen much and motley company. As it passes from pocket to pocket, amassing new kinds of dirt and germs, it will be a veritable menagerie, leaving in each new residence samples of all the previous ones. Fortunately it is easily cleaned, though we never heard of anyone doing so. A night in alcohol would perfectly sterilize it; even a ten-minute bath would be fatal to most of its microscopic inhabitants. It might look, after drying, as dirty as before, but in the eyes of the bacteriologist it would be clean.

Why should not the paper mills where the official material is made, take a hint from the food adulterators and infuse a good percentage of salicylic acid? C.

Bas Reliefs by Photography

BAS RELIEFS are now produced by the action of light on chromium gelatin. This substance swells when light falls upon it. But as the swelling is greater with light of low than of high intensity, it follows that when the rays are passed through an ordinary negative, the gelatin becomes a positive in relief. The areas of it lying under the dark parts of the negative, which correspond to the most luminous parts of the original object, rise into relief. Thus the relief is in proportion to the varying illumination of the parts of the object. Plaster molds are subsequently taken from it. PHOTOGRAPHER

Devices in the Three-color Process

WHILST we do not seem to get any nearer the secret of true photography in colors, the methods for the three-color process become more and more ingenious. The last comes from Paris and seems to be the best of any hitherto used. The minute granules of potato starch are colored in three lots—red, green and violet. They are then intimately mixed and spread on a single screen. The result of the mixture is a uniform dead grey surface. Its effect on the light passing through it is the same as is produced by the use of three screens of different colors. The process of mixing is very interesting to watch as the eye ceases to distinguish the three colors and loses them in the final grey. It is a useful lesson in illusions. So far, our plates seem to be getting more sensitive only in respect of the time they require, now reduced to minute fractions of a second. The higher form of sensitivity—to rate of luminous vibrations—they still lack. STUDENT

Nature

Studies

Moss on Trees

INVESTIGATIONS that have been made as to the conditions under which moss grows upon trees have resulted in throwing doubt on the often heard statement that expert woodsmen can tell the points of the compass by noting on which side the moss grows, it being thickest on the north. The investigations show that moss grows wherever moisture is retained by the surface of the tree, and this may be any side, though naturally the south is least likely, other things being equal. Moisture is retained on the upper surface of an inclined trunk and of horizontal boughs, on rough or cracked bark, on bosses, in forks, and at the base of trunks. Hence moss grows most in these situations; and, once started, the moss itself acts as a retainer of moisture, thus promoting its own extension. STUDENT

The Brown Rat

THE common brown or Norway rat (*Mus decumanus*), distinguished by its brownish-grey color, large size (eight or nine inches long), and extreme energy and fecundity, is believed to have originated somewhere in Central Asia, and a species like it has recently been discovered in China. Thence, like the Aryans, it appears to have spread westward, driving all other species before it. In England it has almost completely exterminated the black rat (*Mus rattus*) which is smaller and less fierce, and is now represented by the white and piebald specimens kept in cages.

The brown rat breeds four times a year and may have as many as ten at a birth, the young themselves breeding at six months. The extent to which they will multiply is limited only by the amount of food available. Hundreds of them are often killed in wheat-stacks by sending in ferrets and killing the rats with sticks as they come out. There seem to be few if any eatables they will not eat; sometimes they are reduced to



ARBOL DE LA PAZ—SURRENDER TREE. A TREE OF HISTORIC INTEREST TO CUBANS

cleaning out broken bivalves which the waves throw up.

A writer describes seeing several hundred rats drinking at a pool after a heavy thunderstorm, it being the only available water for a long distance.

The brown rat is perhaps the astutest and warriest animal in existence, especially aged ones, who are used to man's ways. He moves cautiously, with all his senses alert, avoids traps and poison, and lives to a hoary antiquity. But he is no match for the ferret, weasel or stoat, in spite of his quickness and his teeth; for these rodents are quicker and fiercer still, and one will put to fight a whole swarm of rats. STUDENT

Optimistic Persistence in Plant Life

THE renewed life of the springtime growth shows us again one of Nature's great secrets of success. *An opportunity is never lost.* If it is located where the soil is favorable it makes a fine growth; but if the soil is scarce, with but little moisture, of course it cannot do so well. The favored one may be several feet high with many blossoms; while the other bears its one tiny flower only a few inches above the earth. We humans might profitably follow their example by going ahead as best we can, without wasting our time in useless lamentations because we have not some other way more pleasing to

our fancy. The smallest plant grows by the same laws as the largest, and we may find in the circumstances of our own humble lives experiences which in some other life may be written large across a nation or an age.

The tree in the marsh may become of enormous size, while the herb on the rock may be only a nail's breadth; but if each has done his best the credit is equal. It is by this profuse lavishness of effort that Nature so often succeeds in propagating plants in such conditions that it would seem impossible if one were to stop to think about it. W. E.



"That common motherhood
May help to make the common brotherhood."—Gerald Massey

IT is related of the Mikado of Japan that, recently, on being shown a picture of the statue of

Liberty, he enquired of the American owner of the picture, "Why was it of a woman rather than a Washington or Lincoln?" As we cannot believe the Mikado to be ignorant of the ancient symbolism that personifies liberty in woman's form, we must infer that he was a bit sarcastic.

The idiosyncrasies of some American women abroad, by which they attract the attention of the public mind, have long been the subject of comment. Nevertheless it takes away one's breath almost to see a woman of Mrs. Perkins Gilman's brilliant gifts, giving utterance to such extreme views, as stated in reports from London.

Mrs. Charlotte Perkins Gilman has been interesting the London public recently with her eloquent addresses on Woman in the different departments of her "sphere." In one of the most sensational of these lectures, "Woman and Beauty," she aroused great excitement among her English sisters present by her sarcastic epigrams on woman, they having expected something quite different. While much that Mrs. Gilman said was true, quite as much was overdrawn, and apparently given more in the spirit of sarcasm and enjoyment to herself than with any sincere desire to utter beneficial truths.

But possibly Mrs. Gilman believes in administering her medicine in allopathic doses to effect a quick cure. Her whole argument was that woman knows nothing at all of beauty. "Novelists often spoke of signs of beauty in a house as evidences of 'the touches of a woman's hand.' But any one who made a slight study of the science of antimacassars, or went into the subtle composition of cushions and other schemes of home decoration, such as hand-painting, in which the painting looked as if it had been done with the feet, would find that women had little sense of beauty."

There is truth in that not very original statement—but when she declares that "All the great works of beauty in the world were the works of man; and that was so because man was *more human than woman*," it is so unfair and false that one is astounded. Coming as it does from the lips of a progressive woman like Mrs. Gilman, who claims to be trying to improve other women, it goes far to prove how much even those who are considered to be the most enlightened, have yet to learn.

While it is true that man has executed most of the great works of beauty, *so far as we know*, yet in many instances a woman has inspired

The Woman's View

None ever climbs to mountain heights of song,
But felt the touch of some good woman's palm:
None ever reached God's altitude of calm,
But heard one voice cry, "Follow!" from the
throng.

—Selected

the deed, given the necessary impetus, encouragement and enlightenment to the man who executed the work.

Today, in America, on the point of land running out into the blue waters of the Pacific, called Point Loma, there is a work of beauty originated, and most of it executed, by a woman, Katherine Tingley. The scope of this work is so vast, the purpose such a noble one, the beauty of it so perfect that we can conceive of nothing greater that has ever been executed by man. Not that we are unwilling to give man all that is his due,—but let us at least *do justice to woman*, who, shut in by her limitations, has yet with all her frailties, and superficialities, been *sufficiently human* to become the mother of men capable of executing beautiful works.

Woman holds the scales of justice in her hands when she is most womanly, perfected in motherhood and womanhood. Women often lose sight of these facts, especially those who wish to attract attention to themselves as great reformers, and do much more harm than good to the advancement of women.

Numberless cases might be cited to prove the fallacy of Mrs. Gilman's statement, but it is unnecessary.

All crimes shall cease, and ancient fraud shall fail,
Returning Justice lift aloft her scale.

So sang a well-known poet, when prophesying a return of the Golden Age with the Goddess of Justice. But the Golden Age, and returning Goddesses, will be myths only, until the barriers of separateness and selfishness, which women have erected among themselves, are overthrown.

Would it not be better, if those who wish to enlighten other women, would show them how to strengthen and develop the virtues they already possess? We doubt the efficacy of a method that criticizes and tears down but offers nothing as a substitute.

E. C. S.

MISS JANE VOORHEES, a graduate of Vassar College, is the horticulturist at the New Jersey State Experimental Station. One can hardly realize, unless accustomed to greenhouses, how much trouble and expense are involved in the preparation of the soil alone, not to mention the thousand and one other details which need attention. Miss Voorhees is at present making experiments in subwatering, this being believed to produce finer blooms and longer stems, something always sought after by florists.

The Man's View

WHEN Robert Louis Stevenson was twenty-five a friend gave him a photograph of the "Three Fates" of the Parthenon sculptures. The deep impression this made upon him is dwelt upon at length in one of his letters:

I wonder so much why they should have been women, and halt between two opinions in the matter. Sometimes I think it is because they were made by a man, for men; sometimes, again, I think there is an abstract reason for it, and there is something more substantive about a woman than ever there can be about a man. I can conceive a great mythical woman, living alone among inaccessible mountain-tops or in some lost island in the pagan seas, and ask no more. Whereas, if I hear of a Hercules, I ask after Iole or Dejanira. I cannot think of a man without a woman. But I can think of these three deep-breasted women, living out all their days on remote hilltops . . . not pausing, not pitying, but austere with a holy austerity, rigid with a calm and passionless rigidity; and I find them none the less women to the end.

And I find them none the less women to the end—what is that rare and subtle truth that lies hidden within the heart of this simple sentence? It is worthy the pause—and the conjecture. STUDENT

The Home Life of Hawthorne

THAT Nathaniel Hawthorne and his wife were ideally happy in their home life is evident in his book, *Mosses from an Old Manse*, as well as in her letters and journals written during their life at the

old Manse in Concord: "In the evening, when the astral enacts the sun, and pours shine upon all the objects, and shows, beneath, the noblest head in Christendom, in the ancient chair with its sculptured back—and whenever I look up, two stars beneath a brow of serene white radiate love and sympathy upon me. Can you think of a happier life, with its rich intellectual feasts? That downy bloom of happiness, which unfaithful and ignoble poets have persisted in declaring always vanished at the touch and wear of life, is delicate and fresh as ever, and must remain so if we remain unprofane."

—From *Memories of Hawthorne*



INTERIOR OF ONE OF THE GROUP HOMES OF RAJA YOGA SCHOOL

MRS. CATHERINE WAUGH McCULLOCH,

a successful woman lawyer of Chicago, ascribes the power of a certain notorious woman largely to the fact that she knew how to dress. Mrs. McCulloch is probably nearer right than appears at first glance, for the psychological effect of dress may be made considerable, either for good or evil. However that may be, it is certainly true that when good women possess as much knowledge, wit and tact as some of their lawbreaking sisters, justice will no longer look so meek in the land nor evil continue to be so triumphant.

THE Philosophical Faculty of the University of Vienna, one of the most conservative in Europe, has decided to allow women to lecture within its walls. Beginning with the next semester, several prominent women will regularly lecture to the students. This action is the result of the petition of a young woman, Elise Richter, Ph. D. She was at first laughed at by the people of Vienna, who declared that she had imbibed modern ideas in the United States, but she won her fight and made possible a step of great importance to the women of Austria—in fact, to womanhood everywhere.

A BILL has recently been introduced in the Albany legislature which prevents the eviction of persons in New York City during storm or inclement weather. The fact that such a bill should be needed is commentary enough upon the unbrotherliness of the present age. Even without other and more positive record, what would the historian of the future, upon a perusal of Twentieth century history, inevitably conclude?

A Great Evil

THE Society for the Prevention of Vice deserves, and will doubtless receive, the thanks of the Japanese government.

It appears that there is a custom—necessarily very recent—among certain classes in Japan which is known as "photograph marriage." In this ceremony the bridegroom, whom the bride may never have seen, is present only as a photograph, the girl being subsequently sent to him.

The opportunities for abuse are obvious, and have been fully used in this country. Doubtless for a money consideration, very ignorant families have been induced to send their daughters here after a "marriage" at home to the photograph of an American. The affair is conducted by Japanese procurors, with whom the original of the photograph is in league. The fate of the unhappy girls may easily be imagined, and until the Society for the Prevention of Vice took action they were claimed on their arrival as the legal wives of their pretended husbands. One of these men had made claim upon a Japanese girl who was in the care of the Japanese Woman's Home at San Francisco. In pity for her distress, the matron, in conjunction with the Society, appealed to the law, obtaining a ruling that such marriages are without validity in this country. That particular child, having fortunately got into friendly hands, is safe. But what of the many others? They have mostly left their country under compulsion of their parents, and knowing nothing of their fate and nothing of any law to which they can appeal. The Japanese government will doubtless quickly take action, but it is to be hoped that in the meantime every effort

will be made for the safety of these young girls. It is perhaps too much to hope that the villains at whose instance they were imported may be adequately punished. C.

Women as Archeologists

IT is stated in a report of the University of Chicago's archeological expedition to Adab in Chaldea that there is one woman in the expedition, "the only woman who has ever accompanied such an expedition." But women have engaged in archeological work, and still do so with devotion and advantage. Was it not Dr. Le Plongeon and his wife who investigated the antiquities of the Mayas and Quichés of Yucatan? The discoveries in Lycæonia mentioned in the NEW

CENTURY PATH, February 5th, were made by a man who, all through his report, speaks most appreciatively of his wife's services as an explorer. Madame Dieulafoy and Miss Boyd have done invaluable work, and other instances must surely be known to readers. The particular traits that are most developed in a woman's mind are of the greatest value in this as in other kinds of work. The "intuition," or faculty of direct perception of essentials, has often succeeded where the masculine intellect, with its devotion to method and precedent, has blundered and missed the mark.

A SOCIETY of young men, some of them of considerable social prominence, has recently been formed in Berlin. Its title is "The Association of Active Friends of Animals." It has already distributed pamphlets throughout Berlin in which women are respectfully requested to stop wearing birds upon their hats! And what has the conventional "haus-frau" to say to this? Will she doze or awaken and help?

ANOTHER step has been taken towards the emancipation of German women in the admission of the Countess Helene von Schweinitz of Berlin to the ranks of surgeon-dentists.

THOSE who are most familiar with American Indians say that the mothers invariably refrain from teaching their infants "baby talk." Papooses are taught to speak correctly from the first. What an example to thousands of the educated mothers of our civilized lands!

OUR YOUNG FOLK

The Wife of Columbus

"BUT was there a Mrs. Columbus?"

It was a Raja Yoga girl who asked the question, and big brown eyes looked up at me from the book over which a curly brown head had been bending.

"You have been reading about little Diego," I said, intuitively, and she answered, "Yes."

Of all the records of Columbus' life, one pathetic little fragment has clung most closely of all to my memory, the picture of the forsaken, yet undiscouraged man, wandering from place to place with his little son, searching, searching for some one who should credit his vast plans. It was not strange that the question should arise, "Who was the wife of Columbus? Who was little Diego's mother?"

With regard to the wife of Columbus history is strangely silent and the general reader would be utterly unable to find out any facts connected with her short and beautiful life except for the researches made a few years ago by two people, one, a Portuguese writer of some note, and the other, an energetic American woman, member of the Lisbon Geographical Society. It was entirely owing to the efforts of the latter that these researches were begun.

And this energetic woman discovered, after much searching among genealogical and historical records, that the mother of little Diego, and the wife of Columbus himself, came from a long line of distinguished and noble ancestry. Where Columbus by birth ranked with the common people, his father being a woolen merchant and himself without fortune or rank, Donna Phillipa Moniz de Mello could trace her ancestry back to the bluest blood of ancient Spain and Portugal.

Her father, Bartholomew Perestrello, was a navigator in a small way. His one great ambition was to be a discoverer, but alas! beyond the discovery of a single barren island, he is only known for his total failure in a wild scheme to render it fertile by covering it with soil. He left maps, doubtless, and it may be that Columbus later made use of them. As to that we do not know, for Donna Phillipa's father died when she was but five years of age and of course never knew his illustrious son-in-law that was to be.

The mother of Donna Phillipa was a descendant of the celebrated Moniz family, even more glorious in history than the family of her husband. Marrying thus below her station, according to the false estimates held in those days—and in our own day, too,—we may be reasonably sure that the marriage was one of love, not of convenience merely. There is left some account of the young wife's beauty, charm, talent

and high breeding, but beyond the mere statement that a year after the marriage little Diego was born and that shortly after this his mother died, we know nothing of her short life. She came and went as come and go birds and flowers, sunshine and blue skies. And that is all we know.

AUNT ESTHER

Facts Worth Knowing

THE Emperor of Japan is the one hundred and twenty-second sovereign of his line. The crown he wears has descended to him directly, from father to son, since the Seventh century, B. C.

JAPANESE carpenters, so tourists say, plane and chip, mortise and saw, with astonishing neatness and ease. They work on a very different plan than do our carpenters and with quite different tools.

JAPAN'S triumph in the recent war appears to be owing to three things—a faithful and moral ruling class, a most adaptive and versatile artisan class, and a peasantry which appears to have no limit in the matter of health, endurance and capacity for self-sacrifice. The ruling class is the descendant of the great feudal aristocracy which has for many centuries dominated not only the life, but the ideals, of Japan; and these ideals have ever been high and knightly.

ACCORDING to statistics, New York has the most expensive city

government on record. The Emperor of Japan reigns over 44,000,000 of people. For many years they have been preparing for war and it is evident enough by this time that the preparation was thorough and very expensive. In addition, many reforms which have cost a great deal, have been recently brought about in Japan; and yet their government, in 1903, cost only \$122,000,000—just what, if New York does not mend her ways, the government of that city alone will cost in 1908.

THE five great festivals of the year in Japan fall on the following days: New Year's day; the third day of the third month, which is the dolls' festival; the fifth day of the fifth month, which is the feast of the flags; the seventh day of the seventh month, which is the day of the star, Vega; and the ninth day of the ninth month, which is the festival of the chrysanthemum. The greatest of these is the New Year's holiday which sometimes lasts two weeks. The dolls' festival is especially devoted to girls, and the feast of flags to the boys. There are also many other flower festivals, such as those of the plum, cherry, wisteria, iris, maple, lotus and morning glory. At the time each of these is in bloom the people flock to the country to enjoy the flowers and the day's outing. Half the nation seems to go, as if to some picnic or festival.



COLUMBUS PRESENTING HIS PLANS BEFORE THE LEARNED MEN OF SPAIN

ENDURANCE is the crowning quality.

And patience all the passion of great hearts;

These are their stay, and when the leaden world

Sets its hard face against their fateful thought,

And brute strength, like the Gaulish conqueror,

Clangs his huge glaive down in the other scale,

The inspired soul but sings his patience in,

And slowly that outweighs the ponderous globe,—

One faith against a whole earth's unbelief.

—James Russell Lowell

THE CHILDREN'S HOUR

The Raja Yoga Question Box

THESE two monarchs of modern times still live in the hearts of the people whom they loved and tried to serve.

1 Who was Queen Louise?

ANSWER—Queen Louise was the wife of Frederick William III of Prussia. She was very beautiful and of noble character. Prussia was overrun by the conquering armies of Napoleon. The Queen had to flee with her children. There was sorrow and distress on all sides. The Queen was an example to every one. She showed great patience and dignity during this sad time. Queen Louise was brave and patriotic. She gave her jewels to help to pay the great sum of money which Prussia had to pay to her conquerors.

2 Who was Joseph II?

ANSWER—Joseph II became the sole ruler of Germany in 1780. He was the son of the illustrious Queen, Maria Theresa. Joseph II was a man of pure motives. He believed that a king should lead his people on the path of progress. He freed the serfs, reduced the taxes, granted religious freedom to all, and gave freedom to the press. Joseph II also issued a new code of laws in which the rights of every man were recognized, and he set aside capital punishment. King Joseph II founded public libraries and colleges, and schools for the middle classes. He encouraged art and new manufactures. He caused the River Danube to be opened for navigation. But Joseph II was in advance of his time. The clergy and nobility opposed his reforms. He is today spoken of in Austria as "the good King Joseph."

A Morning March

IF you had looked down upon this little city of children's homes any bright sunny morning a few months ago, your heart would have warmed at the sight that would have met your eyes,—the tiny tots at their first morning march.

Out of the vine-covered porch steps very sedately a little company of two-year-olds. They form in line at the call of their teacher, two by two, hand in hand. This is the proudest moment of their day, when they march in a line like the big Raja Yoga boys and girls. They know very well what it means to get in line. Haven't they watched the other children every day from their verandah? And now their turn has come. Having "found their feet," and being able to step along firmly, they too shall march around the Lotus Home Grounds every morning.

What adventures they have! There are so many little gardens, so many flowers to admire, so many "brothers stout and tall" who are gardening, but who pause to watch this tiny troop on the march. Between two of the houses is a path down a little slope. You should see the eyes brighten, the hands tighten their grasp of the little companion's hand, as they prepare to run down this path. You see, they do not wish to break the line. Across the broad path they go to a sheltered place between the pepper trees and the honeysuckle-laden fence. They take long whiffs at the perfume, and notice the sharp points of the aloes, looking up to their teacher to say "O see pin!" As they march past their own little home a bird rests on the very peak of the roof. This gives them great delight. When they come to the "circle" where the bigger children are playing games, they look on with calm interest. They know they are going to have a long play on the grounds later on. But just now they are out for a walk *in line*. So they march on into the grove of eucalyptus trees. The fence on this side is covered with honeysuckle too. If a horse, or a team, or the donkey cart on the way out through the Egyptian gate, passes by, there are cries of delight. One morning a courier passed swiftly on a bicycle. All eyes gazed, then turned enquiringly to the teacher. "Horse?" "No." "Donkey?" "No." They strain their eyes to see again.

Then the little company pass through a gate, which one of them holds open politely, while the others pass through to the west walk. Here is a sight they love, the "big blue." It is the Pacific Ocean, which they never fail to greet with "O-o-oh, O-o-oh!" There are many other sights, the lawn with trees and flowers and the busy center home; but when the white bonnets reach the hedge of blue Australian daisies which

you can see in the picture, the steps begin to quicken and the line breaks. They disappear behind the hedge for a grand romp on the green lawn. Drill for the two-year-olds is over until tomorrow.

It is six months since these Raja Yoga babies made their first morning march. What *would* you say if you could see them drill now? I think you would say Oh-o-oh!

A RAJA YOGA TEACHER

Joy is the grace we say to God.—Jean Ingelow



SOME OF THE GROUP HOMES OF THE RAJA YOGA SCHOOL AT POINT LOMA

HAPPY LITTLE SUN-BEAMS

HAPPY little sunbeams
Darting through the blue.
Even little sunbeams
Have a work to do.

Shining at our brightest,
We with radiance clad,
Help to make the rainbow,
Make the great world glad.

Happy little sunbeams
Darting through the blue.
Even little sunbeams
Have a work to do.—Selected

children spin two tops together, one inside of the other. They are a happy lot, and show a rare unselfishness in their sports and games, that children of other nations might well emulate.

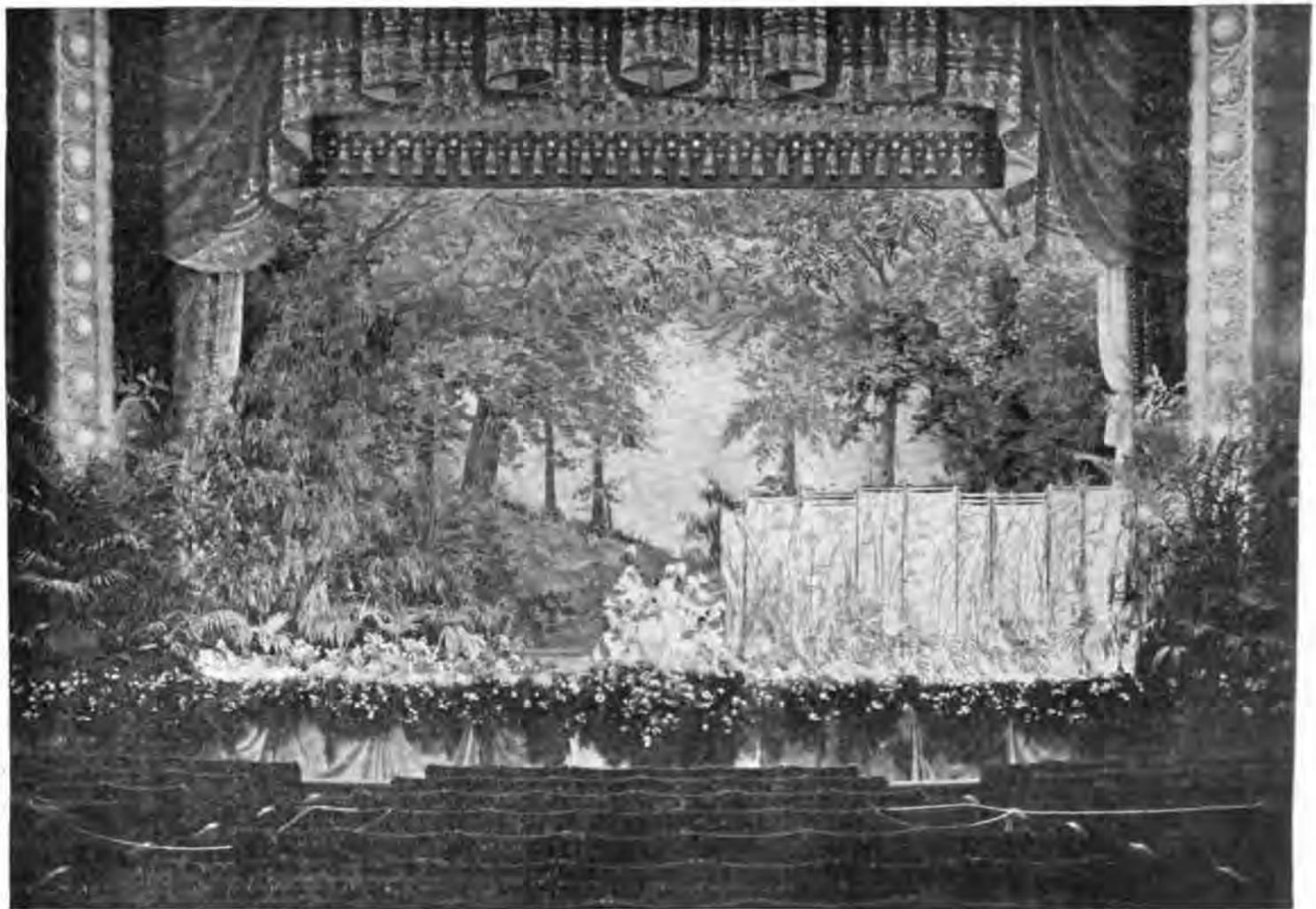
UNCLE FRED

THE five hundred trained collies which, some time since, were sent to the scene of the Russo-Japanese war, have proven themselves to be invaluable helpers in the work for the wounded. The dogs are carefully trained, first to hunt up the wounded soldiers, then, in case the wounded man is unconscious, to bark or use other means to arouse him so that he can make use of the aid the dog brings. Each dog carries a gray blanket and two flasks, one of water and the other of some stimulant, two little biscuits, a roll of bandage and some splints. When the soldier is too seriously wounded to help himself, the collie is taught to send out a call of distress to summon men to help him, or else to rush to the nearest hospital tent for a surgeon. This is even more remarkable than the way in which the St. Bernard dog rescues unfortunate travelers in the Alps.

How grateful poor wounded soldiers must be for such help as these dogs bring! What a lesson in Raja Yoga—and on a battle-field, too! H.



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

AN audience that filled Isis Theatre to the doors assembled last Sunday night in response to the announcement that Katherine Tingley would speak. The stage decorations were even more attractive than usual, a profusion of foliage and blossoms giving a charming touch of nature to the scene.

Mrs. Tingley's appearance on the stage was greeted with most cordial applause. She spoke for nearly an hour, her address, as usual, being entirely extemporaneous. In fact, she remarked that she had changed her topic at the last moment. She had intended to speak upon "The Effect of the Drama on Education," but instead chose for a topic, "The Unrest of the Age." Her address was throughout one of the strongest, most earnest and eloquent that she has delivered before a San Diego audience in a long time. She declared that while all recognized the unrest and dissatisfaction in the world today, different classes of people would attribute to it different causes and suggest different remedies.

She said that this unrest of the age grew out of separateness and selfishness. We find in every community that nearly everyone is declaring for brotherhood, yet combating the views of everyone else. She believed such diversity of views would not exist if we viewed life more seriously. We need a revival; but it should not be a forced one; it should come spontaneously from the heart—a natural reaching out for the higher life. A passive desire for a better condition of the world is not sufficient; we should be willing to sacrifice something of our comfort for the welfare of our fellows, and not rest until the suffering and misery of the world are relieved. We should realize that the low and sinful, the unfortunate, are still our brothers and have within them the spark of divinity. The speaker declared that in spite of the tentative efforts made by many people and by many organizations to reform unfortunate women, drunkards, etc., yet little was accomplished, for the means used do not appeal to the hearts of those they are seeking to help. She said that in such cases there must be a better and profounder knowledge of human life, and especially of the causes at the root of the degradation of these unfortunates, and that in remedying this, no two individuals should be treated alike.

Let us remember that the fallen women, so called, aye, the criminal,

are a part of our humanity and deserving of our sympathy and our help. The lost men and women are not lost. We should hold out to them a helping hand and encourage them to have faith in themselves. But to help others we must be sincere and honest ourselves. The most degraded woman on earth, labeled as such, is better than a hypocrite masking in the guise of morality.

"Something more is needed, as all fair-minded men will admit. The world is calling for the remedial agent, and what is it? I declare to you that it is Theosophy. The real reformer must be a Theosophist in the true sense of that word. Having the knowledge and leading the life, he has learned the power of self-control and can and will impart that glorious power to another. Thus he guides and reforms."

The speaker declared that if we but traced the unrest of the age back of the sin and selfishness that we see around us we would find its real cause to be—ignorance. Ignorance of our own nature and the divine laws of life. Mere book learning and religious training are not sufficient. She protested most earnestly against the "isms" and fads in which people fritter away their time and energies, and this, too, while suffering humanity so sorely needs a helping hand.

The large audience was in full sympathy with the speaker, interrupting her again and again with hearty applause. It was quite apparent throughout the address, that the remarkable word-pictures of the speaker sank deep into the consciousness of her audience. The evils portrayed were so graphically delineated, and the remedy therefor so convincingly shown, that it is safe to say not one single individual of the hundreds of listeners left Isis Theatre without feeling that a revelation of the social side of our civilization had been vouchsafed to him—a revelation showing at one and the same time a fearful evil and its right and proper eradication on the lines of highest human altruism. Delightful music was rendered by the Point Loma orchestra and several songs were sung by a choir of Raja Yoga children from Point Loma.—*San Diego News*

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8:15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

Art Music Literature and the Drama

The Work of Art Ever Reveals the Heart-Life of the Creator

THE art of painting is more indiscreet than any other. It is the unfailing witness of the moral state of the painter at the moment he held the brush. That which he intended to do he did; that which he weakly cared for is marked by indecisions; that which he did not wish is justly absent from his work, whatever he or others may say. A distraction, a lapse of thought, a lukewarm interest, a superficial view, a little less attention, a little less love for the thing he is studying, the bore of painting and the fury of painting, all the shades of his temperament, even to the temporary lapse of feeling before the object, all this shows itself in the work of the painter as clearly as if he told us so.—*Fromentin.*

Fromentin, artist, critic and thinker, knew more about painting than about anything else. Because of this, his statement has flown a bit wide of the actual fact. Yet it suggests a mighty truth—the truth that, to those who can see below the surface, the deed ever reveals the doer.

Truly the art of painting is indiscreet, even though not more indiscreet, as he declares, than any other. One has but to visit a large art gallery,—to go from a sleek Bougereau to a restful Millet,—then to a grim Verestchagin. One has only to go from an Inness to a Constable or a Ruysdael, and then study these men's lives, —or at least the lives of those whose biographers are able to look an inch or two below the surface, and who will even admit that effect is born from cause. Not only does each painting reveal the abiding characteristics of the artist, but even the very mood in which it was painted, —nay, more,—perhaps the very mood struggled against at the time.

Nor are paintings more tell-tale than sculptures,—than the musical composition or the dramatic work. One might almost contend that they are less so. Compare Canova's Venus with the celestial fragment found on Melos. Compare some modern interpretation of the Three Fates to those indescribably majestic figures of the Parthenon pediment. Compare almost anything with the glorious examples of modern French sculpture, Chapu's "Joan of Arc," Barrias' master-group, "The First Funeral," Rodin's "Citizen of Calais," or any one of a score of the most marvelous portraits known to sculpture in any age. Then declare, if you can, that these things do not reveal the very secrets of the souls of those who brought them into being.

Nothing that mind can conceive or that hand dares strive to interpret, but is an open secret to those who know life,—who know human nature, and can recognize the truth when they see it. Each work, be it a work of art, literature, music, science, or of domestic service, unfailingly reveals in itself the nature of the worker, his strength or weakness, his heart's pessimism or its joy.

When our critics shall perceive this they will easily step upon those heights where alone shines the light of that divine insight of the soul. Then shall they be teachers and soothsayers indeed, reclaiming for all the arts, today so largely misunderstood, their heritage of appreciation. And this, their true work, is even now begun. STUDENT

A MANUSCRIPT copy of Poe's little poem "Ulalume," has recently been sold at auction in New York for \$1000. Pity is it, indeed, that the value of this man's work could not have been appreciated at the time when he was suffering from cold and hunger in the little cottage at Fordham, forced to see his beautiful and beloved girl-wife die for want of ordinary comforts.

AND now the Judges are worrying over the question as to whether a boy violinist under fourteen plays or works. It is said that upon the judicial decision of this question depends the legality of certain recent enactments instituted by the State Department of Labor of Illinois.

Affectation in Singing—The Seal Upon Vanity and Self-Consciousness

AFFECTATIONS express themselves in our every gesture, to the amusement of the onlooker and the enlightenment of the student of character; but in nothing do they more readily find expression than in singing. The vocal organs seem to be especially under the influence of the feelings. What is it that produces those spasmodic contractions of one part and laxity of another part, which teachers toil to overcome? Is it not vanity, self-consciousness, fear, or some other emotion or combination of emotions? Few people allow their voices to be natural and easy, but aim at an effect, of the quality of which they themselves are the worst possible judges.

If we can make the study of singing an integral part of our general and continual study of the art of natural living, we can learn much as to how to get rid of the affectations and spurious elements in our character. And much beside musical knowledge will be gained. STUDENT

IT is said that the Pontifical Commission organized by the Pope to carry out the reforms in church music instituted by the latter, is having some difficulty. Strong protests have reached Rome from many countries and in most of them no effort has so far been made to

carry out the papal decree forbidding women to sing in church choirs. From the letters received, it is evident that the bishops regard the step as impractical in small churches, it being impossible to find a sufficient number of trained male singers to replace the women. The larger churches issues still more strenuous objections, declaring that they run the risk of finding their congregations deserting them and frequenting other churches where mixed choirs are still to be heard. But what do their congregations go to church for? The question fairly asks itself in the face of such admissions as these.

M. MISTRAL, the Provençal poet who recently shared the Nobel prize with a Spanish dramatist, proposes to use the money in founding a museum in his native town. He declares that the prize came to him simply because he did his duty to his native soil, and that he proposes to devote the money to the welfare of Provence. Surely he is an example to his compeers.

THE popular impression that actors, as a class, are short lived, is not borne out by the facts, the theory being based on the misconception that stage life is dissipated and far from healthful. But probably no other profession can claim so many examples of longevity. Only recently three well-known actresses died within a few days of each other, their ages being respectively 74, 83 and 88 years.

There is, too, an ever-lengthening list of men and women well past the so-called "prime" of life who are either still on the stage or who have retired from it after many years of service.

ONE industrious individual has counted the standard hymns and he has already listed some fifty thousand of them. Only a small fraction of these are in common use, yet the comparison of something like twenty recent hymnals, revealed the fact that we have more than five thousand different hymns at present being actually sung in the churches of America and Europe.

UPON an Egyptian temple, probably erected in honor of the goddess Neith, is an inscription of which the following is a translation:

I am all that is.
I am all that ever was or will be.
No mortal man hath ever raised my veil.

Beethoven used to say, "That is my religion," and the little inscription, in his own handwriting, used to hang above his study. Recently, labeled "Beethoven relic," the bit of writing was sold at auction.

FRAGMENT

From Prologue to the Canterbury Tales.—*Chaucer*

WHAN that Aprille with his schowres swoote,
The drought of March hath perced to the roote,
And bathed every veyne in swich licour
Of which vertue engendered is the flour:
When Zephyrus cek with his swete breeth
Enspired hath in every holte and heeth
The tendre croppes, and the yonge sonne
Hath in the Ram his halfe cours ironne.
And smale fowles maken melodie
That slopen al the night with open yke.
So priketh hem Nature in her corages:
Thanne longen folk to goon on pilgrimages.

Universal Brotherhood Organization

Central Office Point Loma California

The Changing Spirit of Christ

CHRISTIANS need a little reflection on the difference of meaning between the terms *The Christ Spirit* and *The Spirit of Christ*.

The Christ Spirit is that consciousness that grows up in a man's heart, unobserved, putting forth leaves and blooms; it is the plant of the seed sown there by the *Spirit of Christ*. That seed-sowing takes place when there is a fixed attempt to find that World-Spirit.

The real Christian believes that World-Spirit to be constantly present among men, and to have been always present, inspiring the inspired, trying to touch the hearts of humanity's leaders, the light of all true teachers, the cause of devotion, of noble strength, of sacrifice; the sword of right, by whomever wielded, in history.

Men change; their needs change. The general mind is not what it was one hundred years ago, or five hundred, or one thousand. Every mother knows that the mood of her child today is not what it was yesterday. One day it is quiet; another, full of activity. She does not try to force one mood to the other, but to guide each mood into its best form; for the alternation is natural.

The words *Christ-Spirit* convey the idea of meek sinlessness, all-submissive humility.

But that cannot be the whole of the matter. The *Christ-Spirit* in men is the child of the *Spirit of Christ* in the world. And the child should seek to answer to the changes of the moving parent Power. That Power is present in every nation, lending a specific inspiration to the leaders of that particular nation so far as they will receive, so far as they are not playing the ignoble game of their personal ambition. The pressure and quality of its inspiration must be different for each nation and period, because the needs and the things best to be done are different in the different nations and periods. Although of course it presents a general inspiration to right life and conduct which is alike for all times and peoples.

The above must be true, unless this Power is unintelligent, ignorant of the changes in human life and of the different things at different times proper to be done to lead on the nations to the Light.

Well then, if we make a mental picture of *meekness*, submissiveness, as the one characteristic of the *Christ-Spirit*, we are forcing the *Spirit of Christ*, as it enters us, into a mold. Was that the one keynote of its inspiration in the hearts of the patriots of Cuba; or of the Roumanians when, forty years ago, they threw off the Turkish yoke? Or the men of this nation, who, more than a century ago, pointed to the principles on which a nobler national life might be founded?

Let us be wider in our views, seeing the divinely changeable work of the Spirit of Christ wherever Light breaks through Darkness, wherever in any people or man, life breaks out into a nobler expression.

May we not admit the possibility that at certain periods in the world's history, periods of great moment when a touch would have altered the destiny of nations, there have appeared men, leaders, teachers, who had so fully assimilated the spirit of Christ, so completely lost their personality, their personal desires and ambitions in it, that they were to it as it were hands and feet and brain? Nor, in such an achievement, would they have lost their individual consciousness, but rather dissolved its limitations. And sometimes it might be through a Movement like that of the Universal Brotherhood that the spirit of Christ would find its fullest expression.

CHRISTIAN

Unity of Religious Teachings

IN different ages and countries, great Teachers have appeared to again vivify discouraged and degraded humanity with the touch and teachings of the living truth. They appear, as Krishna says, "whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked and the establishment of righteousness." Appropriate messengers are sent to meet the needs of each

time and people. Their teachings are essentially one, but their language and their methods differ with the time and place. The Nazarene, who came to a materialistic, practical people like the Jews, dealt less in metaphysics than in plain parables, as would appeal to the literal mind. But the teachings of Jesus were essentially the same as Krishna had given, centuries before, to the contemplative, subtle minds of the Far Orient.

As men wandered away from the spirit of the teachings, and emphasized the forms and externals, each set of believers grew more estranged from every other. Meantime the ignorance and cupidity of the leaders kept them separated. Not rarely is it the fate of false teachers to come at last to believe their own falsehoods, by the denial of truth; he who shuts out the sunlight of truth cannot reap its warmth and light. Sometimes there were those who thought the common people were unable to understand the truth because they failed to teach it in the simplicity of its greatness. And so the believers have been bewildered with distortions of truth which were practically errors.

It is at this puzzling point in the Bible which is being written by the race, that Theosophy again presents the verse of Universal Brotherhood, with which to begin a new chapter. The present is an appropriate time to study ancient and modern religions and to find their essential unity. It has always been too easy to misunderstand the other man's creed, for we cannot hope to comprehend that in which we have no sympathy. No one may hope to taste truth who approaches its fountain in a spirit of bitterness. Only through love may one begin to know God.

Aspiration is the same force seeking expression in Pagan and Christian, in savage and in saint, independent of the name of the deity addressed. The sentiments which actuate humanity are universal, not local or limited to time. Worship is not a matter of words, or love or reverence dependent on language. As well speak of English tears as the only real sign of sorrow, or of French laughter as the only genuine mark of joy.

Love and brotherhood speak a universal language which often the animals understand, and to which even the lower kingdoms respond. Was not Job comforted with the beautiful thought: "For thou shalt be in league with the stones of the field and the beasts of the field shall be at peace with thee"? The pages of history are stained with the horrors of religious wars. For ages men quarrelled and fought and died because they disagreed in the reading of the Golden Rule, which was a feature common to them all. The religious wars have been waged on the basis of *how* one should love his neighbor. Brotherhood teaches that the vital question must always be, not *how* to love him, but *how much*. In the light of the knowledge of our dual nature, it is clear that the real conflict is not with outside unbelievers, but with the doubt and discord of one's lower self,—the common enemy within. The hopefulness of the incoming cycle of spiritual force depends upon the growing recognition of this. The name by which a Teacher or Leader is known is of less importance than the knowledge of the Christ principle which dwelleth in secret within each heart.

LYDIA ROSS, M. D.

Notice

Attention is called to the importance of having all remittances to or for any of the different Departments of the International Theosophical Headquarters at Point Loma, California, sent either by postoffice money order or by draft. Otherwise responsibility for any losses must fall upon the sender.

(Signed) CLARK THURSTON,
Chief of Finance.

For the Benefit of Enquirers

REGULAR weekly meetings of the Aryan Theosophical Society, established in New York City by William Q. Judge, the second Leader of the World's Theosophical Movement, are held every Thursday evening at 8 o'clock in Isis Hall, 1120 Fifth Street, San Diego, California. These meetings are intended to meet that large and growing body of earnest enquirers who desire to know more of the different tenets of the Theosophical philosophy. Students from the Universal Brotherhood Headquarters at Point Loma, California, conduct these interesting gatherings to which every truthseeker is cordially invited.

NEW CENTURY PATH

SUPPLEMENT



The Theosophical Crusade in Europe

1905

THE following are brief extracts from the general account of the movements of the Crusaders in Sweden, from the time of completing their work in Holland:

At Helsingborg

The Crusaders reached Helsingborg, Sweden, on the 24th of January, coming from Holland, and proceeded to the Universal Brotherhood Center, where they found a large number of children of the Lotus Groups waiting to receive them. There also was Dr. Erik Bogren, Director of the Theosophical Center in that city. He, with the other Comrades, assisted in making this reception a new link for World-Brotherhood. Later a gathering of members was held. The evening public meeting was conducted in the Masonic Hall, of which the following is one of the press notices, giving but a brief outline of the first work of the Crusaders in Sweden:

The Universal Brotherhood Center in this city held a public meeting yesterday, at the Masonic Hall, so largely attended that the people were packed in the ante-room and on the stairway.

Two special messengers from Katherine Tingley, the Leader of the Universal Brotherhood Organization throughout the world, Mr. Herbert Crooke from London, and Mr. Fred J. Dick from Ireland, addressed the audience. The meeting was opened by a musical number, *Händel's Largo*, which was rendered in a very beautiful way by piano, violin and organ. During this music there appeared a procession of Lotus children dressed in beautiful antique Greek costumes and garlanded with beautiful flowers. They marched through the Hall to the platform, which itself was decorated in white, with green palms and many flowers. Each child read a short sentence from the writings of the three Leaders of the Theosophical Movement, H. P. Blavatsky, W. Q. Judge and Katherine Tingley. After this, the Director of Helsingborg Center, Dr. Erik Bogren, read an announcement of the purpose of the meeting.

Mr. Crooke, in opening his address, spoke about Theosophy and the practical problems of life, and showed how Theosophy can help men to realize their divine nature. He said that life was like a school-house, into which the soul comes in the morning of life, and from which it goes for temporary rest in the evening, to return the next morning to continue its work of attaining perfection.

Mr. Dick following, spoke about Katherine Tingley and Point Loma, and how Mrs. Tingley had traveled all around the world; how she had given help to thousands of wounded soldiers after the Hispano-American war; and how she had founded Raja Yoga Schools for children in London, Cuba, San Francisco, Point Loma and other places. This address was illustrated with lantern views. The English lectures were interpreted by Dr. Bogren. Between the addresses, and at the close of the meeting, beautiful musical selections from Wagner and Schubert were rendered. The music and the lectures were followed with intense interest by all present.—*Oresunds-Posten, Helsingborg, Sweden, January 25th, 1905.*

The Recorder of the Crusade has placed on file many interesting facts showing the influence of Theosophy in this progressive Swedish city.

When one realizes that the workers of this Center, as well as of all the Theosophical Centers connected with the Universal Brotherhood Organization, in Sweden and elsewhere, are unselfishly devoting time and money to human needs, without reward or honors, one cannot be surprised at the marvelous results that have been universally achieved.

At Gothenburg

"On the 26th of January, the members of the Gothenburg Center of the Universal Brotherhood Organization, had the joy of receiving Mr. Herbert Crooke, President of the Universal Brotherhood Organization in England, and Mr. Fred J. Dick, Director of the Universal Brother-

hood Center in Dublin, on their journey through Sweden as representatives from the International Center at Point Loma, California.

"The Crusade had the able services of Dr. Erik Bogren from Helsingborg, all through Sweden. Dr. Bogren rendered valuable service as interpreter of the interesting lectures given in English, at the public meetings.

"Many of the members from neighboring Centers of the Universal Brotherhood in Sweden, came to Gothenburg to meet the Crusaders, and to attend the gatherings. These joined with the local members in a most hearty reception to the visitors from abroad. Torsten Hedlund, Director of the Gothenburg Center, was most active in entertaining the welcomed Crusaders.

"Mr. Herbert Crooke, in expressing his acknowledgments of the kindly reception accorded to him and his fellow-worker Mr. Dick, brought the Movement and the workers at Point Loma, California, close to the hearts of the members present.

"Mr. Dick's remarks were most timely, and he held the close attention of the eager members with his interesting description of the Work at Point Loma and the extension of the Organization, and how the Theosophic thought was being brought to all countries.

"Before the members' meeting closed, a crowd of people was standing outside of the hall doors, anxiously awaiting the opening of the public meeting. Every seat, as soon as the doors were thrown open, was quickly filled, and the imposing hall became a living picture of decorously subdued interest.

"The whole programme brought home to one's mind the conviction that Theosophy was indeed a living power in the World today. One of the very absorbing features of this public effort, was the work of some of the little children connected with the Organization. The music and the decorations were a marvel of artistic beauty." A SWEDISH MEMBER

At Jonkoping

Here the Crusaders were met by Director Johannes Karling and other members. At this Center there were many evidences of progressive work on Theosophical lines. The public meeting was largely attended, and a very great interest in Theosophy is the result of the Crusaders' visit to Jönköping.

At Malmö

The Crusaders held a public meeting at Malmö in the Odd Fellows' great hall on Gustav Adolf Square. This large hall was exquisitely decorated with festoons of greenery and with flowers. The meeting was opened by several of the Lotus children. There was an overflow attendance, and the members of Malmö Center, and the Crusaders, joined hands in new work for Sweden.

Brother Crooke, in his long and interesting report of this Center, pays high tribute to the untiring efforts of the devoted workers there.

At Stockholm

Here is the great Center of Theosophical Work for all Sweden. Dr. G. Zander is the Director. In Stockholm there are not only two large bodies of active members, but there are several Boys' Clubs and Lotus Groups as well. In connection with this Center, there is a branch under the supervision of the International Brotherhood League, which is an integral part of the Universal Brotherhood Organization.

The reception accorded the Crusaders in Stockholm and the work done by them during their short stay in that city, mark a great event in the history of the Universal Brotherhood Theosophical Movement.

Members' meetings were held as well as a great public meeting; and

not a moment was lost by the Crusaders in their splendid efforts to bring before the interested public some of the fundamental teachings of Theosophy and the practical application of the same to daily life.

Brother Crooke's address was most apt; and it answered many questions concerning the Theosophical Work in the minds of listeners.

Brother Fred J. Dick's address was descriptive of the Work of the International Theosophical Center at Point Loma, California, and was illustrated by varied lantern views.

It would take pages to describe all the details of the Crusaders' work in this beautiful city. The seed has been sown; and the harvest will be reaped with joy and peace in the coming years.

Other Centers were visited in Sweden, but space will not permit the continuation of the report. In the archives of the Theosophical Headquarters at Point Loma, will be placed a detailed record of the Crusaders' work of 1905 in Sweden; there will also be filed a full report of the progress made by the Theosophical Centers in that country. Sweden has advanced along true lines of human altruism, and its Centers are real foci of spiritual energy.

May this not be due in great part to the noble stand taken by the Swedish members in supporting the Successor of William Quan Judge, Katherine Tingley, the present Leader and Official Head of the Universal Brotherhood and Theosophical Society? RECORDER



A STREET SCENE IN STOCKHOLM, SWEDEN

THE following is reprinted from *Universal Brotherhood* magazine, Vol. xiv., No. 8, November, 1899, which records part of the work done by the first Crusade to Sweden:

"King of Sweden and Norway. Oskar Frederik II., Attends a Reception of Universal Brotherhood

STOCKHOLM, September 19, 1899

"The Universal Brotherhood Organization has, during the past month, been spreading its Brotherhood teachings in Europe.

"Mrs. Katherine Tingley, the Leader and Official Head of that organization, with the members of her Cabinet and a number of others, has just held a Swedish Congress in this city, and the party is now on a tour through Sweden, visiting the principal cities, on their way to England, where also a Universal Brotherhood Congress will be held.

"The Congress at Stockholm was largely attended and created great interest among the most intelligent class of people.

"At the closing assembly of the Swedish Congress, His Majesty, Oskar II., King of Sweden and Norway, was present at a reception given by Katherine Tingley and her Cabinet on the anniversary of his accession to the throne, where they were presented to the King by Dr. Gustav Zander, President of the Universal Brotherhood and Theosophical Society in Sweden. A pleasant feature of the reception was the presentation to His Majesty of a handsomely bound volume, *The Key to Theosophy*, by H. P. Blavatsky, in which was inscribed the following:

"TO OSKAR FREDERIK BERNADOTTE
KING OF SWEDEN AND NORWAY

"The Great Promoter of the Principles of Brotherhood and Justice
"This volume is presented as a token of their esteem by the members of the
Universal Brotherhood in America

"And, later, with the silk flags of Cuba and America mounted on silver-tipped staffs of American wood, held together by an escutcheon bearing the coats of arms of these two countries, encircled by a cable-tow and similarly inscribed.

"The King was highly pleased with the gift as an appropriate expression of the unity which should exist among all nations, through the binding thought of Universal Brotherhood. His stately figure, manly and courteous demeanor, impressed the observer with the feeling that he is not only a ruler, but also a royal and humanitarian Brother.

"Views of Point Loma, San Diego, California, the site of the "School for the Revival of the Lost Mysteries of Antiquity," which were presented as one of the features of the reception, greatly interested the King, especially the shores of the broad Pacific Ocean, with its peaceful waves lapping the rock-ribbed Point."

SINCE 1899, the work of the Swedish members of the Universal Brotherhood and Theosophical Society has been progressing by jumps. The energy and intelligence exhibited by them under the very able guidance of Dr. Gustav Zander, President of the Movement in Sweden, has borne glorious fruit in the almost national recognition of the work of the Universal Brotherhood in that country.

They have sown good seed, and the day shall come when their splendid recompense will fill their hearts to overflowing. OBSERVER

Students'



Path

THE WEAVER

WILLIAM H. BURLING

CEASELESSLY the weaver, Time,
Sitting at his mystic loom,
Keeps his arrowy shuttle flying—
Every thread aneers our dying;
And with melancholy chime,
Very low and sad withal,
Sings his solemn madrigal,
As he weaves our web of doom.

"Mortals!" thus he, weaving, sings:
"Bright or dark the web shall be,
As ye will it: all the tissues
Bleeding in harmonious issues,
Or distant colourings,
Time the shuttle drives; by you
Give to every thread its hue,
And elect your destiny.

"God bestow'd the shining warp,
Fill it with as bright a woof;
And the whole shall glow divinely,
As if wrought by angels' faculty.

To the music of the harp;
And the bleaded colours be
Like perfected harmony,
Keeping evil things aloof.

"Envy, malice, pride and hate,—
Foulest progeny of sin!—
Let not these the web entangle
With their blind and furious wrangle,
Marring your diviner fate;
But with love and deeds of good
Be the web throughout cadenced,
And the perfect ye shall win."

Thus he singeth very low,
Sitting at his mystic loom;
And his shuttle still is flying—
Thread by thread aneers our dying;
Grows our shroud by every throw,
And the hues of woe or heaven
To each thread by us are given,
As he weaves our web of doom.—*Selected*

Children Who Do Not Know the Joy of Giving

IT has been the painful and surprising experience of a Lomaland Raja Yoga teacher to meet with children, not in Lomaland, who are positively ignorant of the very possibility of giving; to whom Christmas, birthdays, etc. are times of receiving; who reckon up the gifts they expect to receive from this relative or that friend; and who have stared with blank amazement when the utterly novel and revolutionary idea of giving presents even to a mother or father was broken to them.

Most of us can look back with regret at the selfishness of our own past, but surely there are few who cannot remember Christmas and other people's birthdays as bright spots when a deeper joy was felt than the somewhat heavy and cloying pleasure of receiving presents.

Such children as those mentioned are certainly more to be pitied than the child-laborers, greatly as the latter are to be pitied. For they have been deliberately barred from the light of life—and by their natural protectors! We shudder at the wretch who rears artificial cripples for the show-market, but what can be worse than this starvation of the soul and strait-lacing of the heart?

What is the use of framing laws of liberty for citizens that are to be brought up like this? Will they not grab and grab? How can they help grabbing when grabbing is the sole condition of life for them?—the first thing they learned. Even if we imagine a person, with such an upbringing, devoting himself to brotherhood work, we cannot but foresee for him infinite difficulty in eliminating from his motives the notion of self-advantage, so deeply ingrained.

What a very great deal of good a very little Raja Yoga training may do in our civilization!

STUDENT

The Inspiration of Sunrise

AFTER the darkness of night the glory of the dawn and the bright coming of the sun, old yet ever new, symbol of the indwelling spiritual Life and Light from which the visible garb of radiance springs! How it appeals to the soul and awakens within it something which words cannot express, a stirring of that Divine Life which is in the heart of all things! It lifts us out of the petty personality into a sense of the Great Universal Life, fills us with courage and hope and inspires us to new and higher endeavor. All this it does and will do if we seek such inspiration.

The sun is not only the fountain of physical life for our system, but it has its spiritual center from which spiritual forces flow; for behind all

physical life and physical manifestations is the Eternal Spiritual Life from which they spring. And if we dwell on this inner life in our thought, we come into closer and more conscious touch with it, feel more of the Universal throb and broaden our horizon to take in all.

As we begin a day we set a keynote for it that seems to run through all the day may bring. How important that we should begin aright, that our aim should be high and pure, that it should be above the narrow service of the selfish self and should reach out to all in helpfulness, as do the rays of the rising sun that shines for all and not for self. So should we let our light shine, a joyous giving forth without thought of return. The rising sun is a perpetual lesson to us in this regard, a type of what our lives should be. The clouds may gather but the sun still shines and though for us the light is dimmed, still is there light.

As the nights of earth are but the shadows which it casts, so our darkest nights are but the shadows of ourselves, which fly away when we turn our faces towards the sun of Love Divine. Then have we sunrise in our hearts and all the songs of birds, with the beauty and the fragrance of the flowers; for "Life is joy," and we but turn from death to Life. Hail to the rising sun of Brotherhood on earth, to the new day that begins to dawn! May humanity turn from its dark night of selfishness and face the rising Sun of Love!

BANDUSIA WAKEFIELD

FRIENDS IN COUNSEL

DEAR COMRADES: It sometimes happens to a lover of his kind, on looking around upon a world where cruelty, injustice and oppression walk unhindered in the light of day, that he is fired with a burning indignation or falls into despondency. The hosts of evil are so strong and his resisting power so slight, that any substantial betterment seems hopelessly remote. At such times the recollection of a certain ancient doctrine comes to mind with healing, stimulating power.

According to this old teaching man is a microcosm or epitome of the world in which he lives, so that the good and evil forces warring in public life are represented by corresponding tendencies in the individual. From this it follows that, by taking sides against his lower nature, he is actually helping in the conflict of light and darkness that forever wages in the world outside. It is a pleasant and an easy thing to mount a pulpit or a platform and denounce a class in society or a political party, and never fails to elicit applause from one's sympathetic hearers, nor to rouse the pleasing sense of self-approval in ourselves, assuring us that we are beings of a superior kind to those erring brothers whom we have assailed. The real foes of a man are "they of his own household," the cherished inmates of his inner world, his self-created passions and desires. Instead of turning a white-hot stream of indignation against some public wrong, let him calmly enter into the secret corners of his own being and with the "whip of small cords" drive out the noisome brood that defiles the temple of his divinity. A day spent in the honest endeavor to overcome our personal evils brings with it at the close a solid sense of resistance met, of actual work performed; but when the time has been passed in condemnation of our neighbors we are haunted by an empty feeling of futility, as though we did but beat the air or wrestle with the unsubstantial mist.

Men there are from whom the reproof terrible that flashes forth from a heart of compassion is fitting and in place, but to denounce effectively a man must first administer "the reproof terrible" to his own unruly passions and bend them to his will. For most of us, however, the force of indignation is better employed when turned inwards, although the process may be painful, and yields no public recognition and applause. And after steady application to the weeding of our private plot of ground, we may chance to lift our eyes and find our neighbors have been busy too and the whole face of the landscape has been changed.

STUDENT

WE often hear of the gifts of God and the grace of God, but how many realize that grace and graciousness in the ordinary details of life are godlike?

There is a chivalry of the soul. It is kindly, courteous, considerate, fearless, non-complaining, unselfish and helpful—helpful particularly to those in distress. It exists without orders, insignia, or ceremonies; it is the basis of all orders of chivalry, all insignia of chivalry, all acts of chivalry. Without it, nowhere, and at no time, can any chivalrous act be done, or word spoken.

STUDENT

OPPORTUNITY

by JOHN J. INGALLS

MASTER of human destinies am I;
Fame, love and fortune on my footsteps wait.
Cities and fields I walk: I penetrate
Deserts and fields remote, and, passing by
Hovel and mart and palace, soon or late,
I knock unbidden once at every gate.

If sleeping, wake; if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore—
I answer not, and I return no more.—*Selected*

THEOSOPHICAL FORUM

Conducted by J. H. FUSSELL

Question Why does Theosophy seek specially to learn of ancient religions?

Answer The question would be better put as follows:—"Why do members of the Universal Brotherhood and Theosophical Society seek to learn of ancient religions?" For while the study of Theosophy includes the study of ancient and modern religions, it cannot strictly be said that "Theosophy seeks to learn," &c., because Theosophy is wisdom, knowledge of man and nature, and includes the knowledge of the history of man in all phases of his development, and hence also of the religions of the world.

Quoting from the Constitution of the Universal Brotherhood Organization:—"The subsidiary purpose of this Organization is to study ancient and modern religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man."

It cannot therefore be said that Theosophists seek *specially* to learn of ancient religions, but of both ancient and modern religions. But according to the question, Why of ancient religions?

What are modern religions but re-statements of the old, new superstructures built upon old foundations? What is Christianity, *i. e.*, in the ordinary acceptance of the term, not in the simple sense of "the teachings of Christ?" Is it not, as generally accepted, and as evidenced by what is called the "Christian Bible," a superstructure of Christ's teachings upon the older Jewish scriptures, an attempt to blend the old Mosaic law of an eye for an eye, and a tooth for a tooth, with the *new* commandment of Christ, "that ye love one another," and that a man should forgive his brother "until seventy times seven." And is it necessary to ask *which* of these laws is the rule and guide of life in *Christian* countries—the Mosaic law or the law of Christ?

Then, further, is not the Jewish scripture a superstructure upon, an addition to, a still more ancient one, a fragment of which is found in *Genesis*?

But good Christians may say that at least Christ's teachings were new, that it was a new commandment which he gave, as referred to above. New perhaps with reference to the old Mosaic law; but new in the world?—No! Six hundred years before Jesus, Gautama the Buddha taught, "Hatred never ceases by hatred at any time, hatred ceases only by love." Not new in the world, because ages before recorded time, it had been the rule and guide of life, and had been taught by Teacher after Teacher who came to keep alive the spiritual nature of man.

There are still many, but each year it is a lessening number, who hold that *their* religion is the only true one and that all the other religions are false. But an intelligent and unprejudiced study of ancient and modern religions broadens the mind and sympathies, and reveals the fact that behind the man-made creeds and dogmas, in the words of all the great Teachers and Saviors of mankind, the same truth is to be found, that the same light shines in the teachings of all, and that man has never been left without guidance and help from the wise Elder Brothers of Humanity. These are some of the things that may be learned from the study of ancient religions, and too we shall come to learn that though religions may be many, yet Religion is one and is Theosophy. As a very ancient scripture has it:—"In whatever way men approach me, in that way do I assist them," and "In whatever form a devotee desires with faith to

worship, it is I alone who inspire him with constancy therein."

This underlying unity of all the religions of the world is one of the great facts and evidences of Universal Brotherhood; and if we would understand and know the true meaning of our own religion, we must study ancient religions.

STUDENT

Question I have seen reference made to three different sorts of Karma, but do not quite clearly understand what is meant. I can understand "good Karma and bad Karma," but what is the third kind? Will you please explain.

Answer When speaking of the three sorts of Karma, reference is not made to what is called good and bad Karma, as will be seen from what follows. The question of the use of the terms "good" and "bad" Karma will be discussed separately.

The three sorts of Karma do not mean different kinds in the sense of producing different effects, but have reference to the time of their coming into action, and what we might call their degree of availability due to circumstances and events. For instance:

(a) There is the Karma which is operative now, in our present lives and present conditions, and which we experience through the present associations of this life, in our family and among our acquaintances, and through family and racial tendencies,—these providing the appropriate instruments and circumstances for its action. It is remarkable indeed how in some lives changes come about from apparently the smallest causes. An insignificant change in some little plan, a few moments delay, a "chance" meeting with some stranger for only a few moments, may bring to pass momentous events that change the whole course of our career. But how can these things be unless they are the ripening harvest of good or bad seed sown in past lives, and that the harvest time has come? The lives of others may be entirely uneventful, again the result of past causes in previous lives which have finally culminated in present conditions. But—

(b) Not all the causes set up in the past can be worked out in the present life, for lack of suitable conditions and environment. That is, there is a class of Karma held or stored up, which, to quote the words of W. Q. Judge, "has not begun to produce any effect on our lives owing to the operation on us of some other Karmic causes" . . . "The force of a certain set of bodily, mental and psychical faculties, with their tendencies, may wholly inhibit the operation on us of causes with which we are connected, because the whole nature of each person is used in the carrying out of the law."

This may be illustrated by a farmer who plants an orchard of different kinds of fruit trees, all about the same time; but some of the trees will mature earlier than others, and even when all become fruit-bearing, some—such as, for instance, cherries and apricots—will ripen in early summer, while others, as pears and apples, will not ripen until autumn. Each must have its suitable conditions, and ripens in its own season.

And the third class, to quote again from W. Q. Judge, is—

(c) "That Karma which we are now making or storing up by our thoughts and acts, and which will operate in the future when the appropriate body, mind and environment are taken up by the incarnating Ego in some other life, or whenever obstructive Karma is removed."

Some of this may even come to fruition in after years in the present life; and again we may take the illustration of the farmer, who in one season plants his seed and may have to wait many seasons for the gathering of the fruit. So is it with our actions and thoughts, some come to fruition in the same life, others may remain a long time before we reap their result, perhaps many lives, awaiting the conditions which will permit their harvest to be gathered. And this too is, in part, an explanation of great and sudden changes which sometimes come into one's life, apparently without any connecting links with the previous circumstances and events of that life.

Those who wish to study further should read what W. Q. Judge says upon these three classes of Karma. The question of good and bad Karma will be taken up in a subsequent issue.

STUDENT

ONCE heard they [*i. e.*, the teachings of Karma and Reincarnation] are seldom forgotten, and even if rebelled against they have a mysterious power of keeping in the man's mind, until at last, even against his first determination, he is forced to accept them.—*William Quan Judge*

The Alhambra

A RECENTLY issued book on *The Alhambra*, recalls the remarkably and persistently unhappy fate of that unique palace.

Immediately that Spain had expelled the Moorish builders, she began to deface their work, to obliterate the painting and carry away the gilded walls and roofing. The open work was whitewashed and the furniture destroyed or removed.

Charles V. then took a hand in the spoilation, razed the Winter Palace, and began a building on that site which was more to his taste.

Philip V. was not to be outdone. He Italianized the rooms and put up interior walls which entirely blocked out of sight whole chambers.

Through the next centuries various monarchs and private persons continued on the same lines and in 1812 the French blew up some towers.

Nine years later, as if to set her approval on what had been done, Nature shattered the remainders with an earthquake, and in 1890 there was a tremendously destructive fire! This seems to have been a sort of malignant answer to the attempts of Queen Isabella who in 1862 and for years after tried to have the pile restored to something like its original condition.



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STUDENT

Sport, Once Honored, Now Degraded

ALL our institutions need rescuing from their corruption by the gambling spirit and other forms of selfishness. And not the least in need of this purification is Sport.

The Games of ancient Greece were regarded as more sacred than we regard the most solemn acts of worship. National prosperity depended on their right celebration; everything was laid aside for them; the victor's wreath was a crown of glory. Contrast the reputation of these games with that of a modern race-course. The latter is often a synonym for moral laxity, coarseness and crime.

The following pictorial satire once appeared in an English paper. John Bull in a weak moment makes a bet with himself and enters it on his thumb-nail. On the spot where he made the bet a "pimply thing" sprang up, represented as a juvenile betting tout with pocket-book, etc., emerging from the ground. And the pimply thing grew, and now John Bull cannot even go to see his sons row a race but the pimply thing (now a giant) is there bawling in his ear.

So large has that "pimply thing" grown that now it appears as if the entire racing sport is run by a clique of gamblers for gamblers. Out of 152 trainers, we are told, only eleven are known as absolutely straightforward men. A sporting paper, analyzing the subject of "backing jockey's mounts," gives a table showing that the backer lost during the season over £2000 and won less than £10. The bookmaking trade is evidently profitable!

Everything in this universe is coming to be regarded solely as a means by which the cunning and unscrupulous can coin money out of the sheep.

Good reason why, in Lomaland, we should try to reestablish games and athletics on the original pure basis, and learn to regard the culture of bodily strength and skill as a most sacred and essential duty and as a glorification of the godlike powers vested in man.

Good reason, too, why the healthy energetic generous spirit that lies back of the sporting instinct, and is one of our best and most undying heritages, should not have to waste itself on trivialities or worse. We have better uses for our racial manliness. STUDENT

Our Educational Ideas Too 'Utilitarian'

THE utilitarian spirit is among those which, in this age, have been pushed too far. Of course it is right to direct one's endeavors to useful, not frivolous, ends, and to aim at making the best use of time and faculties. But the word "utility" is generally circumscribed to mean only a very narrow and lowly range of objects, namely those which can be readily apprehended by ordinary minds.

When we ask, "Of what use is such a study or pursuit going to be to me?" we have in mind some material benefit, such as money or position. But there are higher uses than these.

These higher uses are not among those which can be seen at once.

They are of such a nature that perhaps they will not become apparent until after we have worked for a long time blindly. Their recognition demands the eye of faith—the assurance of enlightenment to come.

School curricula and professional training are designed to meet these immediate and obvious material uses. This is what makes many so narrow, artificial, superficial and soulless. With dollars and worldly advantages as a goal, there is little need for the refinements and the breadths and depths of culture.

All education has to begin on a basis of faith and trust between teacher and taught; for how can the ignorant understand the future advantage which the wise teacher knows?

And it would be better if this fundamental principle of education were more uniformly and generally recognized and followed.

The impatient query, "What's the use?" would then be answered, "Wait and see." We need more of the culture which has no particular or immediate object in view, but which is pursued from love of study—that is, from an intuitive feeling of the higher usefulness of the pursuit.

Education is not solely or even chiefly, for the imparting of that which will make one prosperous in the worldly sense. Even the ideal "a useful member of society" is too low. Education is to broaden and elevate the mind so that it can grasp the idea of higher purposes in life than can be seen at the outset.

There are many studies which are being dropped because they have no direct bearing on the dollar question. Those who have not undertaken these studies cannot at once understand their benefit; and those who have cannot easily explain it to those who have not. Let us embrace every opportunity to study, without troubling too much about utility; and try to have a little faith in the old idea that a cultured and well-equipped mind is at home everywhere. A true philosopher can beat a specialist at his own trade with a little practice. He has the faculty of knowing, and the other knows only one thing. STUDENT

'Theosophical' Quackery

AN individual who is lecturing about the country and drawing audiences by the use of the word Theosophy, is reported in an interview as saying:—"We accept the Darwinian theory as true. History proves it. We came from the lower animals [a portrait of the individual is given]. We were born again and again, and many times, each time our condition improving. . . . Some thousand years hence the savage in Africa will reach our present standard of civilization."

As to the Red Indian, we are told that there was a time when a body with a red skin was good enough for any soul, but now it is no longer good enough, so the race is dying out. "What is an astral body?" asks the interviewer. "An astral body is an inhabitant of the astral world. Our astral bodies are our real selves. You have one and so have I." E.



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World's Headquarters UNIVERSAL BROTHERHOOD Organization POINT LOMA, California
Meteorological Table for the week ending
March the 26th, 1905

Total number of hours of sunshine recorded during FEBRUARY 153.
Possible sunshine 308. Percentage 49. Average number of hours per day, 5.5 (decimal notation). Observations taken at 8 a. m., Pacific Time.

MAR	BAROMETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
20	29.934	64	53	57	55	.06	E	8
21	29.998	64	52	58	57	.00	E	3
22	29.900	63	54	58	56	.00	W	6
23	29.842	65	53	59	58	.00	NW	2
24	29.888	66	53	60	59	.00	SE	1
25	29.926	67	57	59	57	.00	NW	4
26	29.828	65	56	58	56	.00	E	3

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WEEKLY

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Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK TRUBSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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The Opium Evil In the East

are well worthy of consideration:

In 1773 the quantity of opium passing from India to China was 200 chests, each of 150 pounds. The production and trade were in the hands of the Portuguese. Then the East India Company took the matter over, and so magnified the evil that by 1790 no less than 4000 chests were entering China. By 1830 the annual number had risen to 17,000.

From time to time the Chinese Government had tried to stop the mental and moral ruin of its people that the opium habit was causing.

In 1796 an Emperor had even affixed the death penalty to it. This failing, the Government attempted to restrict the use to such as was grown within Chinese borders, and made it illegal for a foreigner to have anything to do with the trade. In spite of this law, and in spite of repeated remonstrances addressed to them, foreigners continued to import the drug in ever increasing amounts, smuggling it into various ports.

Finally China took decisive action. In 1839, more than 20,000 chests of opium were destroyed. This led to war, as a result of which, it is said, England, a Christian Power, forced upon China the keeping open of a number of ports to the entry of the Indian product. As is usually the case, official morality did not rise to the level of individual. To this day the English people do not appreciate what is doing in their name.

America has done what she could to save the Anglo-Saxon reputation. Growing no opium herself, she has been saved the temptation to which the English Government in India succumbed. Several times the Chinese authorities have been notified that we should not interfere in any action they thought proper to take against Americans found engaged in the opium trade.

Japan's influence has always been exerted as strongly as possible in the same direction. No opium is in use in that country except as medicine; and even so only under definite restriction. The same wise attitude is maintained with respect to cigarette smoking, which is prohibited to those under 19 years of age. America, with her ominously growing popular consumption of morphia, and her great army of youthful cigarette slaves, might well learn something from this new Eastern Power.

Some time ago a committee was appointed to investigate the opium problem in the East in order to find the best method of facing it in our Philippine possessions. The report has just come in, and its recommendation is, roughly, that Japan's policy in Formosa—the island she acquired as a result of her war with China—should be followed by us.

There are about 70,000 Chinese in the Philippines, probably mostly opium users. But the Exclusion Act will prevent any increase in their numbers. The report suggests that as the sudden removal of their narcotic would be contrary to humanity, a period of three years should be permitted to them in which to break themselves of the habit, to place themselves in homes of cure to be erected and maintained by us, or to leave the islands. The manufacture of the drug is to be entirely taken over by the Government for these three years, to cease at the end of that time. Every habitué must register himself and his amount. This quantity he may not increase; nor may any fresh cases be permitted; nor may any others than these obtain the drug at all.

If these recommendations are adopted, the Filipinos will have more to thank us for than they will readily realize. H. CORYN, M. R. C. S.

Races Are Born Again

WE often speak with regret of the decay and final disappearance of great races and civilizations, quite oblivious of the fact that a race must follow the same universal law of change, or of birth and death, as applies to individual men, to seasons, to plants, etc. The same interacting forces are at work in a race as in an individual life.

Now, in the case of an individual life, Theosophy has taught us to see in death, not an end and a catastrophe, but merely a change; a change of greater magnitude than, yet of the same character as that which goes on all through life. The dweller within the body has outgrown his clothes to such an extent that they can no longer adapt themselves and a change is necessary. Moreover, the physical organism is only timed to last for a relatively short time.

So with races. The collective mind of the race has outgrown the physical environment provided for it, and the individual souls in that race have gained all the experience they can in that race. The birth-rate falls off, the race weakens because the strong souls no longer enter it. It disappears as such. But the souls have reincarnated in other dominant races; perhaps, however, not so uniformly as to justify us in saying that any particular race is an incarnation of another.

The same enlarged views also modify the popular idea that new races kill off old ones; whereas, as W. Q. Judge points out, the fact is that it is merely the bodies that cease, while the race itself passes on to a

higher destiny. Similarities of trait have been noticed between settlers and aborigines which cannot all be explained by theories of climatic influence. E.

The French in Tunis

THAT modern science is not incompatible with the — Mohammedan religion! was the thesis of a lecture inaugurating a new era of teaching at the University of Tunis under French inspiration. For there is a Mohammedan university in this immensely antique city—one of the three in Africa. Up to quite recent years the scholastic course was entirely Arabic and mediæval, though for twenty-four years the province has been a dependency of France.

M. René Millet describes a long and earnest conversation with a professor at this institution. "I reminded him that in the Middle Ages Islam and Christianity occupied mutually opposite situations to their present. Moslem was the enlightened, Christianity the obscure. What is the cause of the change? Is it not that you have the faults that we had in the Middle Ages?" The professor listened gravely and admitted that in "the material sciences" Christianity certainly had the better of Moslemism. Hence the lecture and the new era of modern culture. There is now at Tunis an exclusively Moslem society for the advancement of science.

M. Millet hopes that under the influence of France the Moslem religion in Africa will evolve into "a mere faith" and lose its political significance. France is making every effort to be conciliatory and to govern Tunis as far as possible through native Moslem hands. Turkish government had, of course, left much room for improvement, especially in the matter of taxation, which according to Turkish methods means the extortion of the maximum of tribute by intermediaries, of which a minimum reaches the imperial coffers. All that has been changed.

It is a very interesting collection of peoples. "In the south we have the survivals of the pure Berbers themselves. They are like their very flocks, as simple and untouched by progress. I produced the same sensation among them that some sultan of Carthage might have produced twenty-five hundred years ago." In the centre of the country is the Bedouin nomad. And lastly there is the Mussulman bourgeoisie of the town. We have three thousand years gathered together, so to speak, in one place. STUDENT

Immigration Prospects

THE estimates of immigration for this year made by steamship agents are as follows:

Italy	200,000	France	16,000
Austria-Hungary	178,000	Sweden	25,000
Russia	210,000	Switzerland	6,000
Great Britain	100,000		
Germany	35,000	Total	770,000

A very large number of these will be Russian Jews, for whom the conditions at home have now become impossible. These are said to be good agriculturists in spite of the theory to the contrary. Their own government has allowed them no opportunity to hold land. They go West and take farms. Next year's emigration prospects are estimated at over a million.

Here is a vast process of race-mingling going on, and what power is to control it? Is it to be left to that unclassified congeries of causes called "chance?" Are we to rely on the inherent virtue of the people themselves? And be it remembered that the Anglo-Saxon stock is not by any means, boast as we may, the one least in need of control. The Universal Brotherhood organization, with its practical application of Theosophy and its Raja Yoga schools, was not started any too soon. STUDENT

A Museum of Sociology

A MUSEUM of sociology is being founded at Harvard by Professor Peabody. It sounds an odd conjunction of words, and at first sight one does not see what the science of sociology can afford in the way of materials for a museum. It is, however, to contain diagrams, photographs, models, etc., illustrative of the various enterprises for human social betterment that are going on in different parts of the world; and it will supplement the library on that subject. The museum has already secured such material from several countries: for example, charts showing the work of workmen's mutual benefit associations, pho-

tographs showing modes of identifying criminals, drawings of tuberculosis sanatoria, an exhibit from the Tokyo deaf and blind school, and so on. Such a record will be valuable as a means of comparing and methodizing sociological work; but it appears to be more of a library than a museum. STUDENT

Self-Sacrifice and Money --- The Martinique Disaster

IT is reported that, of \$100,000 contributed three years ago for the relief of sufferers in the Martinique eruptions, only \$4,600 was distributed by the French officers who visited the islands, while the expenses were \$10,000; and that this was due to red-tape. At this rate it would have taken over 20 years to use up all the money, and over two-thirds would have been expenses. Fortunately the money has now been distributed.

As regards the moral dynamics of this question, the subscriptions to the fund probably represented an almost negligible amount of personal self-sacrifice on the part of the subscribers. Money of itself is not a power; it is only a means, a passive instrument. Here there was no overwhelming tide of pity behind it to vitalize it. To write a check and mail it to an official requires so little exertion that it is no wonder if the force was inadequate to the intended result. Jesus recognized the true law when the widow gave her mite, but the bystanders were sorely puzzled. These moral forces are realities, and our religious ideas suffer from the lack of a proper knowledge of them. Some day we shall have to study them, to simply hold our own in the evolutionary sweep onward of humanity. E.

East Africa and the Jews

THE piece of land in East Africa offered by the British government to the Jews is about the size of Wales, say 5000 square miles in area. It is a plateau, elevated about 4000 feet above the level of Lake Victoria Nyanza and on its southwestern border. From the coast it is about thirty hours by rail; and this distance, and the elevation, protect it from the sea-level and plain miasms.

Israel Zangwill, in his Cooper Union speech, comments upon the alternative localities, remarking that the British Foreign Office was able to perceive what the Sultan of Turkey could not—that it is profitable to an empire to have its empty territory worked up by an industrious people. He supposes it now too late for one of the American United States to be Jewish; Canada is too cold; and "the Argentine, where the Hirsch colonies have made a beginning, is certainly too Catholic. We have never got fair play except in Protestant countries." STUDENT

Liquor Trade Statistics for Great Britain

LIQUOR traffic statistics for the United Kingdom of Great Britain and Ireland show an annual expenditure on alcoholic liquors alone of £175,000,000. Bread, butter, cheese, milk, eggs and fruit together amount to 172 millions; meats, sugar, tea, coffee, cocoa, potatoes, fish, together come to 174 millions; education is 14 millions, clothing 93 millions, coal 93, and taxation 130. Thus drink far outstrips everything else.

One distillery made over \$1,500,000 profit in a year, but paid only \$100,000 in wages. The trade is encouraged and protected in every possible way by government and the powers that be, and very many people have an indirect interest in it. What can a nation do that is struggling in the clutches of such a vampire? E.

San Diego's New Jewel is Popular

KUNZITE, San Diego's jewel, has been introduced by a London jeweller into London, where it is much admired. Of a pale, rose-color, a cross between an amethyst and a pink topaz, it looks well mounted with diamonds, and combines advantageously with green stones, such as olivine. The cost is about the same as amethyst. E.

Frontispiece---Helena Petrovna Blavatsky

THE cover-page of the NEW CENTURY PATH this week shows the well-known face of Helena Petrovna Blavatsky, Foundress of the World's Theosophical Movement.

Her work and teachings have startled thinking men by their depth and scope in a humanitarian and philosophic sense, while their characteristic feature is that they bind all men together in an absolute Brotherhood of Humanity.

Some Views on XXth Century Problems

The Creative Climax

IF Dr. Osler had known a little about reincarnation he would never have made his much-contested assertion that man has passed his chief creative period at the age of forty. As the *New York World* remarks:

Some mature early and begin to decay early. Others mature late and begin to decay late. An Alexander may run his course in thirty-three years, and a Moltke may organize a Sedan at seventy. A Pitt may die of old age at forty-seven, while a Gladstone may fight the battle of Home Rule at eighty-four. The military genius of Napoleons was practically spent at forty. Grant's had not been awakened at forty. A Keats may finish his song at twenty-six, and a Milton publish a *Paradise Lost* at fifty-nine.

We could add a column more of names to those adduced by *The World*, of men who went on ripening through every hour of advanced years. The key lies in Reincarnation, in the wisdom or unwisdom with which the years, not only of this life but of the last, were spent. Power used, grows; power unused, atrophies. The older nations, who believed in Reincarnation and lived their lives accordingly, had the secret. In *The Light of Asia* Sir Edwin Arnold translates a sermon of Buddha's almost verbatim:

Each man's life
The outcome of his former living is;
He cometh, reaper of the things he sowed,
Sesamum, corn, so much cast in past birth;
And so much weed and poison-stuff, which mar
Him and the aching earth.

Man's proper business on earth is creation, which is imagination. Through that he brings the contents of his spiritual being into the world. If he places this electric energy of creation below, and at the service of, his sensual nature, it will not only be in that proportion beyond reach for the purposes of idealistic creation; but its pulsations burn out the body, beginning with the higher intellectual essences and coming down at last to the gross fiber. Long life, from the spiritual standpoint, is not duration of body, but the duration of the power of intellectual creation. Ordinary thought and the common functions of life may go on years beyond that.

Rebirth is not altogether the beginning of a new career, but the resumption of an old one with its habits and tendencies. And if, in the last birth, the creative energy was allowed to take frequent plunges downward, it will do so now, exhausting the man's genius—if he has any—early and perhaps killing his body early. In one life man may not be able to redeem himself from the effects of old habit, nor from the habit itself. In the case of such men as Gladstone, the painter Watts, and Victor Hugo, the creative essence had never been permitted to burn itself out below, to exhaust the subjective life of the body in sensuality. And so their creative powers went on ripening for many years after forty.

STUDENT

Legalized Brutality

San Francisco fighting trust.

Why not now gratify the same people and the same instinct by making executions public? It might also be interesting to make the condemned criminals fight each other with the prospect of pardon for the survivor. There is an element in most men, dating from when and where we know not, to which the sight of bloodshed, pain and death—of others—affords an infernal stimulant. It is to that element that the majority-voters condescended to give voice in their arguments.

Here is one of the chief of these arguments, advanced by Hartman of San Francisco: "To pass the bill will be to place a premium on cowardice." So the ring men would fain be excused, only fighting under the compulsion of the popular lust for blood! And it is the latter, safe outside the ropes, who call the former cowards!

The proponents of the bill must make other, and other, attempts to remove this blot from the civilization of the Golden State. STUDENT

Gentlemanly Theft

further exploits.

WE congratulate the Los Angeles Library Board on their courage in excluding from the shelves a volume of stories whose hero is a "gentleman-burglar." The popularity of the book is so great that in a subsequent series the hero was reintroduced and put through

The Board took action in consequence of some crimes committed by a well-known contractor, who in explanation said he had taken up burglary for the fun of it, the idea having been suggested by the romantic light in which it is placed by the stories in question. They pander, in fact, for the cultured, to that instinct which in the uncultured is fed by "Gentleman Jack the Highwayman" and its like. The construction is exactly the same. Representing a common thief as either brave or generous or muscular or quick-witted or fond of music and painting—one or more of these—the writer puts him through a set of adventures in which the act of theft is subordinated into a mere incidental occasion for the display of the fine qualities. But a stench blurred with perfumes spreads disease exactly as if they were not there. One would certainly not care to admit to the society of one's children the author of the stories excluded from the Los Angeles Library.

STUDENT

Infant Mortality

SOME facts collected in France show that infant mortality is directly related to the factory employment of mothers. One might have known that, of course, *a priori*; but it is useful to have it nailed down in figures. If mothers are at work in factories before the birth of the child, it is likely to be born of feeble constitution not only because of the poverty and privation that makes such work necessary, and not only because of the injury to mother and child of hard labor during those critical months, but perhaps even more because of the depressing mental influence of the monotony and baldness of factory work. The child's *mind* is born blighted.

The average infantile mortality for the whole of France is 10 per cent., but the average is made up of figures that here and there reach as high as 25 per cent. In Creusot, a large industrial city, the percentage is, notwithstanding, only 9. Thanks to the great amelioration in the condition of the working classes achieved by the efforts of M. Schneider, there are now only eighteen married women employed in the factories. The rest can nurse and look after their own children.

Some infant mortality is of course due to accident; some to ignorance of the laws of health. The first cause hardly varies; the second only very slowly. Where variation is marked for better or worse, is the place to study the most active cause. Such cases as that of Creusot are our opportunity.

STUDENT

Professor Berthelot's Simile

THE famous French chemist, Berthelot, has made a very interesting simile of the ever resolving, ever continuing, antagonism between religion and science.

They may be compared to two men going up a tower. Every now and then one declares he has gone high enough and lags behind. The other mounts continually, his view extending over an ever widening horizon. . . . Galileo cries out that the world revolves and is not a flat plain. The theologian down below will not admit this, and claps Galileo into prison for telling lies. Then the world revolts, and science and religion once more come into something like accord. And so the process goes on *ad infinitum*.

Very good: but there are other men going up that tower. Ahead of the science man is one at whom the former is continually shouting "*superstition, charlatan*." But though he shouts he toils after, and as he reaches the stages just left by the other, he fixes a label "*orthodox science*," and then looks up and resumes his shouting.

There was a time when the facts of the material life, and the facts of the spiritual life were not held apart, the investigators of each sneering or snarling at the others. Gradually came separation, and with that, knowledge of both spiritual and material became partial and distorted. There are signs that a day of reunion is not far-off, and when that comes, dogmatism and materialism will alike be phases of an evil past. C.

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Tower of the Winds, Athens

THIS horologium, or water-clock, was built by Andronicus Cyrrhætes, the Syrian, at Athens in the First century, B. C. Situated at what was the eastern end of the Roman Agora, it is forty-two feet high, twenty-six feet in diameter, octagonal in plan, and of marble. Each of the faces carries a representation of the wind which blew from the corresponding quarter, sculptured near the frieze of the entablature; such as Boreas blowing his conch on the north, Notus in the south with his water-jar emblematic of rain, Zephyrus the west wind with flowers, etc. Formerly the tower supported the figure of a bronze Triton which served as a weather-vane. There have been sundials under the figures of the winds, and the interior was a water-clock supplied from a spring on the Acropolis.

STUDENT

The Esquimaux

THERE seems to be rather derogatory ideas concerning the Esquimaux, derived probably from first impressions and from the appearance of scattered members of the race who belie the true character. The Esquimaux are usually thought of as a very squat ill-favored race, coarse and ignorant. As a matter of fact they are enterprising, making long voyages. They are light-hearted, given to music, song, and drawing, humorous, excellent mimics, quick at learning. Their height is from 5 feet 4 inches to 5 feet 10, but their dress makes them look stunted. They have a genial, smiling appearance, and are often handsome. They are very skilful craftsmen.

As to the Esquimaux religion, one of their tenets is that a man consists of three principles, the living body, the thinking faculty, and the "name." The name enters the body when the child is named, and survives death. Remembering that name and soul mean the same thing in many ancient religions, we recognize here a prime teaching of Theosophy, pointing back to the time when the ancestors of these Esquimaux knew that system.

The Esquimaux, in common with the Chinese and the majority of the present human race, are descendants of the seventh sub-race of the Fourth Race. Though the Fourth Race is behind our Fifth Race, it had reached its seventh stage, whereas our Fifth Race has not yet reached its seventh stage. Hence these descendants of the Fourth Race inherit a knowledge that was greater in many respects than ours.

The Esquimaux inhabit the Northern shores of America from Mt. St. Elias to the Gulf of St. Lawrence, and extend into Siberia. The land in the Arctic Circle was formerly warm and was the home of the race from which the Esquimaux are descended.

Archeologists know of the Glacial epoch, and are prone to conjecture also the existence of this warm epoch. But there have been many seasonal changes since the beginning of human history. STUDENT



Lomaland Photo and Eng. Dept.

TOWER OF THE WINDS, ATHENS, GREECE

Eight Thousand Statues Discovered at Karnak

THE Temple of Amen-Ra at Karnak, Thebes, is the most stupendous relic of the mighty architecture of ancient Egypt. The main entrance is through a propylon more than 360 feet wide, leading to a court 329 by 275. The great hall is 170 feet by 329, and is supported by 134 columns, some 70 feet, others 40 feet high. There are many other structures connected with the temple, whose ruins are piled up on every side.

It is among these ruins that explorations have been carried on for the last nine years among the mud and flood-water of the Nile. In the course of the excavations, the director, M. Legrain, discovered a pit which had been filled with statues and all kinds of monuments, belonging mostly to the Ptolemaic period, but some much older. Eight thousand statues in gilded bronze have been found, and more than five hundred in granite, basalt, beryl, limestone, petrified wood, and other materials. Almost all bear inscriptions.

There are many fine statues of kings, bearing the familiar aspect of calm majesty, with broad frontal and great eyes, long and wide-set, indicative of breadth of vision mentally as well as physically. None

of the narrow pig-headed conservatism, attributed to these kings by modern historians, do we find on those serene faces; nothing but a consciousness that they were the heirs and preservers of a knowledge vast and sublime. But the restless spirit of the Greeks invaded their tranquillity at last, and the ancient spirit slumbers until the hour strikes for its reawakening. S.

An Archeological Squabble

DR. HILPRECHT'S Babylonian discoveries are at present the subject of one of those terribly bitter and inextricable disputes which sometimes break out between rival antiquarians. The "Temple Library" which Dr. Hilprecht claims to have discovered is not believed in by many Philadelphia archeologists, who wonder why the Doctor does not publish the texts instead of keeping them to himself. As to the tablets which he has published, it is declared that they came from elsewhere and are not new. Great rivalry exists between various archeologists as to the part each took in the expeditions and researches.

The discoveries, as announced some years ago, may be exaggerated in some particulars; but we may continue to feel confident that in Babylonia, as in other places, surprises await the archeologist which will far outstrip any exaggeration that the scholarly imagination is likely to be able to furnish. An archeological squabble over one particular field of exploration cannot affect the import of the wonderful discoveries being made everywhere in proof of the vast attainments of these old civilizations. E.

The Trend of Twentieth Century Science

Mysterious Powers Hidden in the Sun

THE condition of the sun and the effect of its changes upon the earth are latterly creating increasing interest in the scientific world, and the intelligent public is following the revolutionary theories based upon the newly-discovered facts with attention. A very few years ago it was regarded as preposterous to suggest that the sun had any other important functions, as far as we are concerned, than regulating our journey in space and supplying us with a constant amount of light and heat. But when H. P. Blavatsky came she showed that the sun is responsible for many more of the conditions around us and within us. She taught that the sun-spots had an intelligible cause and function, indispensable to the working of the electro-vital circulation of energy around the solar system. She also discussed the problem of the solar magnetic control of the planetary movements in their orbits, etc. And now we find a stream of new theories, suggestions and discoveries pouring in to support and elucidate the hints she gave those who were wise enough to attend. The recent enormous sunspot, of about eighty thousand miles diameter, has aroused unusual interest, not only on account of its dimensions, but because astronomers were able to predict the magnetic storm it excited. A connection between Jupiter's period of revolution and the 10—11 year sunspot cycle is being investigated; and now we find Flammarion, the eminent French astronomer, giving, as the results of his careful observations commenced thirty-five years ago, his opinion that the migration of birds is either hastened or delayed according to the frequency or otherwise of the sunspots. He found the clearest connection between the solar cycle and the arrival of the nightingale, swallow and cuckoo in France. This unexpected observation opens a new field for research, and may throw light upon one of the most fascinating of nature's secrets, for the causes of bird migration are involved in profound mystery. If the birds travel, as has been suggested, along lines of terrestrial magnetic force, why should not the solar outbursts, which now we know powerfully affect the earth's magnetic condition, facilitate or hinder their progress?

Some years ago it was suggested, only to be ridiculed, that the Indian famines corresponded with the solar cycles, but now that it is being more than suspected that magnetic conditions govern the weather changes, the idea does not seem so far-fetched. Then in the spring of 1903 a sudden and marked dip in the output of the sun's energy took place, which has not yet resumed the normal; this was accompanied by a drop in the temperature of the earth's atmosphere generally of several degrees. We are obviously at the beginning of great discoveries showing that the influence of the sun as governor and ruler of our conditions of life has not been at all fully realized in modern times. The ancients who symbolized the glory of the Divine Power and its beneficence by the image of the sun, had a far truer and more reverential appreciation of its true nature than modern materialism has permitted.

C. J. R.

Rarefied Metals in Medicine

A NEW method of using the metals in medicine suggests the possibility of the passing of the evil days of the serums and anti-toxins. A French physician reports his discovery that certain metals "in a state of very fine subdivision," administered in very minute doses hypodermically, appear to act as ferments with remarkable power over disease.

A ferment is a substance which, itself remaining unaltered, induces changes in other substances. Pepsin, for example, which causes the changes in meat known as digestion, and is not itself changed, is a ferment. The various serums now in such vogue, contain ferments. Ferments, in fact, seem to stand exactly on the boundary line between living and not living matter, having influence in both directions.

The doctor in question appears to have mainly experimented with gold and silver, and the dose he injects varies around one three-hundredth of a grain—one that would be employed by many homœopaths. But it seems quite probable that the unusual results he reports are due to the method by which the metals are got into solution. It is done by electricity, poles of the required metal being placed in water. And it would

seem natural to suppose—though there is as yet no scientific warrant for the idea—that metals thus got into solution are not in the same state as when otherwise dissolved—perhaps much more active physiologically.

PHYSICIAN

Trial by Water

IN the Middle Ages, some countries had a rapid way of determining whether an accused man were guilty, especially in use for charges of witchcraft. They flung him into water, and if he floated it was obvious that he *was* guilty. Association with the Evil One would naturally produce that result. The accused's limbs were, of course, tied so that he should not swim; and if it was important on ecclesiastical or political grounds that he should turn out guilty, it would be easy, by using a large quantity of rope to ensure his floating.

A Paris journal, commenting upon a little quarrel upon the point which took place between the Abbé de Fleury and Voltaire—the former, of course, trying to make it appear that the method was more likely to exonerate the guilty than implicate the innocent—gives the known facts as to the specific gravity of the body.

It is exceptional when the body is not heavier than its bulk of water. The lightest of the liquid tissues has a specific gravity of 1.005; the heaviest 1.055. Of the solid tissues the heaviest is bone—nearly twice the weight of its bulk of water; the lightest, except fat, is brain—1.030. Fat is the only tissue, solid or liquid, that is lighter than water; its specific gravity is 0.941. Unless the body contains a large amount of this material it will therefore sink in water unless swimming movements are made. In a few abnormal cases, usually disease, the bones may, however, become so hollow and light that even though there is little fat, the body will float. These people, and the very obese would therefore have stood very small chance in submitting to the ordeal of trial by water. If there were any reason for making the verdict not guilty, it was doubtless arranged by putting more or less iron chain work into the rope by which the limbs were secured.

C.

Why Do We See Right Side Up?

ANY object at which we are looking is pictured on the retina upside-down and right-side-left, because the rays of light all cross each other as they pass through the crystalline lens. And yet we see the object as right-side-up. This fact appears to be an eternal puzzle to opticians. They want to know how the mind corrects the image. Some of their explanations reveal a most extraordinary confusion of thought. Probing the confusion, one finds that they are thinking of the mind as another little erect being with another pair of eyes looking at the picture on the retina. A French writer, for example, has set himself to make an anatomical explanation. The nerve fibers leaving the retina and going back to the optic center in the brain cross left-right and up-down on their way. He thinks therefore that in the optic center another image of some sort is formed, this time right-side-up. So the mind, sitting there, sees it correctly! In other words, he is thinking of the mind as having a top and a bottom corresponding with the top and bottom of things in the world.

Of course the mind has no such limitations. It can for instance in a few days' time learn to read print that is upside-down or reflected in a mirror. And a few days' more time will enable it to "see" exactly the same thing in each case, though the *retinal* picture is in each case different—even to forget, in its absorption on the ideas conveyed in the print, which way the print is standing on its retina.

The difficulty is in fact due to a radical materialism, to thinking of the mind as a physical something in physical space.

STUDENT

Electricity in Fractures

AN Italian scientist has been experimenting on the effects of electricity, galvanic, static, and faradic, in hastening the healing of broken bones.

All the forms of electricity turned out to be beneficial, the galvanic very markedly so. There is a lessening of the duration of the healing process, less muscular wasting and stiffness; and in obdurate, ununited fractures, the union of the fractured parts begins at once.

STUDENT



Scenic Beauties in Lomaland

HOW many people take walks through the fields, and when they return have nothing to say about their journey except to grumble about the heat of the sun or the depth of the sand! How many fail to observe the beautiful composition and harmony of the wild-flowers, the grandeur of the earth-formations, and the innumerable nature-pictures waiting to be seen and studied!

In the fields of Lomaland there is such a wealth of beauty and interest that even the most unobserving must find something to think about in a morning's walk. Especially is this the case in early spring, when the wild hyacinth, snapdragon and countless other flowers of variegated colors cover the hillsides in every direction. Traveling along the tops of the lower hills, we pass the boundary of the wild hyacinth and de-



Lomaland Photo and Eng. Dep't

A CORNER OF ONE OF THE CITY PARKS, SANTIAGO DE CUBA

scend into the water-way of a steep cañon. On the south bank are abundant bushes, grass and wild flowers; on the north the vegetation is scantier, revealing, however, the beautiful forms into which the earth has been sculptured. Here we see a little alcove overhung with vines; there we meet a jutting promontory which has turned the water towards the opposite bank, undermining it. Thus do the shapes vary with each successive rainfall, as the gorge grows in depth and expanse. The flowers on the south bank are spread in glad profusion among the fragrant sage and sumach, the wild hyacinth on its graceful stem overtopping the rest.

The next cañon reveals yet another of nature's wonders. Before us lies a Greek theatre in miniature, almost perfect in construction, with a steep precipice falling from the farther side of the stage. The seats are nearly worn away and the stage slopes, yet the resemblance of the whole is striking, and there are jutting rocks on which an orator might well stand and declaim. How the ancient Greeks, with their sense of fitness, would have adapted such a spot, instead of erecting a brick building, as we should.

Below the theatre the waterway winds among bushes and under boulders, forming miniature cliffs and lake-beds, in which every geological formation is represented on a small scale. From the hill-brow

above we obtain a rare prospect of the beauties of Lomaland. In the foreground is the little theatre, its grey earth fringed with sage and sumach, and the pale purple of the yerba santa; beyond, the plateau, gaily decked with wild flowers, each variety in its own cluster, and framed in chaparral of vivid green. Over the abrupt edge of the cliff the sea seems about to cast its breakers over the fields and flowers; but the waves vanish from sight beneath, and their heavy roar is heard as they fling themselves on the beach in their ceaseless task.

The whole scene, viewed from above, presents a marvelous variety and harmony of vivid coloring. The numerous cañons that break the cliff-line contrast in their brown earth with the green and purple and yellow of the plateau. The deep blue ocean is fringed and variegated with white breakers. On the horizon the noble blue mountains are can-

opied with white fleecy clouds, hanging low, as if to form a border to this wonderful nature-picture. We are startled as we first turn our eyes upon it after climbing the steep hillside. There are many such vivid contrasts here; yet so perfectly are they blended that the whole effect is a harmony.

Fortunate indeed is the eye that can perceive Nature as a perfect whole, instead of losing sight of her grand entirety in a microscopic poring over the details. STUDENT

Sublime Scenery of the Cascade

MAGNIFICENT scenery, in which rock-formations and vegetation combine, is created where the Columbia River breaks through the Cascade Range, between Mounts Hood and Adams, to pour itself into the Pacific. The river, after a long course across the arid lands to the east, turns and passes between the two peaks in a narrow but deep channel. Thence it descends in a cascade, passing over a succession of rugged ledges towards the sea. The scenery is said to be unrivalled in the world, for the river cuts through volcanic rock, which towers in pinnacles to heaven; and on these pinnacles trees have grown and flourish in the rich material afforded by

the rock's disintegration. Two of these basaltic columns, rising from the edge of the river, have been called the "Pillars of Hercules." There are castles, domes, and innumerable fantastic rock-formations.

The Indian legend says that the two earth-giants—the extinct volcanoes Hood and Adams—once quarreled and hurled rocks at each other, which fell around and in the river; and that a roof of rock which spanned the stream was broken in. E.

Does Nature Waste?

"NATURE'S waste" in putting forth myriads of seeds which never sprout, and bringing forth creatures the majority of which are not reared, is often a sore puzzle to those whose intuitive wisdom is out of harmony with their intellectual conceptions. The waste is only apparent. Life is indestructible. If a seed does not sprout, the life withdraws from it and goes elsewhere.

Errors of this kind are always made when we regard things in detail instead of as a whole. Out of many individual seeds, most may perish; but the life-energy which plants put forth is not destroyed.

Again we might conclude *a priori* that, to our confessedly limited vision, Nature's work must seem incomplete and full of loose ends. STUDENT



"What wouldst thou be?"

A blessing to each one surrounding me.—*Frances R. Havergal*

BACK of the mixed pleasure and the pain of all activities is the soul's impelling purpose to gain greater consciousness—the only adequate reason for its incarnation. Were it not for some inner vision of the larger truth to be won by experience, the brain-mind would early succumb to despair from the disciplinary failures, disappointments and sorrows of daily life. The purpose of the soul is never lacking in dignity and beauty, however its meaning may be obscured by translation upon the lower plane.

Though the greatly-increased force now operating in modern activities is largely expressed by humanity along materialistic lines, there are many signs of an awakening of the higher nature. By diverse and not always pleasant paths the woman soul especially is becoming more conscious of its innate powers and possibilities, of its strength and courage—is finding itself. Undeterred by the accusations of unwomanliness from narrow critics, the awakening woman continues to grow more consistently human.

Those individuals who follow the lead of the intuition which underlies the physical and mental senses, gain a clearer conception of the developing humanity which unites the complementary qualities of the masculine and feminine natures. The intuitive sense, naturally more marked in women than logical ability, subconsciously adjusts the individual to the underlying tendency of the times, however much conventionality may deny its progress.

In the advance of the modern civilized world, nothing is more striking than the rapid change in the conditions of woman's life. That she has proven herself capable in unfamiliar avenues of thought and work is less remarkable than the courage displayed in attempting this after ages of repression and limitation. Fear of the unknown has ever been the great paralyzer of human endeavor. The natural inertia of the earthly body yields only to the urging pain of the outgrown standard, when the suffering from old limitations compels the growing consciousness to step forward and to find an equally secure and more comfortable foothold in what had seemed like unknown, empty space.

In this movement, however, reflection will support the statement that there has been an unusual lack of timidity. The awakening woman has been so inspired with her novel role—having thoroughly outgrown the old one—that she has gotten well into the play without the customary stage fright. She has been free from vacillating anxiety about accepting the part. The inner urge of the subconscious woman to make a place for all womanhood has brushed aside the ordinary obstacles.

✻ The Awakening Woman ✻

The increased masculine activities have been an extension of the established scientific and economic lines; though modern woman's work may have been the force. Her apparent ignoring of domestic claims for outside interests has filled her critics with concern. They have failed to note that her success in untried fields was only possible by working *with* the evolutionary law which regulates and which ripens the quickened nature to fit the times.

Plainly, then, the most marked progress has been made by the intuitive natures who have instinctively responded to an illuminating touch which partakes more of light than of logic and is more a matter of feeling than of thought. Through multiplied avenues of expression the woman soul is finding occasions for tests of courage and strength, of skill and conscious endurance,—is seeking to know itself.

Meantime the men who kept faith with their own intuition naturally trusted the really progressive woman, and their business, social and domestic ties gained the uplift of a wider comradeship. Not so with the average materialist—either of the scientific or unlettered kind—whose finer senses were confused in the increasing speed of the mere machinery of life; he has been quite disturbed by the new woman's developing independence—of him. The Prince Charming is a less important figure on the stage when the Princess is found wide awake and contentedly busy. She may or may not be very glad to see him; but he feels that he has been napping to suppose that her time was spent in idly dreaming of his coming.

The modern Princess is less dependent upon the Prince for the awakening touch of love, which too often loses its magic in the familiarity of a physical union that is given an exaggerated sense of its own importance. She is not disconsolate if the little circle of sunshine her lover threw around her grows dull and cloudy. She is becoming more conscious of herself as a radiating centre which, in expansive giving, gains as a vehicle of warmth and light, being "enlarged with its own shining." She is learning not to wait for the coming lover who will lead her into a new world to find an enriched sense of her own inner life. In the outgo of generous, helpful, loving thought and feeling for a needy world she becomes a widening channel for the great tides of human consciousness, of which the average love is a personified symbol. She does not flatter weak masculine natures by cultivating a clinging dependence; but by the growing knowledge of her own courageous soul she can strengthen any man's moral courage and help the honest seeker to find himself. What joy if they move onward together!

It is not only in business life that women are becoming better poised. There are eminently domestic wives and mothers who fulfil their duties to the home ties and yet maintain a consciously-developing centre within. Whether they are agreeably or otherwise disappointed in love, they are not dismayed to find that the heroes they have married are but human. The weak points of their partners may become stimuli which develop their own potential strength and serve to more firmly weld the real tie by mutual helpfulness.

Not even the most devoted lover can gain consciousness for another soul. Each must learn the meaning of its own lines and in the end must have played all the parts. It is Eve's old lesson, which began with her first taste from the tree of knowledge and Adam's generous division of the honors of responsibility!

LYDIA ROSS, M. D.

Hasty Marriages

AN English contemporary condemns the custom now existing among the poorer classes in London, of indiscriminate marrying:

The folly of human nature is shown in few things so strongly as in the haste with which the poor often rush into matrimony. They have infinite opportunity of learning how heavy are the penalties of an ill-judged marriage, yet every day sees them undertaking the gravest of responsibilities with supreme recklessness. One case that came before a magistrate yesterday disclosed how a Russian Jewess with a dowry of £5 undertook to marry an old man who had a clothing store, merely on the recommendation of a marriage broker. She was actually duped with a sham ceremony, and found it necessary to sue her "husband" for obtaining money by false pretences. Yet she is willing to let bygones be bygones if he really marries her! In another case a man, committed for trial, rejoiced that he was out on bail because that would enable him to get married before going to prison. We do not advocate the scientific marriage theory, but at least we should like to see some means of checking the utterly irresponsible marriage, which is bad for the community, and worse for the individual.

Such deplorable conditions, it is sad to say, are not peculiar to England—they still exist in all of the so-called civilized countries. It is pitiable to see the ones most illy fitted for matrimony and maternity and paternity—the irresponsible part of humanity—rush so foolishly and blindly into these important relations. But ignorance is the cause—and marriage theories will avail nothing until humanity itself has been educated to know and discriminate on these subjects. Proper training in childhood is the true basis for that educational work. M.

THE Crown Princess Sophie of Greece, with the Crown Prince, the King, the Queen, the Minister of Public Instruction and many prominent officials, assisted in the opening of a new restaurant for the poor, recently established at Athens. Its inauguration is due to the efforts of the Princess. It is located near the Acropolis. Princess Sophie herself was the first to taste the food which will be served to the poor of the city at almost less than a nominal price. On the opening day the poor were served by the most distinguished women of Athens.

Jane Lathrop Stanford

RARE indeed are those who find the real consecration that sorrow holds hidden, the real fulness of life that only the unselfish ever deserve and win. Mrs. Jane Lathrop Stanford, whose death has been felt by thousands of young students as a personal loss, was one of these. Born in comparative obscurity, acquainted with what we term the "realities" of life, she yet gained in strength and sweetness with every experience. In later life, as mistress of an enormous fortune, she proved her real worth. The crowning sorrow of her life—the death of an idolized son—was as an open doorway both to herself and to her husband, for it was in consecration of the son's memory that they founded Stanford University, at Palo Alto. During her husband's life Mrs. Stanford was known merely as a philanthropist and a woman whose social duties never served to obscure the innate gentleness of her character. In later years, after her husband's death, unexpected qualities came to the fore and she became known as a clear-headed woman of business, with well-defined and high educational ideals.



Lomaland Photo and Eng. Dep't

A PROVINCIAL CUBAN HOME

The above is one of the many family homes hidden away among the palms in the provinces of Cuba. These families till the soil to an extent and carry their fruits to market.

THE Royal School of Embroidery at Athens was founded by Lady Egerton, wife of the former British minister, and Madame Catherine, who is now in charge. At the present time its president is Princess Ellen Vladimirovna, wife of Prince Nicholas of the Hellenes, who is himself quite a genius in various branches of artistic work.

This school is situated in an attractive quarter of the city, and is unique in having its practical work under the personal supervision of its royal patronesses, besides a number of other ladies of distinction.

Its influence extends over every part of Greece. Besides the two hundred women working every day in the school, there are hundreds of lacemakers in the country whose

work is directed and sold by this institution. Apprentices receive free instruction and materials, and when proficient are employed at good salaries. Branch establishments exist at Agya, Ægina, Volo, Corinth and Koropi.

Mme. Catherine makes a European tour every year, to keep up with the latest designs, which, however, scarcely rival those originated by the students at the Athenian school.

It is a favorable sign for any country when new avenues are opened for the development of artistic tendencies. It is through the love of the beautiful that the soul first begins to speak; and by the cultivation of the creative powers, the finer forces in human nature are brought out and become potent factors in the brightening and uplifting of the lives of the world's heavy-laden ones.

It is not surprising that this truly-important work should be started in Athens, for in that classic land must linger still the echoes of those by-gone times, when art was the inspiration of daily life, and the drama and music were the teachers of the people. As the years pass the real unity of art and artisanship will be better understood. STUDENT

OUR YOUNG FOLK

William Q. Judge

A BRIGHT new day has dawned for humanity. To the world's children has come Raja Yoga, to teach them to live a life of kingly conquest over all that is selfish in their natures. And the more widely Raja Yoga is taught, the better do people see that humanity has been led through a long and dangerous defile, where the gloom was so dense that men forgot that the light of soul was shining anywhere. Selfishness was growing like a monster of evil. Men were struggling in the darkness, looking on one another as enemies, forgetting to do battle with the selfish desires within.

A Teacher came to the world. H. P. Blavatsky proclaimed the truths of Theosophy, the teaching of the soul, and of brotherhood. In America she found William Q. Judge, her helper and co-worker. To him she entrusted the work of guiding humanity on its path.

William Q. Judge stood alone, yet he had such a burning desire to help the world that a flame arose in his heart. He never let it die out. He kept it burning by unselfish, loving work. Other lights sprang up here and there in the gloom. A few began to look within and conquer the selfish nature. They discovered that when they tried to do this, they could do another thing. They could work together. Soon there were groups of lights shining, and groups of people working together for brotherhood.

Many Centers of Brotherhood were formed among these by William Q. Judge, all lighted from his own heart-light. All these Centers were strongly linked to him as Teacher. He guided their work, and taught them how to help the world.

Eleven years ago W. Q. Judge told his workers of a great School to be founded in the West, where the children of the race should be taught wisdom. If William Q. Judge had not been steadfast and true, if his heart-light had died out, we should not have had such marvelous Raja Yoga Schools today.

But now that the light streams out from the great Center at Point Loma, now that we are learning daily the strength of the Warrior nature, we know how great was this Teacher who fought his way through the defiles of darkness, leading discouraged humanity by his strong hand. And we love and honor William Q. Judge more and more every day—more and more every year.

Many dangers beset W. Q. Judge and his work. The greatest danger was that the Leader might perish before he had brought the work to a place of safety. Cruel enemies threatened, and fought to drag him down. But as they could not stand together, they soon fell away from the onward moving band of workers, and left the path clear.

Only a tried Warrior, one superb in action and master of himself, could have guided humanity in this struggle between the forces of light and darkness. Only one pure in heart and of strong soul could have guarded the sacred truths of Theosophy from the poisonous influences of evil minds. Not until his work was done could the cruel attacks of the enemy force William Q. Judge to lay down his body.

Friend and Guide, Warrior and Teacher, all these was William Q. Judge. To him our hearts turn daily with deeper love and gratitude. His birthday shall ever be one of our greatest joy-days, verily a day of springtime for the heart and soul, a day of inspiration and true uplift for our faith and our will. A RAJA YOGA TEACHER



WILLIAM QUAN JUDGE

Fragment from *Io Vitis*, by W. W. Story

SPEAK, History! Who are Life's victors?
Unroll thy long annals and say,
Are they those whom the world called the victors—
Who won the success of a day?
The martyrs, or Nero? The Spartans,
Who fell at Thermopylae's trust,
Or the Persians and Xerxes? His judges,
Or Socrates? Pilate or Christ?

Hints Worth Heeding

From the writings of William Q. Judge

NATURE always works towards harmony.

WHAT were we before we were born here?

THEOSOPHY offers a purpose and an aim for life.

STRENGTH comes only through trial and exercise.

MAN is a spiritual being—a soul, in other words.

OUR God within us is what we call the Higher Self.

EVERY noble thought, idea or aspiration is immortal.

LET us use with care those living messengers called words.

THE will and mind are only servants for the soul's use.

NO ONE is so originally sinful that he cannot rise above all sin.

MEN are, as a scientific fact, united whether they admit it or not.

THE universe is for the experience and emancipation of the soul.

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

IN life's pilgrimage nothing is gained by favor, but all depends on merit.

GOD-LIKE perfection is the great goal for a human soul to strive after.

MAN is a thinker and by his thoughts he makes the causes for woe or bliss.

WE have all lived and taken part in civilization after civilization on earth.

THEOSOPHY hails the reign of law in everything and every circumstance.

IT is man's own hand that forges the weapon which works for his punishment.

THE civilization of the present day is selfish and built on the personal element.

THERE is no favoritism possible in nature; no man has anything he has not deserved.

EACH man's life and character are the outcome of his previous lives and thoughts.

GREAT teachers work not for the praise of men, but for men's best and highest good.

PERSEVERE, and little by little, new ideals will drive out of you the old ones. This is the eternal process.

RELY within yourself on your Higher Self always. That gives strength, as the Self uses whom it will.

THERE is a habit of belittling the ideas of the ancients which is in itself belittling to the people of today.

THAT man possesses an immortal soul is the common belief of humanity; to this Theosophy adds that he is a soul.

JESUS himself would be called an impostor if he appeared in some Fifth Avenue church, rebuking the professed Christians.

THE soul is superior to mind and has the power to grasp and hold it, and then only the real end and purpose of mind is brought about.

THE CHILDREN'S HOUR

The Raja Yoga Question Box

WHO was William Q. Judge?

ANSWER—William Q. Judge was the second leader of the Theosophical movement in this century.

When did Mr. Judge meet Madame Blavatsky?

ANSWER—Mr. Judge met Madame Blavatsky in 1874, in New York. Together they formed plans to help the world to be unselfish.

What is the Theosophical Society?

ANSWER—The Theosophical Society was formed on September 8, 1875, at H. P. Blavatsky's home, in New York. Madame Blavatsky and William Q. Judge were the principal founders. Its original name was "The Theosophical Society and Universal Brotherhood."

What is the Aryan Theosophical Society?

ANSWER—The Aryan Theosophical Society was founded in New York in 1883 by William Q. Judge. Its object has always been to help humanity. Its headquarters today are in Lomaland. Part of its work is the holding of public

meetings throughout the world, to give to enquirers a true understanding of Theosophy. The meetings held twice a week in the great Isis Theatre, San Diego, California, comprise part of this world-wide work.

What is the Aryan Press?

ANSWER—The Aryan Press was founded in New York in 1889, by William Q. Judge, for the purpose of publishing books and magazines about Theosophy. Its headquarters are now in Lomaland. It carries on the same work on a larger scale today under the direction of Katherine Tingley.

When did Mr. Judge finish his work?

ANSWER—Mr. Judge died on March 21, 1896. His work was not finished. He gave it into the hands of his successor, Katherine Tingley.

Did Mr. Judge know about Point Loma?

ANSWER—Mr. Judge told a few of his trusted pupils about the great educational institution that was to be later founded, in the Far West, by his successor. How true was his prophesy! How much all men owe him today!

The Friend of Little Children

[A tribute from the heart to this Teacher and Friend of little children]

WILLIAM QUAN JUDGE was born in Dublin, Ireland, April 13, 1851. When he was a very little boy people wondered how he had learned so much. In 1864 he came to America with his father. William Q. Judge, early in life, showed the perseverance and determination that were his to the end. No obstacle was too great for him to try to overcome. He could always rouse his will to do any task, however difficult. And everything he did, he did well.

When William Q. Judge was twenty-one he began to practise law in New York. Already he was a deep student of life. Already he longed to free the souls of men. Two years later he met his Teacher, H. P. Blavatsky. They went on together with their work for humanity. They did not try to help one country only. Their purpose was to help the nations of the whole world.

William Q. Judge was a Leader. He gathered a large body of workers for brotherhood. He did this by holding meetings and by publishing a magazine, *The Path*. He also wrote books about Theosophy; and he wrote many letters to people all over the world. For years he worked unselfishly. He received no pay, but gave to the work from his own earnings as a lawyer.

William Q. Judge was a hero. He stood up alone for what he knew to be right. He drew others to him by his earnestness.

Thousands came to look upon him as their truest friend and helper. But this royal worker had enemies. They tried to tear down his work for brotherhood. He upheld it with a strong hand. Their persecution caused his death, but they could not destroy his work. Those whom William Q. Judge taught to work for brotherhood called their beloved Teacher "the Chief." They also called him "the Exile."

William Q. Judge loved little children most of all. Like H. P. Blavatsky, he longed to found a great school where little children could be taught the true meaning of life. What he dreamed of could not be done in his time, but today, in the Raja Yoga schools established by Katherine Tingley at Point Loma and in foreign lands, his dream is at last being realized. And today these children of so many different nations, and in many countries, love to honor Wm. Q. Judge. For one of the lessons learned in the Raja Yoga Schools is gratitude to those who have served humanity. Raja Yoga children know how to yield from their hearts loyal homage to the true and brave. A STUDENT OF RAJA YOGA

Raja Yoga for Tempers

WHAT causes people to lose their tempers? I think it is selfishness, jealousy, not having your own way. But these things come from one principal cause, and that is—that the person who gets into a temper, surrenders to his lower nature.

What are the effects of getting into a temper?

When a person gets into a temper he makes himself unhappy. Those around him feel uncomfortable. Besides this, he gains nothing worth having.

Some children fly into tempers in order to get something they want, and sometimes they get it, for all grown-ups don't know what is best for children. They give them what they cry for, sometimes to keep them quiet, and sometimes because they think they show their love for them by

granting selfish and foolish wishes. But this never brings a child any real satisfaction, and does not help its temper any, either.

You can generally tell when a person is in a bad temper by looking into his face. It looks as though a bad fairy had come and driven all the beauty and happiness away.

It may seem a small thing to lose your temper, but if you think a moment you see the result may be very serious. Many poor discouraged people in prisons are regretting deeds that were done in a fit of temper. I once heard a physician say that a good many of the people in our insane asylums lost control of their minds by first losing control of their tempers.

What is the cure for a bad temper?

Self-control! When something irritates you, just stop—just stop—and think of the last time you let your temper get the best of you. Think how you regretted it afterwards. When you see a person in a bad temper it is a good thing to

leave him alone. It gives him an opportunity to think, and thinking will help him to turn and fight his own lower nature, instead of being like an ugly enemy to those around him.

Every time you give way to temper it means a defeat; every time you control it, a victory. No one can gain this victory for you, you have to gain it yourself—yourself.

Those children who know of Raja Yoga have a fine opportunity, for they learn to conquer their tempers while young, for Raja Yoga shows them how to understand their natures, and teaches them how to control the lower through the higher nature. If children had more knowledge it would be better; not the kind in books, but the kind that springs up in the heart from little seeds of love and self-control. A RAJA YOGA GIRL.

THE LITTLE KEY

"WHAT would you do," said the little key
To the teak-wood box, "except for me?"

The teak-wood box gave a gentle creak
To the little key; but it didn't speak.

"I believe," said the key, "that I will hide
In the crack down there by the chimney side.

"Just so this proud old box may see
How little it's worth, except for me."

It was long, long afterward, in the crack,
They found the key and brought it back.

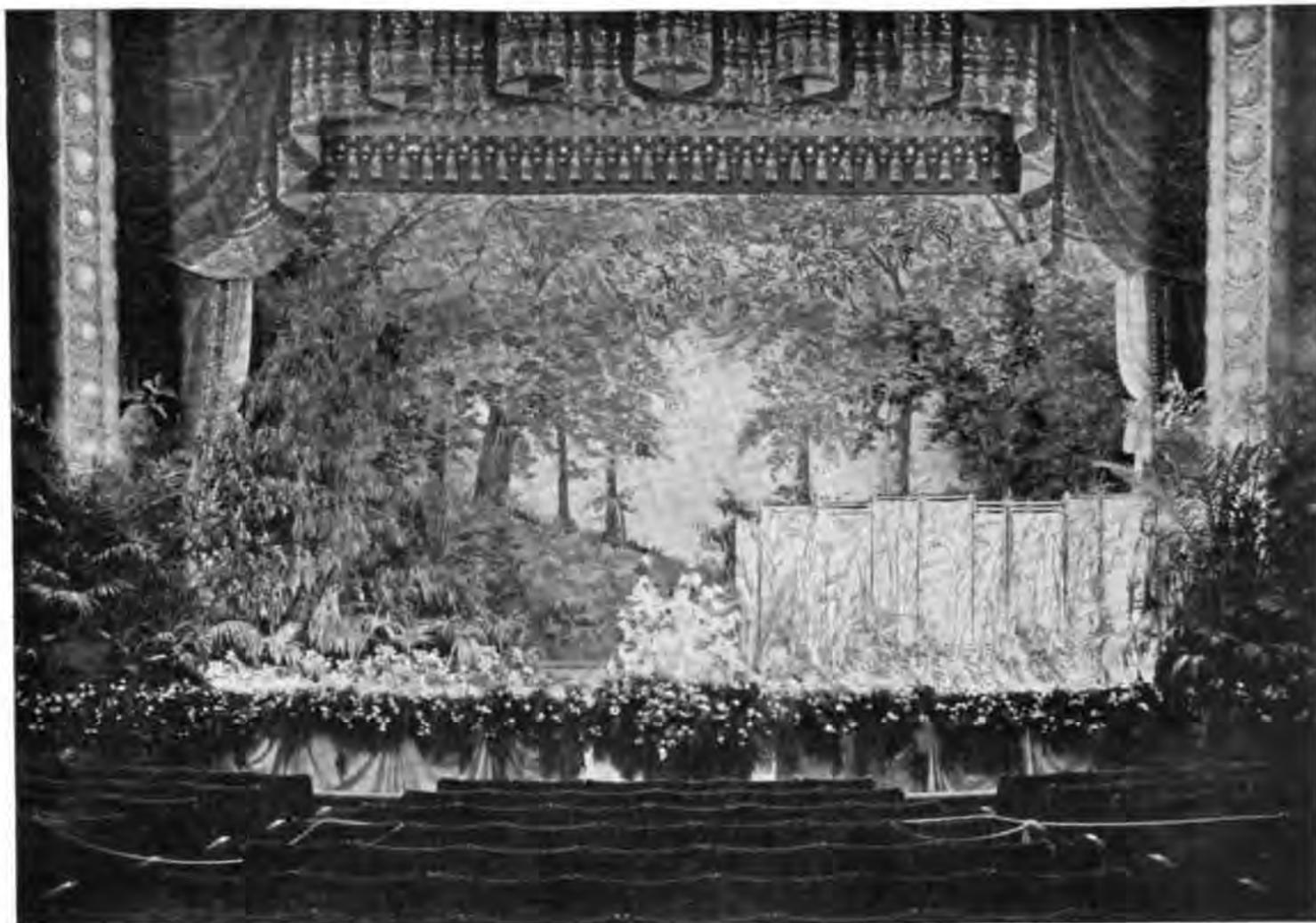
And it said, as it chuckled and laughed to itself,
"Now I'll be good, to the box on the shelf."

But the little key stopped, with a shiver and shock;
For there was a bright new key in the lock.

And the old box said: "I am sorry, you see,
But your place is filled, my poor little key."—Selected



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

FOUR excellent papers, as well as a charming musical program selected from Wagner delighted and entertained the large audience which assembled at Isis Theatre last Sunday evening. The stage setting presented, as usual, a restful glimpse of Nature's decorations.

Miss Julia Hecht read an entertaining paper on "Reincarnation." In part she said, "The law of reincarnation shows us the justice in all that seems unjust and arbitrary, and is its own proof, for it leaves no unfilled gaps, no 'missing links,' but brings light into the darkness in which we grope and have groped so long. Has any human life yet been long enough to accomplish the task set before it by the soul? What is the standard, the ideal ever before man? 'Be ye perfect!' Can perfection be achieved in one short life? in seventy, eighty or one hundred years? Yet a world-teacher and helper gave that command. Was he one to make a foolish speech or tell an untruth? The law of reincarnation alone makes perfection possible. It declares that the soul inhabits many human bodies on this earth, our present life being but a link in the vast eternal chain. The death of our present body is merely a rest, which the soul must have. Is there anything strange or impossible in this? Is it as strange as many things we have been blindly believing for years?"

Little Margaret Hanson read a paper "About Music in Lomaland," from which a few quotations are made: "This morning, when I got up, I heard the birds singing. It was just about sunrise. It is so every morning, for all around our home are beautiful wild birds. They sing all day, too, and I believe that their music is the secret of their being so happy and so useful and so beautiful. I believe that the reason their singing is so beautiful is because they *love* to sing. To love to do things is one of the Raja Yoga secrets. . . . Music keeps the heart-light shining. Everybody knows that. Everybody knows that people who are sad or quarrelsome or unhappy cannot sing. When birdies are hurt or made unhappy by some cruel boy they stop singing. We never hear a bit of music from birds when they are not happy. And I believe really, that true music has to come from happy hearts."

"The Little People of the World," was the subject of a well-written paper read by Master Iverson L. Harris, Jr. In part he said: "It is

the voice of the multitude speaking in my heart which makes me determined to plead at every opportunity for the proper recognition of all the children in the world.

"Look at the variety of methods which are used for the education of children. Many of these methods are applied by lovers of children who are willing workers; but in all that is done, there is something lacking, and in the experimenting, thousands of children are sacrificed; that is, they lose their best opportunities. They grow up, following along the lines of despair, as thousands of others have done before them; and in years to come, after they have suffered and lost, they, too, will turn back and know little better how to work for children than their predecessors did. It is for this reason that every child who knows the value of Raja Yoga training, should aim to bring it to the attention of the world. Further, each child should become a living example of that system which holds the key to the real situation of the education of children."

The last paper of the evening was read by Dr. A. C. McAlpin, his subject being, "The Real Educators of the Age Must Be Theosophists." In part he said: "As most thinking minds are agreed that the present conditions are the logical outgrowth of the past, shall we not rightly conclude that the future will be the outgrowth of the present? We can then make the future just what we will. As the future depends so much on the children, is it not imperative that they shall have, at the earliest possible age, a true knowledge of life and its great purpose? Who but an unbiased, open-hearted Theosophist, versed in the profound meaning of the law of cause and effect, cyclic law, Reincarnation, the dual nature of man, brotherhood and compassion, can really educate a child, or even guide his mind aright?"

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8:15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Art Music Literature and the Drama

The Modern Drama—Wherein Lies Hope of Its Regeneration?

AND the latest is a new drama in which the infamous Borgia is the central figure! What is the matter with our dramatists now-a-days? Is there no inspiration for them outside of lives that are marked with cruelty, careers which are dissolute and licentious? The ancients had no such difficulty; they found ideals and high ones, and the greatest dramas of the world have been built around pure types. Have the ideals disappeared from our sky or have we moderns just put up mental sunshades and obscured our own view for a time? Where lies the difficulty—at the door of actor, playwright, manager or the public? Surely, if ever the drama waited for an apostle and a new evangel, it waits today.

For new plays are needed, needed as they never were needed before. Within the month one of our oldest and best known managers has said—and his words are but little more than an echo of opinions expressed on all sides by those best acquainted with the dramatic outlook today,—

It is strange that at the present time, when dramatic writers are so well paid, we get little good work. In the past, when pecuniary reward was small, there seemed to be no lack of good dramatic material. In fact, the smaller the prices in ancient days, the better the work seemed to be. Today managers are standing ready, with big purses in their hands, and they simply cannot get hold of desirable plays. The work is largely dilettante in character, much of it lacks thoroughness in preparation and most of it is destitute of ideas. What are we to do?

One paper reports that our best actors and actresses are fairly driven to desperation by the dearth of plays. What is the matter? If money won't procure them something must be wrong—to quote the opinion of the masses.

The difficulty lies, plainly, in the fact that managers are trying to insist on putting the cart before the horse. That which makes dramatic work immortal does not come when called, if the call be a sordid one. "Big purses" never yet invoked the Muses and never will. What we need is a higher general ideal, a new philosophy, in short. The ancients had just that. There were plays and noble plays in the old days and one proof that we are not wholly sincere in our lamentings over the dearth of great dramatic works is the fact that we do not revive the masterpieces of the ancients. Managers say that they fear to "risk them" on a public which wants the melodramatic and even the sensational and vulgar; and so it goes. Is it not possible that if some one should really dare to revive the great dramas of the ancients—as Katherine Tingley has revived the *Eumenides* of Æschylus and other mighty master-dramas—even "the public" might become inoculated with a longing for higher ideals and a door would at last be open through which the longed-for great modern drama might appear? The artist lives somewhere, surely, and the Soul forever waits.

STUDENT

HENRY D. THOREAU once wrote in his Journal:

I hate museums; there is nothing so weighs upon my spirits. They are the catacombs of nature. One green bud of spring, one willow catkin, one faint thrill from a migrating sparrow would set the world on its legs again. The life that is in a single green weed is of more worth than all this death. They are dead nature, collected by dead men. Where is the proper herbarium, the true cabinet of shells and museum of skeletons, but in the meadow where the flower bloomed, by the seaside where the tide cast up the fish, and on the hills and in the valleys where the beast laid down its life and the skeleton of the traveler reposes on the grass? What right have mortals to parade these things on their legs again, with their wires, and, when heaven has decreed that they shall return to dust again, to return them to sawdust? Would you have a dried specimen of a world, or a pickled one? Embalming is a sin against heaven and earth.

True is it that the dreams of yesterday become the realities of today; while the all unheeded prophesy of today becomes the living fact of the morrow.

The Revival of Interest in the Beautiful Gaelic Tongue

THE many do not realize the full meaning of evolving things until they burst, full-blossomed, as it were, into view. It is only the few who can see the effect within the cause, only the few who can reckon the power of a whole tide by the force of a single wave. But unto these—the few—it is plain enough that the day is near at hand when the world will be suddenly astonished to find that Ireland is something more than a land of peat-bogs and peasants; in short, that the Irish people, in their loyalty to all that was glorious in the past, in a rich and full revival of their ancient art and literature, may soon stand as an example to other nations.

One of the results of the Anglo-Norman conquest was the complete stifling of the art life of the Irish people. At that time, too, was given the death-blow to the higher possibilities of the Gaelic literature. From that time dates the decline of interest in the beautiful Gaelic tongue.

Today, workers who have at heart the best interests of the Irish people are endeavoring to restore and revive the best that has been lost. The

first step has necessarily been the establishment of industries and the teaching of manual training and domestic science, kitchen-gardening and, so to speak, scientific farming. That is, however, but preliminary. A revival of ancient Irish art is at hand and it is the aim of those most interested, to instruct students, not in foreign art, but in all the lore of ancient Irish art up to the point where its development was arrested by the Conquest. It is believed that by this means something new can be developed, something that under normal conditions of prosperity and peace would have been developed in Ireland several hundred years ago.

Yet art stands not alone on this program. In architecture, in literature, in music, the aim is to go back to the palmy days and take up the thread where it was broken centuries ago. There is

already throughout the island an intense general interest in the revival of the Gaelic spoken tongue. It is beautiful and very complete, and it is said that it is not uncommon to find peasants in certain districts who have a vocabulary of some three thousand words, about the number used by the average University man today.

STUDENT

THE six smallest violins that were probably ever in existence, were recently made in Germany. The largest is about two and a half inches in length, the smallest is not more than an inch long.

Although these violins are so tiny, their mechanism is based on accurate proportions. Each one is perfect in construction, with keys that turn, a bridge, "F holes," a sounding post, a tailpiece and strings.

The strings can be tuned, but the sounds they produce are so high up in the scale that we could hardly call them musical sounds.

The bows are as perfect as the violins, with real horse hair, a screw to tighten them, and all the other parts found on the usual bow. They are of course, merely curiosities, and not even musical ones.

ONE of the most prolific composers known to musical history was Alessandro Scarlatti, an Italian who lived about 200 years ago. Of his recorded works there are 115 Operas, 200 Masses and 400 secular Cantatas, besides an almost incredible amount of instrumental music, much of which is still unpublished.

It is said that German art lovers are becoming a little frightened over the prospect of finding the art treasures of their land transferred to the Metropolitan Museum of Art in New York. A definite step toward preventing this has been undertaken by the founding of a National Museum Association in Berlin, one of the objects of the Association being to secure the passage of a law similar to the one in force in Italy, forbidding the export of recognized art treasures to other countries.

'r briosghar, aobhinn, aorac, caoi a teanga éireann glair,
Do glúairann ó gac saobal mar fúg na m-beac,
'S nár ghrádhof gurde ar g-cótharran,
Nuair orglair ar n-óirre 'nn,
Le n-am "Dail ó Dia," nuair éirillair éiginn irceac;
níl laimh fof 'na spreigir, a b'rao do' diaig nár léigir,
A teanga éoil binn-bheirceac na n-abrán;
'S ní léigream éoil' uainn rgeóira,
Abraicéobh ghrinn 'na ceóira,
Ar n-gaeóilge aorac, briosghar, binn na n-óid!
DUNLIR, ÉIRE. Oíche Sáina, 1901.

A STANZA IN THE OLD LANGUAGE OF THE GAEL

LET my name perish---the poetry is good poetry and the music is good music, and beauty dieth not, and the heart that needs it will find it.

—Sidney Lanier

Students'



Path

DUTY

WORDSWORTH

STERN Daughter of the Voice of God!
O Duty! if that name thou love
Who art a light to guide, a rod
To check the erring, and reprove;
Thou, who art victory and law
When empty terrors overawe;
From vain temptations dost set free;
And calm'st the weary strife of frail humanity!

Stern Lawgiver! yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face:
Flowers laugh before thee on their beds,
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens, through thee, are fresh and strong.

To humbler functions, awful Power!
I call thee: I myself commend
Unto thy guidance from this hour;
O, let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth thy bondman let me live!

No Man Can Act for Himself Alone

THE following story is, perhaps, familiar, but is worth repeating for the sake of illustrating a moral:

In a certain village there lived a great and good man. And the people said, "Go to, let us give this great man a gift." And they took counsel together and said, "Let every man take a bottle of the wine that our lord loveth well, and let him pour it into the great cask that is in our lord's cellar, that he may have abundance of the wine that he loveth."

Now the wine was very costly.

And there was a certain ungodly man, and he took counsel with himself, saying, "The wine is costly, and it goeth against my heart to diminish the store of gold pieces which I have laid up. Now, therefore, I will take a bottle of water and pour it into the cask, and it shall be that one bottle of water shall not be discovered among so much wine"

Now it came to pass that the great lord went down unto the cellar that he might taste the wine. And lo! the cask was full of water, yea, to the very brim. And he marvelled greatly.

People generally dismiss this story with a laugh, but to a thoughtful mind it is full of meaning; indeed, it contains the key to one of the mysteries of human life.

We find ourselves on the horns of a dilemma. On the one hand it is obvious that the single bottle of water would be negligible among so much wine. And yet what was the result?

The fallacy, in this and similar problems, lies in supposing that one man's acts are quite separate and disconnected from the acts of others. But are they? If our ungodly man had been a true logician, he would have reasoned thus: "If I put a bottle of water in, and no one else does, then, etc. But if I put in a bottle of water, my evil thought will infallibly influence others to do the same; whereas, if I put wine in, it will influence them to be honest also."

The fact is that the separateness of personalities is a delusion, and, if used as a premiss in an argument leads to a dilemma. How often does each one of us say to himself: "My little dereliction of duty will not matter." Yet if several people neglect their duty, the result becomes serious. The only thing to do is to do your own duty, however apparently insignificant the consequences of it may be. For they are only apparently insignificant; and apparently so because we have a wrong theory about the personality and its relation to the community.

In reality I *cannot* act for myself alone. While I stand hesitating between duty and neglect, other minds, connected intimately with mine, are hesitating; and their decision will be influenced by mine.

If I decide to take a short cut across a grass plot—just this once, and only I—I might just as well drive a squad of elephants across, for, sure enough, there will be a hard-beaten track in a few days. But, if I forbear and go around, my thought will stand there as a sentinel to turn aside the next intending delinquent.

If you are so very different from everybody else that there is no likelihood of anyone else acting in the same way as you choose to do; then, possibly, your individual acts do not matter. But, if your make-up is on the whole fairly similar to that of others, then any intention you may have is sure to visit the minds of your comrades also. Hence you are not a lonely culprit, but a conspirator. Your act will certainly influence the acts of many others; it may make or break the entire conspiracy.

Remember, then, that every action of yours, for good or evil, has a far-reaching effect, out of all proportion to its immediate visible result. It will turn the scale of countless wavering decisions. A penny dropped by you into a collection-box is many dollars, for the chink will be echoed by other chinks.

And, as our power of right action grows, so will our power as a center of influence grow. We may drift weakly along in the currents of impulse set in motion by other minds; or we may strongly withstand these currents and start new and independent currents for the right.

Oh! the power of an action and our limitless responsibilities and privileges! Should not the thought give us increased courage—that, when we resist, we resist for thousands; when we do right, we make life easier and brighter for unknown others? H. T. E.

FRIENDS IN COUNSEL

DEAR COMRADES: The joy and satisfaction shining in the faces of the residents, is a feature in the life of Lomaland that never fails to strike a visitor. This has sometimes occasioned much surprise. One most pathetic symptom of the joylessness of modern life is the desperate efforts made from time to time to compensate for the dullness of common existence, by trying to secure at least one day of pure and unalloyed ecstasy. These labored devices for forcing the reluctant hand of destiny are known as picnics and pleasure excursions. The daily routine is broken up, normal arrangements are dislocated, duties are dropped or handed over to inefficient substitutes and complicated plans are painfully contrived. This inconvenience is undergone, this extra work performed in order that a few hours may be passed in a delirious whirl of excitement to be invariably followed by the dull reaction of the sad succeeding days. In Lomaland though simple, little picnics are by no means unknown nor unappreciated, we find for the most part that the daily round and common task afford a steady even flow of satisfaction that we would not willingly exchange for an afternoon's excitement. Those who have learned to love the common sunshine and the twinkling stars can very well dispense with sky-rockets.

It seems to be a law of life that pleasure sought out for its own sake must always fail of its end. Pleasure and pain are like inseparable twins, and when pleasure comes to visit at our pressing invitation, he is always accompanied by his distressing brother. He who persists in the endeavor to make pleasure his constant companion must eternally suffer from the buffetings of pain which alternate unceasingly with pleasure's fond endearments.

There need be no monotony in daily life although our duty may consist of unromantic details in endless repetition. Of course if we confine our attention to the mere bodily actions a sense of sameness may arise; but if we try to live the life above the physical, each day should be pervaded by a freshness like the morning dew. The dewdrops glittering on the grass at sunrise, so hung and sparkled in the ancient days when what is now black coal waved green and beautiful as moss and fern, and yet we never weary of the dew. As intuition grows, we should see deeper into common things and find new meaning and suggestion in our oft repeated tasks. The tender ministrations of a mother to her child are never classified as "work," and if we truly loved our fellowman all services we rendered him would yield an ever increasing delight. Pleasure produced by special exertion resembles a cloudburst in the arid regions, but the joy that comes from duty faithfully performed is like the flowing of perennial springs whose murmur never dies away. STUDENT

THE RIGHT HAND OF BROTHERHOOD

AND if in thy life on earth
 In the chamber or by the hearth,
 'Mid the crowded city's tide,
 Or high on the lone hill-side;
 Thou canst cause a thought of peace,
 Or an aching thought to cease,
 Or a gleam of joy to burst
 On a soul in sadcess hurst;
 Spare not thy hand, my child:
 Though the gladdened should never know
 The well-spring amid the wild,
 Whence the waters of blessing flow. — George MacDonald

True reform has one beginning —
 The right hand of brotherhood.
 Would you help men out of sinning?
 Would you lead them into good?
 Would you teach that Christ has risen?
 Prove it by your deeds of worth.
 If you want to close the prison,
 Beautify the homes of earth. — Ellen Wheeler Wilcox

THEOSOPHICAL FORUM

Conducted by J. H. FUSSELL

Question Is there a royal road to Knowledge?

Answer (1) A certain writer contrasts two ideas as to the process of acquiring knowledge, which can be to some extent characterized by the terms Western and Eastern, in the following way. The former regards knowledge as divided into various branches, each of which is to be mastered by a process like going up a ladder. When the top of the ladder has been reached, the learner can come down and go up another ladder. This is the method of the plodder. The other idea regards knowledge as attainable in its entirety by a process like ascending a mountain top and obtaining a comprehensive view. This is the Oriental idea—that of illumination.

If it were possible to speak without being suspected of undervaluing patience and perseverance, those sterling and necessary virtues, something might be said in favor of the latter of these two ideas as to attaining knowledge. If the faculties *can* be increased and the vision clarified so as to make the attainment of knowledge ten-fold or a thousand-fold easier and more perfect, then why waste labor in plodding along with a primitive equipment?

This is the Raja Yoga idea. Train the whole nature, moral, mental, and physical, so as to remove impediments and render it pliable and of high temper; and then the acquisition of knowledge of any kind becomes easier. There is no need for so much drudgery.

We do not so much want to gain learning as the power to learn. Nor is there any known limit to the extent to which such power may be developed. There are faculties still latent in the Soul which cannot be unfolded in the chill atmosphere of selfishness, nor make their way to the light among the rank growth of prejudices and materialistic ideas. But let the warm atmosphere of Brotherhood thaw the whole nature, and these germs can unfold and reveal the higher possibilities of the human mind. E.

(2) It is thought by many that a royal road would be an easy one from which all obstacles had been removed, and to be traversed without effort. But what does *royal* mean? It means kingly and queenly. And who are truly kings and queens? The true kings and queens are they who lead, direct, work for their people, are their example in untiring energy, in devotion to the highest ideals, in the performance of every duty, and in all that goes to make up a noble life. And just so far as such a life is lived, even by one seemingly the meanest, does that one's life become royal.

There is a royal road to knowledge. Raja Yoga is this road, as its name implies, for Raja means *royal, kingly*, and Raja Yoga is defined as—to quote the words of Katherine Tingley—"the perfect balance of all our faculties, physical, mental, moral and spiritual." To acquire this balance requires effort and vigilance, unceasing, untiring, that the lower nature may be conquered, and the higher, the royal nature, may become manifest in every act of life. But after all, this is the easiest road, the

path of least resistance, for by following it we work with the Higher Law, and this is the only road by which one may attain completely the goal,—the highest knowledge. STUDENT

Question Why do Theosophists seek to learn specially of *ancient* religions?

Answer As an additional answer to this question which was answered in last week's issue, the following quotation from H. P. Blavatsky in *Isis Unveiled* is most valuable and suggestive:

There never was, nor can there be more than one universal religion; for there can be but one truth concerning God. Like an immense chain whose upper end remains invisibly emanating from a deity, . . . it encircles our globe in every direction; it leaves not even the darkest corner unvisited, before the other end turns back on its way to be again received where it first emanated. On this divine chain was strung the exoteric symbology of every people. Their variety of form is powerless to affect their substance, and under their diverse ideal types of the universe of matter, symbolizing its vivifying principles, the uncorrupted immaterial image of the spirit of being guiding them is the same.

. . . Let human brains submit themselves to torture for thousands of years to come; let theology perplex faith and mine it with the enforcing of incomprehensible dogmas in metaphysics; and science strengthen scepticism, by pulling down the tottering remains of spiritual intuition in mankind, with her demonstrations of its fallibility, eternal truth can never be destroyed. We find its last possible expression in our human language in the Persian Logos, the *Honover*, or the living *manifested* word of God. The Zoroastrian *Enoch-Veribe* is identical with the Jewish "*I am*"; and the "*Great Spirit*" of the poor untutored Indian, is the manifested Brahma of the Hindu philosopher. One of the latter, Tcharaka, a Hindu physician, who is said to have lived 5000 years B. C., in his treatise on the origin of things, called *Usa*, thus beautifully expresses himself: "Our Earth is, like all the luminous bodies that surround us, one of the atoms of the immense whole of which we show a slight conception by terming it—the Infinite."

"There is but one light, and there is but one darkness," says a Siamese proverb. . . Thus is it that all the religious monuments of old, in whatever land and under whatever climate, are the expression of the same identical thoughts, the key to which is in the esoteric doctrine. It would be vain, without studying the latter, to seek to unriddle the mysteries enshrouded for centuries in the temples and ruins of Egypt and Assyria or those of Central America, British Columbia and the Nagkon Wat of Cambodia. If each of these was built by a different nation; and not one of these nations had intercourse with the others for ages, it is also certain that all were planned and built under the direct supervision of the priests. And the clergy of every nation, though practising rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world.

In order to institute a better comparison between the specimens of prehistoric architecture to be found at the most opposite points of the globe, we have but to point to the grandiose Hindu remains of Ellora in the Dekkan, the Mexican Chichen-Itza, in Yucatan, and the still grander ruins of Copan, in Guatemala. They present such features of resemblance that it seems impossible to escape the conviction that they were built by peoples moved by the same religious ideas, and that had reached an equal level of highest civilization in arts and science. STUDENT

Question What is meant by a Theosophic life? Please give a definition of one.

Answer I would say that a Theosophic life is one in harmony with the principles of Theosophy, actuated first by the spirit of Brotherhood; a life in which the constant endeavor is to seek the welfare of others rather than our own; to control the lower nature and follow the promptings of the higher; to seek to realize that the soul in all men is the *real* man and is in essence divine; to trust in the Higher Law, faithfully performing each and every duty, meeting the sorrows and the joys of life with equanimity, facing our trials with fortitude, keeping our hearts full of courage, hope and joy and dispensing these wherever we may be, thus helping to light up the dark places of the earth. To this we may add the words of H. P. Blavatsky: "To be more severe with ourselves than with others, to be more charitable towards the weaknesses of others than towards our own;" and finally, "To fear no one and naught, save the tribunal of our own conscience." STUDENT

"But imagine the same brain and body not in places of ease, struggling for good a part of life, doing their duty and not in a position to please the senses; this experience will burn in, stamp upon, carve into the character, more energy, more power and more fortitude. It is thus through the ages that great characters are made." WM. Q. JUDGE

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Whom the Gods Love, Never Grow Old

MUCH antagonism has naturally been aroused to the statements that men cannot do good work after forty years of age, and that at sixty they ought to be chloroformed. These statements represent two fads which were aired by Dr. Osler, who is leaving America to become a medical professor at Oxford. The papers give lists of aged celebrities, ancient and modern, in all walks of life. These of course may be exceptions, but they are fairly numerous. Moreover, in view of the fact that human capacity is on an upward arc of development, exceptions become prophetic signs of what may one day be normal.

Those who are willing to concede to age greater ripeness and roundness may at the same time deny it the creative and original power. But even here the instances cited prove otherwise. Thus Leeuwenhoek discovered blood-corpuses, infusoria, etc., at 88; and Kepler announced the law of planetary distances at 59.

As a contrast to the views of Dr. Osler, a coroner's physician has been saying that men ought to live to 100 or 120, if nervous waste and careless hygiene did not cut them off before their allotted span.

He says that, according to Flourens' theory that an animal lives five times as long as it takes its bones to harden, man ought to live to 100. One hundred and twenty is probably the true period.

But, apart from the question of the duration of actual life, it may be said that, in a proper state, man ought to "die young"—that is ought to die painlessly without senility. The soul is eternal, and, in proportion as the man lives in the higher realms of his nature, will he share its immortality; while he who is the slave of his body will, with the body, grow old and feeble. It is generally considered useless to begin learning anything in old age; yet spontaneous enthusiasm often mocks this materialistic deduction, for some are endowed with an interior fount of life that acts from its own eternal energy and is independent of cold reason. S.

The Largest Diamond on Record

A DIAMOND has been found which exceeds in size all previously known ones. In the rough it weighs about one pound and six ounces, is of the size of an average man's fist, and looks like two teacups joined mouth to mouth. STUDENT

Recipe for Centenarianism

THE latest recipe for living to be a hundred is to eat "yaghurt," a special kind of curdled milk made only according to a Bulgarian recipe. It is said to be fatal to all destructive intestinal bacteria,

and favorable to the other kind of bacteria, the friendly ones. People breakfast on this preparation, which is described as resembling in appearance and flavor cream cheese gone bad. H. T. E.

Tone Reflector for Pianos

ON the list of inventions described is a "tone reflector" for pianos. It is simply a modified form of lid, which, instead of being flat, is made concavo-convex, the concave side being inside and carved in radiating ribs like a shell. The effect of this when the lid is open is to gather and reflect the

tones as the human palate or a sea-shell does; and it is claimed that even poor pianos can be made to send forth by this means deep and rich vibrations. STUDENT

Fractured Skull Treated by a "Realization of God's Allness"

THE papers report the case of a man who fractured his skull and was removed from hospital by his wife, a Christian scientist, after one week's treatment. She took him home and administered the following prescription: "An entire dependence on God and the works of Mrs. Eddy. Mental treatment, communion and a realization of God's Allness." The coroner interfered and sent around a physician whose services were compulsory. STUDENT



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		MAX	MIN	DRY	WET	FALL	DIR	VEL	
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4	29.790	61	54	55	55	.00	W	2	
5	29.720	60	52	54	54	.00	NW	5	
6	29.770	60	52	57	54	.00	NW	3	
7	29.820	62	54	59	54	.00	NE	5	
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Meteorological

Extraordinary Theories of Life

"MONISM" is any system of philosophy which attempts to derive the multiplex universe from a single simple unit. An instinct of the mind compels us to do this. Scientific monism tries to derive all life from a unit of life—protoplasm, a vital atom, or what not.

But these scientific monists do not seem to see that the primary substance must be the most potent and endowed of all, since it is the container and producer of all. If atoms come together and thus form the universe, those atoms must contain in themselves all the creative and intelligent power which is manifested in that universe; for the hypothesis does not allow for any extraneous power that could influence the atoms.

This kind of monism is well exemplified in a book called the *History of Civilization*, by Julian Laughlin. The author is proficient in all the

branches of physical science, but should have been a poet as well, like Edgar A. Poe, when, like Poe, he would have found that his atom was God.

He gives an atomo-mechanical theory of the universe, according to which the unit is a free inactive atom. "At certain times," however, "an impulse to combine arises in these free atoms," and they forthwith do so, forming molecules, then protoplasm, and so on. This gives the whole business away. Almighty God, with all his creative power and inconceivable attributes, is smuggled casually into the machine under the disguise of "an impulse to combine." What, too, does the phrase "at certain times" imply and involve? What does it *not* involve?

We know that a house is made of bricks. But as an explanation the theory does not go far enough. We want to know something about the builders. And, if we dispense with these builders and say that the bricks built themselves, is it not clear that we shall need to endow those bricks with the same powers that the builders would have had?

But the author surpasses himself in his theory of the origin of the human race. It is of the same self-synthetizing kind, but gone madder than usual. Quoting from a review:

The author claims to have discovered, by dint of great research in the mythologies of the different nations, and by tracing back the discoveries, inventions and stock ideas of civilized life, the following facts: Man originated in the Garden or Orchard of Eden, between the Tigris and Euphrates rivers, from four tribes of monkeys then existing there, smaller, but in a condition similar to the present condition of the Gorilla, Chimpanzee, Orang and Gibbon. The skins of one tribe, whose descendants survive as Negroes, were black—another brown, another yellow and another white. From these tribes developed the white, brown, yellow and black races of today—all other colors and races being mixtures of these original four. The white tribe of monkeys was the most intelligent, and by some good fortune invented the bow and arrow, which made them masters of the forest.

Bow & Arrow Invented by Monkeys

A section then migrates to Egypt and evolves up till it "invents numbers" and everything else that humanity has.

It is a noteworthy conclusion, however, that "substantially all the ideas of the ancient world came from the Valley of the Nile. So did the great bulk of what is supposed to be our modern ideas." It is almost impossible to realize what the state of mind can be which can seriously propound such theories. But these philosophers keep their intellectual life in one compartment and their actual life in another. They are normally amiable and reasonable individuals.

This author is not so bad until he gets to origins. He should let those alone; they are not his strong point.

H. T. EDGE

A Temperate Corner in Alaska

ALASKA has many surprises in store for us. One of the most recently discovered is a little area west of the Lynn Canal, which rejoices in an extraordinarily genial climate, due, it is thought, to an unexplained warm current in the neighboring Pacific. Lynn Canal runs north from Juneau, not very far from Sitka, the capital, and is perhaps eighty miles long. Spring and summer are so warm there that settlers have already raised many vegetables, and some fruit trees of various kinds have been planted with every prospect of success.

A good deal of archeological interest attaches to the district by reason of the presence of a number of native Indians so far little studied, but giving evidence that their race once possessed a remarkably high degree of civilization. They are probably related to the Aleut Indians, who occupy the Alaskan Peninsula and the Aleutian Islands—a race having very interesting traditions. They relate that at one time the climate of their land was clear and warm; that their nation—which, they say, came from the west—was happy and prosperous; but that dissensions, war, and evils of many kinds, supervened. In consequence of their sins a very great flood was sent and destroyed the civilization and most of the people. After this submergence the land began to rise again and is now—they think—rising. Their grandfathers heard from their grandfathers that they used to find the traces on the newly risen shore of the ancient people.

Anyhow the Aleutian people's tradition runs very parallel with that inland Greenland race of whom a band were recently reported as having come to the coast telling a curious tale of their ancestry.

C.

Municipal Ownership in Scotland

AN American paper gives the following résumé of Glasgow municipal enterprise:

It bought and pulled down forty-six blocks of slums and built 1519 comfortable homes for working people. A three-room flat rents for \$5 a month.

It owns and manages seven model lodging houses, charging seven, eight and nine cents for lodging.

It built a "family home" for widows who have small children. Last year 110 widows and 217 children were lodged there.

It bought out the private water company and reduced the water rate from twenty-four cents per thousand gallons to eight cents.

It bought out the gas companies and reduced the price of gas to fifty-two cents per thousand feet. It spent \$12,000,000 and made a profit of \$2,000,000.

It has taken over the street car service, reduced the hours of the men, increased their pay, cut the fares in half and made a handsome annual profit.

It has established a public telephone system with a two-cent rate.

The paper then comments as follows:

Many reformers, impressed by the success of Glasgow in these various fields, urge her example as an argument for a similar extension of public functions in American cities. This seems a *non sequitur*. The conditions that have made municipal enterprise a success in Glasgow are not present in American cities. Note these things: First, Glasgow has an elaborate system of property qualifications for voting; the men who vote and control the management of the city plant are property owners and tax-payers; second, the citizens of Glasgow have a highly developed sense of public duty, of civic responsibility; the representative men of the city devote themselves with enthusiasm to the service of the city; third, the spoils system is absolutely unknown in Glasgow; the administration service of the city is entirely free from graft, bribery and jobbery.

Under the conditions that prevail in American cities any extension of municipal activities is dubious policy. The notion that we can improve our city governments by giving them more to do is against common sense and human nature. The first task for American reformers is to clean up the municipal administration as it stands. When we have secured decency, honesty and efficiency in the present service, then perhaps all these other things may be added unto us. STUDENT

Protection Versus Literature---The New Copyright Law

THE new copyright law is a good move as far as it goes; but it would be better if it went further. In the case of writers in foreign languages it removes the irksome requirement that they shall publish simultaneously in this and their own country. The foreign book is protected for a year so that its author may make up his mind whether it is worth his while, by publishing here, to effect a copyright. Pirate translations will cease to disgrace the market.

But in the matter of English books the case is unfortunately not altered. They must either pay a heavy duty on importation, or submit to a second printing in an American house. This mischievous—from the standpoint of literature—bit of protection is of course in the interests of our printers.

In the higher interests of our own people it is surely time to free art and literature from unnecessary shackles. STUDENT

The Rubber Industry

A CONTEMPORARY gives an interesting account of the collection and preparation of rubber in the Congo Free State and neighboring regions of West Africa, a trade which, apart from the human cruelties which attend it, is additionally fatal by reason of the fever-haunted districts where it is carried on. The numbers of those who return from the collecting expeditions are small compared with those who set out.

Rubber is the sap of certain trees and shrubs. More correctly, the sap is an emulsion in which flow myriads of minute globules of the rubber. This juice is heated in large vats, and when at a certain temperature poles are thrust into it. These return covered with the sticky rubber mixed with the albumen of the sap. The latter is coagulated by holding the pole in the smoke. This is repeated until a large mass of mixed rubber and coagulum is collected on the ends of the poles. The separation of the pure rubber from the mass is done at the manufactory.

There will be soon no need to go to this district, nor to give these natives so hideous an impression of our civilized methods. Rubber trees are being planted in many other places, and more than one equally valuable substitute, the product of other trees, are now known. And chemistry will probably soon make rubber or its equivalent synthetically. C.

Difference between a Living Language and an Artificial Code

Goju, goju, ni, kolegoj,
Dum ni junaj estas
Post plezura estanteo,
Post malgaja mal juneco
Sole tere restas.

SO sang in chorus an Esperanto club at one of its socials. The words are a translation of "*Gaudeamus igitur*."

Esperanto, or some similar system, may possibly become a success; but it is not a language—in the ordinary sense of the word. It is like shorthand, the telegraph, or any other artificial system of registering language. A language is not made; it grows. If we search back in the attempt to find how language originated, we find that one tongue is derived from another and we lose ourselves in the night of time. We cannot find the beginning; but in the process of modification, which one language undergoes in being derived from another, we can observe the laws of the growth of language, and from them infer by analogy the laws of its origin.

And what do we find? Not that a few learned people sit down in committees and intellectually devise word-formations and grammatical rules, but that the common people, in actual practice, introduce modifications into language to suit some unformulated instinct, necessity, or sense of fitness which they feel.

The fact is that language is not arbitrary. There is a genuine correspondence or causal relation between idea and word. A spoken word is a form of sound, and forms are the manifestation of ideas. A language grows around a racial mind as the substance of a flower builds itself up around the DESIGN in Nature's mind.

Hence we cannot devise a new language. But we may devise an international code that may prove very useful, as the telegraph code, the musical notation, and scientific nomenclature already do. STUDENT

Japan's Finances

IT is interesting that Japan had not the slightest difficulty in effecting her recent loan. Apart from her victories, the real reason was doubtless her increasingly flourishing industrial condition. She has never been in any danger of being financially crushed by the war. The December exchange of bank checks at the principal Japanese clearing-houses was 182 millions, as against 145 millions in 1903, and 125 millions in 1902. The postoffice savings-bank deposits reached in December a total of about 18 millions, as against 15 millions of a year before, and 14 millions of two years ago. And this in addition to the 140 millions subscribed by the Japanese people to their own government as an internal war-loan. Furthermore, during last year the export trade increased by ten per cent. on the amount of the preceding year.

The practical comment on these facts is not only the ease with which the loan was obtained, but the lowered interest exacted—4½ per cent. against 6. STUDENT

Gold in the Ocean

THERE is so very much sea-water in the world that, although it contains practically no gold, this nothing amounts to a good deal by multiplication. It is thought there might be about a grain of gold to the ton (English) of sea-water, which makes one part in sixteen million. Yet this would amount to two hundred tons of gold per cubic mile, and one hundred billions of tons of gold in the whole ocean. What a meaningless mathematical debauch!

But how to get the gold out? It is rumored that a company is formed in England to do this. Electrolytic methods have been suggested, on the strength of the statement that copper plates on piers have been found to accumulate appreciable quantities of gold. STUDENT

Coal Dust Prevents Consumption

A DOCTOR states that he has found that workers in anthracite mines are free from tuberculosis, the coal-dust which they breathe having a destructive effect upon the tubercle bacilli. Our ideas as to what is healthy and what not are in a constant state of flux. Coal-dust is a natural emanation and as such might well be less injurious than some of the emanations we produce above ground by artificial means. E.

Frontispiece---William Quan Judge

THIS week's cover-page of the NEW CENTURY PATH contains the face of Wm. Q. Judge, the second in the line of succession of the world's Theosophical Leaders. Mr. Judge succeeded to the Foundress of the Theosophical Society, Helena Petrovna Blavatsky. A successful lawyer, a brilliant writer, and a man of extraordinary insight into human nature, he was well fitted to carry on the great humanitarian and philosophic work of H.P. Blavatsky.

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Palaeolithic and Neolithic Man

THE excavations of the Metropolitan Subway in Paris are yielding more valuable records of one of the races which formerly inhabited France—what is called the Palaeolithic race. But, as usual, the archeologists are trying to fit the discoveries into current theories, instead of adapting the theories to fit the discoveries.

Near the tower of the ancient church of Saint-Germain-des-Prés, at a depth of twenty-eight feet, workmen found in the quaternary strata mammoth and rhinoceros teeth and flint tools of the Old Stone Age.

According to the idea that present-day Man has graduated uniformly upwards from "primitive barbarism," if not from the ape, scientists attempt to arrange the various records and relics found in a consecutive table; as, for instance, Palaeolithic, Neolithic, Bronze, Iron, etc. But the earth so far has been merely scratched here and there, and scientists have only secured, by way of materials for their classification, a miscellaneous assortment of odds and ends belonging to totally distinct races and epochs, and having no connection with each other, either chronologic or genealogic.

The Palaeolithic and Neolithic races are entirely unrelated, as H. P. Blavatsky, citing learned authority, shows. The older man was a most gifted artist, as is proved by his engravings on horns and bones; whereas the later man gives no signs of such taste. [Abbé Breuil, in summarizing these researches before the Academy of Sciences, mentions these excellent drawings of animals, as also the paintings and sculpture in low relief found on the cavern walls; and he has analyzed the work of these artists, and declares that not only were they accomplished realistic portrayers, but that they conventionalized designs for industrial decoration.]

The older man was not a cannibal; the later, and therefore, presumably more advanced, was a cannibal. There is nothing to show that the human race was more advanced in Neolithic than in Palaeolithic times. On the contrary everything goes to show that there have always been upon the earth (1) savages, (2) highly-civilized men, (3) fossils. The Australian aborigine uses today stone hatchets exactly like the Palaeolithic ones; the Esquimaux still engraves pictures with his knife-point; and if we no longer have petrified skulls, we at least do not lack of petrified brains.

H. P. Blavatsky says:

The relic of artistic merit reappearing in the Chipped-Stone-Age men is traceable to their *Atlantean* ancestry. Neolithic man was a forerunner of the great Aryan invasion, and immigrated from quite another quarter,—Asia, and in a measure, Northern Africa.

Ah, Modern Science! The homely beetle plodding industriously along the ground doubtless has his theories of the earth, derived from actual inspection and careful smelling of each separate particle. His is the *exam* method; he takes no risks; he will arrive some day if he does not happen to return on his tracks. But if a bird were to seize him and waft him through the air he would get a view of the world that would astonish him.

STUDENT

Mysterious White Races

AMONG the evidences for the truth of the anthropological teachings of H. P. Blavatsky are the persistent rumors of the existence of light-skinned races in the interiors of countries occupied by dark-skinned people. These rumors are too widely-spread, persistent, and mutually consistent, to be explained away.

A writer in *Chambers' Journal* says that:

The idea that in remote parts of the tropics, amid the dark-skinned races, there exist mysterious isolated white tribes bearing a strong resemblance to Europeans, has long possessed a curious fascination for the Old World.

The isolated white peoples almost invariably inhabit a mountainous region; they hold aloof from the surrounding races; they are seldom seen, and yet are definitely stated to be more civilized and better educated than the darker masses whom they avoid. Who they are and whence they came no one knows; native fables afford no explanation.

Yet so strong a hold has the idea gained that even at the beginning of the Twentieth century the possibility of the existence of a genuine white race is not

altogether scoffed at. It is less than two years ago that an American officer engaged in the operations against the Moros in the Philippines collected apparently substantial evidence relating to a mysterious white tribe in the island of Mindanao. The mountainous district in the centre of this island has never been explored, and even the coast is not well known. But along the seaboard many stories are told of the fierce white people who have their home in the forest-clad mountains of the interior.

Arabia, however, can with more reason boast of a white tribe. For years stories of such a race have been told in the Persian Gulf, and the Rev. S. M. Zwemer, an American missionary stationed at Muscat, alluded some time ago to "coffee-house babble" in Eastern Oman concerning a mysterious race of light complexioned people who live somewhere in the mountains, shun strangers and speak a language of their own.

This last was explained by an investigator as being the descendants of a portion of the Persian army which invaded Oman in the Tenth century. In Africa there are of course many accounts of such white races in the interior.

The writer in *Chambers' Journal* tries to sneer away these evidences. "Unfortunately for the romance of the world," he says, "it seems practically impossible for stories of this character to have the origins novelists would wish. The world is comparatively small today. The trail of the explorer is over every land." In fact he makes out that modern research has ransacked the world and most reluctantly discovered it barren of romance. But we take exception to the statement that the explorer has smeared his trail everywhere; there are still vast tracts totally unvisited, and others which have been merely crossed.

We may find an "unromantic" explanation for some cases, and by stretching the facts here and there we may make them fit our theories sufficiently well to "save our face;" but we cannot explain away universal testimony in this airy fashion. And besides there are all the other evidences for the Theosophical anthropology, which are mentioned from time to time in the NEW CENTURY PATH. It is the collective force of all this evidence that is so overwhelming.

Not a few anthropologists, however, are inclined to accept the evidence about these light-skinned people; but, as usual, they try to get some simple theory that will explain the whole thing, forgetting that there are sure to be complexities and ramifications innumerable in such a large problem as that of human history. They want to find some one white race which will account for all these legends. E.

Reading the Rosetta Stone

FEW people know the somewhat Sherlock-Holmes-like story of the deciphering of the famous Rosetta found in Egypt by a French engineer in 1799.

There were three forms of inscription upon it, the last being in Greek. This one stated of itself that it was identical with the other two, adding that one of the others was in the popular form of Egyptian, and the second in the hieroglyphic script used by the priests.

Casts of the stone were at once sent all over Europe, and for fourteen years the learned tried without success to disentangle the puzzle.

Then Thomas Young, the propounder of the wave theory of light, tried his hand. Among the royal names mentioned in the Greek portion, the most frequent was Ptolemaios. Another was Berenice. So he examined the signs in the Egyptian portions to find two which occurred in the same frequency. And these two happened to be surrounded in every case with an oval border:

He then sent a copy of his two ovals to Mr. Bankes, an Englishman engaged in work on some excavation at Philæ. On the walls of a temple some figures were sculptured, known from a Greek legend to be intended for Ptolemy and Cleopatra. Egyptian signs were carved above them, which Bankes surmised to be their names. One of these signs was identical with one of Young's ovals, and was therefore Ptolemy. Therefore the other was Cleopatra. In the three names which he now possessed, two must contain a "P," two an "L," and two an "R." The rest was easy, and so, little by little, the whole Alphabet was dissected out, with what vast consequences to science is well known. STUDENT

The Trend of Twentieth Century Science

Great Britain's Bathing

THOSE who are not fishermen or geologists must wonder why a portion of the North Sea should be called a *bank*—the now momentarily famous "Dogger Bank."

It is not a bank; but it was once an island. And before it was an island it was a low mountain or hill. We must go to geology for the history.

Great Britain has taken three or four dips under the ocean in the course of her career. In recovering herself from the last one she seems to have done more than she intended and come up too far. The whole of northwest and west Europe stood up out of the sea much higher than they now are—so high that what is now the North Sea was dry land connecting England with Scandinavia. Dogger Bank was a hill in that plain. Nor was there any channel between England and France. Neolithic man had only to walk across. And Ireland, England and Scotland were all one.

If soundings are taken in the Atlantic down the west coast of Ireland, England, France and Spain, it is found that a little way out into the ocean the depth, which out to that line is under 600 feet, suddenly becomes about 6000. This is the old coast line. It is close to Spain, crosses the Bay of Biscay, crosses the west mouth of the English Channel, and passes up west of Ireland and Scotland. Then it curves round to the east and joins Scandinavia.

But all this area began to sink again. The sea began to move into the English Channel so that at last only a strip of land ran between Dover and Calais. The plain that is now the North Sea began to be covered with shallow and finally with rather deep water. Wild animals that had formerly wandered across it between England and Norway found that they must make up their minds to stay either on one side or the other. Some who had less decision of character, adopted a middle course and unwisely remained on the Dogger Bank hill. But the sea finally submerged this and they were all drowned or died of starvation. Their bones often come up in the fishing nets.

The sinking seems to be still going on. Perhaps it is time for another bath. Great Britain may have had enough of our ("fifth") race. In immensely far-away epochs she has harbored Atlanteans and Lemurians, men of the "fourth" and of the "third" human races, as Theosophy classifies humanity in time. According to the same teaching there are races to come who, whilst they will be ourselves, will be as superbly in advance of us as we of the Paleolithic savage. STUDENT

The Two Ends of Infinity

ASTRONOMERS hope that the knowledge they acquire during the eclipse of next August may be to their science what the discovery of the X-rays, and, later, of radium, was to chemistry and physics. For as yet astronomy has not entered upon any such new epoch as have the two sister sciences.

Nor has the telescope made as much progress in its structure as the microscope. In the latter there have been two or three marked improvements. There is the lateral illumination of the slide, the observer's eye being thus freed from the glare of light coming up from below. There is the use of ultra-violet light, the light that causes certain substances to become fluorescent; the object under examination is impregnated with such a solution and from the invisible source of illumination hitherto unknown details of structure become visible. And lastly there is the new method of throwing the highly magnified image on a screen and then subjecting this to a second magnification. An amplification of ten thousand diameters is thus obtained,—sufficient to give an ordinary bacillus a length of two or three inches.

To set against these improvements of the microscope, the telescope has increased in size, and has allied itself with the camera and the spectroscope. Of late also, there has come into use a method of examining an object by certain rays only of its light: for example, in the case of the sun, those that come from incandescent calcium alone. The result is somewhat similar to what we should get in the case of the body if we

had in our cameras a sensitive plate which would only photograph one special element, say the blood system. We should have a perfect picture of that, clear of all other details.

The largest telescope hitherto made is the "Snow" instrument, now at work on Wilson's Peak in California. This is a reflector, with two mirrors respectively of the focus of 60 and 145 feet, producing solar images of 7 and 16 inches in diameter.

Now let us see what astronomers can do in the region of the almost infinitely great. Chemistry and physics are well on their way in the direction of the almost infinitely little and can talk of the ultra-atomic electric corpuscle with some imitation of surety. But perhaps it too may one day be found as complex as the sun, and even to be a home of living beings. STUDENT

Copper as a Water Purifier

THE Agricultural Department is about to issue a new bulletin confirming its former recommendation of copper sulphate (blue vitriol) as a disinfectant for foul or doubtful water. The proportion of one in twenty thousand, two hundred thousand, and even in some cases two million, is enough to destroy the algæ or minute forms of vegetable life. The sulphate would also be fatal to the germs of many diseases, cholera, typhoid and others. According to the bulletin, the mere keeping of suspected water in copper tanks would suffice to sterilize it in many cases.

Copper has a curious influence upon some diseases. It was noted that during an outbreak of cholera in Europe, the disease was not contracted by any of the workers in copper factories, and it forms one of the regular medicines for cholera in Hahnemannian practise. During the same outbreak copper plates were also worn by many people over the lower abdominal region—it is said with success as a preventative.

The metal does not appear to be poisonous in the amount recommended, though somewhat prolonged experience will be necessary to be sure of this. It is a normal constituent of certain fruits, for example the strawberry; and in the form of insecticide spray on grapes it is frequently eaten with the unwashed fruit.

The highest proportion recommended by the Department—1 in 20,000, is about one grain to a quart of water. The next is one grain in two-and-one-half gallons; and the last one grain in 25 gallons. Such quantities are of course quite tasteless. In no case would it be used as a routine measure, but only when organic matter was known or suspected. The presence of this may be determined by adding a drop or two of a solution of potassium permanganate solution. Dangerous water will quickly destroy the rich crimson of the permanganate. PHYSICIAN

Luminous Animals

SOME interesting studies have recently been made on the light of the glow-worm. It appears that it is due to a secretion produced from a certain gland in connection with the creature's nervous system, and therefore under the control of its will. This substance is a fluid to which the name of "noctilucine" has been given.

Several other creatures secrete it beside the glow-worm—the fire-fly, a species of centipede, one of the mollusks, the microscopic *Noctiluca Miliaris* which causes the phosphorescence of sea-water, and some of the polyps. It is also supposed to be produced by the decomposition of fish, in the decay of certain vegetables such as the potato, and very exceptionally by the skin of man.

Noctilucine examined spectroscopically shows a light-emanation about the yellow and green of the spectrum, and the light emitted is intense enough to affect a photographic plate. It is a white unctuous substance drying into scales, and the light is believed to be due to oxidation. The eggs of the glow-worm are covered with it, and they consequently remain luminous for some little time after they are laid.

The phenomenon of luminescence will not seem so remarkable when we recollect that all living beings and even crystals emit light continuously. The light of the glow-worm happens to fall within the poor little octave to which our vision-sense is at present confined. STUDENT

Nature

Studies



Lomaland Photo and Eng. Dept.

QUAINT OLD NÜRNBERG

Should Crows & Hawks Be Destroyed?

THE question between farmers and ornithologists, as to whether or not crows and hawks should be destroyed, is still keenly debated. From what one reads about the controversy, the farmers, who are for shooting these birds, seem to have the most reason on their side. Their arguments are based

on what happens in their own poultry-yards and grain fields; whereas those of the ornithologists are based largely on examination of the contents of the hawks' and crows' stomachs. If it is true, as an Audubon society expert says, that the stomachs are found to contain mostly mice and insects, still the loss of a few chickens may mean more than the destruction of hundreds of vermin. It is a question of proportion.

But a farmer who is also a naturalist, and claims to have studied the birds in the living state instead of analyzing their stomachs, denies the fact that the hawks live mostly on mice. He recounts losses in pigeons and chickens from hawks; and says that, though his fields are overrun with mice, he has never seen a hawk swoop down on a mouse. As for the crow, he is such a notorious corn-thief that the ornithologists will be hard put to find in him enough virtues to compensate for his destructiveness in this respect.

E.

Humane Methods of Nature Study

Hast thou named all the birds without a gun?

Oh! be my friend! and teach me to be thine.—Emerson

WE are happy to note the advent of a method of study which renders possible this beautiful result. The system is extremely simple and has the advantage of furnishing more minute and exact information as well as being less wearing on the birds, than the shotgun analysis.

The plan is to take a small tent, a camera, and a note-book; erect the tent near the nest, hide inside, and wait. For very timid birds the tent may be painted with natural scenery or hidden by grass affixed; but with other species it is possible to simplify the problem by bringing the nest to the tent and fastening it where convenient. The concealed observer is thus enabled to enter into the secrets of bird housekeeping under perfectly natural conditions. Several books have been compiled from such observations and contain some curious facts, as, for instance, that the male of a certain species always alights on the right side of the nest; not on the left.

Some of the photographs were taken of perfectly free and fearless birds at a distance of two or three feet, revealing curious details of poses, actions, etc., never previously observed.

Certainly it is a long step in advance when even scientific examinations can be held without putting the witnesses to the torture. Possibly free testimony may prove to be even more accurate. N. L.

SOLACE OF NATURE

by WILLIAM CULLEN BRYANT

TO him who in the love of nature holds
Compassion with her visible forms, she speaks
A various language: for his gayet hours,
She has a voice of gladness and a smile,
And eloquence of beauty, and she glides
Into his darker musings with a mild
And gentie sympathy, that steals away
Their sharpness, ere he is aware.

over fifteen feet high at the hips. The estimated weight of the animal is ninety-four tons. It is Jurassic and is supposed to be 8,000,000 years old.

It was found in 1897 in the Bad Lands of Wyoming, not far from Medicine Bow, in a region where fossils are so abundant that they protrude from the soil like rocks. The animal was taken out in sections, each stage of the process being recorded by photography. The sections were encased in plaster and shipped to the museum. After this it took two years more to chisel off the rock from the fossil bones, and to fit together and cement the shattered bones. The articulation of the bones was a still longer and more difficult process, partly owing to their immense size and partly from ignorance of how to piece them. Other dinosaur skeletons had to be studied and lizards to be dissected. The missing parts were made up by casts from other skeletons or by modelling according to the available evidence for their shape.

The dinosaur is a huge lizard on four legs. The legs are thick and elephantine, the body thick, arched over the hind legs, and gradually tapering off in a thick trailing tail. The neck is long and the head singularly small, being scarcely bigger than the vertebræ, and flattened like a lizard's. The brain was small, even in proportion to the head, and far exceeded in bulk by the pelvic spinal substance.

The nature of the joints in the lower parts of the body indicates an aquatic habit, as they are heavy and slow-moving; while the upper articulations are supple, showing that they were used in the air. The creature was amphibious. He probably lived a very sleepy life, feeding his vast bulk on water-weeds. Owing to the size of the skeleton, a favorable opportunity is afforded for studying the elaborate and beautiful mechanism of the bones, which anticipate and far surpass every mechanical device known to engineers.

STUDENT

THE devotion to truth and freedom, in spite of personal motives, shown by our archeologists and paleontologists in their researches, is one of the saving graces of humanity in a sordid age. And though their theories may be narrow and inadequate, yet, so long as they faithfully record the facts, the theories will be amply provided for by minds fitted to that task.

The Brontosaurus

IN patience, skill and devotion to science, the paleontologists are certainly not deficient. After seven years of labor they have succeeded in mounting, in the American Museum of Natural History, New York, a complete skeleton of Brontosaurus, amphibious dinosaur of the order of Sauropoda.

This skeleton is sixty-six feet long and



WOMAN'S WORK

"Do not despise your situation: in it you must act, suffer, and conquer. From every point on earth we are equally near to heaven and to the Infinite.—Amiel

IT is a rare experience to meet a woman who will not, given just the right opportunity, unload her grievances at your feet. This or that is not as it should be; this or that circumstance keeps her from doing the great deeds she would otherwise perform; this or that event happened just in time to prevent the realization of her plans and then—if you have not by this time escaped—there may come a long harangue about the victim's own imperfections, her own weaknesses, her own inherited tendencies "which are so hard to overcome," etc., etc. Ye gods! Yet that condition—disease rather—is more general among women—and men, too—than one who has never studied human nature can possibly be aware.

Why will people look down when they might look up? Why will they persist in building huts when they might build palaces? Now, there is nothing wrong about being aware of the events—the calamities if you will—of one's personal life. The wrong lies in the fact of thinking that one's little personal world is the whole cosmos. It is no crime to have personal loves and longings, provided they are pure; the crime consists in considering them to be of more importance than anything in the universe.

The personal idea is what ails the world today. It is what is filling up our asylums and our "sanitariums for nervous diseases." It is keeping one-half of humanity mentally on the ragged edge and pushing the other half headlong over into the abyss. What is the remedy?

When Katherine Tingley said, "Once let women recognize their sisterhood, the divinity of their own souls, the great and common purpose of their lives, one-half their difficulties will disappear in the twinkling of an eye," she was not uttering a mere figure of speech. She pointed to the eternal truth that our alienists will yet acknowledge, that insanity has its root and cause in selfishness, in a sense of separateness from the rest of humanity. For the difference between sanity and insanity is simply the difference between centrifugal and centripetal forces. The sane, mentally healthy woman, she whose brain-mind is under control, is never the one to fling in the face of every passer-by her personal qualms or idiosyncrasies. She has more interest in the projects and plans and people *without* her little personal circle than in the one solitary individual within it. Her life is a constant giving, a constant expending, a more or less conscious expression of steady compassion.

What is the universal characteristic of a lunatic, or, to use the more fashionable term, a nervous wreck? It is a constant turning inward

■ **"THOU SLEEPEST, BRUTUS, AND**
 ■ **YET ROME IS IN CHAINS!"** ■ ■ ■

upon one's self. It is "I, my, me" perpetually and all the time and forever. "I" am persecuted and abused or not appreciated, or some-

thing. Every circumstance is related to "myself," never once related or adjusted to anything else—never—it would not do, for by such a course one might lose sight of "I, my, me." What wonder, with selfishness carried to such an extreme, the reason becomes hopelessly upset?

In a recent number of *The Lancet*, one of our most reliable medical papers, it is stated that insanity among women is on the increase, and that the forms it assumes today are becoming less and less curable. This is an entertaining prospect. What are we going to do about it? In the first place let us wake up and set ourselves straight mentally, in case we have not already done so. In the second place, let us acknowledge the cause of extreme nervousness, melancholia, hysteria, and the many forms of nervous diseases which lead straight toward actual lunacy, to be what it really is—the *personal idea*. Then let us set about eradicating that cause in ourselves. We can eradicate it in others afterwards.

No characteristic of Lomaland students has been more commented upon than their marvelous enthusiasm. Whence comes it? From a knowledge of the world's needs, the knowledge that the wise Teacher has not *given* them, but has taught them to acquire for themselves; from the innate strength and purity which has not been applied to their lives as one might apply a plaster, but which they have been shown how to earn for themselves by effort and conquest; from the knowledge of the world's mental unbalance and the burning desire to lead it back again into the pathway of sane life. The women students of Lomaland cannot sleep nor parley, they expend little strength in words, much in selfless deeds. Nor can they with clear conscience let others sleep, when all about their sisters are traveling the path that leads to the asylum and the grave. "Thou sleepest" is their anguished cry, "thou sleepest, yet the world is in chains."
 STUDENT

A FRIEND who has recently visited the leper colony at Molokai writes that one remarkable feature is the heroism often displayed by non-leprous wives. "Indeed, while some husbands not infected go there to dwell with their disease-stricken wives, the number of wives who do this is far greater. Yet they go, cheerfully, although well aware that a hideous and lingering death is certain to be their doom, sooner or later." A very high sense of duty and an unselfish affection must be the holding power in the character of these isolated people who are facing death daily.

Sadayatsuko, the Noted Japanese Actress

DURING the Paris Exposition of 1900, a troupe of Japanese actors, under the direction of Kawakami, presented various plays in the Japanese language, and aroused the keenest interest and approval of the theatre-going public.

Especially noticeable was the leading woman, Sadayatsuko, the wife of Kawakami. Endowed by nature with an exquisite beauty of face and form, she also possessed a peculiarly refined personality, charm of manner, and an incomparable grace.

Sadayatsuko's comprehensive understanding of the best in dramatic interpretation is so keen, that she renders clear to her auditors every phase of emotion she wishes to portray. A knowledge of the language is quite unnecessary.

Kawakami, her husband, is considered Japan's leading actor at present, and together they make a rare combination of two unusually gifted artists, both having the same power of picturing all they desire to, by means of pantomime and mobility of features. One wonders if the drama of the future will not be more on such lines, when soul will interpret to soul.

Sadayatsuko is the greater genius of the two. As though to complete the perfection of this dainty, gifted, rarely graceful actress, there is permeating all her art that subtle, poetic quality, which is the characteristic of the Oriental temperament. E.

MME. EUGÉNIE KONRADI might be called the pioneer of higher education for Russian women. It was she who presented a petition, signed by more than 2500 women, at a meeting of the first congress of naturalists, held in St. Petersburg in 1868, in which was set forth the absolute necessity of organizing regular courses of instruction for women on the subjects of the historico-philological and physico-mathematical sciences.

While the congress gave this petition its warm approbation, it was unable to take active measures to support it. However, the rector and faculty of the University of St. Petersburg acted energetically in 1869, when a similar memorial was presented to them, stating that the signers, now increased to 4000, desired to acquire such knowledge as would enable them to benefit, as teachers, not only their own immediate families, but society at large, and also assist them in earning a livelihood in other ways. The fame of this memorial spread all over Russia and even abroad. John Stuart Mill sent to Mme. Konradi a letter expressing his warm sympathy and approbation of the project. Other women interested in this movement were Miss Nadezhda V. Stasoff, Mme. Trubnikoff and Marya Bokoff.—*Ex.*

AMISS JOHNSTON of Washington has been honored by the French Government with the decoration of the "Palme Académiques." Only about twenty-five women in France have been similarly honored and but one other American woman wears the little purple ribbon of the order. The decoration was bestowed upon Miss Johnston in recognition of the value of her services as United States delegate to the International Congress of Photography, and also for her friendly offices toward France at the recent St. Louis Exposition.

THE commission which is reforming the Civil Code of Paris has recently taken up the question of marriage and has drawn attention to the fact that the word "love" does not occur in the existing regulations. According to the French marriage law "the contracting parties shall undertake to be faithful to each other and shall mutually protect and assist each other." It is probable that in the revised Code will be inserted the clause "The rights of the husband and wife shall be equal"—certainly a step in advance and auguring well, indeed, for the future.

A Gigantic Wooden Statue

IN the Japanese capital there is a gigantic image of a woman, made of wood and plaster, dedicated to Hachiman, the god of war. In height it measures fifty-four feet, the head alone, which is reached by a winding stairway in the interior of the figure, being large enough to comfortably hold twenty persons. The figure holds a huge wooden sword in one hand, the blade of the weapon being twenty-seven feet long, and a ball twelve feet in diameter in the other. Internally the model is fitted up with extraordinary anatomical arrangement which is supposed to represent the different portions of the brain. A fine view of the country is obtained by looking through one of the eyes of the figure. Japanese tradition says that during the time of the Teshomeng rebellion, in 1522, hundreds of cords of wood were piled around it and fired, but that the sacred object itself failed to burn or to even be scorched by the flames.—*Selected*



Lomaland Photo and Eng. Dept.

SADAYATSUKO
The Noted Japanese Actress

ODE

By Her Majesty the Empress of Japan

THE water placed in goblet, bowl or cup
Changes its form to the receptacle;
And so our plastic souls take various shapes
And characters of good or ill, to fit
The good or evil in the friends we choose.
Therefore be careful in your choice of friends
And let your special love be given to those
Whose strength of soul may prove as whip and spur,
Urging you ever to fair wisdom's goal.

This Ode, written by Her Majesty, was addressed to the young students of the School for Peeresses, Tokyo, Japan, of which Her Majesty is the chief patroness and in which she takes a deep interest. The English translation (quoted from a journal published in Tokyo, by T. Minami) was made by one of the students.

PHYSICIANS and poor law guardians look with alarm upon the rapid growth of flat-life in London, England. They are of the opinion that the monotony of it is directly responsible for many of the cases of insanity that have come under their notice. One is convinced that on women life in flats has a particularly depressing influence.

But a monotony of the most agreeable and physically invigorating surroundings drives other women to insanity, and hallucinations, if carefully traced to their breeding place, are found to grow strong and multiply in purposeless lives of whatsoever environment. There are many hard-worked women living in flats who, despite their surroundings, make their homes happy centres of activity, and feel themselves cut off from few means of enjoyment and from no opportunities for improvement. Flat-life, of itself, need not limit the mental outlook. It is in the women, and not in the life in flats, that we must look for the tendency towards lunacy. If not, how explain the numerous cases of lunacy and melancholia among royalty and the nobility—classes which are as far removed from the inconveniences of a cramped city flat as it is possible to imagine?

It is true that a house and a plot of ground offer more ideal and healthful conditions for home-making, but it is not difficult to see that women who are driven mad by the conditions of flat-life lack the poise that is needed to contend with conditions of life that may arise in any environment. When the deeper needs of the woman nature are recognized by women themselves, and meet a response from the wise, who know how to help, there will be fewer cases of insanity in all quarters. Nor will the philanthropists who are seeking to

alleviate these conditions find certain remedy anywhere save in a better understanding of human nature and a broader, more logical, theory of life.

STUDENT

THE permission granted to Mrs. Florence Maybrick to visit the prisons and reformatories of New York State, for the purpose of observing the methods and conditions therein existing, has perhaps never been given to one more keenly alive to the needs of prisoners. Mrs. Maybrick's fifteen years spent in English prisons must have opened her eyes to many things which ordinarily escape the attention of prison visitors. She has seen prisons from within. It speaks well for this much tried woman that her experience has kindled a sense of responsibility for the welfare of prisoners, that leads her to active effort in their behalf.

It is said that during every summer large numbers of women come from Poland and Silesia to work in the sugar-beet fields of Central Germany. They work in gangs, under a male overseer, receiving thirty-five cents a day and their board. In the autumn they return to their homes.

OUR YOUNG FOLK

William Penn

ON William Penn's seal was the motto, "Mercy and Justice," and the life of the great Quaker colonizer proved that mercy and justice were in his heart, and were what inspired his many noble deeds.

When William Penn was a young lad, on a visit to his father's estate in County Cork, Ireland, he first heard the preaching of the Quakers. He was a thoughtful boy and was deeply impressed by what he heard.

Penn went to study at Christ Church College, Oxford. Here his boyish nature showed itself in his love of field exercise, and he was well known for his skill in athletic sports. At Oxford Penn's interest in the Quakers was again aroused. At that time they were a despised and persecuted body of people.

They believed war to be wicked, and so would not fight for the king. Admiral Penn, fearing his son would join them, sent him to France. William Penn continued his education at the College at Saumur. He found time to study deeply into the early history of the Christian Church, and his religious views were broadened, so that no mere orthodoxy could express his ideals of God and of man.

When Penn returned to England he became a law student. A brilliant career opened before him, but he was not tempted by either worldly or selfish desires, and soon avowed himself a Quaker. From that time his life was given to indefatigable efforts in the cause of religious freedom.

His public assertion of his views led to persecution and imprisonment. While in prison Penn wrote several books; one of them was about *The Great Case of Liberty of Conscience*.

Among the Quakers Penn was recognized as a leader, and he was ever their loyal champion. He protested in speech and writing against the unjust treatment which they received. At one time, through his intercession, twelve hundred Quakers were released from prison, where they were in danger of losing their lives.

It was as proprietor and governor of Pennsylvania that the genius of William Penn was revealed. He established a just government, under which liberty of conscience was guaranteed, and persecution for religious belief was impossible.

William Penn was one of the few enthusiasts who were willing to grant to others the freedom he claimed for himself. Under his merciful rule the death penalty was abolished as a punishment for any crime except murder.

William Penn was humane and wise enough to consider the rights of the American Indian. There is no written record of the famous treaty which he made with them in 1682, but it lived in the hearts of the people and the compact was never broken. The Indians never shed the blood of a Quaker. By acts of simple justice and kindly friendship Penn maintained a brotherly relation with the Indians, and insured the safety of his colony. Under the laws of Pennsylvania the person of an Indian was held to be as sacred as that of a white man, and his rights were upheld.

In many ways William Penn was in advance of his time. He wrote, in 1693, his *Essay Toward the Present and Future Peace of Europe*. In it he prophesied a congress of nations in which each should be repre-

mented, and in which all differences should be settled equitably without recourse to war.

The spirit which animated this courageous pioneer in the cause of freedom is well expressed in his own words: "I abhor two principles in religion, and pity them that own them; the first is obedience upon authority without conviction; and the other is destroying them that differ with me, for God's sake."

A STUDENT OF RAJA YOGA

Facts Worth Knowing

THEY are rebuilding the Campanile of Venice, to complete which will probably take five years.

A MASS of aluminum which weighs one pound is four times as large as a mass of lead weighing the same.

NEARLY all of the world's supply of platinum comes from a single district in Russia, a very little district with a very long name, Gorotiagodatski.

THE longest of the Alpine tunnels has been finished, the Simplon tunnel, which connects Italy and Switzerland. It was begun in 1898. Ten thousand men were employed, and they were needed, for there were many difficulties. One of these was the finding of an internal lake which poured forth geysers of boiling water. Then, too, the rock was hard, but they kept on. In Geneva there was great rejoicing and firing of salutes on the morning when the boring was completed.

GREAT magnets are now being used for lifting large masses of iron. The process is very simple and the results are marvelous. An electromagnet, energized by a current led to it through a flexible wire, can pick up an iron plate eighteen or twenty times its own weight, by merely being brought into contact with it, as easily as you or I would pick up a book. All the cumbersome chains connected with crane-hook work are done away with.

Much time and labor are saved and the process is safe and efficient. It is particularly useful in the handling of hot material, saving the strength and health of men. These lifting magnets are used not only in this country but abroad.

A REMARKABLE instrument, called the *hydroscope*, has been recently invented by an Italian. By it the bottom of the sea can be perfectly examined, something it has hitherto been impossible to do satisfactorily. The *hydroscope* is something like a huge telescope pointed downward instead of upward, and consists of a very complex system of lenses. Who knows but this instrument may yet be a factor in proving to the world the

existence of "lost continents," once above the sea, filled with great cities, the homes of mighty races of men—but now submerged, waiting until the right time comes for their secrets to be revealed?

THE lowest volcano in the world is in the Philippines. "Taal" it is called, and it rises from the center of a large lake, a lake so impregnated with sulphur that fish can not live in it. "Taal" was once much higher, but one day, while in a temper, she blew off her whole top! What remained is little more now than a gigantic crater, nearly two miles in diameter and the largest in the world. So much for a temper!

NEVER rail or taunt. The one is rude, the other is scornful, and both are evil.—Penn



PORTRAIT OF WILLIAM PENN AT 22 YEARS OF AGE

THEODORE ROOSEVELT, President of the United States, said recently:

I like to quote one of Washington's maxims: "Promote, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of the Government gives force to public opinion it is essential that public opinion should be enlightened."

Now, education may not make a man a good citizen, but certainly ignorance tends to prevent him from being a good citizen. The problems before us today are very complex but we can solve them if we approach them in a spirit of sanity and courage, a spirit which combines hard common sense with the loftiest idealism.

THE CHILDREN'S HOUR

The Raja Yoga Question Box

TWO souls, each trying to find life's harmony, and each telling life's story in his own way—both were workers for humanity.

1 Who was Bach?

ANSWER—Bach was born in Saxony in 1685. He was one of the greatest musical composers who ever lived. The Bach family had been noted for musical genius for more than a century.

John Sebastian Bach earned his living when only a little boy as a chorister. His compositions are wonderful and rare. He was the greatest organist as well as the greatest composer of his day. Musicians today look upon his compositions as models. His life was honorable, manly, tender and just.

2 Who was John Bunyan?

ANSWER—John Bunyan was born in England, near Bedford, in 1628. His father was a laborer. John received very little education. He did not understand his own nature nor the nature of others and he often went to great extremes. He was very religious, so far as he understood religion, and he began to preach when still a young man. His persecutors threw him into jail. While there he wrote the *Pilgrim's Progress*, which is not what he would have written had he lived in a wiser time. But for that time it was considered a wonderful book and the little poem on this page shows that John Bunyan knew something about the warrior spirit. But he did not know that life was joy. He made life sad and hard. That was his great mistake.

"Thought Seeds"

"It is raining," said small Margery in a very doleful voice.

"How splendid!" and Aunt Bertha walked to the window and looked out.

"I want to go out," and Margery's cross expression quite spoiled her pretty little face.

"How charmed the plants will be with their lovely bath, after all the dust and heat, and poor old Joseph will not need to water the garden tonight! Ah! Look at the dear little birdies having a bath in that puddle, Margery!"

This was interesting, and Margery's crossness disappeared as she watched. "Auntie, will the little fern trees like the rain?"

"I am sure they will love it," she replied. "Indeed they may, perhaps, imagine themselves back beside the waterfall as seeds again, if it goes on raining so hard."

"Do you remember," asked Margery, "about the story of the 'Thought-Seeds' that you said you would tell me some other day?"

"I will tell it to you now," her aunt replied.

"I'd like to see a thought-seed," said the little girl.

"Would you, dear?" and Aunt Bertha smiled. "They are hidden away in our hearts as seeds are in the ground, and they grow in the silence, but you may see the plants which grow from them."

"Margery's eyes grew round with wonder. "Can everybody see them?" she asked.

"Yes," Aunt Bertha replied, "when the fruit is bitter, people mostly cry or grumble and wonder where it came from, not knowing that it was the fruit of the seeds they planted themselves.

"Show me some fruit, please," asked Margery.

"This story is the fruit of some thought-seeds that you planted," replied her aunt. "If you had not listened to other stories I have told you, you would not have heard this one. Little seeds of interest and attention have borne this fruit; and then, too, when you plant a happy thought the fruit will be a cheering smile; and when you plant a loving thought the fruit is happiness. Right in your heart you feel happy, then, don't you?" Margery nodded.

"Selfish thought-seeds plant the seeds of ill-temper, and tears, and miserable feelings," continued Aunt Bertha. Margery sat very still.

"You can pull weeds up," she said at last.

"Of course you can, darling, and the quicker the better, for they have such a lot of new seeds and spread so quickly! Bad temper seeds always mean tears, too, and more bad tempers."

"How do you pull them up?" asked the little girl.

"How do you think?" asked her aunt. "When you are cross you smile instead, don't you?"

"I think," said Margery, slowly, "that is it, and then the crossness goes away."

"That is a warrior's way, dear little Soul," said her aunt, kissing her.

"Fight back to the light, however dark it may be, and Margery, the best way I know is to plant so many seeds of love and kindness and cheerfulness that there is no space left for ugly weeds to grow. Only the good, the beautiful and the true can thrive when our hearts are filled with the flowers of love, for they crowd the weed seeds out. Ah! The sun is shining again and the rain and the clouds have done their work and are gone! Let us go out into the sunshine!"

ETHNE

THE PILGRIM

A poem written by JOHN BUNYAN four hundred years ago

WHO would true valor see
Let him come hither!
One here will constant be,
Come wind, come weather:
There's no discouragement
Shall make him once relent
His first-avow'd intent
To be a Pilgrim.

Whoso beset him round
With dismal stories,
Do but themselves confound;
His strength the more is.
No lion can him fright;
He'll with a giant fight;
But he will have a right
To be a Pilgrim.

Not enemy, nor friend,
Can daunt his spirit;
He knows he at the end
Shall life inherit:—
Then, fancies, fly away;
He'll not fear what men say;
He'll labor, night and day,
To be a Pilgrim.

Fairy Tales and Fairy Pictures

MANY boys and girls love the fairy stories written for children by Hans Christian Andersen. They will like to hear this little story.

One of the grown-ups now living in Lomaland was often taken, when he was a child, to visit Hans Andersen in his pleasant home in Copenhagen. And while Hans Andersen, who was quite an old man even then, sat chatting with his friends, what do you think he used to do?

He folded a piece of paper very neatly, and then he took the scissors. Snip, snip would go the scissors in the paper. Presently the paper would be folded over another way. Again, snip, snip, snip, would go the scissors. By and by, after Hans Andersen had folded and cut the paper so many times you would hardly think there could be any of it left, he would lay down the scissors, and shake out a wonderful paper picture, just like fairyland. Behold ships, and swans, and storks, and flowers, and trees! And all just like fine lace-work. Hans Andersen had done it all with the scissors.

How delighted the children were! How eagerly they used to wait to see what Hans Andersen was putting into the paper picture! The grown-ups were interested, too. They said the pictures were just like one of Hans Andersen's fairy tales.

The children used to treasure these fairy pictures. But they could never keep them very long. They were so like a spider's web that they fell to pieces if they were handled ever so little.

I believe all the fairy pictures are gone now. But the fairy tales are left, and they can be read over and over, and will last as long as children love to read them.

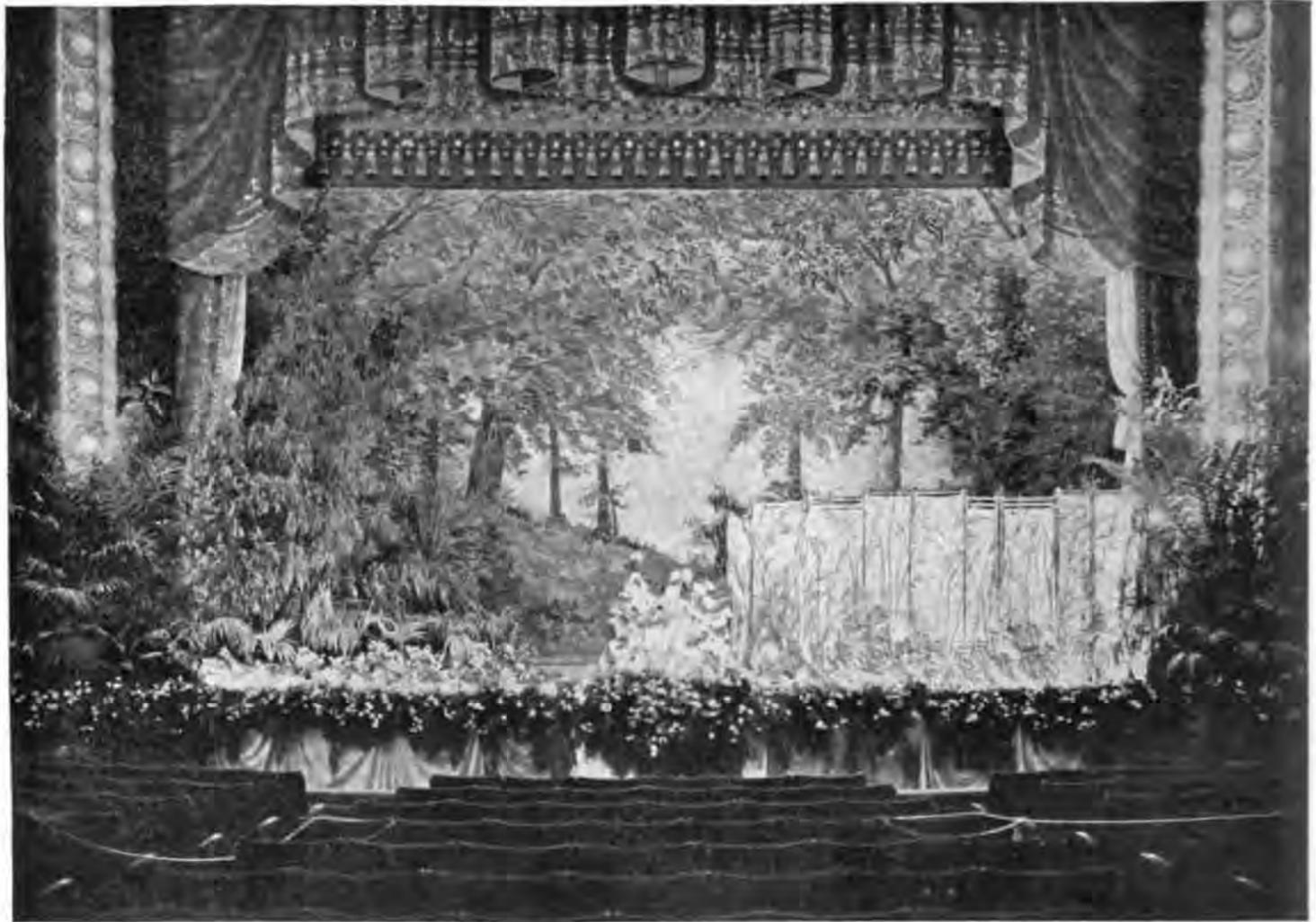
COUSIN MARJORIE

DEAR CHILDREN: Here I am in beautiful Ireland—for Ireland is very, very beautiful, especially in Spring and early Summer. I have been on a long tramp among the little farms in one of the sections where cloth is woven. One of the chief manufactures is the weaving of wool upon the little hand loom in the home. The weavers are the small farmers who work their land during the day and weave at night. The wool they use comes from their own sheep. Their wives and daughters spin and dye it and later carry the cloth on their backs over the mountains to the nearest village to sell to the merchants.

In 1841 seventy-two per cent of the people of Ireland could not read nor write. In 1901 only fourteen per cent were illiterate and today that could scarcely be said of five per cent. A LOTUS GROUP TEACHER



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

THE Universal Brotherhood meeting, conducted by Point Loma students, at Isis Theatre last Sunday evening, was a notable one, and most fittingly commemorated the Eastertide. The floral decorations, always beautiful, were more attractive than usual.

The musical program was unusually fine, including two selections from Wagner, rendered by students from the Isis Conservatory, a 'cello solo by Master Montague Machell, and two selections by the Raja Yoga Boys' Quartette.

A short paper was read by Master Montague Machell, entitled: "Eastertide." After painting a word-picture of the freshness and beauty of spring, with its sunshine and blossoms, he said: "Who could imagine that the dry dust could hold such treasures hidden in its seeming barrenness? Who could dream that the wild storms could call such beauty into life? How the fierce winds wrestle with the storm clouds, till they are forced to shower the priceless rain upon the thirsting land, and the sun's face is hidden till their task is done.

"Is it not so with man? There is such beauty hidden in the hearts of men, which seem to be burnt dry as the dust of the desert, yet needing only rain and sunshine to wake up to life again. Through the long seasons of the ages the world has withered, till the last traces of pure joy have almost vanished from the life of man; but the Eastertide of humanity is at hand, and we shall live to see the dead desert of man's life on earth burst into joy and beauty as marvelous as that which crowns the hills around us today."

Dr. Gertrude Van Pelt read a paper entitled: "The Resurrection." In part she said: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

"Who is the mighty 'I' who spoke these words? Again it said: 'I am the light of the world; he that followeth me, shall not walk in darkness, but shall have the light of life.' Surely, it does not refer to the loving, selfless and great teacher who lived two thousand years ago. As if he foresaw that men might so belittle his words, he said: 'He that believeth on me, believeth not on me, but on him that sent me.'

"The same Voice spoke ages ago and said: 'Know me as the eternal

seed of all creatures; I am the wisdom of the wise, and the strength of the strong.' It spoke before time was, through the light of the stars which fill infinite space, through the all-pervading space itself. And the same voice has continued to sound all down the eternities each instant of time through every atom in all the universes. Life itself consists of the vibration of that ever-sounding tone. For all that is, always was. There has been no beginning, there can be no end.

"The Christos is in every heart, and the body is the sepulcher in which it is buried. The lower, undeveloped self is constantly crucifying its Lord, constantly weighting the stone of matter which lies heavy upon the sepulcher, making the task of the Lord of the body more difficult—indeed impossible—until this lower self, the everyday and earthly consciousness, begins to realize and cooperate with the Christos for freedom. When this happens, then a day comes when the stone is rolled away and the sepulcher is opened, and the Lord of the body steps forth free and glorious. Today, we commemorate all the resurrections which have made the glory of the past, and we herald the yet greater one of which we see the dawn. Each Easter morning now makes the event more clear, colors the horizon more brightly; outlines a little more distinctly the splendor of the picture. The springtime is the season when the hidden life bursts into bloom; so, also, there are places where the awakening begins. From the heights of Lomaland can be seen the glory in the heavens. There the soul is struggling to be free with a courage and determination born of many past failures; and nothing can stay its hand. The sepulchers will be opened. For we are at the dawn of a new day, and the light which shall burst forth when the soul stands revealed, shall light the whole earth and bring glad tidings of great joy and peace and good will to men."—*San Diego News*

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8:15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Universal Brotherhood Organization

Central Office Point Loma California

What Is Point Loma Life?

THE life of the students at the International Headquarters of the Universal Brotherhood and Theosophical Society at Point Loma, California, seems to arouse the questioning spirit so greatly in the minds of the hundreds of tourists who daily visit the headquarters during the season, that some become little more than animated Interrogation Points.

These Interrogation Points propound such searching questions to the unfortunate guides, that the just mean between courtesy and abruptness is not infrequently embarrassing to maintain. Hence, from time to time, such of these questions as can be seriously presented to the readers of the NEW CENTURY PATH will be answered in this page by different students at the headquarters. The following covers a certain ground often uncovered by our Interrogation Points:

SOME FALLACIES ABOUT THEOSOPHY

As Theosophy becomes better known, and is perceived by ever widening circles of people to contain the message of the ages, its enemies naturally seek with ever increasing eagerness to brand it with some epithet that shall be its ruin. But they seem unable to invent one with which we have not been familiar these twenty-five years and more.

THEOSOPHY AND "ORIENTALISM"

The most successful effort in this line is the word "Orientalism." "Theosophy is Orientalism"—that is to say, is Fatalism, is Pantheism, teaches the soulless inferiority of women, and the final negation of individual being and even consciousness. For in the minds of most people "Orientalism" means all those things. That Theosophy is, or teaches, the opposite of them all, these opponents know very well, but, till their hearers or readers wake up and demand truth and facts, the burden of the song will doubtless be unchanged.

"Orientalism" is of course a word with no real meaning. It no more indicates a system of thought than would the word "Occidentalism." The East thinks and teaches as diversely as does the West. But till people do a little study and investigation on their own account, they must take whatever is served out to them in the bowls they so humbly bring to those whom they still permit to pose as teachers. In the meantime we may point out two or three simple facts.

THEOSOPHY VS. FATALISM AND PANTHEISM

Theosophy is the contrary of Fatalism. Its doctrines point out that Fatalism could never stand a moment's chance of acceptance with a people who had not forgotten how to will; and that where the murrain of Fatalism has any prevalence it has been inoculated by men who were (and are) anxious to have at their feet a nation of spiritual slaves and mental cowards. It teaches that man is bound by nothing in the universe save by his own acts and by his own positive unwillingness to will to work out his own salvation. At any point in the chain of cause and effect he can insert new causes begotten by his own inner spiritual will.

As to Pantheism, Theosophy shows the universe not as being but as moving toward the Divine, the perfect. The Divine is the ever receding ideal toward which universal life and man forever move. The Light is forever seized, yet forever there is a *vaster Light beyond*.

As to the position of women, Theosophy teaches the verdict of history. The position held in any people by its women is the index of that people's civilization. The "Eastern" view of woman's place corresponds to the present condition of "the East."

THE QUESTION OF EXTINCTION

And as to the question of extinction, the very essence of Theosophical teaching, its key, declares unequivocally that human consciousness is destined to move on forever into a higher illumination, to lose nothing save its shadows and limits, becoming more and more radiant and finding joy in ever greater fullness. It loses individuality (!) *if* a mother does in love of her child; *if* perfect comradeship is loss of individuality; *if* the patriot statesman loses it in the love of his country; *if* teachers of humanity

lose it in love of men; *if* the musician loses it in love of his art: *in no other sense*.

These are the facts which should be held in mind by those who go for their understanding of Theosophy to its enemies. STUDENT

The History-Books of the Future

FOR those who have become sufficiently familiar with the teachings of Theosophy to have arrived at a profound conviction of their truth, the prospect of human history presented to their mind's eye is so vast and magnificent, and yet so simple and convincing, that the field of view of orthodox history appears microscopic and trivial beyond all belief. The awakening to the larger view is as complete and satisfactory as must be that of the butterfly when it emerges from its narrow living tomb and flits over the trees and flowers. The necessity of using current historical text-books is a constant source of irritation and exasperation to both teacher and pupil in a school where Theosophy is the guiding light.

Oh that we had Theosophical history-books! How would such books be designed? In the first place it would be necessary to give an outline of the general scheme of human history. Physical man has existed on earth millions of years. (Geologists can find us all the time we demand and to spare.) The last great race, the Aryan, appeared a million years ago. Every great race goes through a course like a spiral, having a downward arc followed by an upward arc. It is godlike when it first comes; then it wanders away from the light in its appointed pilgrimage through the realms of materiality; and then is redeemed and wins back its way to the light, made richer by long exile and painful experience.

Our race, the Aryan, is beginning to ascend that upward arc. Hence we shall find, on looking back through history, records and remembrances of a golden past, coupled with longings and anticipations of a golden future. We shall find voices telling in many tongues the same story of an Eden lost and an Eden to be regained. And, if we go back far into the past, we shall find knowledge and virtue *increasing* as antiquity increases. This will be the clue to our historical studies.

Many pages of the NEW CENTURY PATH are devoted to showing how this clue illuminates and explains all the known facts and discoveries which so sorely puzzle those scholars who have it not. With such a preface, our history-book would become not only clear and convincing, but ennobling and inspiring as well.

Then perhaps would come a section on the ancient Egyptians. They were the descendants of Atlanteans and Aryans combined. In the days of Herodotus they possessed 341 statues of kings that ruled over them, which carries back their history about 17,000 years, while their astronomical records carry it back much further. We are only slowly unraveling their history, as the results of archeology and the widening of general knowledge progress. They have left the remains of an architecture so vast and sublime that we cannot yet rise to an understanding and appreciation of it. They had sciences which to us are as mysterious and incomprehensible as ours is to the savages; but it is evident, from what we have been able to interpret of their inscriptions, that they understood and applied these sciences. Their religious symbology, which to the puny minds of past generations of scholars has seemed inartistic and superstitious, is the key to their vast knowledge of the laws of the universe and human life.

In short, the history-books of the future will no more dare to scoff at what is too lofty for the understanding of the writers. E.

For the Benefit of Enquirers

REGULAR weekly meetings of the Aryan Theosophical Society, established in New York City by William Q. Judge, the second Leader of the World's Theosophical Movement, are held every Thursday evening at 8 o'clock in Isis Hall, 1120 Fifth Street, San Diego, California. These meetings are intended to meet that large and growing body of earnest enquirers who desire to know more of the different tenets of the Theosophical philosophy. Students from the Universal Brotherhood Headquarters at Point Loma, California, conduct these interesting gatherings to which every truthseeker is cordially invited.

Students'



Path

HOMER

by HARTLEY COLERIDGE

FAR from all measured space, yet clear and plain
 As sun at noon, "a mighty orb of song"
 Illumes extremest Heaven. Beyond the throng
 Of lesser stars, that rise, and wax, and wane,
 The transient rulers of the fickle main,
 One steadfast light gleams through the dark, and long,
 And narrowing aisle of memory. How strong,
 How fortified with all the numerous train
 Of human truths, Great Poet of thy kind,
 Wert thou, whose verse, capacious as the sea,
 And various as the voices of the wind,
 Swell'd with the gladness of the battle's gloe---
 And yet could glorify infirmity,
 When Priam wept, or shame-struck Helca pined.

On Rounding-Out the Character

THIS phrase is familiar to students of practical Theosophy under the tuition of Katherine Tingley. It expresses the Theosophic ideal of growth, identical with Nature's ideal of growth. When a flower grows we see lines of development started in every direction; but, long before these are finished, new ones are begun, and again new ones, until the whole plant is growing in all directions and all ways. In contrast with this man begins at one end and finishes that first, and then goes on to the next. But the artist is an exception; *he* cannot paint a picture in that way.

We are all too prone to try to live our lives by exact rule and develop the details one by one instead of all together. We love to finish things up there and then, *because we are afraid* we shall not be able to finish them later. The habit of finishing one thing and then beginning another, and so on, has its advantages, and is the very thing for a careless, unmethodical person. Let such persons cultivate it by all means. But there are also people who have cultivated it too exclusively and become the slaves of this particular method of progression. It may not be the best; it rather reminds one of an artist beginning by painting one flower in a corner of the canvas, finishing it, and then going on to the next.

We often expect to attain a disproportionate perfection in small details, and are disappointed at failing to do this, forgetful that our average standard of excellence does not entitle us to such perfection, and that, even were we to attain it, the effect would be like a new patch on an old garment. True, we must ever strive for perfection, but not in such a way as to sacrifice the whole to one or two details. A touch here and there, a whipping up of all the laggard traits of our character, a rounding-out of the nature; this is to be sought rather than an overdevelopment of particular features.

We can work at one thing until we have to stop, and then turn to something apparently quite unrelated, confident that the two in reality supplement each other. Even traits of character which seem to be contradictory may thus be cultivated side by side until at last they are seen to be merely the opposite poles of some greater quality.

Thus the whole character is gradually rounded out and developed harmoniously on all sides, like a flower, and does not run into ugly excrescences.

STUDENT

Blavatsky

H. P. BLAVATSKY left no department, detail nor function of life unilluminated by the truth. This was her work, the divine purpose of her life; and she, knowing this, was faithful to Heaven,—its purpose; and to herself—her soul.

In performing this generous duty towards a whole world of indifference, ridicule and enmity, she neither expected to be, nor had she the time to make herself understood, even had that been possible.

Blavatsky was a Great Sower casting seed broadcast over a field that

considered itself already full, if not overstocked, with the like of what it ignorantly supposed she sowed. Busy at her allotted work, and knowing that its perils would shorten her time, she strode her lofty course disregarding of fences, bailiwicks, special preserves and those who possessed or usurped them.

Brushing these aside she opened all to the light, casting seed into every field. Some few were thankful, some annoyed, most were indifferent. But the preserve-keepers and usurpers were to a man, angered, outraged or malignant.

With human nature out of tune, careless or hopeless in its selfishness and self-seeking, it was but natural, under these conditions, that these results obtained. But are they not all sufficient evidence of the vital necessity for the coming of a Great Sower with wholly new seed? Do these things and conditions detract from Blavatsky, or emphasize her as a Sower, and the seed she cast as holy?

The soul-growth of thirty years in the world's life, proves the latter true. The resurrected soul of man, this informing soul which she rescued from crucifixion and awakened as she sowed, will rear aloft her monument of Spiritual Regeneration as the Spiritual Age she inaugurated rolls into the abyss of Time.

F. M. P.

Bucephalus

THE story of Bucephalus "(bull-headed)", Alexander the Great's famous charger, is that he subdued that spirited steed, which no one else had been able to tame, by observing that it was afraid of its own shadow and by riding it towards the sun. How often do we fail in self-mastery because we tremble at the shadow of our own personality made black and distinct by the sunlight of truth. We should turn away from this fascinated contemplation of our shortcomings and fix our eyes boldly on the ideal of light which we aspire to.

E.

FRIENDS IN COUNSEL

DEAR COMRADES: To follow the lines laid down by Nature is essential to success in any undertaking, and thus it is that in the Raja Yoga school the dramatic instinct common to all children is trained by practice in the art of acting. The cultivation of the glorious imaginative power of the child is largely neglected in current educational systems, and where a pupil shows this power in any marked degree it is more often suppressed than encouraged, yet the image-making faculty is potent to uplift a man to splendid heights of helpfulness and power. Ideals have their home in our imagination and as we feed them by our brooding thought and energize them by the will, so shall our lives be great. The golden rule of doing unto others as we would be done by in their place is almost useless as a guide for conduct without imagination as an aid, but by dramatic training we acquire the power of instantly throwing ourselves into the position of another and thus develop that swift intuition that will prompt us to the line of conduct best adapted to all whom we may meet.

Good acting requires before all that the mind be able to relinquish the tenacity of grip upon the personal idea. All individual memories and modes of thought, all tastes and preferences and even racial traits, must be cast off while the actor proceeds to invest himself with the mental drapery of his imagined part. Complete forgetfulness of self and the entire merging of the consciousness into that of the character assumed, mark the supreme actor. To thrill with an agony that is not personally ours, to exult in another's joy, develops sympathetic power and where the actor's deep desire is but to serve his fellow man, such exercise will take him far upon the path that leads to power.

Rightly to imagine the mind of a hero is to pave the way to being noble ourselves and even if we play the villain's part we may extract the honey from the weed. We learn to know the state of mind of one who pits his puny will against an ordered universe's law, to feel the sleepless terror of the man whose ears are ever on the strain to catch the barking of the hounds of Justice on his trail.

A man accustomed to represent diverse types of character might surely come by slow degrees to regard even his own personality as being merely one of a number of disguises assumed by the soul. Such habit once acquired would be of utmost value to the reformer, for while the foes of progress tore his character to shreds he would behold their onslaughts with the same composure as if he saw a group of mischievous young dogs at play with some old garment he was just about to cast aside.

STUDENT

FRAGMENT

SHELLEY

MAN is of soul and body, formed for deeds
 Of high resolve; on fancy's boldest wing
 To soar unweari'd, fearlessly to turn
 The keenest pangs to peacefulness, and taste
 The joys which mingled sense and spirit yield.
 Or he is formed for abjectness and woe,
 To grovel on the dunghill of his fears,
 To shrink at every sound, to quench the flame
 Of natural love in sensualism, to know
 That hour as blessed when on his worthless days
 The frozen hand of Death shall set its seal,
 Yet fear the cure, though hating the disease.
 The one is man that shall hereafter be;
 The other, man as vice has made him now.

THEOSOPHICAL FORUM

Conducted by J. H. FUSSELL

Question

Is it correct to use the terms "good Karma" and "bad Karma?" For instance, poverty, hardship and suffering, which ordinarily are regarded as evils, and from which men seek to escape, we know are often blessings in disguise and productive of the greatest good. Is not the use of these terms, therefore, misleading?

Answer

As ordinarily used from the standpoint of our personal desires, these terms do appear often misleading, for too often we desire what is neither good nor right. In a short article entitled, "Is Poverty Bad Karma," William Q. Judge answered this question as follows:

The question of what is good Karma and what is bad has been usually considered by Theosophists from a very worldly and selfish standpoint. The commercial element has entered into the calculation as to the result of merit and demerit. Eternal Justice, which is but another name for Karma, has been spoken of as awarding this or that state of life to the reincarnating Ego solely as a mere balance of accounts in a ledger, with a payment in one case by way of reward and a judgment for debt in another by way of punishment.

It has been often thought that if a man be rich and well circumstanced it must follow that in his prior incarnation he was good, although poor; and that if he now be in poverty the conclusion is that, when on earth before, his life was bad if rich. So it has come about that the sole test of good or bad Karma is one founded entirely on his purse. But is poverty, with all its miseries, bad Karma? Does it follow because a man is born in the lowest station in life, compelled always to live in the humblest way, often starving and hearing his wife and children cry out for food, that therefore he is suffering from bad Karma?

If we look at the question entirely from the plane of this one life, this personality, then, of course, what is disagreeable and painful in life may be said to be bad. But if we regard all conditions of life as experiences undergone by the Ego for the purpose of development, then even poverty ceases to be "bad Karma." Strength comes only through trial and exercise. In poverty are some of the greatest tests for endurance, the best means for developing the strength of character which alone leads to greatness. These Egos, then, whom we perceive around us encased in bodies whose environment is so harsh that endurance is needed to sustain the struggle, are voluntarily, for all we know, going through that difficult school, so as to acquire further deep experience and with it strength.

The old definition of what is good and what is bad Karma is the best. That is: "Good Karma is that which is pleasing to Ishwara (the immortal Self), and bad Karma that which is displeasing to Ishwara." There is here but very little room for dispute as to poverty or wealth; for the test and measure are not according to our present evanescent human tastes and desires, but are removed to the judgment of the immortal self—Ishwara. The self may not wish for the pleasures of wealth, but seeing the necessity for discipline, decides to assume life among mortals in that low station where endurance, patience, and strength may be acquired by experience. There is no other way to implant in the character the lessons of life.

It may then be asked if all poverty and low condition are good Karma? This we can answer, under the rule laid down in the negative. Some such lives—indeed many of them—are bad Karma, displeasing to the immortal Self imprisoned in the body, because they are not by deliberate choice, but the result of causes blindly set in motion in previous lives, sure to result in planting within the person the seeds of wickedness that must later be uprooted with painful effort. Under this canon, then, we would say that the masses of poor people, who are not bad in nature are enduring oftener than not good Karma, because it is in the line of experience Ishwara has chosen, and that only those poor people who are wicked can be said to be suffering bad Karma, because they are doing and making that which is displeasing to the immortal Self within.

It would seem, then, that unless the above meaning of the terms, good and bad Karma, is kept in mind not only by ourselves, but is also known to those to whom we are talking, it would be better not to use

them. But the important thing is, that whatever our Karma may be outwardly, we can by our attitude make of it what we will, either an opportunity or a burden. Mr. Judge has written somewhere to the effect that although we cannot alter the circumstances of our life, we can change our attitude towards those circumstances; we can meet them with fortitude, and make of them stepping stones, or, taking the opposite course, we can permit ourselves to be crushed by them. He said, too, "Rely within upon the Higher Self always, as that gives strength," and is it not plain that if we follow that advice, we have the key to make all our Karma "good Karma." STUDENT

Question

You say that Theosophy can be applied to all departments and problems of life. How do you account for the great difficulty that so many children of today, and adults, too, experience in their studies? What is the remedy proposed by Theosophy to this?

Answer

The remedy not only proposed, but now actually in operation, is Raja Yoga, which teaches an all-around control. Most of the difficulty we experience in learning and studying is due to want of command over our instrument. Wandering of the attention, discomfort, languor, confusion of thought, and so on, are the great obstacles. To remove these a general training of the will is needed and a general habit of discipline must be acquired.

Most of the obstructions come from an unruly body, which is sluggish, over-fed and otherwise indisposed and out of gear.

Therefore a pupil who is being instructed in these first essentials is using his time more profitably than if he plodded up many ladders of study with his feet loaded with the mire of slovenliness and inefficiency. The disciplined can do more in his odd moments than the other can in all his study hours. This is Raja Yoga teaching. H. T. EDGE

Question

What explanation does Theosophy offer for inherent racial ideas?

Answer

William Q. Judge, writing on the subject of heredity, says:

And lastly, the fact that certain inherent ideas are common to the whole race is explained by the sages as due to recollection of such ideas, which were implanted in the human mind at the very beginning of its evolutionary career on this planet by those brothers and sages who learned their lessons and were perfected in former ages long before the development of this globe began. No explanation for inherent ideas is offered by science that will do more than say, "they exist." These were actually taught to the mass of Egos who are engaged in this earth's evolution; they were imprinted or burned into their natures, and always recollected; they follow the Ego through the long pilgrimage.

All the great races of antiquity, the early Aryans, the Chinese, the higher American "Indians," the Egyptians, the Greeks, all have traditions of a Golden Age, when the Gods walked with men, and the rulers of the peoples were divine. And the teaching of Theosophy is that when this earth was first peopled, the infant humanity was taught by these Elder Brothers, and that again and again they send their messengers to strike the keynote of truth.

To go fully into this subject is impossible in the space of a brief answer to a question, and would necessitate reading and study on the part of the enquirer, especially of the writings of Madame H. P. Blavatsky. But this may be said that we have here a good illustration of what W. Q. Judge speaks of in one of his articles, as "the universal application of Theosophical doctrines"—in this case of the doctrine of Reincarnation or re-embodiment. This teaching does not apply only to man, but to races, worlds, and universes. In her great work, H. P. Blavatsky gives the teaching of the ancient Wisdom Religion, that when the humanity of this earth has attained that degree of development which is possible here and the earth shall have run the appointed course of its life, then just as the soul, the inner life force of the human being, builds for itself a new body, so does the "life wave," the soul of the world, build for itself a new world. And then those who had reached the perfection of evolution on the preceding earth prepare the way for the new humanity, whereas those who had not learned the lessons of life then, in that period of evolution, again return to take up the battle once more on the new earth. It is these perfected souls that become the divine teachers of the infant humanity, the divine rulers, the gods who walked with men, as all the traditions of the great races of humanity testify. And, as we learn from our Teachers, it is they who imprint upon, burn into, the minds of humanity the primal truths of life which ever remain, however overshadowed and distorted they may at times become, as inherent ideas in the race consciousness, and by virtue of which, or which stand as evidence, that we are both human and divine, i. e., divine souls in human form. STUDENT

English Notes

(From Our London Correspondent)

29th MARCH, 1905

“THE cry of the children” is touching the hearts of many people in England. Questions of political reform fail to interest. In their results they are so limited and ineffective. The subject of child-life, however, is one that may be dealt with apart from controversy. It is a unifying subject, and in dealing with it a new and higher patriotism is called into being.

These reflections are suggested by the “surprise visit” paid recently to one of our Council Schools in North Lambeth. The visitors were the Countess of Warwick, Sir John Goist, Dr. Macnamara and Dr. Hutchison. They wished to find out for themselves how many of the children attending this school came without breakfast that morning; also, how many appeared to be underfed.

I quote just one item from the report these distinguished visitors subsequently drew up:

“Standard II (56 boys)—Forty-five under-fed; 6 no breakfast that morning; 22 breakfasted free at school; 34 no dinner to go home to; free dinner tickets for 24, leaving 10 unprovided for.” Pretty much the same state of things prevailed in the other Standards both as regards boys and girls.

There is likely to be more heard of this surprise visit; but in passing it is useful to note that the four visitors are all interested in politics (so called) and each represents a different opinion in such matters.

But the heart of the nation is being stirred by the tragedies of its child-life. How can it be otherwise once the realization is forced home on a people that in their child-life lies the seed of a nation's weal or woe? “Suffer little children to come unto me,” was no vain speech of simple sentiment, for in it lies the secret of national success. The Spartan ideal of child-training from early infancy was based on a great truth, albeit its application in ancient Lacedæmon was perverted from the ideal of all-round training taught today in Katherine Tingley's Raja Yoga schools.

The Raja Yoga Institute just opened in London at 91 Avenue Road by Katherine Tingley, Leader and Official Head of the Universal Brotherhood and Theosophical Society is a big step ahead. Its promise of good for England, aye for Great Britain and Europe, will inevitably be fulfilled grandly. These Raja Yoga schools are absolutely non-political and non-sectarian. The highest ethics known to men are taught as realities to be followed in every walk of life, not as abstract ideas; while the whole effort of the Raja Yoga system under Katherine Tingley's direction is to bring about a balance, an equipoise, of the child's character, which will fit it for holding the noblest positions in society. It is an all-around training; it is a spiritual, mental and physical evolution of the young. No branch of modern learning will be neglected.

European Notes

(By Our Special Correspondent)

APRIL, 1905

IN ordinary times one would not attach great importance to the peregrinations of Royal personages. But these are not ordinary times, and it is interesting to note the movements of European Rulers—what is happening, or about to happen. To begin. The Duke of Connaught is in Spain, and rumor is busy, both there and in France, that his daughter is to marry Alfonso XIII. Anyhow, the youthful monarch is to be the guest of England within the next month or so, after being entertained by the French president.

Then, Queen Alexandra of England is in Portugal, and every one is delighted with her—as is natural. The German Emperor has followed closely in her footsteps. Finally, King Edward will shortly set out to meet his wife and accompany her to Denmark to the celebration of her father's birthday. There they will meet Queen Alexandra's sister, the Dowager Empress of Russia. Is there to be a League of Peace among the rulers of Europe as the result of all these meetings? They would assuredly find no obstacle in the attitude of the various European peoples. The war in Manchuria is an object lesson not likely to be soon forgotten.

Speaking of peace, the Italian people as a body are petitioning in favor of it. Signatures run into millions from all classes. Would not the commonalty in other parts of the world do well to follow the example of Italy? This would mean international concentration on the subject, no small advantage.

Another effort in the same direction is announced. I hear that there is to be an International Congress of Doctors to advocate peace. It is to be hoped that this meeting will really take place, for who is more fitted to paint the horrors of modern warfare than the medical man?

The death of Jules Verne is to have a graceful and touching celebration in France. The school children are subscribing for a tribute to his memory. He has linked imagination to science in a marvelous way. It is impossible to estimate the work he has done in emancipating youthful minds from the crude scientific concepts of a certain class, especially in France.

Yet his daring anticipations may, before many years have passed, merely illustrate once more the adage: Truth is stranger than fiction. The world is returning once more to the wonderland of Atlantean times. Jules Verne was not alone among the children of genius in sensing this.

It is said that English is spoken by over 135,000,000 people today, that it has displaced French as the language of diplomacy, and that it is fast becoming the accepted language of commerce. All North America, South Africa, Liberia, Australia, New Zealand, Samoa, Hawaii, most of Polynesia, and various small countries, speak it. With Spanish for South America, one could go everywhere with the two languages. T.

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Total number of hours of sunshine recorded during MARCH, 182.
Possible sunshine, 372. Percentage, 49. Average number of hours per day, 5.9 (decimal notation). Observations taken at 8 a. m., Pacific Time.

APR	BAROM ETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
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18	29.786	65	55	59	55	.00	E	3
19	29.874	66	55	60	55	.00	W	15
20	29.748	65	49	58	54	.00	E	6
21	29.572	65	54	59	55	.00	E	2
22	29.532	65	51	55	53	.08	N	4
23	29.764	66	51	60	58	trace	SE	9

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Vol. VIII

MAY 7. 1905

No. 26

New Century Path

by KATHERINE TINGLEY
WEEKLY

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Point Loma, California, U. S. A.

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COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Meteorological

UNDER the heading of "Light on Old Egypt" (poor, dear well-meaning old Egypt), a paper quotes a learned authority on the subject of Egyptian medicine. Among other matters lending themselves to comment, the following statement is noteworthy: The priests

who embalmed the bodies of men and animals would have "an opportunity of learning something about anatomy." They might even find out a little about the circulation of the blood. But surely this is expecting too much, since we ourselves did not know it until Harvey found it out.

It is clear, we learn, that medical science was cultivated in Egypt and had advanced considerably.

The Egyptians passed on their suspicions about the blood to the Greeks, and so knowledge grew until at last Harvey revealed the truth.

This viewing of all the universe and all time in the light of our own little local culture—this standing on tiptoe to pat the head of Pharaoh—reminds one of the annual criticisms by *The Tailor and Cutter* on the Royal Academy pictures, which criticisms are strictly limited to buttons and seams.

Modern culture comprises a varied and somewhat precise knowledge of details belonging to different ramifications of the tree of knowledge.

Knowledge a Process of Accumulation

It is by no means comprehensive or homogeneous; it is extremely miscellaneous and diverse. Knowledge is regarded as a process of accumulation, and learning as a number of different paths diverging in all directions.

According to an older and higher view, knowledge is like the attainment of a summit of enlightenment from which one may descend at will along any of the radiating avenues of science.

Occidental knowledge has been accumulated bit by bit, mostly within very recent times; and it represents the total, up to date, of what various investigators have been able to collect and sort. Such of the fundamentals of geometry and mathematics as have descended to us from the ancients, have been carried to a great pitch of elaboration. Chemistry, Physics, Biology, etc., have also been investigated to a fine point of detail. We have a vague and unsettled structure of theory to connect these details with each other; and the whole goes to constitute what is known as modern culture and science.

So accustomed have we grown to this particular set of ideas, that we are apt to forget how purely local and racial and temporary it all is. The particular lines along which we have studied are only a few out of many possible ones, and their choice may be described as fortuitous. Our particular methods and ways of thought are equally limited and fortuitous. There is nothing final or absolute about our knowledge at all.

Limit to Our Ways and Thoughts

Let us ask, then, is it in any wise likely that races of men who lived thousands of years ago, under totally different conditions and with totally different temperaments, would follow the same lines? And if we should find that they did not, would that justify us in assuming that they were ignoramuses?

It is only quite lately that modern thinkers are beginning to realize that our knowledge is merely a knowledge of details, and that, as far as essentials and fundamentals are concerned, we are as ignorant as ever. They are even calling in question the basic assumptions upon which our science and our very mathematics are based.

It is at least a tenable hypothesis that the ancients had a knowledge of those fundamentals which we lack. They may have stood on a summit of enlightenment which would give them a commanding outlook upon the whole field of knowledge. To them the facts we have so laboriously accumulated may have been in part mere vulgar details not always worth while descending to.

Master Keys Will Unlock All Doors

A person possessing this kind of knowledge would probably not have at his fingers' ends all the details of (say) chemistry; but, if he ever had occasion, for some practical purpose, to know such details, he would be able to master them all in a very short time.

All this is tantamount to saying, after H. P. Blavatsky, that real knowledge implies the possession of certain "master keys," or fundamental principles, which will unlock all doors.

Is it rash to suggest that ancient races may have possessed knowledge in its higher form; and that, if they did not know all we know, it was only when and because they did not think it worth their while? Before answering, let us not forget that an ancient Oriental race has just shown us, that when a special need does make it worth while, it can quickly learn enough modern science to outmatch us at our own game.

And perhaps the Egyptian may have known enough about medicine and the body to make dissection and the cataloguing of details unnecessary.

STUDENT

The New Campanile at Venice

IT is pleasant to learn that the work of restoring the Campanile at Venice is steadily going forward. The work is necessarily slow, for the difficulties are very great. More than three thousand piles, twelve feet in length, had to be sunk into the marshy ground, fixed by a thick bed of specially prepared cement. This foundation is reckoned to

Some Views on XXth Century Problems

An Easy Way With Great Men

PROFESSOR EMIL REICH'S recent article *The Bankruptcy of Higher Criticism* says a number of good things that it was time to say. It is a defense, against modern historical belittlement tendencies, of the great-man theory or view of history. Certain great characters stand out from ancient history and even pre-history. If their achievements pass the standard of human possibility which the modern historian in his wisdom has erected, by some means they must be got rid of. One way is to make their names generic, covering several people as a sort of title; another way is to assume that the work of several people has become credited to one man, as in the case of Homer; but when the period is remote enough, an easier way is to regard him as a personification of the sun, moon, or even a wind. "The philologist who all his days has never seen a personality, cannot bring himself to believe that institutions like the Spartan State are of the making of a single man. Thus Lycurgus has been dissolved into a myth. Theseus and Romulus have survived through more than five-and-twenty centuries only to be ruthlessly murdered by a pack of philologists." Among Biblical personalities, Joshua and Joseph are both the sun: Joshua because he is the son of Nun which means fish; and does not the sun at the spring equinox issue from the constellation of Pisces? Joseph because he entertained his brethren at noon, and because he dreamed that the sun, moon, and eleven stars bowed down to him.

Professor Reich quotes these arguments from a learned historian, and asks why because by dint of plodding insistence "a philological pedant in some obscure German town" has succeeded in spelling out some Himeritic inscription should he be considered a luminous exponent of ancient history?

The rest of the article, dwelling upon the close resemblance of the myths of the Masai, a people of East Africa, to those of the Jews, argues against either being a derivation of the other, or the latter from the Babylonian; argues that all the nations with similar legends, Babylonians, Assyrians, Jews, Masai, and others who may be hereafter discovered, had them from a common source antedating any of them.

It was part of the life work of H. P. Blavatsky to show that all the religious legends of all peoples were the more or less distorted and partial presentations and symbolizations of eternal truth taught to primal man and never wholly lost or forgotten; and it is only in Theosophy that the reconciliation and correction can be found. In respect of Semitic legends Professor Reich takes a step on the same line. STUDENT

"The Yellow Peril"

THE "Yellow Peril" bogey has now called science and statistics to its aid. A contemporary calls attention to the falling birth-rate of most civilized countries.

But in Japan the birth-rate is rising—in the last decade from 26.8 to 32.7. Moreover the Mongol can live under conditions impossible to the Caucasian. "The question then arises: What may be expected to happen if the Caucasian races . . . continue to multiply with ever-diminishing speed, while the Yellow races continue with unabated speed?"

To which we may reply: What are you going to do about it anyhow? Is not the spirit prompting all such writings, whether the writers are conscious of it or not, this: Here is a race full of vigor, promise and genius; we are going down hill; therefore, ere it is too late; *let us combine and crush this insolently brilliant newcomer*—? It is the policy of pinching and hazing and sending to coventry pursued by the dullards of the class when the new boy shows more ability and industry than themselves.

But the writer tries to administer some comfort to himself by an invocation of Herbert Spencer. That philosopher maintained in his *Principles of Biology*, that the higher the evolution-point reached by a species or race, the less its fecundity. The same amount of vital energy is consumed in making one of a high type as many of a low. Thus we can flatter ourselves that our falling birth-rate is due to our rapidly progressing evolution, unless we care to look for other causes.

No one really imagines that the falling birth-rate is due to any such cause! Mainly it is voluntary, yet without implying that self-control which alone would warrant us in this mutual congratulation over our "higher type." And so much of it as is not voluntary is due to the squandering of vitality in dissipation.

The only possible way to "meet the Yellow Peril," if any way is needed, is to cultivate and realize in practise nobler ideals of national and international and individual life, to make *Brotherhood the chief factor in conduct*. Then our vitality will be equal to any demands made upon it, including the production of a new type of manhood and womanhood.

While one in ten of the people is on or over the extreme poverty line, while scores of thousands of children are at work in factories, while self-interest is almost universally the first law of life among us, while our patriotism is of the shouting kind, while civic and political offices are so largely sought for what can be got out of them, so long are we failing to stand by the ideals we have ourselves declared a century ago. STUDENT

An Interesting Relic

THE pastor of a Manhattan church has had to face the charge of heresy from the Iowa Classis of the Reformed Church in America, on the ground that he quoted with reprobation this extract from a Scotch theologian:

The godly husband shall say amen to the damnation of his wife; the godly parents shall sing hallelujah at the passing of sentence of death against their only child; the godly child shall approve the damnation of his wicked parents—the father who begat him and the mother who bore him.

In reply he says: "If the Iowa Classis endorses that type of theology as the Theology of the Reformed Church in America today, I am ready to step out of my pulpit tomorrow. I would rather break stones by the roadside than preach such a caricature of the love of God."

Contact with civilization usually proves the speedy extinction of savage races. The process does not seem so speedy in the case of savage beliefs. Factories of the crudest religious thought are still to be met with, offering as useful modern furniture quaint stuff whose proper place is the archeological museum. C.

Poisonous Patent Medicines

IN Maine at any rate, the law seems to be no respecter of persons. Even the Governor has to come to discipline. A store of which he is part owner was recently raided by the sheriff, and a large quantity of a patent medicine seized on the charge of containing much alcohol. On the same basis a number of other stores were also raided and relieved of reserves of so-called medicines. Maine is of course particular about alcohol, and pretended remedies of which the dose is half an ounce or an ounce may easily constitute bye-paths across the regulations of that State.

The public do not know that there are large numbers of these preparations which owe their popularity, and the temporary sense of well-being which follows each dose, to the presence of alcohol, cocaine and morphia. Of course these do nothing but harm; but the patient looks only at the hour and thinks he got worse in spite of, not because of, the concoction. H.

An Object Lesson in Hypnotism

THE boy hypnotist at the Everett school has not had long to wait for imitators. The craze has spread to the other schools of the city, and the police have at last been asked to interfere. One hypnotized boy has stabbed another, and others are attempting to get some of the girl students under their control. There are classes in the study and practise of hypnotism every night, and the minds of some of the scholars are, it is said, already so enfeebled as to be beyond recovery.

This case will do as a fair example of what is coming upon us. Let us hope it may be a marked enough example to prompt and adequate legal enactment. But the adequacy to avert a cumulative calamity depends upon its application to *medical and scientific experimenters* as much as to the laity. The prohibition must be total. STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

The Mighty Ancestors of the Ancient Greeks

IT is customary to regard ancient Greek civilization as the climax of a period of ascending culture. We are told that the Greeks brought art, philosophy, etc., to a pitch of perfection previously unknown.

But in the light of Theosophy this view is completely reversed. The Greeks were the mere remnant of a greater and more cultured nation. The more recent discoveries in archeology go to bear out this view.

The priests of Sais said to Solon, according to Plato:

You are unacquainted with that most noble and excellent race of men, who once inhabited your country, from whom you and your whole present state are descended, though only a small remnant of this admirable people is now remaining.

This race was "the latest seventh sub-race of the Atlantean Race, already swallowed up in one of the early sub-races of the Aryan stock, one that had been gradually spreading over the continent and islands of Europe, as soon as they had begun to emerge from the seas. Descending from the high plateaux of Asia, where the two races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands. The immigrant sub-race had rapidly increased and multiplied on that virgin soil; had divided into many family races, which in their turn divided into nations. Egypt and Greece, the Phœnicians, and the Northern stocks, had thus proceeded from that one sub-race." (H. P. Blavatsky.)

The Fourth Race, having reached its climax and run its course, passes on its knowledge to the Fifth or Aryan race; and this latter, having been thus started, then begins to run its own cycle through stages first descending and then reascending. Thus the Greeks had traditions of the pristine glory of their race when it first received its impetus from the Atlantean race, traditions preserved in the myths of divine and heroic ancestry.

We also find in the Greek mythology, as in other mythologies, legends of great fights with dark foes and of victory over them, which are supposed by learned authorities to be poetical accounts of the victory of day over night and other celestial phenomena. But, continuing the quotation from Plato:

These writings [mentioned to Solon by the priests of Sais] relate what a prodigious force your city once overcame, when a mighty warlike power, rushing from the Atlantic sea, spread itself with hostile fury over all Europe and Asia.

This warlike power, everywhere mentioned in tradition was the degenerate Atlanteans who, instead of progressing like the rest of their race, had chosen the path of evil. They had waxed mighty, but they were beaten. Their still more degenerate descendants are the low races found scattered on Pacific islands and in the interior of continents; races supposed by scientists to be *ascended* from apes!

STUDENT

Edward Everett on Ancient Civilization in Wisconsin

JUST at the time when renewed efforts are being made to survey the prehistoric remains of Wisconsin, there has come mysteriously to light a letter which Edward Everett once wrote on this very subject. It was found in the form of a newspaper clipping between the leaves of an old book, and dates 1879.

Mr. Hyer, to whom the letter is addressed, had in 1837 written an account of some of the earthworks in Wisconsin, and had gone so far as to conjecture that in them he had actually located the mysterious city of Aztec tradition, Aztalan, and to give that name to the earthworks. Aztalan however is clearly shown by the traditions to have been the original home of the Nahuas; it signifies what they recollected of the great centre of civilization whence they migrated. It must have been one of the great empire cities of the Atlantean race, and could *probably* not be located on any tract of land now above the ocean.

Writing to Everett on this subject, Hyer received a reply, in which Everett expresses his great interest in the remains and the hope that they will be preserved. The most notable remark he makes is this:

Whether, finally, the tribes found in North America by the first European settlers are degenerate and broken-down remains of more improved ancient races

which preceded them (an opinion which has found advocates) are questions. . . .

In a paper (the *Minneapolis Journal*) there is a description of "Aztalan" near Lake Mills, on the Crayfish River, Wisconsin. It is an ancient enclosure which archeologists find it hard to classify. It was clearly not made for defence, as it is commanded by the rising ground immediately behind it. The enclosing walls are 700 feet in width and 1500 long, and the river completes the enclosure. Within and without are mounds, round, truncated, and oblong; and just beyond the enclosure the ground rises abruptly twenty feet to a plateau. On the brow of this is a row of round pyramidal mounds, three to twelve feet high.

This is said to be the only brick-walled town-site found in this country. The bricks are not rectangular, but are irregular kneaded lumps of glacial yellowish-red clay.

Surely, with the traditions of the Nahuas and the evidence of these mysterious structures, scattered all over the continent, there is enough ground for the belief that these early races *were* descendants of an "improved ancient race;" especially when such a theory fits in with the conclusions as to human antiquity generally, derived from other sources. E.

What Are Savages?

NOTHING that is low can "evolve" to something higher unless by the influx of something higher than it. Consequently the theory of evolution demands that we postulate such an inflowing power. As ice will remain ice until heat enters and melts it, and as water can never turn to vapor until some external power loosens its bonds, so no form of life can change and grow unless the life-soul enters it.

The theory that civilized humanity merely evolves upwards from the savage will not hold water. Where do we ever find savage races on the up-grade? Do they not invariably remain stagnant, or rather tend to die out? Savages are relics, not origins.

When a more or less uncultured race does begin to progress, it is always through the influence of some other race which has had its period of civilization and whose scattered members pass on their energy and knowledge to the later race. We shall not see the African Bushman or the Polynesian savage "evolve" as such, though it is more than likely they will lend their blood to new races which shall have derived from other sources the seed of progress that has been handed down.

There have probably always been on the earth civilized races and savages side by side, and anthropologists often find civilized bones of one date and uncivilized bones of another date, and infer that all mankind was civilized at the one time and uncivilized at the other, thus reaching a wrong conclusion as to the history of humanity.

STUDENT

Subterranean Dwellings of Prehistoric Race in Ireland

REFERRING to an interesting find of subterranean dwellings of "primitive man" in County Antrim, a writer says that it probably establishes the presence at one time in that part of Ireland of a race which occupied a great part of the European continent before the appearance of the earliest Celt. This is undoubtedly true, the race being that scattered degenerate offshoot of the Atlanteans which first occupied not only Europe but other continents too, and then were superseded by the incoming Aryans. The surmise too is correct that the Lapps are the living representatives of this race, though doubtless still further degenerated. The stories of fairies and magicians are also attributed to this ancient race, though whether the people themselves were of such minute stature as to be the actual fairies referred to may be doubted. Nor is it enough to say that "by a very general tendency the younger races regarded the elder as steeped in all sorts of supernatural lore;" for even superstition must be founded on truth, and no one would invent wizards and magic had not such things once existed. The degenerate Atlanteans preserved some knowledge of the powers which their ancestors had abused. Note that the attribution of higher powers to ancestral races is admitted to be a "general tendency;" but why infer that it is fallacious because it is general?

STUDENT

The Trend of Twentieth Century Science

The Nebulous Hypothesis

THE nebular hypothesis is again the subject of attack, this time by a university professor, whose grounds are that it fails to chime in chronologically with geology, that the earth's motion does not fit the sun's rotation and that photographs show us nebulae being formed not in accordance with theory. Part of the earth was glaciated when it was hot, and animals crept about in what is alleged to have been molten rock.

It is very evident that the different branches of science theorize each from its own scanty data regardless of the others, so no wonder their results do not fit. We must enlarge our ideas as to the extent and grandeur of creation, and gain an increased respect for the awful sublimity of the universal plan, and harmonize the different sciences, before we can reach a concordant result. Instead of rushing precipitately to theory, with an impatience that surely little befits calm, cool science, we must pigeon-hole our data until we have collected a respectable quantity. And it will be absolutely necessary to call in a few poets and artists to lend wings to our speculations and yeast to our soggy "scientific imagination."

The nebular hypothesis is based on sublime truth, but done to death as usual and harnessed to terrestrial mathematics. The same with stratigraphy and the other ologies.

But the amusing part of the present controversy is that, on the strength of the professor's having said (possibly in irony) that there was more truth in the Biblical story of the earth's origin than in the nebular theory, a paragraphist has affixed the caption, "Bible Account is Verified." That Bible account lies low and waits its turn while its competitors rend each other. In the temporary absence of better, it becomes the truth. But the *symbolical* summary of cosmogony that lies veiled in the early chapters of the Bible is no more in competition with science than a treatise on harmony is in competition with a manual on organ-building. It is not on the same plane. STUDENT

The Senile Earth

MARK TWAIN once made a calculation of the length of the Mississippi as it had been, and as it would be. In rounding corners the river ultimately eats them away and so shortens its length by so much annually. From these data Mark Twain, reasoning scientifically, found that some thousands of years ago the Mississippi stuck out like a fishing rod miles over the Gulf of Mexico; whilst by the lapse of an equal length of time ahead of us it will have shortened itself down to a few miles.

The predictions of astronomy and geology occasionally remind one of Mark's calculations. We are taught how long it will be before the sun burns itself out; when the moon will fall into the earth, and so on.

The latest of such relates to the earth's magnetism. A geologist has been examining the earth's magnetic values for the period of 1843—1885, and 1890—1900. It turns out that there is a diminution in certain places not compensated elsewhere. From this it is deduced that the earth's magnetic moment is shrinking annually at the rate of one two-thousand-four-hundredth part. In 3200 years we shall therefore have none at all.

Surely figures covering a half of one of the countless centuries of the earth's life are only their own warrant and cannot be made a basis for any deductions whatsoever. How can you say anything about the course of a road a thousand miles long if you are only given ten feet of it to examine? The deduction may have only been that of the newspaper report, but the public read it as official science. STUDENT

Man and His Planet

THE physical influence of man on the planet he inhabits is a subject to which little or no attention has ever been given.

It is generally estimated that the earth's population is about one thousand millions. Taking a hundred pounds as an average weight, this means fifty millions of tons of living conscious substance, conscious with the consciousness of a thousand million thinking souls.

Without stopping to calculate accurately, it may be guessed that each of these persons absorbs his own weight of air, earth, and water every two or three weeks. How many millions of years that has been going on we

do not know. Nor can the hypotheses of science tell us.

It has never been shown that an atom that has once formed part of the body of man differs, or does not differ, from one that has not. One would certainly suppose that in the subtler degrees of its being, those concerned with the finer radiations it receives and distributes, it *has changed*, *has advanced* nearer to organic life and consciousness.

Has man more than once, or many times, eaten and drunk and breathed his whole planet? We do not know; its whole crust, probably. We do not know the first facts about man's age. We have but scratched the crust in our search. There may be countless epochs whose traces of him lie deeper. Continents have risen and sunk many times.

But can we have ever eaten the interior? Who knows what may be the circulation between the central and those layers just beneath the surface? And again it is those layers that through all ages have been continually volcanically ejected to the surface. And through all ages, water percolating inwards, has carried the extreme surface a greater or less distance inward; carrying it also to the bottom of the sea, perhaps there to be swallowed by earthquakes, shaken to the depths where melting heat prevails, and so once more into the currents to and from the centre. It may indeed be that man *has eaten* his whole planet!

But the distribution of forces? Man's body is an electric battery whose currents are largely aroused and directed by his mind. And there must be a constantly changing electric field about every one of us, a thousand millions of us, changing with every feeling and thought. STUDENT

Is the Moon Still Alive?

FOR some years past Professor Pickering has been making a study of the surface of the moon, and he finds that on the whole there is a good deal going on there.

It appears that there are some very active volcanoes. One crater formerly had a diameter of between four and seven miles. This it has reduced to three-quarters of a mile. In another place a new crater has appeared; and the floor of the crater Plato is constantly busy altering its arrangement. And during the last ten years a crescent shaped bank six miles long by one or two broad has upheaved itself.

Other changes appear to be due to the deposition and melting of hoar frost. One crater in particular whitens itself every (lunar) night, and darkens in the day. Of these curious changes, hoar frost is the most likely explanation.

The third class of changes the Professor regards as due to the growth and decay of vegetation. Periodic growths of dusky matter appear in one of the craters, after a short time vanishing, only again to appear.

There is no reason to doubt that with increasing perfection of our telescopes we can soon come to certainty on these matters. STUDENT

Electric Physiology

THE reduction of physiology to terms of electricity goes on rapidly. The electrical conditions of the body change ceaselessly—from instant to instant, with every thought and feeling. Electricity seems to be the link between body and mind, the swift hands by which the conscious player plays his instrument. The study of electrical changes as related to mental and emotional changes is therefore one of the branches of physiology—in some respects the highest.

Some novel work in this field has recently been done by a Swiss experimenter. He has been investigating the resistance offered by the body to the electric current in various people, at various times of the day, and in various mental conditions. The normal resistance is about 3000 ohms, nearly the same as is offered by 260 miles of ordinary telegraph wire. It varies with every emotion and sensation; with the entrance of a stranger into the room, the falling of light upon the eye, the attempt to listen to a sound, or the presence of an odor. It lessens in states of low health, after smoking, and in persons who drink.

Nothing can as yet be deduced from these results which will help us in the employment of electricity in medicine. It is not going very much too far to say that we do not yet know how to use the subtler powers of electricity in the treatment of disease. PHYSICIAN

Nature

Studies

Floral Beauty Passing All Belief

THE spectacle of the wild flowers in Lomaland this spring is indeed one never to be forgotten. Down on the undulating plain above the sea-cliffs there is one continuous carpet of a splendor and richness that passes all belief. Every wild-flower—and the different kinds are countless this year—has blossomed in the most prodigal profusion and vividness. The variety of colors seems to add new tints even to the rainbow. The number of different kinds of yellow, orange, and red; the varieties of pink and purple; the rich blues;—every moment the eye is greeted by some new color. And then the endless combinations of two or three colors together in one place yield effects which one would like to spend hours in pondering over.

Here is an expanse of gold that looks like the face of the sun himself and inspires us with his glowing energy and joy, until overpowered we turn to some shaded nook where a harmony of tenderer hues induces a quieter mood. Every quality and attribute of the solar majesty is here revealed, and we realize faintly how limitless are the resources of beauty which those beams can evoke from the bosom of earth.

These dazzling gems are set in a mosaic of green and brown such as only the earth of sunny climes can produce. And over all there is a glow and an iridescence so delicate that it eludes us as we look and seems to be ethereal rather than of the earth. STUDENT

The Seedless Apple

THE Spencer seedless apple (see *NEW CENTURY PATH* recently) has been introduced into England with great acclaim. As stated, it bears no blossoms, and therefore cannot, theoretically, bear any fruit. It produces a small cluster of green leaves like a disorganized bud, and therein forms the fruit. There is a stamen and a small quantity of pollen. As there is no flower, the codling-moth does not attack the tree, and so the fruit is free from the grub of that insect. Hitherto the few occasional seedless apple trees have failed to reproduce seedless trees; but the Spencer variety reproduces its own kind by budding and grafting.

It is a curious fact that when these apples are grown near ordinary apples, occasional seeds will be found in the fruit; but they do not belong to the apple and are found in any part of the fruit, even near the skin. They are due to chance pollen-grains from the other trees.

The seedless apple is a very prolific bearer. It is expected to be a



Lomaland Photo and Eng. Dept.

MONTMORENCY FALLS, QUEBEC, CANADA

great success in England; and, though there is at present only one kind, it is anticipated that other of the leading apples may in time be added to the cult. STUDENT

Bird-Guests in Lomaland

EVERY year the birds in Lomaland grow tamer, as they find they are never molested and that their presence is courted. One is hatching its eggs at the tent-door of one of the Nature writers to the *NEW CENTURY PATH*. The nest is at the eaves, between the two canvas roofs, about four and one-half feet from the ground. E.

How the Plants Have Responded to Their Opportunities

THE plentiful rains this season have enabled the wild plants to develop them-

selves with an easy freedom impossible for several years past, and the manner in which they use their blessings is almost as varied as though they were human.

Some have developed an amount of leaf-growth quite out of the ordinary; others have "doubled" their usually simple flowers, or greatly increased their size and number. Yet others have gone wild in an ungoverned rankness of growth, and some have prospered judiciously and evenly.

NAUGHT MADE IN VAIN

by HARTLEY COLERIDGE

LET me not deem that I was made in vain,
Or that my being was an accident
Which Fate, in working its sublime intent,
Not wished to be, to hinder would not deign.
Each drop uncounted in a storm of rain
Hath its own mission, and is duly sent
To its own leaf or blade, not idly spent
'Mid myriad dimples on the shipless main.
The very shadow of an insect's wing,
For which the violet cared not while it stayed
Yet felt the lighter for its vanishing,
Proved that the sun was shining by its shade.
Then can a drop of the eternal spring,
Shadow of living lights, in vain be made?

Several species have seemed to put everything into the increased size, number and perfection of their seeds, even at the cost of lessening their usual stem growth. Other species have more than enough to enable them to attain perfection and are using the surplus in experiments with new colors and petal forms.

The relative number and vigor is also significant. Some sorts which are usually very much in evidence are this year quite subordinate; while others, usually very retiring, have been so encouraged by the climatic favors as to become quite conspicuous, and in some cases even dominate their habitual tyrants.

Thus is demonstrated the truth of the proverb that poverty and plenty reveal the soul. N. L.

Eucalyptus Farming in California.

FROM Escondido it is reported that a rancher is making arrangements to plant fifty acres of eucalyptus, on the conviction that the eucalyptus is the most profitable thing that can be grown, and requires less care than anything else. With a ranch of such trees once well started and paying, would there not be an excellent opportunity, for any one not minding trouble, to develop the industry by studying the different kinds of eucalyptus and discovering new uses for their products? The variety of species that have been successfully grown in California by some experimenters is very considerable. STUDENT



"Service! Service!"—Kundry

GURNEMANZ—"Yea, under a curse she still may be

That of her sins she may be shriven
From former life yet unforgiven,
Seeking her shrift by such good actions
As advantage all our knightly factions.
Sure she does well in working thus:
Serves herself and also us."

LIKE a troubled spirit rushes Kundry, the wild woman, on to the scene, bringing in her hands the Arabian balm to ease the sufferings of the wounded knight, Amfortas.

In her other aspect as the beautiful enchanting woman, Kundry has been the unwilling instrument of power by which Klingsor, the black magician, has overcome Amfortas the Keeper of the Grail, stolen from him the sacred spear, and inflicted the fatal wound. Now Kundry, freed from her magic sleep, penitent, by humble service to the Knights of the Grail, expiates her sins.

Thus does Wagner depict the duality of woman's complex character in his drama, *Parsifal*. Kundry, the one woman throughout the drama, is the embodiment, alternately, of the woman who ensnares and deludes man, then in remorse serves him, and finally is the means of his redemption, being herself redeemed by his redemption.

Truly an analytical study of womanhood.

One's first impression is—what a singular creation of character is this Kundry of Wagner! Surely no woman was ever like to this one. Then as the second thought widens out, we see more clearly and we comprehend that Wagner pictured in one alone, Kundry, the whole enigma of woman as he sensed it. A student of the ancient Eastern philosophies, as well as the later Greek, Wagner has combined all types of the feminine, so far as possible, into one woman. In this light only, can the problematical character of Kundry be understood. Whether Wagner saw truly is another matter; man is prone to endow woman with attributes to his own liking.

It is said that Wagner had in mind for years a study of the Christian tragedy—with the serious purpose of making it into a drama; also that he once gave utterance to the idea, thereby shocking a lady friend, that

The Woman in Parsifal



THEME OF THE BELLS OF MONTSALVAT

GURNEMANZ; High stands the sun now;
Let me to the Holy Feast then conduct thee;
For---an thou'rt pure,
Surely the Grail will feed and refresh thee.

PARSIFAL; what is the Grail?

GURNEMANZ; I may not say;
But art thyself Thicketo ordained,
By thee the knowledge shall be gained.

And lo!
Methinks, I know thee now aright:
No way leads to its holy height,
And no man e'er could tread it hither,
Save whom Itself had guided hither.

PARSIFAL; I scarcely move---
Yet swiftly seem to run.

GURNEMANZ--- My son, thou seest
Here Space and Time are one.

"The prophet of Nazareth, loved by the sinful Magdalene with earthly love, might be made into a stage picture of touching beauty." This idea has been carried out in the last act of the drama, *Parsifal*. When Parsifal returns from his wanderings in search of the Grail, Kundry recognizing him as her Redeemer—for she has known this to be the truth since he resisted her magic spell in Klingsor's garden—hastens to

show him her love, and gratitude, for her deliverance from the evil powers. While Gurnemanz bestows the blessing of the Holy Order of the Grail upon Parsifal, Kundry brings water from the spring, bathes the feet of Parsifal and dries them with her hair. Parsifal's first act after receiving the rite is to bend over the kneeling Kundry, pour water on her head and say—

"I first fulfil my duty thus;—
Be thou baptized,
And trust in the Redeemer."

Kundry sinks to the earth weeping passionately—and Parsifal continues,

"This tear of thine the dew of blessing showers,
Thou weapest, see, how smile the flowers."

There is a sweet touch of human nature in this; Parsifal wishes Kundry to fully share in his own sanctification.

in his own sanctification.

This all bears a striking resemblance to the Last Supper, the Nazarene and Mary Magdalene. To many of the Christian faith, this scene is the one jarring episode in the drama. To others, it is an opportunity made use of by Wagner, to portray the idea he had in mind; symbolizing the sinful woman, changed into the repentant, purified one, as represented in the dual nature of Kundry.

Wagner was not alone in his conception of the love existing between the Nazarene prophet and the Magdalene, for this same idea is quite noticeable in the Passion Play at Oberammergau, although we do not know that it has been before remarked. It is the Magdalene who understands the motives and actions of Jesus at all the critical times, and she is the last one to receive his glance of affectionate regard, at the final parting

from his mother Mary and friends. In neither case is there the slightest hint of the man being swerved, or lowered in any degree, by the woman's charms. He is the Redeemer, and becomes that because he has known and resisted temptation.

But the great soul that has achieved longs to bring other souls up to his level, and the redeemed man must also redeem woman. The one naturally follows the other. Wagner pictures this thought very beautifully at the final Initiation of Parsifal, when Gurnemanz the Teacher has blessed Parsifal, and invested him with his own Grail mantle. Parsifal takes the sacred spear and, together, he and Kundry follow Gurnemanz solemnly up the heights of Montsalvat to the Grail Hall. Parsifal enters with Gurnemanz alone—but later, when he ascends the altar to receive the Grail, Kundry enters, makes her way through the body of Knights until she reaches the steps of the altar, where she remains while Parsifal goes through the form of receiving the Grail. As the Grail is taken from the shrine and Parsifal receives it in his uplifted hands, in exaltation, the glowing light from the Grail envelopes Parsifal and all, in its fiery glow, and Kundry falls slowly to the ground, lifeless. Thus does Kundry receive her Initiation.

What a boon will come to humanity when all men and women understand the true meaning of the Grail. Now woman, single-handed, has to make her fight for release from the magic sleep which is holding womanhood as a whole in its stupor. And if, as too rarely happens, some great woman soul does reach the heights, she stands alone, apart from the remainder of the race.

But what a glorious battle will it become when men and women stand side by side with one thought and one purpose, to make the Grail, which represents all that is purest, noblest, most beautiful in life, a living truth. What is the touchstone which will awaken men and women to this knowledge? Theosophy declares it to be Compassion. E. C. S.

A YOUNG Indian Princess from Muskogee, Indian Territory, who has been studying music in New York city for some months, says she has always had a desire to bring the beauties of the Indian folk-songs before the American people, and that she is going to plan to do it, on her return to her home. She also intimates that if a talented composer could come among the Indians and write down some of the beautiful little Indian ballads, so common among them, the American people would hear something vastly different from the present style of popular music. It is to be hoped that her laudable desires in this direction may prove successful of result—and the old folk song of the Indian be preserved. E.

Of all the families in America, only eighteen per cent employ domestic help. Thus the great majority of wives and mothers do their own household work. Small wonder that the "American woman" is evolving into a remarkable type. Who can predict what her future may be with such rare opportunities for development?

Lucrative Trade in Meteorites Due to a Woman's Wit
A NOTABLE instance of the value of a woman's intelligence in thinking of things which did not strike the masculine mind, is that of Mrs. Kimberly of Kansas, who is responsible for the very lucrative trade in meteorites which has made her husband rich and



Lomaland Photo and Eng. Dept.

REPRODUCTION OF SCENE FROM FIRST ACT OF PARSIFAL AS PRESENTED UNDER WAGNER'S DIRECTION AT BAIREUTH

Kundry on the left. In the center is the wise old teacher, Gurnemanz, relating to the young esquires the fall of Amfortas

cleared away the mortgages from many Kansan farms. The story of these meteorite sales is briefly as follows: In 1890 Dr. Snow of the State University heard of rich meteorite finds in Kiowa county, and sent an agent down to buy them for the Museum. The agent however arrived just too late, as Kimberly, the farmer who had obtained possession of the meteorites, had sold them to an agent for New York speculators. The Doctor managed, however, to secure Kimberly's services for future finds.

No profit would have resulted to the farmers had not Kimberly's wife, who had read about meteorites, realized the value of the stones which her husband was bartering as curiosities for a trifle. She quietly bought them back and saved them up until the professors and speculators came into the field.

Now farmers have ploughed some fields as many as three times over in search of meteorites, and have reaped profits which have lifted their mortgages.

The largest found weighed one hundred and sixty-eight pounds, and yielded large profits both to the finder and to Dr. Snow, who sold it to a New York museum. Twenty-five to thirty meteorites have been found in Kiowa county, and were sliced and polished and sold to collectors. Other counties have also yielded well. One farmer cleared several hundreds by exhibiting a stone, and then sold it. As much as \$1500 has been offered for a single specimen. H.

POEM

by JOHN GREENLEAF WHITTIER

THIS poem was written by Mr. Whittier while he was a guest at the Asquam House. A fair was being held in aid of the little Episcopal church at Holderness, and people at the hotel were asked to contribute. These lines were Whittier's contribution, and the ladies in charge of the fair received ten dollars for them. They were written in an album now in the possession of a niece of Whittier's Philadelphia friend, Joseph Liddon Pennock.—S. T. Pickard

FORGIVE, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak Thy praise!

Suffice it now. In time to be
Shall one great temple rise to Thee,
Thy church our broad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall be all holy time.

The hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing Christ, the inward word!

That song shall swell from shore to shore,
One faith, one love, one hope restore
The seamless garb that Jesus wore!

Asquam House, Holderness, N. H., Seventh Month,
25th, 1883.—From the December Atlantic Monthly

A FRENCH newspaper, *The Gaulois*, is authority for the following words, reported to have been said by Queen Alexandra when interviewed at Marseilles:

Queens must do all in their power to prepare their children for the exalted positions which they will be called upon to occupy. It should be their task, however difficult it may seem, to comfort the afflicted and unhappy. That is the best and sweetest part they can play, and for myself I have no wish to play any other.

In the troublous times in which we are living it is impossible not to be affected by the dissatisfaction of the masses, which is in many ways natural enough. Believe me, if the social problem ever can be solved, it will be by reason of the goodness of women, by mutual love and a common reverence for the right, for justice and charity. Your talk, as men, is of war, but we women speak always of peace—peace in every nation, peace between all nations.

The secret of Queen Alexandra's great popularity with the masses lies in her perfect womanhood. M.

THIS spring the performance of Sophocles' *Antigone* is expected to be given in Athens in honor of the Congress of Archeologists. The leading rôle will be played by a young Greek woman of great talent, though still an amateur. Archeologists from all over the world will attend.

OUR YOUNG FOLK

The Magic Cloak

THERE is an old, old legend—written in curious characters, they say, in an old, old book—about a magic cloak which once was brought from fairy-land to King Arthur's court. The messenger who brought it proclaimed that this cloak was destined for the maid who was loveliest and fairest. All the maidens of the court tried it on, for it shone as the stars shine on a clear night and its beauty was rare beyond words to tell. Yet none could wear it.

Somehow—it was a magic cloak, you know—it had a strange way of revealing the imperfections of each maid who tried it on. One after the other hastily threw it off, saying: "No, it doesn't fit, after all," and those who had most desired it were the first to cast it aside—all except the waiting Genelas. She was slight and young and had waited patiently for her turn to come, unnoticed by the others who had been longer at court. She threw the cloak about her shoulders—lo! it fitted her exquisitely and no imperfections were revealed. The reason was that, so pure and sweet and innocent was Genelas, she had no imperfections to hide.

Isn't this old tale, boys and girls, symbolic of the cloak fashioned for the wearing of humanity out of that new-old philosophy brought back again to men by Helena P. Blavatsky? Today we call the magic cloak of its weaving, Raja Yoga. O, how many have seized upon it, thinking to claim and wear it—and how quickly and surely did it reveal their imperfections! But when they cast it aside many—very many—did not say, "Lo! I am imperfect; I must change my ugliness into beauty and then the cloak will fit." Ah, no, only the few said that. The many said, "It doesn't fit and it is an ugly cloak, after all," and threw it aside.

But the few have bravely learned to make themselves over and are stepping out of their imperfections into that path that leads to perfection, wearing this magic garment of Raja Yoga. Truly it is a magic cloak which can only be worn by those who are really pure and sincere in their lives. It can only be worn by those in whose heart sounds, clear and strong, the key-note of unselfishness. It can only be worn by boys and girls whose good resolves are not thwarted by some selfish desire. How about yourselves, boys and girls all over the world? Does this magic cloak fit you? If not, why not?

WHAT you call "Christian duties" were inculcated by every great moral and religious Reformer ages before the Christian era. All that was great, generous, heroic, was, in days of old, not only talked about and preached from pulpits as in our own time, but acted upon, *sometimes by whole nations*.

DUTY is that which is due to Humanity, to our fellow-men, neighbors, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation.—*Helena Petrovna Blavatsky*



"THE DREAM OF HELENA P. BLAVATSKY BECAME A REALITY"
(Children of the Raja Yoga School. The Raja Yoga Academy in the distance)

IF we had money we should found schools. . . . Children should, above all, be taught self-reliance, love for all men, altruism, mutual charity, and, more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner selves, faculties and latent capacities. We would endeavor to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal development of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating free men and women, free intellectually, free morally, unprejudiced in all respects, and, above all things, unselfish.—*Helena P. Blavatsky*

UNCLE FRED

Truths Worth Remembering

(From the writings of Helena P. Blavatsky)

PEOPLE hate only the things they fear.

THEOSOPHY is the quintessence of duty.

IT IS easier to say a thing than to act accordingly.

THE human heart has not yet fully uttered itself.

OF the two unpardonable sins, the first is Hypocrisy.

EACH must acquire wisdom by his own experience and merits.

NO Theosophist has ever spoken against the teachings of Christ.

HE who would be a true Theosophist must bring himself to live as one.

To feel compassion without an adequate practical result is not altruism.

WE would have all realize that spiritual powers exist in every man.

THE Spirit in man—the direct ray of the Universal Spirit—has at last awakened.

TRY to realize that progress is made step by step, and each step gained by heroic effort.

THE age of crass materialism, of Soul insanity and blindness, is swiftly passing away.

THE "struggle for existence" applies to the physical, never to the moral plane of being.

WHEREVER you are, you are a centre of force, and it is your own fault if you are useless anywhere.

RELIGION in the true sense is a bond uniting men together—not a particular set of dogmas and beliefs.

No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do.

IT is only by the close brotherly union of men's inner SELVES that the reign of justice and equality can be inaugurated.

WE stand at the parting of the ways, where the one path leads down the acclivity to the dark valley of ignorance, and the other climbs upward toward the pure celestial level of being.

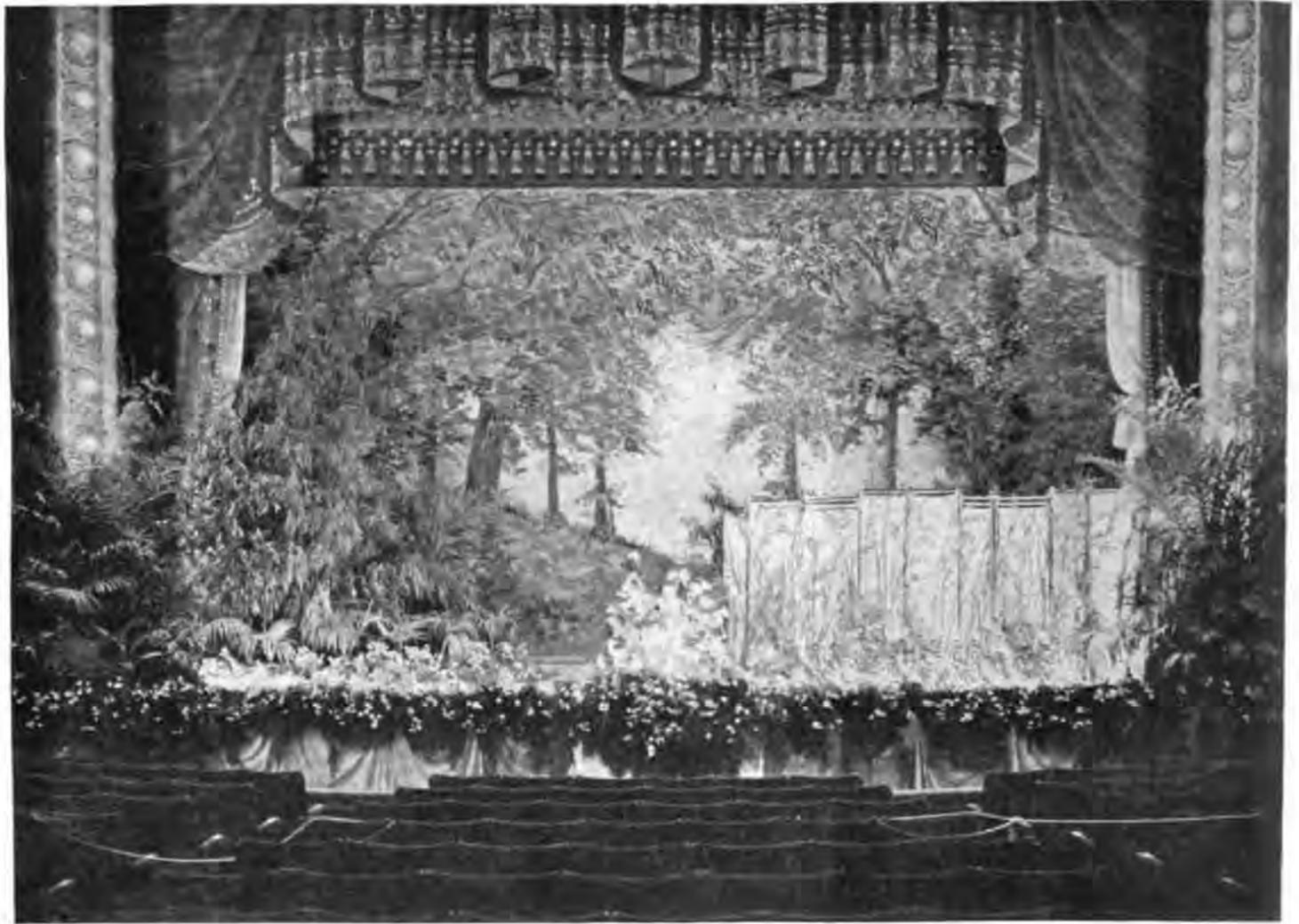
I TELL you, friend, life has nothing better than the consolation and happiness of the deep affection for things and people we have loved from childhood. This kind of thing can never die; it will have eternal life in eternity.

OUR philosophy teaches us that the object of doing our duties to all men and to ourselves the last, is not the attainment of personal happiness, but of the happiness of others; the fulfilment of right for the sake of right, not for what it may bring us. Happiness, or rather contentment, may indeed follow the performance of duty, but is not and must not be the motive for it.

ONE little period passed without doubt, murmuring and despair; what a gain it would be; a period, a mere tithe of what every one of us has had to pass through. But every one forges his own destiny.



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

THREE papers by Point Loma students and several musical numbers of exquisite beauty, combined to make a program of rare merit at the Universal Brotherhood meeting at Isis Theatre last Sunday evening.

Miss Edith White read a paper entitled: "The Real Educators of the Age Must Be Theosophists." From it we quote: "The real educators of the age must be Theosophists in the profoundest sense; they must be of the type of those who have realized something of their divine nature, and who see the spirit within the letter. Their life must be stainless; and they must deem example to be more powerful than precept.

"Duties must be performed steadily and courageously, pain and sorrow met bravely, and their lives will be devoted to the benefit of all humanity. Such has been the example set at all times by great teachers and it is absolutely necessary that those who would be educators in the true sense, must stand out and with courage live the life. Brotherhood must not be talked about only, but lived."

From a paper on "Law," by Miss Julia Hecht, we quote:

"A great, unalterable, universal law, just and impartial—the law of cause and effect—explains the why and the wherefore of all that befalls us; 'what thou sowest, that shalt thou also reap.' It would not be possible to sow seeds here, and find that we had to go to some other planet to reap the harvest. But why is it not possible, or probable, nay, even most probable, that we should return here to earth to reap and sow again many times?

"In our daily life we see that experience teaches us to do things well; why should not we, as souls, need time and experience for our soul-life? To become perfect, we surely need much time. Why should not we, as we become more perfected, be able to trace the joys and sorrows of today to their source in former lives? We are told, too, that this divine law of 'cause and effect,' is wise and just and 'moves to good,' tending to bring order out of chaos, good out of evil, joy out of pain."

"Practical Theosophy and the Influence at Point Loma," was the subject of a very entertaining paper by Mr. W. Ross White. In part, he said:

"Can any one deny the influence of the great Center of the Universal Brotherhood Organization, having regard for its practical, its educational,

its humanitarian work in various countries? Its practical work is known everywhere, and is attracting the attention of the thinkers and workers in all parts of the world. Most people would like to do something for the bettering of conditions generally, but the trouble is, they have gotten out of the habit of doing so. Through long years the idea that laymen, so to speak, should concern themselves only with the grosser side of life has gained remarkable credence. In some manner we have been led to believe that a wide gulf separates things terrestrial and things celestial, and that we should leave the latter for the consideration of those who make it their profession to square the circle of spirituality and furnish us a creed to fit, just as one would secure a dress pattern from stock. This has led us to stand in superstitious awe of those things that should concern us most vitally; that is, an understanding of our own natures and our relation to our fellow men.

"Just here the practicability of Theosophy asserts itself, for its educational work is well known, and its humanitarian efforts drew the approval and support of the American Government on the memorable occasion of the Cuban war, and is now a matter of history.

"Is it not indubitable proof of the influence of the Center, when we consider that the membership of the Organization comprises people in every walk of life—people who have joined for the most unselfish of motives—I ask, is not that sufficient proof of its influence? And considering the stupendous and magnificent work already done and still being prosecuted at Point Loma, can we not truly say that Theosophy, practically applied, is indeed a revelation to the peoples of the earth?"

"Who would have thought, even one decade ago, that there would be today so many activities in connection with the movement, and especially activities conducted by unsalaried officers? It would have scarcely been accounted possible.

"So much already having been accomplished, is it not reasonable to infer that, in the near future, Theosophy will prove itself to be the only philosophy capable of uplifting the human race, and of bringing real life and joy—yea, the very consummation of happiness to long-suffering humanity?" The answer must be, "Yes."—*San Diego News*

Art Music Literature and the Drama

The Musical Atmosphere of Lomaland

IN accord with the fact that music is the great harmonizing power in human life, it is significant to note that the first activity started by the Universal Brotherhood at Point Loma was musical work, and that it has ever since been an all important feature.

Musicians have gathered here from all parts of the world. They have here made the wonderful discovery that it is possible for musicians to work together in harmony on many beside musical lines; that they have other great interests in common beside music; and that they may work out the great problems of life "in tune" with each other as souls, not merely as performers on some instrument. We here realize that there is building at Point Loma a musical atmosphere of an entirely different nature than can be found elsewhere, though we may search over the whole earth.

Lovers of music crave what they call a "musical atmosphere," and many think they must go abroad to find it. But is it possible for an atmosphere to be genuinely musical, when the lives and characters of the musicians are unregulated and discordant? Something more is needed than practicing or singing "in tune." It is necessary to be attuned physically, mentally, and morally to express the highest in music, and only true manhood, or true womanhood, can attain to really great musicianship.

What would the world think of a musical atmosphere in which each is striving to regulate his whole life according to the highest moral law? At Lomaland the students, even the youngest, have the support of a united effort in this direction. They are striving not only to take command of their musical faculties, so to speak, but of all the faculties of the whole nature. He who takes hold of himself, and puts his best efforts into the performance of all his daily duties, making a success of every undertaking, has gained the strength and power to excel in any particular line of work. The musicians here, in instructing the Raja Yoga children, see that their possibilities and achievements in musical work are of an infinitely higher quality because of their broad general education, which gives them a rare balance and flexibility; and because they are taught self-control and right action in all the details of their young lives.

It is generally conceded that, as a rule, musicians are irritable and eccentric,—“hard to get along with”—“erratic,” they are often called. But an altogether different spectacle is presented at Point Loma, where musical work is always done with the ideal of working together in harmony on all lines. It is just this all-round culture and discipline that is needed, in addition to special musical training, in order to develop perfect musicianship, and make the whole life beautiful, joyous and harmonious.

The general musical atmosphere of this beautiful place is not deprived of its divinity and inspiration by effort for personal aggrandizement, nor by motives of petty vanity. Then, too, there is not the strain of being obliged to cater to a pupil's whims, for the sake of pecuniary returns. The freedom from these conditions enables a higher quality of work to be done, and creates an atmosphere in which each individual can become a better musician, and each musician, a better man or woman. For the whole nature is developed, and the whole student reaps the joy of life.

Here indeed is a musical atmosphere which is sweeter, purer, nobler, and more infinite in its possibilities than any which has hitherto been believed possible. The world of music has never been without unselfish individual workers, but what it needs today is the inspiration of the united effort of many along the highest moral, as well as musical, lines. JULIA HECHT

A Royal Tribute to a Royal Musical Worker

FEW live to celebrate their own one-hundredth birthday, as is the case today with the musician Manuel Garcia. It has been a surprise to many to learn that the Garcia centenary, recently celebrated in London, was held in a medical, instead of a musical, building—the rooms of the Royal Medico-Chirurgical Society—and that among those met to do this man honor were some of the greatest of modern physicians and surgeons.

Garcia is as gratefully known to physicians because of his invention of the laryngoscope as to singers because of his marvelous method. The son of the great tenor Garcia, the brother of two of the greatest singers of this century, Maria Malibran and Pauline Viardot, the teacher of Jenny Lind, and Madame Marchesi, Garcia stands musically as one of the most remarkable men who have ever come from Spain. Yet medical men at his recent centenary came from all over the world to do him honor, and at the meeting addresses were read by the delegates from many countries, even Australia and Japan. It was just fifty years ago that

Garcia read before the Royal Society—itsself represented by delegates—his paper entitled “Physiological Observations on the Human Voice.”

Garcia's discovery of the laryngoscope was the direct result of his efforts to place the art of voice-building on a scientific basis. He believed that it would be possible to explain tone formation, tone color, as it were, and the modulations of the voice, scientifically. While he did far more than he dreamed for the medical profession—even creating a new and special branch of surgery—he did far less than he hoped to do musically. While at first believing that a scientific knowledge of anatomy and of all the physical details connected with voice culture was of primary importance to teachers of singing, he later abandoned the notion, believing that something higher must be called upon, something that could not be weighed or measured or dissected; something so infinitely above the physical that it could not be called even by Greek or Latin scientific names. STUDENT

PSALM OF THE WEST—FRAGMENT

by SIDNEY LANIER

AND he sank on the grass of the earth as a lark on its nest,

And he lay in the midst of the way from the east to the west.

Then the East came out from the east and the West from the west.

And, behold! in the gravid deeps of the lower dark,

While, above, the wind was fanning the dawn as a spark,

The East and the West took form as the wings of a lark.

One wing was feathered with facts of the uttermost Past,

And one with the dreams of a prophet; and both sailed fast

And met where the sorrowful Soul on the earth was cast

Then a voice said: Think if thou lovest enough to see,

But another: To fly and to sing is pain: refuse!

Then the Soul said: Come, O my wings! I cannot but choose.

And the Soul was a-tremble like a new-born thing.

Till the spark of the dawn wrought a conscience in heart as a wing.

Saying, Thou art the lark of the dawn; it is time to sing.

LAMENTATIONS are frequently heard about the fact that the art of conversation has become a lost art. Well, perhaps it has. If that is the case it may be because most of us have nothing to converse about. We have lost our interest in purely literary themes and the topics that held Burke and Reynolds and Sam Johnson and Coleridge for hours would not hold the average one of us, now-a-days, for five minutes. There is too much stirring, too much within, too much without; and yet, over and under all our push and busybodyness, is an irritating sense of vacuity.

Plainly, we shall have to wait for a new philosophy to set men talking with the relish and zest that conversation held in Plato's time. The *Symposia* of old Greece were not perfunctory affairs. They were alive and vibrant with the light that flooded in upon men's souls. Those were days when men were interested in questions of the soul and immortality and of their own divinity and of the destiny of the human race. Have we lost our hold on these high themes—or on ourselves and our own motives?

Perchance it is a good thing that the gentle art of talking has passed into the silences for awhile, as a stream passes under ground to reappear later on, purified. The present period of withdrawal and silence, which so affrights some of our literary critics, may be a veritable gift of the gods themselves, giving opportunity for something worth while to germinate and, in its own season, and own way, to come forth. STUDENT

Universal Brotherhood Organization

Central Office Point Loma California

The European Theosophical Crusade of 1905 --- A Reminiscence by a Crusader

SINCE the advent of Universal Brotherhood in 1898 as an organized and public body, events of the utmost importance to humanity at large have happened with a rapidity and distinctness that are most startling. The Hague Conference with its aim at international peace, the wonders of wireless telegraphy linking distant peoples together by the mere use of the ordinary elements of earth and air, titanic struggles of nations to rid themselves of the encroachments of self-interest and legalized though unnatural bonds that ages of distrust have permitted to grow around them—all these events indicate the pivotal point to which humanity seems to have reached. May it not be that from such a point the great human family shall rise to a power and place in the universe to which it has never before attained? We think so and we believe that only by the power of love, the effect of brotherliness, can this be.

THEOSOPHICAL LANDMARKS RAISED

It is with some such thought as this that one recalls many of the happy incidents of the recent European Crusade of the Universal Brotherhood and Theosophical Society. In the old days when a pilgrimage was made it was not unusual to erect a cross as a landmark showing where the pilgrims rested for a short time on their sacred way. So the brief resting places of the Crusaders in Holland, Sweden and Germany are marked by indelible signs and indications of International Brotherhood. At each town there was a gathering of members of the Universal Brotherhood from the North, South, East and West. The harmony that prevailed in the meetings was unique and whether it was in the upper room of Groningen joined with the boys' and girls' clubs, or at the commodious halls of the Centre at Stockholm, in the quiet students' room at Helsingborg, or around the festive board at Malmö or Berlin, or in the quaint old noble's quarters at Nürnberg, each place indicated the determination of the members to make Theosophy a living power in their lives. Thus there is a unity of purpose which is the remarkable characteristic of all Universal Brotherhood centres throughout the world—the same steady devotion, the same trust, in every place visited.

NATIONAL TRAITS

At the same time each nation presented its own peculiar traits of character—Sunday showed the earnest religious atmosphere which pervades Holland, and the costumes of its peasants in certain towns are quaint and very suggestive of the conservative yet strong character of this people, who, one would think, would be true to death in their friendship once it was thoroughly established with either persons or ideas.

In Germany the precision of action and the rules and regulations of life which are more or less the effect of extreme intellectualism, are everywhere manifest. An example of this was noticed in the requirements of the authorities for the police for permission to be granted before a public meeting could be held in some cities. Individualism and independent thought do not seem so possible there as in neighboring countries—yet

there is a strong devotion to ideals and an *esprit de corps* in many classes of the community which will one day tell greatly in favor of Universal Brotherhood—to an extent not realized today. Germany will be a Theosophic stronghold in days to come.

Sweden may be described as the home of the great Scandinavian race. Here as in very few countries one may note the diligence of the community as a whole to provide for the general welfare and happiness of all. A remarkable instance is the almost general use of the telephone. Seen in the winter time one is struck with the feeling of large-heartedness that pervades all ranks of society—the turban-like caps of skin or fur, the calm, well-moulded features, the stalwart figures, well-clothed, all bespeak a kingly people. The climate and conditions of life may have much to do with the formation of such characteristics, but close contact in every-

day affairs reveals still more sterling worth. One goes into a Swedish home where the rooms open one upon another without the intermediate door with which the Englishman is so familiar at his home—this gives the effect to a stranger of a real welcome on entering a Swedish "Castle." The same feature is noticeable in many American homes. But the charm of the family salutation to the host and hostess at the conclusion of a meal is perhaps the most striking to the reserved and unemotional Britisher. The air of peacefulness pervades the country from end to end; not the inactivity of idleness but the quiet activity of each one doing his own duty.

And is it not in the doing of one's own duty that lies the perfect safety of action for both an individual and a nation? Surely it is thus only that humanity can rise from its present miserable selfish surroundings and conditions. It is the key in action to the portal of realized Universal Brotherhood.

HELPERS AND WORKERS

One cannot conclude this record of reminiscent thought without an affectionate reference to the helpers the Crusaders met with on their tour. In Holland and in Germany the light of Theosophy is kept aflame by the constant tending of earnest, fearless and devoted workers, ever ready to sacrifice time, money and work for the furtherance of

our movement. In Sweden there is a host of students, some of them old warriors dating from the early days of H. P. Blavatsky, whose every thought and action breathes Brotherhood. Dr. Zander of Stockholm is as a father among the people; and Dr. Erik Bogren and Torsten Hedlund are most worthy and true brothers, of whom we may say that their constant devotion to our Leader and their readiness to sacrifice life in the cause of Brotherhood, are an inspiration to any beholder. Dr. Bogren in his profession one of the busiest of men, was yet quite prepared to interrupt that work to assist in the success of the Crusade in Sweden, which he effectually did.

We cannot all contribute to the same extent, but it is the privilege of the humblest member in every country to do his best, and it is that best which enables the Leader to bring a cosmos out of the chaos of men's thoughts and ideals which prevail over everything else in the world today. CRUSADER



Lomaland Photo and Eng. Dept.

ANOTHER VIEW OF THE RAJA YOGA INSTITUTE
91 Avenue Road, London, N. W.



DESTINY OF AMERICA

BISHOP BERKELEY, 1686-1753

THE Muse, disgusted at an age and clime
Barren of every glorious theme,
In distant lands now waits a better time
Producing subjects worthy fame:

In happy climes, where, from the genial sun
And virgin earth, such scenes ensue;
The force of art by nature seems outdone,
And fancied beauties by the true:

In happy climes, the seat of innocence,
Where nature guides and virtue rules;
Where men shall not impose for truth and sense
The pedantry of courts and schools:

There shall be sung another golden age,
The rise of empire and of arts;
The good and great inspiring epic rage,
The wisest heads and noblest hearts.

Not such as Europe breeds in her decay:
Such as she bred when fresh and young,
When heavenly flame did animate her clay,
By future poets shall be sung.

Westward the course of empire takes its way:
The four first acts already past,
A fifth shall close the drama with the day:
Time's noblest offspring is the last.

A Hopeful Sign

IN turning over the pages of the current magazines, we find many indications that the taste of the reading public is changing, slowly perhaps, but surely, in the direction of a deeper interest in humanitarian problems. One of these indications is the increasing frequency of narratives of personal experiences amongst the suffering and struggling poor. One man has taken passage as an emigrant, or has lived the life of a tramp or of a beggar. A lady has bought a donkey and cart and sold garden truck, whilst another has entered as a factory hand and lived amongst the working girls of East London or New York.

We may be quite sure these stories are attractive, otherwise the editors of the magazines would not print them. In other words, *they pay*.

And yet twenty years ago such experiences were unthought of as matters of general interest, nor perhaps would the average reader have done more than merely glance at them. Now, they are read by thousands of people,—who moreover find an ever increasing interest, more fascinating than any fiction, in these dramas of human life, so close to their doors in reality, so far away in the fancied separation which caste and creed have woven in the human mind. May we not hope that this is one evidence of the thin end of a wedge which the Twentieth century will drive into the heartless indifference of modern civilization.

If these experiences should happily result in awakening in the hearts of even a few persons, that glow of active sympathy which brings about the dermination to help, then the writers will have accomplished a noble mission. And one step forward will have been taken towards the formation of the ideal State or body politic, and towards the establishment of true religion.

What is the ideal State? Surely it is that in which the health of the body, mind and soul of every human being contained within it, is the concern of each of its members, not in pretence—but in very deed and truth.

What is true religion? St. Paul defined it as comforting the afflicted, and keeping one's self unspotted from the world.

If we are inclined to think that the world is becoming better,—less materialistic, more spiritual, more humane, yet the voice of the pessimist is ever heard in the land. He tells us of "graft" in the offices of our

National Government, of bribery and corruption in our State Senates and Assemblies, and in our municipal affairs. He recites the selfishness of trusts and corporations, the moral degeneracy of the idle rich, the slavery of children in factories and mines. He points to the statistics of divorce, lunacy and crime, and he tells us that little can be done or hoped for, to counterbalance all this terrible load.

Nevertheless, the fact remains that all these stand *disclosed*, facing the attacks of the phalanx of human progress,—the awakening to reality which is before us in the Twentieth century. Half a century ago the facts which the pessimist now recites so glibly, were just as true but comparatively unknown. Wherever known they attracted very little attention, beyond the smile or the wink of the transgressor.

In these latter days they are becoming revealed, are coming more and more to light. They are becoming publicly discussed wherever men do congregate. The searchlight of public opinion is being brought to bear upon them.

If these things are so, then we can well believe that there is a battle ahead of us which is worth the fighting. It is one in which we may freely put forth all our strength—for it is a struggle to free humanity from the forces which have long enslaved it. Now is the time to choose which side shall be ours.

E. V.

FRIENDS IN COUNSEL

DEAR COMRADES: The word imagination is most commonly employed to stand for unreality and misconception, and this widespread misapprehension of the godlike faculty of mental creation sufficiently indicates the use we make of the faculty ourselves. In fact, we seldom use imagination with deliberate attempt, we rather suffer it to act, the sport of every passing fancy and desire. Vagrant thoughts invade the mind and clothe themselves at our expense and feed on our vitality, and while they hold their revels, we look on and placidly regret our want of mental control. We are assured by those whom we may term the experts in mental dynamics, that mastery of mind may be acquired by practice and the absence of desire. The ceaseless current of the personal desires is that which causes the perpetual picture-making of the mind that ceases only with our death.

The student having once acquired the power to stop this wearing oscillation of the mind would have abundant thought power to devote to plans sketched in outline in our minds by the Higher Self. Splendid castles now suspended in the air could then be brought to earth to dwell in. We never need to hesitate for want of molds in which to pour our minds. A stately Temple hovers over the School Grounds, and while a nucleus of the great seat of learning has consolidated and is actively at work, it is but as the merest fraction of the glorious whole the future has in store. There is besides a boundless field for the imaginative powers in the illimitable spread of Raja Yoga Schools throughout the world. Such mental exercise accompanied by willing service is potent and causative, for as we strain our gaze into the future time we do not merely speculate on what may be, but are actually helping to determine what shall be.

May we not almost assert that every great reformer's work is the triumph of constructive imagination? First he withdraws his mind from private interests and proceeds to use the force thus saved by vividly conceiving those reforms on which his heart is set. By constant brooding over his ideal he infuses it with life and substance so that other kindred minds perceive it too; and thus is formed a band of earnest colleagues whose *impersonal* desire is poured into their common enterprise. Their vision takes at last a solid form and comes to be a blessing in the lives of men.

The image-making faculty in most of us is like the flag that flutters at the vessel's masthead and in aimless flapping does but wear its substance out; but the imagination of a man of power is like the sail below that stiffens to the breeze, and rigid with the wind's propulsion, drives the vessel on her way.

STUDENT

ANALYSIS can never regenerate the peoples. Analysis is potent to dissolve; impotent to create. Analysis will never lead us further than the theory of individuality. . . . Association is synthesis; and synthesis is divine; it is the lever of the world; the only method of regeneration vouchsafed to the human family.—*Mazzini*, from Essay on "Faith and the Future"

THE WILL IS FREE

THE will is free:
 Strong is the soul, and wise and beautiful.
 The seeds of godlike power are in us still;
 Gods are we, bards, saints, heroes, if we will.—*Matthew Arnold*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What is the difference between Theosophy and Christianity, and why are the churches so opposed to the former?

Answer The difference between Theosophy and Christianity is a difference not of kind but of degree. The teachings of Christianity are based upon the living truth: the teachings of Theosophy are a more profound, exhaustive and universal statement of the same truth.

Theosophy, which literally means "soul-wisdom," was the wisdom of the ancients and it is the parent of all religions. From time to time great souls have appeared among men, bringing back this vision of the sacred truth which, revealed to the pure in heart, is veiled from the selfish. In different ages these messengers have brought good tidings to India, to China, to Persia, to Palestine and elsewhere. It is part of the wisdom of the world's Saviours to speak in language best suited to their hearers; but the same spiritual truths fell from the lips of Krishna, Buddha, Confucius, Zoroaster and Jesus Christ.

The *Gita*, as a type of devotional book of the Orient, shows the beautiful and mystical language in which a comprehensive philosophy of life is presented to the poetic, introspective, meditative mind of the Hindu. The Christian Bible, with its teachings in parables and in simple statements of the ethics of right living was better adapted to the less subtle, more materialistic and literal interpretation of the Jewish mind of that day. Jesus' disciples were told that there was milk for babes and meat for strong men, but there were many truths which they were not yet able to bear. Interpreted in the light of Theosophy the Bible is cleared of the apparent contradiction of passages which are made the bases of manifold creeds and sects.

The Theosophical law of Brotherhood as given by Confucius reads: "Thou shalt not do unto others what thou wouldst not have others do unto you." Five hundred years later Jesus repeated the law in the Golden Rule. The identity of spiritual meaning of Confucius and of Jesus is at once apparent. The inconsequent difference in wording is typical of the superficial differences in the lettering of the law, which has separated men and incited unspeakable religious wars, when by mutual tolerance in the spirit of the law they might have united in a campaign against the common enemy of sin and suffering. Religious persecution, which assumed that the persecutor's method of loving his neighbor was the only right way, naturally failed to convince the persecuted of the law of love.

One might ask the inquirer what kind of Christianity is meant as differing from Theosophy. Does he refer to Baptist or Methodist or Episcopal or Congregational or Adventist or Unitarian or Catholic Christianity? The various sects are separated by superficial differences born of emphasizing or of misinterpreting some fragment of the Christian message of peace and good will. That the churches have sacrificed truth for theology is evidenced by the diminishing congregations and the miscellaneous means employed to interest and hold the people. A standard topic of church conferences is how to induce people to go to church. The surface symptoms of religious indifference and non-attendance lead to the oft repeated query whether the modern citizen is not outgrowing the need of religion. Looking more deeply, however, it may be noted that the busy, restless, seeking, alert, unsatisfied modern mind in this period of transition has indeed outgrown the theologic husks but is seeking the living truth as never before.

At this time when the theologic army seems to be subtly demoralized by its own indifference, it is peculiarly *apropos* that Theosophy should be spread broadcast to the world as the only means of including and uniting all sincere worshippers in the work of brotherhood. Its teaching that all forms and symbols are less than the reality symbolized, shows clearly that the vital point is not *how* to love one's neighbor but *how much*.

The Theosophical law of Karma Jesus taught by saying that, "With whatsoever measure ye mete, it shall be measured to you again," and not

one jot or tittle shall be abated until the law be fulfilled. The apparent injustices on every hand are sufficient proof that the law is not fulfilled in *one* life where men reap what they have not sown and sow what still remains unreaped at death.

This inflexible justice which Jesus taught, points to the Theosophical doctrine of rebirth, which was current among the Jews at that time, being taught by the Christian church for the first 500 years, A. D., and which explains many puzzling passages of the Scriptures.

The attention which Theosophy gives to deeper knowledge extends into researches of man's nature which the Galilean fishermen were not prepared for, but which Jesus frequently referred to in open or in veiled terms. A knowledge of other planes of life can give reasonable, scientific explanation of the miracles which, to the average Christian, are past finding out.

Theosophy is Christianity writ large. It takes no truth away from any believer, though it eliminates many pet errors. It enhances the beauty and dignity and meaning of the best in all beliefs, for it comes not to destroy but to fulfill.

Ecclesiasticism opposes Theosophy from an instinct of self-preservation, being subconscious of having failed to deliver the message which is the only reason for its continued existence. For centuries it has told but a part of the story, filling even the child's mind with a belief in his natural depravity and calling men worms of the dust whose salvation depended upon the physical sacrifice of another. Today an awakening age rejects these superstitions and turns to hear the story of Christ's humanity and man's divinity which provides every soul with opportunity to work out its own salvation. The Theosophical teaching of the divine origin of man and his ultimate perfectibility, even as the Father in Heaven, was upheld by St. Paul in saying: "Beloved, now we are the sons of God, but it does not yet appear what we shall be."

And there is hope that the jealous clinging to a distorted and unsatisfying truth which has largely lost its hold upon the public mind will ultimately prove a deeper devotion to the greater truth which awaits acceptance.

LYDIA ROSS, M. D.

Question How far is Nature influenced by man's work?

Answer In discussing the relation of man's work to Nature's work—in using the terms "artificial" and "natural"—a student of Theosophy will remember that, as such, his point of view gives him a different light on the subject from that in which it is ordinarily viewed. The intelligences and energies, which act in Nature are part of the universal energy and intelligence; and so is that which manifests in man. Thus man is himself one of the agents which go to make up "Nature" in the wider sense. Ever plastic and obedient, Nature will obey man's will, as well as the more universal will. But, as we know, woe betide the individual who uses his powers unintelligently (selfishly) and thereby *abuses* Nature!

But let us suppose that, instead of individual and injudicious torturings of Nature, men under the harmonizing law of brotherhood were to use their combined will and intelligence in the work of intelligently moulding Nature, helping her, coöperating with her. Then why might not she be ready to yield new bounties from her plenteous bosom, and take the new forms suggested to her or evoked from her by her kindly assistants?

Nature must be largely dependent upon the behavior of the mass of humanity dwelling on the earth at any given time. In an age of coarse materialism she might become shy, withdraw from view some of her more gracious aspects, and retract some of her subtler potencies. This would explain why ancient peoples found things in Nature which we no longer find there; why her various powers may have revealed themselves to reverent and perceptive eyes in visible form and given rise to what we are pleased to call natural mythology.

Perhaps too the ancient races knew how to avail themselves of the powers of Nature in working those constructive marvels whose traces in the cyclopean ruins cause us such wonder. Our science is a mere stabbing and bleeding of Nature, drawing her life-blood, involving her destruction.

STUDENT

THE Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs.—*Helena Petrovna Blavatsky*

Henry James in America.

KEEN interest will naturally be felt by Americans in the record of Mr. Henry James' impressions of this country, which he is now revisiting after an absence of twenty-five years.

Henry James was born in New York City in 1843. As a lad of twelve he was taken abroad, and spent four years at school in France and Switzerland. He entered Harvard at sixteen, and remained in America for ten years. The rest of his life, with the exception of one short visit, has been passed in Europe, chiefly in England.

Mr. James has been a prolific writer since his literary career opened in 1866. He is the author of between thirty and forty novels and long stories, and besides writing sketches, a life of Hawthorne and one of Story, he has contributed to the periodicals articles on the topics of the day.

Mr. James' art as a writer of fiction has thus been developed in an European environment; his maturer work is far removed in point of time from the influences of his native land, so that in the setting of his novels we may expect to find England and the Continent depicted as if by one whose birthright warranted the vivid perception not only of the situations possible in the complex society of Europe, but of the alluring charm of these tradition-rich lands, which have long been in familiar relation with the hand of man.

It is worthy of note, however, that in these novels the characters which are most individual and interesting are American.

Mr. James' skilful portrayal of his fellow-countrymen in Europe leaves them before us with all their freshness of aspiration, their buoyant energy, and their readiness to see truth and beauty. His keen comprehension has grasped a certain indomitable and lasting quality in their natures, which remains unshaken in the complex situations of the old world. He shows us Americans, the clear depths of whose natures the civilization and culture of Europe have failed to reach or stir. The psychological turmoil which has led them to seek more complex conditions may become more agitated by European life, but the voice from the past that shall give to Americans the highest educational impulse, or the standards of general culture most necessary to their idealism, would seem not to have spoken in any European tongue.

The close of the first article in the series that is to give us Mr. James' own story of his impressions of America revisited, still finds him in the Eastern States. Quaint old Gramercy Park easily recalls the memories of childhood; crossing the ferry to New Jersey suggests the whole panorama of busy New Yorkers in nightly *villeggiatura*. The costliness of what Mr. James aptly terms the "ingenuous palaces" on the Jersey coast, gives to him no suggestion that they are a permanent or deeply essential expression of the needs of Americans. The impression of inordinate quantity left by the New England orchards in Sep-

tember, and of the attitude of standing in wait revealed by adjoining states, is followed closely by the realization that the abandoned farms speak of attempt that has met defeat.

Mr. James' American readers are prepared for his appreciation of the wealth of types and characteristics presented to a sojourner in that broad area of human development, the United States. They are prepared also for his sense of the transitory nature of much that is objective in American life. But they now look to him also as an acute observer and a clever artist, for the vision and portrayal of some of these finer influences and deeper workings of American human nature, which have their home in the idealism and will, the fruitful and artistic expression of which shall yet be seen on American soil.

STUDENT

In Europe

(By our special correspondent)

April 10th, 1905

THE Bible saying, "Go to the ant, thou sluggard, consider her ways and be wise," has hitherto been interpreted ethically. But a

French doctor, M. Clément of Lyons, has thrown quite a new "light" on this proverb. Why is the ant so strong, so tireless? Because it secretes *formic acid*! Dr. Clément has been experimenting upon men with this acid with surprising results. An increase of physical strength by *five times* is among the results declared. Formic acid as administered by the doctor strengthens the voice to a remarkable degree. It is useful in all cases where tonics are prescribed. It may cure paralysis. It acts immediately. Finally there are no harmful reactions from its use. (!)

The new prescription can do almost too much apparently. Perhaps the practice of Brotherhood by men may cause them also to *secrete* something as powerful as formic acid, instead of receiving it from the doctor's hands. We are only just beginning to tap the resources of human nature. As that nature becomes more harmonious in its action it seems by no means unlikely that sealed reservoirs of energy will be burst open as it were, and we shall literally go on from strength to strength and never feel tired, never be sick. Our ailments, after all, are *disorders*. So perhaps it may be well to leave formic acid alone, and to go on studying the ant in the old-fashioned way. No one can say what untold horrors may result from the doses and serums of animal origin.

Talking about *strength*. A Japanese official of high rank has recently been interviewed by the correspondent of a French newspaper on the subject of Japanese recruits. The correspondent was astonished to learn that these could be turned into soldiers by *two months'* training. The explanation of this lay in the fact that the Japs are a nation of *athletes*. Has not Aryan civilization something to learn here?

I just note the following from *Le Matin*: "The Italian Government has convoked a conference for May 28th at Rome, with the object of establishing an International Institute of Agriculture, and also of inviting the Governments who approve of this project, to appoint delegates."

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COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

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Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879. Copyright 1905 by Katherine Tingley

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The Rights of Man

THE agitation of the question as to the morality of the business methods employed by the great trusts, raises the fundamental question of the rights of man. What is the basis of what we call our Rights?

At a first glance we see that the old "law:" "Might is Right," is the one that is actually accepted, while all sorts of schemes are devised by those, who are the victims of this law, to mitigate the suffering caused by its application.

It is evident that all so-called rights are based on the power to gratify a desire, for a right that cannot be exercised can scarcely be called a right; it is but a desire lacking power to achieve its gratification.

Will and desire govern the lower nature, and in that kingdom or state, Might certainly is Right.

But in Man is also a higher principle, Wisdom; and this wisdom teaches Man that when the strong tyrannize over the weak and use them as a means of establishing a power or Right for the pleasure of the strong, then the whole community suffers and gradually deteriorates; and moreover it is seen that in time the weak, who are many, will combine and become the strong by reason of numbers and a united purpose. Then comes revolution and discord and the whole community suffers in

Strong & the Weak Parts of One Whole

another way, and a new tyranny of the strong is established on precisely the same basis as before: Might is Right. But wisdom teaches Man that the strong and the weak are both parts of one whole, and that if one suffers all suffer sooner or later, not being separable from one another, but mutually interdependent.

Therefore, wisdom teaches that it is expedient for the good of the whole that the strong shall protect the weak and help them to develop strength, in order that the whole community may be strong and prosperous. This is the law of compassion or "feeling in common," and this is the basis of social life, in which the first principle is consideration for others. This is the basis of all true morality and courtesy and all social virtues.

But this inner unity is not recognized by the intellect alone; it requires the awakening of the heart to make it active, for the brain-mind alone is purely egotistic and unable to recognize the greater Self which is the common Self of the whole race; and for it, the intellect, Might is Right. The higher law of Brotherhood does not deny the lower law of force, but illuminated by wisdom, and the perception of the real unity

The Strong Guardians of the Weak

of all, it makes the strong the guardians of the weak, and helps the weak to grow up into strength. This it does by teaching them that they too have might, or rights, if they will but have faith in themselves and their real unity; it teaches them that they are divine, and can rise out of their weakness and be strong. It gives hope and freedom; it is the liberator, and the redeemer. The tyranny of the strong is caused by ignorance, and by its offspring selfishness. It does not recognize the inner bond that links all into one great family, and so seeks to rule the weak while keeping them in their weakness and ignorance, and by crushing them into submission, not understanding that by this, the whole community, themselves included, thereby suffers, deteriorates and dies, if not saved by the destruction of the power of the tyrant.

The higher Law cannot be overridden by the lower, and it works ceaselessly to readjust the wrongs caused by man's attempts to live according to the law of his lower nature. When man wakes to wisdom and works with the higher Law, then peace and prosperity come to all, and also happiness, which is man's Right, for the higher Law is the law of the eternal fitness of things, which is harmony, or Brotherhood.

R. W. MACHÉLL

Progress of Geography

IF the world is not all explored, our knowledge of it is at any rate progressing rapidly. The state of geography fifty years ago is shown by reference to the London *Universal Gazetteer* for 1855.

According to this authority all northern Asia is described roughly as "Russian Tartary," and the deserts east of the Caspian Sea are called "Tartaria." The Hindu Kush Range is not marked on the map, and the Caucasus is found due north of the Caspian. There is also a chain of mountains starting from Russia and running without a break to Behring Straits. Australia is a perfect blank except for a few coast settlements; the eastern half is called New South Wales and the western New Holland.

In Africa the "Mountains of the Moon" stretched from near Cape Verde on the west to Abyssinia, central Africa was Negroland, and equatorial Africa was Lower Ethiopia. In America "Independent Countries" stretches from Alaska to the source of the Mississippi, and Chicago, St. Louis, and San Francisco are not marked. In South America the Argentine was part of the Republic de la Plata, and all south of Buenos Ayres was called Patagonia.

In those days Europe was bounded on the east by the river Don, and the Volga and Urals were in Asia. "Germany" was the present Austrian Empire, and what is now Germany was separate principalities. Turkey stretched to the Austrian and Russian frontiers and there were no Balkan States. Japan is described as a "small country with a fanatical

population, peculiarly impervious to European ideas." Turkish dominion included all the north coast of Africa as far as Morocco. Central America was "Guatemala"; Brazil was an empire, and Columbia contained 1,300,000 square miles.

STUDENT

Japan and Her Pupil

THE transition between ancient and modern methods of manufacture has to be made with great care in China. The equilibrium of supply and demand is very delicate there. Millions of hand workers live on the extreme verge of starvation. The introduction of a machine to do in a day what fifty of these people do in a week, would mean the immediate starvation of most of the fifty.

Fortunately the solution of the problem is in the careful hands of the Japanese who exactly understand the difficulty, and indeed are yet dealing with it in their own country. They are slowly introducing machines into China which are transitions towards western apparatus. Crude enough not to do too much work, these machines yet enable the individual worker to achieve considerably more than he did.

Japan understands China, and the West does not. She watches, and to a great degree controls, the Chinese home markets, and she may be trusted to work wisely and carefully with a people whose interests are so closely—and to be ever more closely—bound up with her own. C.

The Origin of "Yankee Doodle"

THE origin of national airs is always an interesting study, and sometimes they are found to come from a far source. Whence our "Yankee Doodle"?

From Schwalm, a district of the old province of Kur-Hesse, in Germany, it is now affirmed. The tune is "derived from a military march played by the Hessian troops" in our war of the Revolution. The chief recruiting office for the enlistment of these troops was at Ziegenhain, in Kur-Hesse. Johann Lewalter has been studying the countryside music of the districts of that province and was struck by the resemblance in form and rhythm of some of the country dances, to "Yankee Doodle". Last year, at the "kirmess" of the village of Wasenberg, when our tune was played, the young men and girls naturally swung into a true "Schwälmer" dance, he says, as though the music had been composed for it.

So he thinks the links of connection are nearly, if not quite complete.

But the other, and more usual, account of the tune is that it is old-English, in use in England before the time of Cromwell and in America long before the Revolution. It certainly sounds old-English. STUDENT

Letting Daylight into Africa

THERE appears to be room yet on the earth for persons who desire to stretch their elbows. The Government of Cape Colony has decided to throw open for settlement the great desert of Kalahari, lying west of the Transvaal in South Africa. It is nearly as large as two Frances, or France and Germany together; and is not a desert but a well rained plateau. There are a few nomadic wild men, but the settlers would practically have it to themselves. Large salt-pans exist, evidence of old lakes, but only one survives, Lake Ngmai, and one river. The other water courses are periodic.

Little by little Africa is passing into modern life. She has only been discovered, so to speak, about half a century, and to say that you propose to go there to live, even in the now populous southern corner, still has a flavor of self-exile about it. But another century or two may tell a very different story. STUDENT

Food Protection in Paris

IT is stated that in Paris the consumer who suspects that his food or drink is adulterated may take it to the municipal laboratory and have it analyzed free of charge; and that, if need be, the city undertakes the prosecution of the offending dealer, who is not only punished but is liable to have a notice of his conviction posted in his window.

This most salutary ordinance might well be copied elsewhere. It is perfectly marvelous how "intelligent" people allow themselves to be poisoned year in and year out with chemicals and rubbish in their food. What may one infer as to the general character for carefulness of such a people? We either trust the dealer or else we trust an inspector, but there seems little reason for trusting the one and not the other! STUDENT

Work at Panama

DIGGING of the Panama canal is now going ahead at an accelerating rate. During the last month 128,000 cubic yards were excavated, as against the maximum of 25,000 ever attained in a month under the French régime. To a great extent the old French tools and engines are being used; there has not been time as yet to replace them with modern American substitutes. Indeed, the engineers say that not for eight years, not till within two years of final completion, will all the necessary machinery for full power work be installed. For example, new steam shovels of the 70-ton type are being shipped to the Isthmus as fast as they can be turned out in American shops, which is about one in two weeks. Not less than 120 are necessary, which means a period of five years before all are assembled.

It was in 1881, twenty-four years ago, that the first French cuttings, under de Lesseps, began. Seven years was his estimate of the time required, and his enthusiasm bred a confidence that enabled him to command any loans he named. Then the reports began to be suspicious and discouraging; more and more loans were demanded, replied to more and more sluggishly. At last came the celebrated investigation. By the end of 1888, the period set for completion, the whole scheme had fallen through, and work was stopped. Another futile beginning was made in 1894, but in a few months that also fell through. Will anything happen on this, the third attempt? The last possibilities of ingenuity seemed at one time to be in play against its commencement. STUDENT

Evaporated Labor

AN instructive lesson in the costliness of modern warfare comes from Great Britain. She is about to sell thirty-one obsolete, ancient, time-worn, decrepit, ruined battle-ships. At least those are the adjectives which will rise in the reader's mind when he hears of the sale.

But he will be quite wrong. The *Galatea* was built in 1889, two others a year earlier, another in 1878. Battle-ships become obsolete more and more quickly, and from the standpoint of a war-office are mere junk, when to a layman's eye they have every aspect of new and formidable fighters. But the war-office judges, while the layman merely pays. Money thrown on the sea in the shape of battle-ships is very soon money thrown into the sea. And then there is nothing to show for it; vast quantities of human labor have evaporated with hardly a trace.

The same is true of all war matter. Yet to make it, and pay for it, most nations keep themselves in the acutest strain of poverty.

STUDENT

Cuba's Treasury Surplus

THE commercial condition of Cuba is eminently satisfactory. As Mr. Burton points out, the American Congressman who has been touring Cuba, the Cuban treasury has the largest surplus proportionate to its revenue and expenditure, of any nation.

We do not think there is any need for anxiety on that score at present. Though there are elements in Cuba whose work is by no means for Cuba's good, though there are wires being pulled there whose other end is a long way off—not only in America but in Europe—yet the spirit which held her up in her long struggle will not fail. There are Cubans who know the dangers and who know their countrymen; and they will see to it that all necessary education will be done where it is needed. STUDENT

The Suez Canal Monopoly

THE Suez canal is owned by a company in which Great Britain is the largest stockholder. It is a monopoly of a very profitable kind for the stockholders, for its concession has still seventy years to run and provides that there shall be no competing canals. In 1904, \$22,500,000 was paid in tolls by 4257 ships. Great Britain pays more than half of these tolls. E.

Frontispiece --- William Quan Judge

THIS week's cover-page of the NEW CENTURY PATH contains the face of Wm. Q. Judge, the second in the line of succession of the world's Theosophical Leaders. Mr. Judge succeeded to the Foundress of the Theosophical Society, Helena Petrovna Blavatsky. A successful lawyer, a brilliant writer, and a man of extraordinary insight into human nature, he was well fitted to carry on the great humanitarian and philosophic work of H.P. Blavatsky.

Some Views on XXth Century Problems

An Initiation in Crime

IN the largest and best theatre of a flourishing city on the Pacific Coast a vivid kinetoscopic exhibition is now a great attraction, particularly to the young people. It is a sort of drama, and is in three acts. The first represents a negro in the performance of a murder; the second, an infuriated mob hunting the murderer; third is the burning of the negro at the stake.

The show is incomplete; it needs the mimic reproduction of the groans of the murdered man and the hoarse imprecations of the roasting negro. But even as it is, it will do very well as an education of the small messengers and newsboys who throng to see it. In a few years the results of this education will be fully manifest. The few days or weeks of this seed-sowing will produce an incredibly rich harvest. But unfortunately no one will connect the fruit of a few years hence with the present semination.

We are informed that the young people go home in great excitement, talk of it for days, and recommend their comrades to go also and get so deliciously horrified.

It is no metaphor to call the pictures seeds. Future acts are their slowly ripening fruit. The seeds may lie in the mind for years, out of sight, forgotten. But they do not die. The delirium of a fever will uncover them. The mind lets go of nothing; particularly in childhood is it storing every sort of chance impression. How often is not a cultured mother horrified at the stream of obscenity or profanity coming from a little child's mouth during the unconsciousness of an illness! The child's mind had stored the expressions from the street corners, often unknowingly to itself.

But there is nothing unknown or secret about *this* storage; it is done as it were to the sound of a trumpet; the child's whole emotional nature is aroused, its character colored forever by pictures like these. It knows about murder and man-hunting and man-roasting, for it has been to them, taken part in them with all the reality that a child's vivid imagination confers upon any pictures that awake its interest. It will now hunt the newspapers for more of the same food, and as soon as possible attend prize-fights. The mental setting of future crimes is now ready; imagination has little more to do; given the necessary temptation and opportunity, and the machinery moves.

Every one knows all this, the moment it is said—knows it in its elements. The same principle is involved as when a lie, repeatedly told, is at last believed; as when a lot of hysterical girls, catching the infection from each other, successively go through the same contortions. Mental pictures have life, and until they are dead, until that life is slowly absorbed from them by other and stronger ones, are ceaseless instigators to action. It takes some men the effort of years to absorb into nobler mental forms the life that haunts the evil pictures of their youth. When we have learned how to safeguard the minds of the children by day and night, have learned in fact to meet and discharge the duty asked of us by their souls, then and not till then will a new race grow up in our midst. Mainly this shielding is the work of the mothers, but how many are awake to its need?

A Sermon in Granite

ON the Cordillera of the Andes, between Argentina and Chile, 14,000 feet above the sea, now stands a colossal statue of Jesus Christ, looking out over the two countries which have thus magnificently put their aspirations on eternal record. The granite pedestal bears this inscription: "Sooner shall these mountains crumble to dust than Argentines and Chileans break the Peace which, at the feet of Christ the Redeemer they have sworn to maintain." On the other side is written: "Peace on earth, good-will to all men."

Never can any man in either country look up and see this symbol of an international ideal without a touch of light upon his mind, without a stir in his heart of something higher than his common thought. In-sensibly it is moulding the consciousness of two peoples.

There are plenty of statues of Christ. But not one appeals to the

imagination as does this one. They were made by men who thought of Christ as the leader of souls into *another world*. This points to an *ideal present world* where Brotherhood shall reign. It is a grander symbol than the other, contains all the best and worthiest of the other. It turns men's attention away from the thought of individual salvation, which may easily be but a manifestation of supreme selfishness—to that of their eternal link as brethren of one life and one destiny. And under the sunlight of that feeling, the mind begins to open to all other truth. Indeed it cannot, except with that starting point, open to *any* high truth. All the hideous conceptions of God that have disgraced theology have come from men whose hearts had never stirred with love of humanity. He who would conceive of Christ must try to make his consciousness correspond with that of Christ; he must develop that love of mankind which prompted and sustained the whole work of Christ. Not otherwise can there be any beginning of religion. All those teachings about Christ which throw men in on themselves in the search for *their own* salvation, are false and anti-religious. We feel our self in selfish impulses; when it is the unselfish impulses, the compassionate group, that are felt as self—then we have religion and the spirit of Christ. All other light will follow.

STUDENT

The Promise of France

A CONTEMPORARY points out that France, though a wealthy country, has few millionaires. There are only ten Frenchmen with more than \$19,000,000; only 100 with more than \$10,000,000; only 14,000 with more than \$193,000. There are as many farms in France as in the United States, which is fifteen times larger.

Statistics are not always useless. They sometimes enable us to get a picture of the consciousness of a nation, viewing it as a unit with a place in the scale of evolution different from that of other nations.

It is evident then that France, as a unit people, is not dominated by the wild lust for money.

There are other pointers. France proposes to diminish her naval expenditure; and she has reduced the term of compulsory military service from three years to two.

Many observers of our own times believe that humanity is nearing a great change, a great accession of light. At the end of the Eighteenth century, the same thing seemed imminent. It was through France, then, that the way to the new era seemed to lie. But the promise was quenched in blood; for the time it failed. Do not the indications suggest that France, comparatively free from the money lust, inclined to peace, and markedly holding out the hand of friendship to more than one other nation, may among other western nations be the one where the new light will come first as its most responsive and prepared field?

STUDENT

Our Length of Days

ACCORDING to Dr. Schofield, who has recently given us a table of longevity, the most unfailingly successful prescription for living long is: Become a clergyman of the Church of England. Those who do not want to live quite so long may become dissenting ministers, who stand second on the list. Then come farmers and land workers, grocers, lawyers (curious, since they often lead very sedentary and also anxious lives), drapers, coal-miners (you can evidently spend eight hours a day in darkness without harm), watch-makers, artists, shoemakers, bakers, clerks, druggists, green-grocers, tailors, doctors, butchers, painters, musicians, cab-drivers, sweeps, publicans, metal-miners, bankers, barkeepers. Sellers of alcohol, it seems, close the list, but why should bankers be at that end?

The list may easily be taken for more than it is worth. "Musicians," for instance, would include high rank composers, and the hacks who play accompaniments at bar-room concerts. If you *will* take up music, be a high rank composer; then you may live as long as a clergyman, or at any rate a dissenting minister. Among professions, if you do not feel called to the church (fewer and fewer do now-a-days, according to recent laments from theological quarters, in spite of the length of days), take law, not medicine.

STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Hall of Columns, Karnak

THE temple of Karnak at Thebes is the most stupendous of all the Egyptian ruins. Its chief beauty is the Hall of Columns, 170 feet long and 329 wide, supported by 134 columns, the largest of which are nearly 70 feet high and 12 in diameter, and the rest over 40 feet high and 9 in diameter. The illustration shows the principal avenue in this forest of pillars. The Hall was built by Seti I., 19th Dynasty, and the magnificent and elaborate sculptures made partly by him and partly by his son Rameses the Great. The walls are also elaborately sculptured both inside and out with scenes representing the mighty exploits in war of the kings. The effect of this scene is sublime beyond anything else in the world; for the rows of columns seem endless every way, and as it is impossible to get any but a near view of them, their size is most impressive. It is a puzzle to modern engineers how sufficient force was brought to bear in the destruction of the roof. Nine of these columns fell down in 1899. STUDENT



HALL OF COLUMNS, KARNAK, EGYPT

Hasty Assumptions About Dwarfs

HASTY generalization, lack of the sense of proportion, riotous imagination, unbridled speculation;—these are the too frequent failings of scientific people when they have found a fact. A learned writer in the *Quarterly Review* has been making the most of the evidence that dwarfs once lived on the British Isles.

There are subterranean dwellings, too small for ordinary men; stone-built towers, known as *burghs*, in Scotland, said by tradition to have been built by dwarfs and containing passages too cramped for full-sized men; traditions of dwarfs elsewhere in Europe; the pigmies in Africa. These things prove that there once were dwarfs in Europe as there now are in Africa. But why jump to the conclusion that there were *nothing but* dwarfs? Why hypothecate a "race of dwarfs" and make it world-wide? And why, above all, drag in all the mythology of elves and fairies and pixies and nature-spirits, and every possible connection in which the word dwarf can be used, and weld them all into a solid theory?

Of the very various Atlantean remnants who were scattered over our continents after the sinking of their own, there to degenerate until the incoming Aryans superseded them, some were dwarfs. Others again could engrave stones with consummate art; others made rude stone hatchets. There were in fact races of all degrees and kinds, as now. H. P. Blavatsky instances the extraordinary mixture of races in modern Africa, and wonders what the archeologist of the future will say when he finds their bones and pots. First, he will find, perhaps, a pigmy, and infer that the whole human race at that time was pigmy and dub it the

pigmy age. And then he will find a fossil silk hat and his theories will be all upset. What a lot of different "ages" he could make out of the remains of Arabs, Copts, Berbers, Zulus, Bushmen, English, Dutch, Negroes, and so on.

Hear Sir Harry Johnston's opinion:

Other dwarf races of humanity (than the Kongo pigmies) belonging to the white or Mongolian species, may have inhabited northern Europe in ancient times, or it is just possible that this type of pigmy negro, which survives today in the recesses of inner Africa, may even have overspread Europe in remote times. If it did, then the conclusion is irresistible that it gave rise to most of the myths and beliefs connected with gnomes, kobolds, and fairies.

A curious mixture of narrow possibilities and absolute certainties. But that "just possible" is the weak link in the chain that renders the "irresistible conclusion" superfluous.

STUDENT

Archeologist in Timbuctoo

TIMBUCTOO, that unique and anomalous outpost of the desert, where innumerable tribes, Arabic, Berber, and

Ethiopic, meet for battle and barter, is a promising field for the pick-ax of the archeologist. Its known history goes back to the Eleventh century, and it was a powerful city under Moslem rule and a noted gold mart. The place has been left high and dry on its scarp by the drying up and deflection of the water-courses that formerly irrigated the lowlands. But the ruins attest its former extent and opulence. A French officer recently made some excavations of some mounds in the neighborhood and found tombs of some of the ancient rulers, containing the remains of women and captives who had been buried with them, and also pottery and bronze work of superior excellence. STUDENT

Light-Skinned Race in Eastern Turkestan

IN connection with recent remarks made on this page about the universal testimony to the existence of mysterious white races in the interiors of continents, the account of a Russian explorer in Eastern Turkestan is interesting.

He declares that in the great Tarim desert, north of Kashmir, he has discovered a "mixed Caucasian and Mongolian" race ruled over by a family of purely European appearance and customs. He describes a town like a medieval European town, in an oasis near the Khotan river, with 3000 population, of European features. They spoke a Turkish dialect. The chief of the community and his family are described as typically European, and as saying that their ancestors came from the West.

These accounts of the existence of such races are too persistent to be all false; and they form a link in the chain of evidence for the true teachings as to the past history of humanity. STUDENT

The Trend of Twentieth Century Science

The Pair of Opposites

SUPPOSE it is required to divide a circle into two portions having equal areas and forms, but that the circumference of each portion shall equal the circumference of the whole.

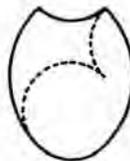
The simplest solution of the problem results in the delineation of an old symbol which was common to Oriental nations and still retains its philosophic meaning. Of recent years it has become known to the people of the United States through its adoption as a trademark by the Northern Pacific Railway.



It has symbolized all of the extremes in Nature; light and darkness; heat and cold; male and female; motion and rest; and the thousand and one other antonyms which are in common use. As a cosmic symbol it also shows either an involving or evolving, according to the manner in which it is drawn or viewed. It leads to the forming of another symbol which is not in use at present, but which may be found to have some merit when its potentialities are studied. Like the first problem, the circle is to be divided into portions having equal areas; the circumference of each portion is to equal that of the whole; but the divisions are three in number instead of two.



The dual symbol will be recognized as the only simple and practical way to cover a sphere, as every baseball player knows, and Mr. Sam



Loyd has shown that the symbol offers the only method of cutting a circle so that the pieces will form two eggs, "horse-shoes," as he called them.

STUDENT

Making the Desert Bloom

THE new spineless cactus evolved by Luther Burbank may enable us to solve a little problem. Of what use to the plant are the spines? They are modified leaves, and what we call the leaf—the broad oval plate—is the greatly swollen stem. If the cactus, in order to live in regions where there is little or no water, has reduced its leaves to spines with a view of checking evaporation—then it will be grateful to Mr. Burbank for showing it how to get rid of them altogether. And they will not reappear.

But if it had a use for its spines, if they were points which, becoming electrically charged, attracted the floating molecules of dew, then the plant will be restless and dissatisfied without them. They will begin to reappear, and after a certain number of generations they will be present in full force again. So in a few years we ought to know the use of the obnoxious cactus spine.

This artist in vegetation is still at work on his invention. He wants to produce a cactus that will thrive in any part of the United States. The amount of wealth he will thus bestow upon the world can hardly be calculated or overestimated. The deserts will become cattle pastures. A cheap and pleasant food both for animals and man, requiring no care or cultivation, will be everywhere obtainable.

The United States government has another plan for making arid wastes valuable as pasture without irrigation. An alfalfa has been found that will grow with as little moisture as the sage or any other desert plant. And from Southern Russia will be imported a blue-grass even more nutritious than the blue-grass of Kentucky. It needs no water, grows luxuriantly in the hottest weather, and does not dry up.

In these things we are at the beginning of a new era. Looking a little way ahead and including in our view the ever multiplying inventions for saving labor, adding to wealth and making time ever more productive, it is easy to see that the question of the reason of poverty, of the right of poverty to exist, will be more and more urgently and ominously asked.

The struggle for life, as respects man, need not be. It is not in the scheme of things; it is of man's own doing. STUDENT

The Louisiana Mound

A RECENT paper to the Geographical Society of Washington discusses the "Natural Mounds" of Louisiana. Three theories were mentioned: that they are due to gases from decaying vegetable matter; that they are sand-dunes about clumps of low vegetation; that they are old hills of the white ant, or of the leaf-cutting ant. The writer gave the second and third as the most probable.

But what about a fourth: that they are prehistoric human remains? This would be surely the most reasonable, placing them in line with the thousands of mounds scattered all over the country which are known to be of human origin. Was the writer unconsciously touched with a little of that qualmishness which visits certain minds when they are called upon to face the fact of man's vast antiquity on the planet? Since when did the elephant cease his placid waddlings through the continent? Some of the mound-builders knew him well, and made a mound very skilfully in his image!

Yet we do not wish to be disrespectful to the powers of the ant. The leaf-cutter does great things here and in Cuba, and the white ant still greater. The intelligence of either, and their social formation, are considerably in advance of those of the lower human races.

And the united efforts of large colonies do make surprisingly human-looking mounds nearly as extensive as those of Louisiana. If the animal kingdom was arranged in terms of intelligence instead of anatomy, the ant would easily be at the top, running a close race for that place with the bee. STUDENT

Rain and Its Contents

HOW great a fertiliser is rain, apart from its value as water, is not generally known. During one week's recent rain over London, the atmosphere was washed clear of nearly four thousand tons of solid matter.

Of this amount, about half was soot, and one-tenth was sulphate of ammonia. Bacteria in general were also cleared out.

These figures apply to the area of London only. Great manufacturing cities fill the air above them with soot, sulphates, nitrates, organic matter and germs. These are continually blown over the neighboring country and thrown upon the land by rain. Ultimately they return again as food to the people. One wonders how much of the mineral surface of the earth, and how much of the planet's water, has not formed many times part of the bodies of men—to say nothing of plant and animal? STUDENT

Creatures That See by Their Own Light

IT appears that deep-sea creatures, living in lightless depths, who need light to guide their movements after prey, make it. They either secrete a special phosphorescent mucus all over their bodies, or they have luminous organs. Of these organs there may be one or several; and in some cases they are very complex, almost telescopic and consisting of a cup-shaped reflector with a concentrating lens in front of it. The phosphorescent material is between the reflector and the lens. Light is thus focussed along the creature's path, and sometimes, from other similar organs, all around it. And the enormous eyes are thus enabled to see as clearly as is necessary. The eyes have no iris diaphragm, but a very large lens so as to greatly magnify small near objects. The clear cornea in front of the lens is faceted, and the facets set at such an angle with each other that their many images fall upon the same spot on the retina. They are thus enabled to make the very utmost of a very small illumination. Where eyes and illuminating apparatus are entirely absent, the creature leads a sedentary life so that it has no need for such luxuries.

The phosphorescence would appear to be a specialized and extreme case of that invisible light which, as is now known, all living creatures—animals and vegetable, and even mineral—emit. And the luminous organs are only still further specializations and localizations of the same. STUDENT



Lomaland Photo and Eng. Dept.

EVANGELINE'S LAND—FRENCH WILLOWS AT GRAND PRÉ, NOVA SCOTIA

In Evangeline's Land

During the French occupation the rich lands of Grand Pré were recovered from the sea by dykes built to keep out the Fundy tides. These "Arboiteaux" were constructed of willow-reeds and earth.

Some of the willows sprouted and grew into trees, but the "Saxby Tide" of 1869 destroyed all but a few, of which these are the representatives. Seen from the railroad, these willows form the most interesting link with the old Acadian farmers and the "Forest Primeval." STUDENT

Life-Energy in Trees

Science has discovered another link in Nature's endless series of compensating forces. It has found that the movement caused by the wind helps the trees to pump their sap up to the high branches and that the trees themselves act as conductors to convey electric energy to and fro between earth and air. STUDENT

Insect Individuality

THE common wasp, or yellow-jacket, belongs to a class of insects of which there are many varieties. Some of these live in communities and appear to be actuated by a common consciousness like that of the beehive, whilst others live solitary lives and exhibit remarkable individuality of character.

The wasps which live in communities build their nests of paper, which they manufacture from the woody fibre of decaying brushwood. Each comb has only one layer of cells facing downwards, instead of being double and perpendicular, like the wax cells of the honey-bee. The eggs are held in the cells by a sort of glue, until the heads of the young larvæ are grown large enough to keep them from falling out of the cells. The young wasps are fed on the juices of plants chewed up with the remains of insects, a remarkable contrast to the ambrosia of pollen and honey with which young bees are fed.

The solitary wasps are of many varieties, having each well marked characteristics which are most in evidence by the way in which they provide for their young. Some burrow in wood, others in sand, others deep in the earth. At the bottom of the burrow a store of food is deposited

and the egg is laid upon the food. The bore is then closed up and concealed, the parent insect occasionally visiting the place to see that all is well.

The individuality of character shown by the insect in this work is very remarkable. One wasp is always in a hurry and apparently has two or three other engagements awaiting her; another displays the greatest artistic care in her work and goes about it slowly; whilst a third of the same species will be careless and slovenly so that the work is badly done.

The preparation of the larder also shows every kind of variation in practice. One wasp captures a spider which she hangs upon a neighboring twig whilst she digs a hole in which to lay it, leaving her work from time to time to go and see that no foraging ants have seized her quarry. Another digs the hole first and then goes out to catch her spider. Sometimes the required spider is not easily caught. He is lurking in a cranny well concealed, and will not come out. Then the cunning wasp has been seen to blunder with apparent carelessness into a weak corner of the spider's web, and as soon as the spider ran out to see what was the matter, he was seized and carried off.

Sometimes when a hole has been dug in the earth, a stone is carefully laid in the mouth of the hole and earth is laid over it, whilst the wasp goes out in search of the toothsome caterpillar which is needed to nourish the larva. After the caterpillar is brought, the earth and stone are removed and the grub is dragged into the hole after which the egg is laid and everything is replaced.

Dr. Leland O. Howard tells us the most curious fact of all. He says: "When the burrow is complete, the female wasp has been observed to use a stone as a tamping iron to pack the earth into the mouth of the burrow." So insects are found to use

STUDENT

UNIVERSAL HARMONY

IF thou art worn, and hard beset
With sorrows that thou wouldst forget;
If thou wouldst read a lesson that will keep
Thy heart from fainting, and thy soul from sleep,
Go to the woods and hills! No tears
Dim the sweet look that Nature wears.

—Longfellow

I'd rather be
A Pagan suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn.

—Wordsworth

Look how the floor of Heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins:
Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

—Shakespeare

improvised tools!

THE thousand voices of silence are more wonderful to me than many of the sounds that yet enchant my ear. The music that lies beyond the power of hearing, music of sky and cloud and flower. The golden sunset, the early dawn, the perfection of a summer day, star-spangled darkness, do not these hold an everlasting harmony that sound is powerless to convey?—Extract from "Silence," by Nora Conway



The Work of Athena

"Fight and weave! I myself will answer for the course of the lance and the colors of the loom!"

THE words of the Greek Athena, who presided over industry as well as war, come to us through the ages in one of the old Greek poems. Today they have still a meaning and a message.

Says Ruskin: "The first sign of Athena's presence among a people is that they become warriors." Athena was to the Greeks the goddess of their ideal, patroness of the arts, beloved of the Muses, bringer to the earth of beauty, yet, above all, a warrior, fearless, compassionate. The air was her home, yet the earth was her abiding-place—as long as the children of men cried out in their despair for help.

There have been in all ages wars of selfish conquest, which have left the earth wasted and men bowed. There have been also wars of compassion, holy wars, waged for freedom's sake. It is these of which Athena has ever been the Leader—for Athena was and yet is, a Presence that has never utterly forsaken humanity, as the sun shines ever, though at times obscured by clouds.

The proof of Athena's presence among the old Greeks was that they became warriors and the warrior-spirit is the sign that she is again calling to her own, today. Her wars are those that *must be fought* ere humanity shall stand once more in the light. To the Greeks they were fought on the outer field; to us they are fought, chiefly, upon that inner, reddened battle-tract of feeling and of thought which lies within the boundaries of the human heart. For Athena was to the Greeks what the Christ is to the modern world, a Presence that calls men out of their selfishness and bids them fight the battles of the soul. And today, those who can look about, see plainly that the stone has been rolled away from the sepulchre and that the Christ-spirit is once more come forth.

It may seem, at first thought, that there is little connection between this ideal and the building up of a people's industrial life. Yet, in the real sense both are arcs of the same circle.

After the wars that devastate and alarm and crush, we need look for no upbuilding, for the Leaders of such wars contact souls only to fetter them. But the wars that are waged for sweet liberty, what are they other than a clearing of the ground, a tearing away of debris, a clearing of space for the foundation of a New Order? Not until after the clearing can come the building of The New—a structure, verily, though hands may not touch it nor eye behold. *It is the New.* And then

GREATER than stars or suns,
Bounding, O soul, thou journeyest forth;
What dreams of the ideal?
What plans of parity, perfection, strength?
What cheerful willingness for others' sake to give up all?
For others' sake to suffer all?—Walt Whitman

comes Athena's service as foundress of an industrial life. Her Warriors are not dismissed. Around the citadel still stand the guardsmen, lance in hand, for it is as difficult to keep a high point gained as it is to gain it in the first place. But within the citadel Athena places the loom, calls about her the maidens, and bids them work.

The dream of many of those who have, through war, striven to unify men and preserve nations, has been, first, to clear away obstructions and then to build up an industrial life among the people. Many attempts have been made, unsustainable, spasmodic, destined forever, it would seem, to ultimately fail. The arm that bore the lance grew weary or, perchance, the hand upon the shuttles waxed indolent.

When the Woman's Exchange and Mart—now of Lomaland—was founded, there were those who said, "Is this Theosophy? What have burlap, and kelpies and embroideries and seamstress-work to do with the Higher Life?" And plaintively queried others, "By *this* prescription does one reach adeptship—on the pathway of the shuttle?" When the Department of Silk Industries was organized there was heard the feeble plaint, from those who had already placed themselves without the ranks, "Mulberry trees—hundreds of them—and silk worms! Must we then *work*?"

Today how plain is the proof of the wisdom that started this industry! How the veriest child can read in the rich full life of Lomaland, the higher meaning of a true, industrial life!

Today, in Lomaland, are being revived many of the ancient and forgotten crafts, the lost arts, the industries that, but for the impulse at this centre, would have passed out of the world to stay. Work, honest work, has brought into life a new joy and has revealed to the students a new secret. A new industrial life on many lines is already established, its influence permeating everywhere, its example an inspiration to those who deplore the sordidness of industrial life in the world. In Cuba great industries will be started, in Spain, in Ireland, in forsaken India. They will be the resting-place for that moral lever by which all humanity is to be lifted,—and that, ere long,—out of the present apathy into a knowledge of its own Divinity and the warrior-life. Without these Theosophy could be little more than a theory, for head and heart and hand must work together or the rounded—the real—life will not be built. The fact that this new and higher industrial life has been here established is proof that Theosophy has come not to play into men's caprices but to meet their needs. "Fight and weave" has ever been

OUR YOUNG FOLK

The Raja Yoga Festival in Cuba

DEAR YOUNG COMRADES ALL OVER THE WORLD: You know how travelers do—how on a long journey, as they pass each mile-stone, they will look back at the one just before and even the one before that. You know how, as the number of mile-stones left behind grows and grows, the traveler's heart grows lighter and his courage stronger; he looks ahead with more confidence and he walks on with a firmer step.

It is just that way with the grown-ups—and the little ones, too—at Lomaland, who are helping from this Centre the wonderful Raja Yoga work being done in Cuba. How eagerly we look for the letters sent us by the workers there, for every one records a victory—sometimes many victories!

Now, Brotherhood boys and girls all over the world have heard much of the Cuban Raja Yoga work, but so many other things have just insisted on being printed that not much has been said about it in these columns, of late. But last night's mail brought in news that you must share with the workers at Lomaland. And I think as you read what is coming that you will feel, as we do, like travelers passing another great mile-stone; and there may come to you, as there comes to us, an urge to look back just a little and catch one more glimpse of the mile-stones that have been passed.

How far away seems the time when the Cuban Raja Yoga work was begun! The first mile-stone was passed when Katherine Tingley went to Santiago de Cuba with her workers, at the close of the war. That was six years ago. But so much has happened since then that it seems like six centuries. Well, that mile-stone we call the "First Cuban Crusade." Thousands and tens of thousands were helped and oh, how great was the need! How

terrible was the sickness, the starvation, the awful, awful suffering of those souls! It was then and there that Katherine Tingley found a friend of humanity in the Mayor of the city, Emilio Bacardi, a noble patriot who today recognizes Raja Yoga to be a saving power for his land and whose children—now students in the Raja Yoga Academy there—will have opportunities even greater than he has had to benefit the world.

Cuba's friend made quiet plans to help the children of Cuba, for her heart went out to them. And so it came about that after awhile there was the "Second Cuban Crusade" sent to Cuba, when over forty children were brought to Lomaland to be educated, destined to become helpers of their country. That was another step; and then came such a miry, hard, lonely place along that road that the Raja Yoga workers and their Teacher were traveling. What an awful record it is when we read about it—the jealousy and hatred that sprang up in the hearts of a few who wanted to use the Cuban people for their own selfish purposes, and the terrible persecution they began against our unselfish workers!

But after a time that was passed, too, and the last mile-stone along the

miry part of our way we call the "Gerry Persecution." You all remember about the "Eleven Cuban Children" who were sent here by their parents to be educated—for many of them had brothers and sisters already in the Lomaland school—and of how they were stopped and imprisoned at Ellis Island by some of those curious fanatics, until released by the wise and just action of Commissioner of Immigration Sargent of the U. S. A. government, to whom Katherine Tingley appealed for an investigation of her school.

Then came the establishment of a Raja Yoga Free School in Cuba and another mile-stone was left behind. It is that to which we all looked

back last night as we read over the letters and it is an account of an entertainment given by this Raja Yoga School of Santiago de Cuba, in celebration of the second anniversary of the establishment of the Raja Yoga Schools in that island, that we want to share with you. How I wish you could read Spanish! But here is a close translation and that is the next best thing. The first article was written by one of Cuba's famous men, a brilliant writer, who has been in newspaper work for many years and who is today corresponding not only with the chief papers in Cuba but with the great journals in many parts of the world. This is what he says, as translated from the article in *La Independencia*, Santiago de Cuba, April 14, 1905:

Last night we were agreeably surprised by one of those splendid festivals in which the children take the principal part, as the pillars of our citizenship of tomorrow, and the base and support of the family of the future.

To the exquisite courtesy of our kind-hearted friend and companion of the press, Señor Dr. Frederico de Arce, we owe our introduction into that Temple of Ethics, called "The Raja Yoga School," of this city, which is a branch of the International Brotherhood League,

whose headquarters are at Point Loma, San Diego, California, U. S. A., and of which Katherine Tingley is the Foundress.

They are celebrating the second anniversary of the founding of this school. Our pen does not suffice to even outline as it deserves this symbolic festival. All the nations of the world were there represented by their respective flags.

Against the background of flags was represented the realization of the beautiful dreams of the wise men, the brotherhood of all nations and of all races, constituting the family of nations, as it were, the Society of altruistic humanitarianism, in the zeal for lofty cosmopolitanism which was initiated by the philosopher Jesus Christ from the Sinai of Right called Golgotha.

The numbers of the program of this simple festival were executed with such perfect precision, that they were the clearest example of the spirit of discipline which reigns in that institution.

Behold here the high ideas of the New School; of those educators and teachers who see in the child the promise of the man, and in the man, the hope of humanity; who build and prepare the consciousness for the great struggle towards the attainment of the high purpose for which man was created; the School of Liberty well understood; non-sectarian; the school which defends with vigor its independence of all religious dogma, of all political dogma, of all economic dogma, of all scientific



EMILIO BACARDI AND D. F. ORTIZ OF SANTIAGO DE CUBA, WITH A GROUP OF RAJA YOGA CHILDREN, ON THE VERANDA OF THEIR LOMALAND HOME—DECEMBER, 1902

THE CHILDREN'S HOUR

dogma, of all literary dogma; in short, its freedom from dogma of any kind.

This is what the Raja Yoga School is and this is what it should be!

In this School of new ideas, the feelings and the will are educated, not in religious dogma, nor in any moral, political, scientific, nor literary dogma which might engender an exclusive fanaticism, but in the development of the good and the beautiful, and in those things which bring into practice a broad tolerance, under the wide horizon of the aspirations, which are forces not intended to be put at the service of fragile systems, but rather intended to demonstrate the efficacy of the immutable laws of Nature.

Last night we left this great School with our soul overflowing with emotion. Exactly as we said in the "creed" of our humble publication, exactly as we had dreamed it, we saw last night the flags of all nations brought together in close union, in reciprocity, as if the free interchange of ideas and of products among all men were already a beautiful reality.

There we found the flag that we love forming part of the harmonious whole. Why should there always be a furtive tear in the midst of the ecstasy of the soul?

The head teacher, Mr. H. S. Turner, in whose charge that sanctuary of truth and righteousness has been placed, ought to feel more than satisfied with this work. In the name of the various newspapers that we represent in this city, we are proud to tender him our felicitations. (Signed) AMIAMA GOMEZ

And from the speech which follows, you may judge for yourselves, boys and girls and tiny tots, as to whether or not Cuban young folk appreciate Raja Yoga. It was delivered by Fernando Orpi, pupil of the Raja Yoga School at Santiago de Cuba, on the occasion of the celebration of the birthday of William Q. Judge and the second anniversary of the founding of the first Raja Yoga School in Santiago de Cuba:

WILLIAM QUAN JUDGE

[Translation from the Spanish]

"Two years ago today the Raja Yoga School was opened, and this, its second anniversary, is most memorable to us, for we remember that this was the day on which the benefactress, Katherine Tingley, came to the help of the Cubans. So also ought our families and friends to feel grateful to Mrs. Tingley, and proud to see that their children are gaining a perfect education, so that they may be true defenders of our fatherland, that they may become honorable men and women, loyal to their duty.

"But besides all these things, we must remember that today also is the anniversary of the birth of William Quan Judge, the predecessor of Katherine Tingley, he who truly worked for Raja Yoga and for us; he who on some nights held meetings in New York without any one's attending except himself; he who delivered his speeches to empty seats and, when it came time for him to leave, went home without having gained anything—apparently. He did this many nights without having one person in attendance at the meetings, but he knew that all that he was doing would in the end bring good results.

"He said that the formation of schools must of necessity produce good results for all the nations. Later he began the formation of Lotus Groups in all parts of the world.

"Before his death he left the Society he had helped to form, and of which the International Brotherhood League later became a department, in the hands of Katherine Tingley. Some years afterwards Katherine Tingley founded the Raja Yoga School at Point Loma; later, the one here; and since then, others, in many parts of the world.

"This noble-minded man, the same as does a farmer, planted the seeds in American soil, and in Cuba you have some of the fruits from the seeds planted by Katherine Tingley, our benefactress, who was chosen by Mr. Judge to lead the Theosophical work after him.

"What a lesson in patience for all of us is this example offered by William Q. Judge, whose picture you will find as the frontispiece of the NEW CENTURY PATH that you have. And I repeat that today is a very memorable day, because it is the anniversary of two things; the birth of William Quan Judge, Humanity's true friend and helper, and the formation of the Raja Yoga School founded in Santiago de Cuba two years ago by the Leader of the Universal Brotherhood Movement and the Foundress of Raja Yoga Schools throughout the world—Katherine Tingley."

The following is the program given at the celebration of the birthday of William Q. Judge and the second anniversary of the founding of the Raja Yoga Schools in Cuba,—April 13th, 1905:

1. Violin Quintet.
2. Primary Class Exercises.
3. Violin Solo Mazurka, Dancla
Enrique Rivas.
4. Reading of "Progress of Brotherhood" (Second Club Boys' Paper), Esperidio Santiestaben.
5. Violin, (a) Esperidio Santiestaben,
(b) Fernando Orpi and Enrique Rivas.
6. Girl's Military Drill.
7. Violin Quartet, Austrian National Hymn with Variations.
8. Singing Girl's Club.
9. Reading of "Raja Yoga Century" (First Club Boy's Paper).
Luis Vasquez.
10. Violin, (a) Roglio Roger,
(b) Francisco Berenguer.
11. Boys' Military Drill First Company.
12. Speech, "William Q. Judge," Fernando Orpi.
13. Distribution of NEW CENTURY PATHS with Mr. Judge's Portrait as Frontispiece.
14. Violin Quintet.
15. Flag March, Girls.

But we are not yet through with mile-stones. We really ought to look back to one which marked a great triumph for Cuba—the occasion when Mayor Emilio Bacardi with Señor Ortiz, editor of *El Cubano Libre* visited Lomaland and the Raja Yoga School. That was some three years ago. How well I remember their visit and the great meeting held in their honor in Isis Theatre, with some of the most distinguished people on the Coast in the audience! It was as if two nations had met with a real handclasp of Brotherhood.

And how well, too, I remember the words spoken by Señor Bacardi at that time. He said among other things:

During the past few years, years of strife and sorrow, Cuba has received the hand of fellowship from America and on the very eve of that bloody conflict, the first voice of brotherhood came from the city of San Diego, America. This is a fact. Is it strange that it should have established a bond of fellowship and brotherly love between the two cities? It is indeed the truth that all men are brothers, no matter what their religion or their political creed. Within all this is that great brotherhood of humanity. We may all be brothers and yet we may have favorite brothers. It is in this latter and special sense that San Diego and Santiago seem to me truly brothers.

You have taken the children of Cuba under your care and have surrounded them with love and protection. I wish that I might have the whole of my nation with me tonight—they are truly so in spirit—in order to witness the reception you have given to their representative.

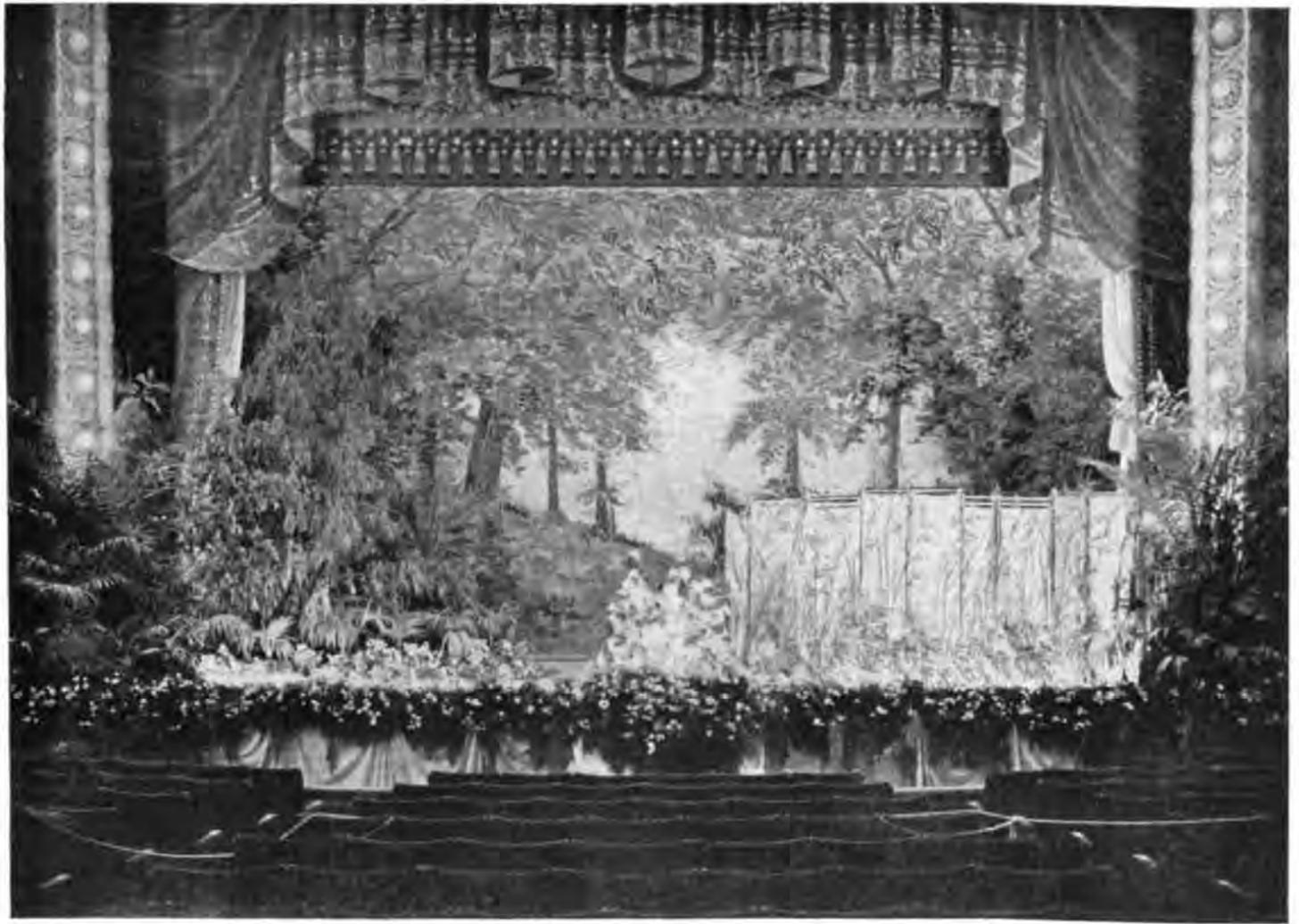
And the words of his comrade, Señor Ortiz, younger brother of the noble patriot, Fajardo Ortiz, whose recent death plunged all Cuba into mourning and whose picture recently appeared in the NEW CENTURY PATH:

I represent the oldest Cuban newspaper, the one which is most especially Cuban of them all. It was born in the mountains and in the midst of strife. The Cubans had no country that they could call their own. That paper was founded and was devoted to the education of the people. As a newspaper man, of course, I was the first to receive the news of the persecution of Mrs. Tingley and the detention of the Cuban children in New York, and I started out as soon as I heard this sensational report, for I well knew there could be no truth in it.

How glorious are these words! How easy it is to see now the reason of the faith Raja Yoga workers have in the Cuban people, the trust in their possibilities. If the newspaper accounts quoted on this page give one something of the secret, how much more is contained in the letters that came with them—from teachers as well as pupils—and which we have not space to print. Do you wonder, as she looked them through, that the Editor said, "Yes, we will give up the pages this week to the Cuban Raja Yoga work, and the children and young folk all over the world shall share this joy with us." A RAJA YOGA TEACHER



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

AT the regular weekly meeting of the Universal Brotherhood, held at Isis Theatre last Sunday evening, two excellent papers were read; the musical program included, beside several other delightful selections, two violin solos rendered by Mr. Bland.

The first paper was by Miss Edith White, and was entitled: "The Comfort of Theosophy for Our Elders." "Who," she said, "in looking back over his life has not wished at some time or another that he had either done or left undone some act in the days past? To some, the deep regret of a lost opportunity is an ever present grief. To many old age comes as an enemy instead of a friend, but should this be so? In ancient times old age implied wisdom; the old men and women were wise with the garnered experience of a well spent life and became the teachers of the young. Would not a philosophy of life which removed all fear of death, and showed the possibility, nay, the certainty, of new opportunities to make good our past errors in thought and action, come as the balm of Gilead to the aching hearts of many of our elders? What a relief to the discouraged and disheartened to feel that they will surely have 'another chance.'

"Does not a great deal of the sorrow of mature lives come from a sense of injustice? So many people feel that what happens to them, and theirs, is unfair. There is very little idea in the western world that our misfortunes are our own faults.

"Since Theosophical teachings and a Theosophic life point to Universal Brotherhood and its practical realization by humanity, should there not be a feeling of joy in the hearts of our elders who hear these glorious truths, that next time they return to earth they may aid in carrying on the good work, even though but little time is left them now? Would not such an unselfish aspiration be the greatest comfort with which to face the Great Change, called 'Death'?"

"The Folly of Regret," was the subject of a paper read by Mr. S. G. Bonn. The speaker pointed out how modern thought is largely the outgrowth of the past. We readily concede the fact of physical heredity, but seldom examine humanity as a whole, from the standpoint of heredity of thought and feeling. Scientists, while studying physical heredity,

overlook the more destructive and unhealthy mental contagion. "Take, for instance," he said, "that most engrossing occupation of human beings—the art of being sorrowful. Our ancestors regarded the manifestation of misery and sorrow as one of the higher virtues. Even our own Puritan forefathers seemed to have regarded earth as a 'vale of tears,' and to have measured a man's sanctity by the amount of gloom which he could spread about him. Their God was a God of wrath and vengeance—trial and sickness were visitations of Providence; to be happy was to be worldly; to smile on the Sabbath was an unpardonable offense.

"True merit is stability of character, and nothing can be helpful or valuable as an asset of our moral life, which tends to weaken this stability. Yet sorrowing does weaken the character. The evil which is not recognized as such does the greatest harm. One reason for our failure to avoid evil is that we do not understand its nature. To gain a true knowledge of human emotion, we must have a true knowledge of man himself, and the great law by which he is governed. This places man in his true position as a divine being, arbiter of his own fate, master supreme.

"Regret, remorse, repentance, are emotions that rack the soul with sighs and moans, and defile the blood with poison. They turn the mind into an asylum for ghosts and demons. Regret is the digging up of a dead sorrow. Let the dead past stay dead. If you are conscientious, you will do your best to remedy the evil. Surely, no amount of mourning can do more.

"Let us turn again, and yet again, from our ordinary personal selves, realizing that we are gods who do not die. Let us remember that we are souls, with power to rise from the mire of mere animal enjoyment, and sit on the throne on high."—*San Diego News*

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8:15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Art Music Literature and the Drama

Olympia's Works of Art—Their Incomparable Majesty and Beauty

SITUATED at the base of the hill of Drouva, Olympia, Greece, overlooking the valley famous for its never-to-be-forgotten Olympian Games, stands the building newly erected for a Museum.

The first view of Olympia is, to American eyes, rather disappointing, as the area of the celebrated Olympian fields is so small compared with our great American spaces. The Museum is within easy walking distance from the modern hotel. The observing student will notice, as he steps upon the portico, two columns which are reproductions of those found in the ruined temple of Zeus. Many rare pieces of sculpture, and fragments which have been excavated from the ruined temples, are in the inner hall, which is of the same dimensions as the old temple of Zeus.

One of the most interesting glimpses of this hall is the one here pictured. Standing in the center, on a part of its original pedestal, is the renowned "Niké" of Paeonius. The fragments have been restored so far as possible and, although the remains are badly defaced, many of the parts being lost, yet, the figure bears an incomparable beauty, grace, and airiness of pose that fascinates the beholder.

In the smaller room beyond is a still more perfect figure, the exquisite statue of Hermes, the work of Praxiteles. One wonders where those old Greek artists procured the models for these masterpieces. The perfect form, the finely-shaped head, and the marvelous expression depicted on the face of Hermes as he gazes down on the youthful Dionysius whom he holds on his arm, are indescribable. The beautiful Parian marble retains its delicate tints, gilding and rose color are still discernible on the sandals, as well as on the mantle thrown over the arm.

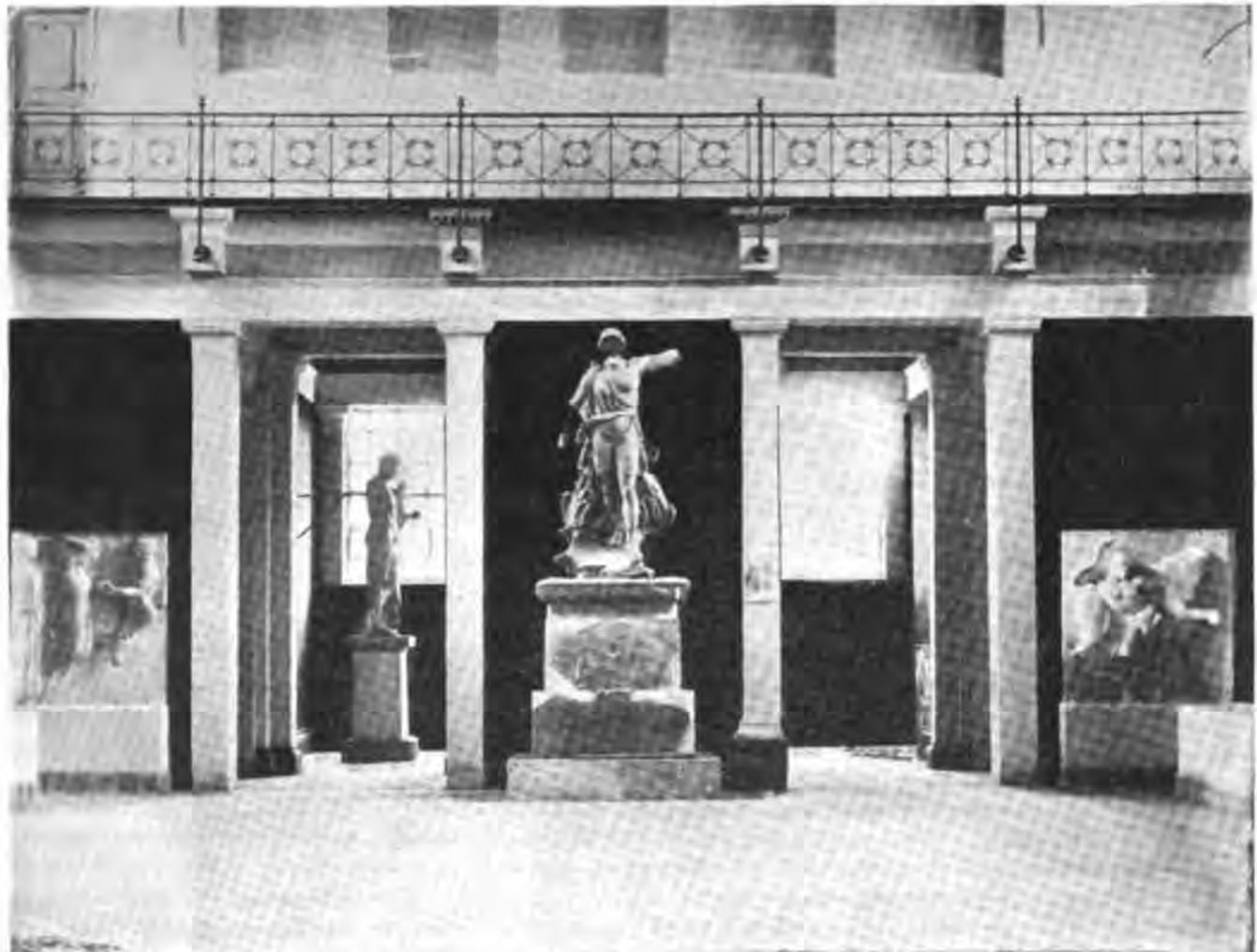
As one turns away from these works of art one cannot but realize that the ancient Greek did have the secret of "The Beautiful." With such thoughts in the mind, on passing out again to the portico, the whole modern atmosphere of the present Olympia, which is not a town, but merely a group of houses, fades away. One can picture the adjacent hills and valley covered with clusters of tents, outside of the sacred enclosure, brilliant with the color, life and excitement of the heroes assembled there, with their retinues, to celebrate the sacred ancient festival of the Olympian Games.

E. C. S.

IT is recorded that even in Mendelssohn's day musicians used to speak of the music of "old Bach" and his "Passion Music" was known to most of them by name only. It had not been heard for something like one hundred years. But one day Mendelssohn and his friend Devrient, while looking over this masterpiece, became enthusiastic over the idea of giving it once more to the public. They talked it over with

their teacher, one of the best known musicians in Berlin, but only after considerable argument were they able to secure his promise to cooperate with them in producing once more the "Passion Music." Almost without help they persevered, securing soloists and the chorus and double orchestra demanded by the score. Mendelssohn conducted and his friend Devrient sang the part of "Christ." The performance, given twice in the year 1829, took the musical world of Europe by storm and today how much Bach's memory owes to the young Mendelssohn could scarcely be told.

A CORRESPONDENT tells of an interview he once had with a priest, regarding music. On examining him as to the musical characters in his breviary and antiphonal, Mr. H— found the priest wholly ignorant as to notes, indications of pitch, and musical characters generally. For that matter, the notation was about the same in his breviary as in those



A GLIMPSE OF THE INTERIOR OF THE MUSEUM AT OLYMPIA, GREECE

used four hundred years ago, but the priest said the only thing that bothered him was to see how they could expect a man to sing two notes at once!

IN LONDON it is reported that large violin classes are being organized, and instruments provided on the installment system; and that an estimate places the enrollment of children in these classes at 100,000. So, if we do not have music, we shall at least have plenty of noise; a new horror added to civilization. Now, in addition to the piano and Sankey's hymns, every home will have its one or more cheap violins with instruction thrown in.

THEODORE THOMAS earned the gratitude of music lovers by one thing if no other, his insistence that the public should revere the genius of Johann Sebastian Bach. The Thomas Orchestra, under his direction, played Bach persistently, a service often too little appreciated.

Universal Brotherhood Organization

Central Office Point Loma California

Hit the Mark

(From THE PATH, Vol. v, page 185.)

"Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend,—the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the self as OM. Hail to you that you may cross beyond the sea of darkness."
—Mundaka Upanishad

ARCHERY has always been in vogue, whether in nations civilized or among people of barbarous manners. We find Arjuna, Prince of India, the possessor of a wonderful bow called Gandiva, the gift of the gods. None but its owner could string it, and in war it spread terror in the ranks of the enemy. Arjuna was a wonderful archer too. He could use Gandiva as well with his right as with his left hand, and so was once addressed by Krishna in the *Bhagavad-Gita* dialogue as "thou both-handed." The bow figures in the lives of the Greek heroes, and (just now) the novelist Rider Haggard is publishing a book in which he sings the praises of a bow, the bow of war possessed by Ulysses; when war was at hand it sang its own peculiar, shrill, clear song, and the arrows shot from it hit the mark.

Archery is a practice that symbolizes concentration. There is the archer, the arrow, the bow, and the target to be hit. To reach the mark it is necessary to concentrate the mind, the eye, and the body upon many points at once, while at the same time the string must be let go without disturbing the aim. The draw of the string with the arrow must be even and steady on the line of sight, and when grasp, draw, aim, and line are perfected, the arrow must be loosed smoothly at the moment of full draw, so that by the bow's recoil it may be carried straight to the mark. So those who truly seek wisdom are archers trying to hit the mark. This is spiritual archery, and it is to this sort that the verse from the *Mundaka Upanishad* refers.

In archery among men a firm position must be assumed, and in the pursuit of truth this firm position must be taken up and not relaxed, if the object in view is to be ever attained. The eye must not wander from the target, for, if it does, the arrow will fly wide or fall short of its goal. So if we start out to reach the goal of wisdom, the mind and heart must not be permitted to wander, for the path is narrow and the wanderings of a day may cause us years of effort to find the road again.

The quality of the bow makes a great difference in the results attained by the archer. If it is not a good bow of strong texture and with a good spring to it, the missiles will not fly straight or with sufficient force to do the work required; and so with the man himself who is his own bow, if he has not the sort of nature that enables him to meet all the requirements, his work as a spiritual archer will fall that much short. But even as the bow made of wood or steel is subject to alterations of state, so we are encouraged by the thought that the laws of karma and reincarnation show us that in other lives and new bodies we may do better work. The archer says too that the bow often seems to alter with the weather or other earthly changes, and will on some days do much better work than on others. The same thing is found by the observing Theosophist, who comes to know that he too is subject from time to time to changes in his nature which enable him to accomplish more and to be nearer the spiritual condition. But the string of the bow must always be strung tight; and this, in spiritual archery, is the fixed determination to always strive for the goal.

When the arrow is aimed and loosed it must be slightly raised to

allow for the trajectory, for if not it will fall short. This corresponds on its plane with one of the necessities of our human constitution, in that we must have a high mental and spiritual aim if we are to hit high. We cannot go quite as high as the aim, but have to thus allow for the trajectory that comes about from the limitations of our nature; the trajectory of the arrow is due to the force of gravity acting on it, and our aspirations have the same curve in consequence of the calls of the senses, hereditary defects, and wrong habits that never permit us to do as much as we would wish to do.

Let us hit the mark, O friend! and that mark is the indestructible, the highest spiritual life we are at any time capable of.

WILLIAM BREHON
(William Q. Judge)

Does Our Knowledge Entitle Us to Criticize the Ancients?

IN criticizing ancient or foreign ideas, there is a most important point that we usually overlook. We tacitly assume that we ourselves are in possession of the knowledge we deny in them. For instance, in criticizing Plato's philosophy, we assume that our own metaphysics are entirely satisfactory and conclusive.

But we forget how very artificial our systems of metaphysics really are, dealing as they do with mental conceptions peculiar to our particular class of mind and largely dependent upon language. What practical value have these elaborate systems? Have they not always ended in the conclusion that the springs of human conduct and the obligations of moral law rest on foundations which cannot be analyzed? What learned Kantian was ever better equipped either for practical life or for intellectual discovery than anybody else?

Can we then reasonably depreciate Plato because he did not indulge in this kind of mental dissipation, or pat Aristotle on the back because he to some extent did?

If we calmly examine the extent of our own knowledge, trying hard not to assume that all those learned books which we have not read contain settled knowledge and recognized truth, we may discover that we have not so very much to show after all. Religion—rudimentary, fragmentary, unstable; philosophy—heterogeneous, con-

fused, unpractical; science, practical certainly, but limited in its sphere. On social, moral, and general questions affecting human conduct and welfare, a ludicrous jumble of immature guesses. Our "civilization" with its particular social and political structure, its habits, its appliances, its cities and institutions, and so on—all this is just one kind of civilization. The one in which Plato lived was another. Perhaps Plato, if he could have walked prophetically into our civilization, would merely have walked out again. He might have regarded it as an improvement; or not.

This is our outfit. We may know more about geography than Plato (?) and more about machines. But we certainly are not qualified to criticize him or anybody else on matters relating to soul-science. It would be better if we would try to understand him.

STUDENT

For the Benefit of Enquirers

REGULAR weekly meetings of the Aryan Theosophical Society, established in New York City by William Q. Judge, the second Leader of the World's Theosophical Movement, are held every Thursday evening at 8 o'clock in Isis Hall, 1120 Fifth Street, San Diego, California. These meetings are intended to meet that large and growing body of earnest enquirers who desire to know more of the different tenets of the Theosophical philosophy. Students from the Universal Brotherhood Headquarters at Point Loma, California, conduct these interesting gatherings to which every truthseeker is cordially invited.



A SNAPSHOT OF W. Q. JUDGE
BEFORE THE TARGET

Students'



Path

NOW!

by C. MACKAY

THE venerable Past --- is past;
'Tis dark, and shines not in the ray:
'Twas good, no doubt --- 'tis gone at last ---
There dawns another day.

Why should we sit where ivies creep,
And shroud ourselves in charnels deep?
Or the world's yesterdays deplore,
'Mid crumbling ruins' mossy hoar?

Why should we see with dead men's eyes,
Looking at WAS from mora to night,
When the beauteous NOW, the divine TO BE,
Woo with their charms our living sight?

Why should we hear but echoes dull,
When the world of sound, so beautiful,
Will give us music of our own?
Why in the darkness should we grope,
When the sun, in heaven's resplendent cope,
Shines as bright as ever it shone?—Selected

When to Wait

MORE and more, as the student of life progresses, must he learn when to keep still.

From time to time, in his silent moments, in the energy of mornings or in the peace of night-time, the light of spiritual life burns high in the heart, mounts into the brain and awakes all the pictures there and all the centers of action. Each of them claims from the new energy the action that belongs to it, be it poetry, invention, speech, writing, or what other. A thousand avenues of activity, all tempting, suddenly open out.

Let him now wait, keep silent in lip and thought, stop the pictures and the desire for action, holding the light in the heart and doing only such things—but all such things—as are strict duty. With time and patience, duty will broaden out into all that belongs to him to do, which is his true work waiting always for him to grow to the measure of it, and in which he will find all the creative joy that tempted him along the thousand by-paths of action. But in them he would have wasted power. Now, if he will let the heart hold and direct it, it will become inexhaustible.

The world has known poets, real poets, who should not have been poets, inventors who should not have been inventors, men of action who should have stayed quiet for long and got (by waiting) their fuller message—not merely its advance thrill. How to wait is a great art; nor is the waiting idleness, nor is it void of helpful radiation to humanity.

But ambition and desire move to action when as yet there should be none. Their only cure is self-surrender to the light in the heart. STUDENT

A Lesson for the Day

ONE morning, the student sat in his tent, searching for the lesson for the day, his eyes fixed upon the long streak of sunlight which fell across the floor. As he gazed at it, he suddenly became aware of the stillness of all around save for some faint sounds of which he had been barely conscious, and which seemed to flow in as a chorus of benediction.

A little bird was chirping its song to the listening air. The ocean with its deep undertone, now rising, now falling, like a great organ, seemed to intone its message of peace and power; whilst, in the far distance, faint notes of music floated down at intervals from where the children were adding their tribute to the great harmony.

How many, many weary hours, in other days, had he bemoaned the past, little knowing how he would one day realize that all had been ordered by the law, that he might learn to know the truth. Now he

knew his grieving had not been because of evil done to the great whole, but because *he* in his ignorance and unimportance had been the doer.

And of the future—there was no need to care. The great One of whom he was a part was mighty in the justice and majesty of his law. So “not a hair of his head could fall without the knowledge of his Father.”

All that was needed was to see that the present was worthy of his privilege. He must take care every moment that there should be no aimless thought or deed,—but that all should be governed by his vow of service and surrender to the will of the Ancient of Days.

As thus he mused a scarcely discerned message seemed to pass over his inner thought.

“Launch your bark! Launch your bark! Cut adrift from the shore of personality. Do not fear. All fear is for self. Do not doubt. All is provided for.”

STUDENT

FRIENDS IN COUNSEL

DEAR COMRADES: Much has been said of the advantage of an active mind and the habit of following a train of thought with logical coherence; but do we think sufficiently about that power by which the mind can be controlled to absolute quiescence at our will? The Soul above us tries incessantly to make its impress on our mind and flash its swift, decisive judgments for our use; but if the mind has not been trained to silence how can we ever hope to hear the still, small voice that issues from the inner world?

It must lie within the experience of most of us that all the great decisions of our lives are made for reasons that we cannot adequately formulate, or give in explanation to our friends. Our pathway in life's journey brings us to the parting of the ways. We do not know which path to choose. The problem presses for instant solution, but the mind is tossed with conflict and unrest. All our attempts to strike the balance are without avail until at last the torture of suspense becomes unbearable and from the mind distracted with uncertainty, goes up a cry for help. The brain lies quiet in its mute despair. A moment's silence supervenes. Then like the lightning flash descends the quick response that cannot be described. The Soul itself has spoken the sure decisive word. But is communication only possible in these rare moments of extremity, or may there be an intercourse unbroken between Soul and mind that would ensure success in everything that we undertook?

Deep students of life's mysteries assert that such enduring union is to be attained and that a perfect blending of the mind with the all-knowing Soul, would supersede the labored action of the brain and make slow logic a superfluous thing. The pupils who go out from this academy will know a little of this “royal union,” and will have the devious pathways of their lives lit by the constant shining of their unseen guide. The problems of the moment will be solved as they arise, and while the great majority of human kind pursue their way with doubtful, hesitating tread, these will march forward as the soldiers do who trust implicitly the general's word. The Teacher of Nazareth must have had this truth in mind when he advised his followers to make no preparation for defence when brought before the courts; but that it should be “given them in that hour what they should speak.” They were required to cultivate a childlike receptivity to the voice of their “Father in secret” and to “shut the door” to all the noisy clamor from below.

The power to listen to the Higher Self demands however more than mere passivity, for while we must be open to receive each breath of influence from above, an active, positive control must be maintained upon the forces underneath. STUDENT

THIS being understood, human research recommenced; men began to perceive that the aim, the function of existence, must also be the ultimate aim of that progressive development which constitutes existence itself; and that, therefore, in order to advance rapidly and directly towards that aim, it was first necessary to determine with exactitude the nature of that progressive development, and to act in accordance with it. *To know the Law, and regulate human activity to the Law:* such is the best mode of stating the problem. . . . We must ascend to the conception of *Humanity*, in order to ascertain the secret, rule, and law of life of the individual, of man. Hence the necessity of a general co-operation, of harmony of effort,—in a word, of *association*,—in order to fulfil the work of all.—*Mazzini, Essay on “Faith and the Future.”*

THE SPIRIT AND THE FLESH

H. L. BRIDGMAN

INTO this glorious world I came,
The free-born of the wind and flame,
I bound to me for good or ill
A body self to do my will.
Though he was frail and prone to rest,
I snatched him from his mother's breast,
And bade him serve me. What would you?
I had a great king's work to do;
Wrong to make right; comfort to bring
To those in trouble sorrowing.

I needed one both swift and strong;
Great was the road, the journey long,
Yet this my slave was weak and lame;
Faltering at my behest he came:
So, when his strength was almost gone,
I took the scourge and urged him on.
Yet hurry as I might to keep
The minutes' pace, both food and sleep,
My slave must have. Impatiently
I saw the glorious hours pass by.
(I could not leave him, for we must
Have hands of dust to work with dust.)
At last he fell and would not rise,
He called me with imperious eyes,
And bade me pause.

This small white room, this cot of snow,
Ministering forms that come and go—
I crouch here listening for his breath,
And with my hands I hold back Death,
My work neglected and undone.
If he but beckon swift I run
This worthless self of mine to save,
How hard they toil who serve a slave!—Selected

THEOSOPIHICAL FORUM

Conducted by J. H. FUSSELL

Question Theosophy proclaims the rule of Natural Law, where the orthodoxies of the world declare divine Fiat. How, in this light, does Theosophy explain Repentance, Baptism and Salvation?

Answer Christian orthodoxy says "we must repent and be baptized before we can be saved." It states the natural order correctly and it is literally true—under natural Law. The word "penance" is derived from "poena," meaning pain. In a growing entity there must exist harmony of Life and Function in all its parts to insure development to complete maturity. In the physical body of the child, should a lesion occur, there are set at work immediately dissolvers of injured tissue with which to replace the lost, and the pain experienced is the wrench which accompanies the effort to restore a state of harmony. This process must take place before growth can continue, else would result atrophy and death. The analogy is perfect, and in the mental and spiritual natures where a lesion occurs through a selfish (evil) thought or deed, the inevitable is that a readjustment to a state of harmony must take place, with its accompanying pain (repentance) before natural growth can continue in the portion of the nature where the lesion occurred. Now, to be baptized (behind the symbol), meant to be immersed in, to be given knowledge concerning Law. Water has for ages been the symbol for physical nature, and fire for spiritual nature. Hence it is that to baptize with water symbolizes teaching the baptized the laws governing physical life, and to baptize with fire implies giving knowledge concerning spiritual life. Pences in some department of our nature make pretty nearly a continuous performance for most of us, in our short-sighted mediocrity, and in the part affected, growth is temporarily inhibited. These discords also obscure our perception of the divine nature within us, the unchangeable self, the real I, and growth to this recognition is the object of life. Not until we are through with penances, and know of the laws governing our being will we recognize and obey the behests of our higher nature. Then we will have gained Salvation, wholeness, for then only will we have attained to such wisdom that we will act in complete compliance with Divine Law which comes to us only through the avenue of the Higher Self, and naught but constructive forces can emanate from us, thus indicating the perfect stature. A. C. M.

Question How may we exhaust the law of Karmic action?

Answer For an answer to this question I would suggest to the enquirer to study the *Bhagavad Gita*, one of the key-notes of which is the right performance of duty; to quote from it,

Wherefore perform thou that which thou hast to do, at all times unmindful of the event, for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme.

It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of one's own duty; the duty of another is full of danger.

Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result is untouched by sin, even as the leaf of the lotus is unaffected by the waters.

But the whole book should be studied, and will be found to be a mine of priceless wealth.

Another way in which the answer may be put is that as we learn to become workers with the Higher Law, and co-workers with Nature, do we attain freedom and, in the words of the question, "exhaust the law of Karmic action." But the first step, be it always remembered, is the faithful performance of duty. Through this, the Karmic results accruing will be such as will be more and more conducive to higher progress, until we learn to work wholly with the Law, and attain the highest freedom, and the divine power of helping Humanity; for, should we not be making a mistake to strive to "exhaust the law of Karmic action" as an end? Is it not rather our part, in accordance with our divine natures, to seek to help our fellow-man? If we do this, we may trust the Law to bring us what is good and those opportunities which are best. We shall not have to think about exhausting the law of Karmic action; all that will take care of itself.

STUDENT

Question According to Theosophical Teachings how far do you consider the making of plans desirable, or is it held that they hinder growth?

Answer The *Bhagavad Gita* teaches us to abandon anxiety and speculation about the result of a work, and to place our interest on the actual doing of the work. This is not merely a lofty saying, it is a piece of practical wisdom. For if we have a definite end in view, a thought-out plan, it is certain to be too narrow and paltry. Our imagination is too feeble to conceive a plan big enough and broad enough to be worth our execution. Our life-forces, welling up from an immortal soul, are too exuberant and manifold to be limited by our little plans.

Hence our little plans do not come off; and no wonder; and well for us and the world that it is so. But we call this the "irony of fate" or "His hand," as if there were any need to look so high for an explanation of so simple an effect.

To work towards a thought-out end is to limit, or rather to hamper, our growth. The end for which we live is too vast for our imagination to formulate. Plans are essential, but they are only temporary; we steer for them as a mariner steers for a point on the shore; to persist in the same direction would be to court a wreck.

If we use all our faculties in the right spirit, the plan will become manifest as we go along, and it will be far different and much better than any we could have proposed. Look back on your past, and you will see that, but for "accident" or "luck" ("good" and "bad"), you would have been still sleepily plodding around some narrow circle.

The purpose of the Soul must inevitably be achieved and our little desires and plans be frustrated sooner or later. It is better to learn wisdom and acquiesce as much as possible in the process. One could say with the poet, "Lead, kindly Light!" recognizing that the Light is no theological deity, but our own Divine Soul.

STUDENT

WITH right knowledge, or at any rate with a confident conviction that our neighbors will no more work harm to us than we would think of harming them, two-thirds of the world's evil would vanish into thin air. . . . We stand bewildered before the mystery of our own making and the riddles of life that we will not solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day or a misfortune, that could not be traced back to our own doings in this or another life.—*Helena Petrovna Blavatsky*

Mr. Carnegie on Brotherhood

A RECENT speech delivered by Mr. Carnegie at Northampton, Mass., is quite a remarkable declaration of his ethical beliefs. Certainly, no one truly loving his fellows can take exception to the statements contained in the following press clipping; one can but feel a warming of the heart at the innate nobility of the thoughts voiced. Mr. Carnegie's great gifts have the added fact of being unconnected with sectarian interests. Education on broad, sweet lines and the betterment of the standard of the community generally seem to be Mr. Carnegie's splendid aim. The following is the press clipping above referred to:

The question is always before us: "Is man retrograding or advancing; is he becoming purer, nobler; is he devoting more and more of his time and means for the benefit of his fellows, and thinking less and less of himself; is the idea of brotherhood increasing—the knowledge that we are all members of one great family only playing with somewhat different toys?" The answer to that question is seen all around us, and especially in these Home Culture clubs, in which our friends may be considered one, if not the foremost, of the pioneers. It is through such means as these that the reign of democracy becomes firmly established and extended; the American idea of equality, independent birth, of wealth, or even of education.

What a man was by birth used to be the ruling consideration, and is so in some countries yet, but constantly growing less important; wherever our tongue is spoken it is rapidly vanishing. It was displaced for another test—what a man owned, and the millionaire was ennobled, for the rule of those that stood upon birth, the first test, has always been that enormous wealth should be drawn into their ranks. This alliance of birth and wealth is being displaced in our day by what a man knows, a fit successor in the march of progress and an infinitely higher and juster standard than either birth, rank or wealth. It is not, however, what a man knows that is to be the final step; in the future the question is neither to be how a man was born, how great his wealth, nor even what he knows but how he serves his fellow men. Here is the true, the final aristocracy which never can be displaced—not what he does for himself, but what he does for others, will be the standard by which man is judged. Wherein has he sacrificed self; wherein has he benefited others; what good seed has he planted for posterity; what trees bearing the golden fruit do we owe to his planting and care, and the cause of the widow and fatherless, wherein has he searched it out?

Toward this ideal I think that we are marching more directly in America than in any other land—first, because we have less distance to march and fewer obstacles to overcome in that march than older lands. Our forefathers established in this country a government of the people, any man's privilege every man's right, and declared not the royalty of this or of that family, but it knew and dared declare, in Burns' celebrated words, the "royalty of man." It is upon this platform that we all stand, the highest in the land, the President being in the largest and deepest sense, beyond all other men, the greatest servant of his fellows.

This is glorious democracy. Starting from this plane, good roads lead direct to everything that tends to bring about the brotherhood of man, the establishment of

the true ideal—that of character and of service, the test of a man's position among us being the performance of his duties as a citizen, and the extent to which he has labored, not for his own selfish ends, but for the good of others, the only passport to position, precedence and public esteem. Not even under what form he has worshiped God, which troubled the early Puritans too much, but how he has served man is to be the test in the days to come, and Franklin's axiom will be accepted—the highest form of worship of God is service of man. Man will dwell less upon Heaven our home and more upon the duty of making home a Heaven here on earth.—*New York Tribune, April 13, 1905*

More Curious Properties of Numbers

ON the same principle as "Properties of Numbers" (NEW CENTURY PATH, January 1st, page 17):

17			equals 1
27	equals 128	equals 11	equals 2
37	equals 2187	equals 18	equals 3 ² !
47	equals 16384	equals 22	equals 4
57	equals 78125	equals 23	equals 5
67	equals 279936	equals 36	equals 6 ² !
77	equals 823543	equals 25	equals 7
87	equals 2097152	equals 26	equals 8
97	obviously		equals 9
107	equals obviously		equals 10
117	equals 19487171	equals 38	equals 11
127	equals 35831808	equals 36=9=144=12 ² !	
137	equals 62748517	equals 40	=4=13

P. S.—Note that all where result is original number squared come to 9 on first addition, &c. Yours, P. V.

Craftsmanship Ruined by the Money Motive

SIR W. B. RICHMOND, who decorated the interior of the dome of St. Paul's Cathedral, says:

I think the fault of the English workman is the English employer. Treat him as your friend and as one who is working with you and not against you, and you will get anything you want out of him. Let him feel that he is not a slave, working to fill your pockets with gold, but that he is an integral part of your own mind, without which you could not bring your work to a conclusion.

In short, money takes all the life and soul out of work. Let all workers, whether designers, directors, or craftsmen, be fellow members of a guild, engaging in work and art for its own sake—for the love of creating noble creations—and the proper incentive will be present. Under present conditions of employment, the workmen are too often like an army of mercenaries driven by the compulsion of necessity to do work in whose result they have no concern or interest. In Lomaland where wealth is not the motive, we are reinstating arts and crafts in their proper and pristine freedom and dignity. E.

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Issued twice a month. Dr. Erik Bogren, Publisher, Helsingborg. Torsten Hedlund, Editor, Göteborg. Address all business communications and make remittances payable to Dr. Erik Bogren, Helsingborg, Sweden.

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WEEKLY ILLUSTRATED

New Century PATH



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New Century Path

by KATHERINE TINGLEY

WEEKLY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Meteorological

How Our Race Has Struggled Up

THOUGH it is truly necessary at this time to decry the too exclusive devotion of science to material comforts, it is well to remember that Western humanity owes very much to that same practical devotion to the bettering of external conditions. Without the enormous improvements introduced into human life by science and the related branches of culture, we should not be now in a condition to profit by the higher science and culture now dawning upon the world.

In the Fourteenth century the poor man had scarcely any food; and, with garden-stuff practically unknown, fruits non-existent, meat scarce, and grain hardly cultivated, it is difficult to see what he lived on. And when we add to the fact of his impoverished blood the fact that he lived in a state of indescribable filth, we no longer wonder at his plagues and

pestilences. Mud huts with no chimney and dirty straw on the floor were their dwellings. Thomas à Becket was considered extravagant because he had the straw changed every day.

As late as the reign of Henry VIII we find Erasmus saying of the English: "The floors are commonly of clay, strewed with rushes, under which lie unmolested a collection of beer, grease, fragments, bones"—etc.

What with this and the dense ignorance that prevailed, Western civilization was indeed for long in danger of perishing. Great then must be the stamina which is in this race that it could have produced the Elizabethan Age, the Modern Age, and—what lies beyond the veil of futurity. The strength of the old heroes has been handed down untarnished and will see us through many another and more glorious awakening.

STUDENT

The Hand versus the Machine

IN a recent bulletin of the Bureau of Labor, a chapter is devoted to the revival of American handicrafts. There are several organizations whose aim is to find markets once more for such hand-made products as the bedcovers and table-cloths woven by the mountaineers in the South, the cottonades woven by the Arcadian colony in Louisiana, and the Abnake rugs made in some old farm houses in Maine. Things made by machinery can never have the individualising touch possessed by things which owe their birth to the hand. The worker can not only put some character into them, but his own character grows by the work, by the attempt to evolve something new and achieve every detail faithfully.

A writer in *The Arrow* pleads the cause of the American Indians in this matter. She thinks that a sympathetic training and encouragement would ensure the revival of their old handicraft industries whose products are now rather curiosities than regular assets of our home furniture. The tribes simply took whatever lay to their hand. The Indians of the plains did elaborate embroidery with porcupine quills on deerskin. The mountain tribes made baskets. The Navajos made blankets, and the Pueblos pottery. There is no reason why they should cease to do so. They have the sense of color and form in full measure, and if a regular market were found for their work, the latent memory of the races might revive a school of art which long ago reached a forgotten climax.

STUDENT

Ambidexterity

SIR W. B. RICHMOND, the English painter, has spoken on the value of ambidexterity in art, recommending that it be inculcated in young students. He said that Landseer had been known to draw the profile of a stag with one hand and a horse with the other simultaneously, and instanced the ambidexterity of Spartan soldiers and Japanese artists.

The ability to write with either hand is of obvious advantage in case of accident to one hand; and it also enables the writer to use his pen at a crowded table when there is not room for him to use his right hand, or to write when the lamp is on the wrong side.

The practice of using the right hand all the time is largely a habit indulged thoughtlessly. A little watchfulness over our own movements will show us many cases in which we might just as well use the left. In this way we should give the left hand a chance to learn, which it sadly needs, poor member, pampered and crowded out as it is by its masterful fellow, and given all the leavings and easy jobs to do.

It would be interesting to note the remoter effects, on our constitution and on our mind, of such an important change of habit; for of course there would be such effects on account of the sympathetic relation between all parts of our make-up. It is no mere jest to surmise that we might become less lop-sided in our judgment, less one-legged in our habits, less one-eyed in our ideas, and generally more all-around and more evenly balanced.

Yet there is a fundamental and inalienable distinction between right and left, which geometers have perhaps not sufficiently studied. Our two hands, even though they should be of exactly identical shape and size, would still have this essential difference. Let those disposed to deny this put their right glove on their left hand and convince us. And so it will not do to go to extremes and regard the two hands as absolutely similar and interchangeable—exact counterparts in every sense. The two sides of the body are not alike as regards the arrangement of the internal organs. E.

How an Island Was Formed

A new island has recently been formed near Japan, three leagues south of Iwojima in the Riu-Kiu Archipelago. Last November frequent explosions were heard and smoke began to rise. In December the outlines of an island became visible. It is only 4,800 yards in circumference, but boasts a peak 240 feet high and a boiling lake. H.

Indian Grievances

THE Winnebago Indians of Nebraska have at last protested against the frauds and injustices which they claim to have been systematically practised against them by certain government agents. Their protest takes the form of a petition, which charges the agents with collusion with powerful rings of speculators during the last quarter century.

"On our feeble resistance," says the petition, "an occasional inspector was apparently sent to our aid, but they never came to see or hear us, but were always received and entertained by the speculators who were whitewashed, while we were ignored and blamed in their reports. We realize that it would not do to look too deep into our troubles for fear of a public scandal. Too many respectable citizens have secretly washed their hands in our blood.

"They brand us as lazy and shiftless. We beg to state that we are neither, but simply discouraged and heartbroken. What can we do if everything is taken from us, being without means and without rights to defend ourselves? Those who are paid with our money to protect and civilize us, are scandalizing and degrading us with their corruption. The whiskey that has made beasts of us Indians was set up by the speculators protected by government officers, and the saloon-keepers and the boot-leggers were only too glad to get us in their hands."

The petition further asserts that members of the tribe were required to sign blank papers subsequently filled in to their disadvantage; that checks coming to them were taken away to offset immense and padded bills, and that their accounts were falsified. And finally that moneys coming to them from government were handed over in block to speculators. The commissioner of Indian affairs, we are told, "will inquire into the matter." What more could one wish? C.

In Santo Domingo

MOST interesting indeed are the anomalies and eccentricities and inconsistencies developed in those regions where Nature's seething caldron is evolving a new race out of a medley of old materials. Quite refreshing it is too to anyone who may be a little tired of monotonous conventionalities.

Such a spot is Santo Domingo, an account of which has appeared in the *Boston Transcript*. The inhabitants are all kinds from pure Negro to pure Castilian; for hither came in Columbian days Spaniards and Italians; later came buccaneers, the riff-raff of every European nation as well as gentlemen adventurers; and still later Americans, Syrians, and a few Chinamen. All these meet cordially in social intercourse at grand society balls.

There are people with black skins and Caucasian features, and white people of Negro type. "You see beautiful children, with dusky faces but blue eyes and hair as yellow as that of any Scandinavian princess." At Constantia, a little town in the centre, the people are ruddy, blonde, and blue-eyed, showing no trace of the Negro. This place is 7000 or 8000 feet above sea-level and snow and ice are known, although it is tropical.

The mixture of customs is equally singular. Fine modern public buildings jostle Negro huts; the telephone-bell is within hearing of barbaric simplicity; children play naked up to the age of seven or eight amid college-educated "swells." There are many magnificent churches, begun by the Spaniards, roofless and with trees in the aisles. "Pigs, goats, and naked children revel in blissful ignorance where the ancient Spanish architect planned the feet of reverent worshippers. Public buildings and a new slaughter-house are being provided while yet the streets of the city are in places impassable for carriages."

A very good account is given of the character of the Dominicans. Rich or poor, black or white, educated or savage, they are uniformly polite. They may be sharp dealers in Yankee business in the city; but that is only the game. You can trust them personally with your purse. Your safety is equally guaranteed, for you may travel anywhere without fear, even in the depths of the forest—at least so they say.

There is little vitality in the mixed breeds and consumption and leprosy are frequent. Nature eliminates the non-essential, and time will show what the race of the future on this island is to be. STUDENT

Mukden and the Manchus

WHEN the war is ended and Mukden has resumed the quiet of centuries—three centuries, to be exact—it may become something of a resort for the wealthy holiday maker. For it is a beautiful city with fine buildings, broad streets, and shops full not only of eastern old-world products but of modern as well. In the middle is the Imperial Palace, built by the present dynasty, the Manchus, who in 1625 supplanted the ancient rulers of China, the Mings. Here are portraits of all the Emperors, priceless Manchu manuscripts, volumes to the number of 80,000, and jewels and relics innumerable. At least these things were there, but there has been the Boxer insurrection, and since then a prolonged Russian occupation.

Around the Palace is a wall; then comes the main part of the town; then another wall, a majestic structure 60 feet high with a road on the top and pierced by eight gates tunneling through it; then the city's outskirts; and lastly a mud wall. Within a few miles are some superb tombs of dead Manchu monarchs.

Manchuria, of which Mukden is the capital, is protected by a mighty dragon who lies under ground. He is 700 miles in length, and his tail is covered by a low range of hills close to the city. On the tail is a magnificent pagoda. The head is underneath the sacred White Mountain. The pagoda is separated from the city by a very beautiful park in which is the tomb of the first Manchurian Emperor, the conqueror of the Ming dynasty.

Historically nothing is known of the origin of the Manchus. The race's own account of itself is this: There were three virgins born of heaven, who dwelt under the shadow of the White Mountain. One day whilst they were bathing in a lake, a magpie or raven flew from above and dropped upon the clothes of the youngest a blood-red fruit. This she ate, and soon after gave birth to the first of the Manchu race. The symbolism must be obvious to any real student of mythology. The Garden of Eden episode may help in its understanding. But it does not tell us much history, and the fable may be an echo of an earlier. If we could only get a sight of those manuscripts! But probably we should have to go to Europe for some of them. STUDENT

Gold from the Sea

AS to the reported enterprise of extracting gold from the sea, the U. S. Consul at Nottingham, England, has collected the rumors—for they are no more—on the subject. These are to the effect that Sir William Ramsay, the discoverer of argon, has sanctioned the new process of extraction, and that a company, which is anonymous, has been quietly acquiring foreshore to the extent of some fifty miles for the purpose of obtaining a supply of clean sea-water. As there is only about four cents worth of gold in a ton of water, it is obvious that the difficulty turns upon making its extraction simple and easy enough to pay for the machinery, chemicals, labor, etc.

At various times there have been a number of propositions advanced in solution of this problem. Whilst some of them have been scientifically correct and theoretically possible, in practise they failed. Others have come from people who were resting a moment from squaring the circle. H.

A Satisfactorily Falling Revenue

ENGLAND appears to be reforming in the matter of alcohol. For the fiscal year just closed, the consumption of beer and spirits was less than for fifteen years past, that is since 1890. The Chancellor of the Exchequer makes no lament about the falling duties. The productive power of a nation is inversely as its consumption of—that is, poisoning by—alcohol, directly as its taxability on other products. Coincidentally, the revenue for the last year is \$12,000,000 ahead of the estimate. The Chancellor thinks that the money saved by the people on alcohol is spent in outdoor amusements. If that is true and continues true we shall hear less and less about failing physique. STUDENT

Frontispiece—Helena Petrovna Blavatsky

THE cover-page of the *NEW CENTURY PATH* this week shows the well-known face of Helena Petrovna Blavatsky, Foundress of the World's Theosophical Movement.

Her work and teachings have startled thinking men by their depth and scope in a humanitarian and philosophic sense, while their characteristic feature is that they bind all men together in an absolute Brotherhood of Humanity.

Some Views on XXth Century Problems

Sops to Conscience

SOME years ago a noted business man propounded the view that you might justifiably be as selfish as you liked in making money providing that you were benevolent in the spending of it.

It is only a modern form and defense of the medieval practise of building a church in old age to atone for a long life of crime and bloodshedding. It is the idea that by a dose of medicine tomorrow morning you can remove the effects of a debauch tonight. This "benevolent spending," and the church, and the dose of medicine, are merely other crimes that cap the list. The Divine Law cannot be humbugged. The years of selfish work, of conscienceless grasping, have woven a long black thread into the web of social life. Every fiber must sometime be removed by the man who wove it in. Through the years of the weaving, many, even thousands may have been reduced to starvation, and knew to whom their misery was due. Many may have taken to crime as their only remaining resource. Rivals may have been exasperated at the duplicity they had to meet. Honest men may have been forced into dishonesty, meeting trick with trick. And from all these people secondary trains of consequence affecting yet others, branch out in every direction. In the meantime the man's own nature is hardening as he disregards these visible effects of his own acts, and the appeals of his own conscience.

And then he hopes to pay the whole bill by founding a college or a library or making a donation to a Sunday-school!

If the law of Reincarnation were better understood, such men would know that in another life they would have to live in the world of their own creation, to meet all the resentment they had aroused, to suffer that which they had made others suffer, to be themselves victims even as they had victimized, till the whole pain-driven nature had melted into recognition of the suffering it had previously caused for others, into recognition and into compassion. And from the deeds thence flowing there would be rectification of the evils that had been done. STUDENT

The Lost Words of Christ

A LOS ANGELES pastor has been telling his people that the Gospels, or rather the sayings and parables of Christ, have an esoteric as well as an exoteric meaning. He points out that the presence of the esoteric meaning was insisted upon by the most eminent of the Church Fathers, Clemens, Justyn Martyr, Origen and others.

Paul also makes frequent reference to it.

But the highest authority of all is Christ himself, who said to his pupils: To you—as distinct from the people—it is given to know the *Mysteries of the Kingdom of Heaven*.

Is it too much to say that all knowledge of that esoteric meaning is lost? And—if we are to trust John, who tells us that the spoken teachings of Christ were exceedingly voluminous—the great bulk of Christ's words are also lost. May there not be a connection between these two losses and the darkness that was about to settle upon humanity and has been upon it ever since? The outer life may be vivid enough, vivid in pleasure and pain, vivid in thought; but the flame of the inner life has burned so low that most know nothing of it; and of the rest, only one here and there knows of it otherwise than by faith.

But the cycle of that darkness is nearly over. When men begin to suspect that there is an inner life possible for them, higher and lit by a more unclouded sun than the life they know and in which they suffer, they will begin to search for it. And this inner search may act as a secret force bringing from its hiding place of centuries the record of the lost teachings of Christ; now, when newly found, to be understood as they could not have been through the Dark Ages. Had they stood in the open they would have met the fate of the teachings we have had—would have been encrusted and hidden and well-nigh killed with dogma and sectarian conflict. May it not have been part of the plan of the great Teacher of the West that his profounder words on life should wait till humanity was readier to receive them? Surely the hour for their emergence cannot now be very distant from us. STUDENT

Decay of Family Religion

A METHODIST conference has expressed alarm over the decay of family religion which is blamed for the decline in the interest of the conference. Sunday papers fill the place of family religion.

Veneration of ancient ideals is essential for humanity, but we cannot get along forever on our Semitic tradition. We must learn to venerate an older past and mightier ancestors, and to anchor our characters to truths that lie even deeper in human nature. STUDENT

Early Rising

PROFESSOR MARCH of North-Western University thinks that proverbs expressive of the advisability of rising early or with the sun are now obsolete. They were made, according to him, to suit the days when as yet the problem of artificial lighting had not been

solved. He forgets that life stands in an essential relation to sunlight. Science is now finding out that from the moment that objects, animate or inanimate, are exposed to sunlight they begin storing energy in various forms, to be subsequently expended as action of some kind. Even the woolen blanket which has been a little while in the sun yields something quite perceptible to the man who lies on it at night. To be asleep in bed when the sun invites one to a banquet of his energy does not seem a very wise policy, and the mistake will hardly be corrected by a prolonged exposure several hours later to the artificial glare of gas flames and globes.

We have everything upside down. We fill the stomach at night when it is entitled to rest, and roll heavily out of bed in the morning to refill it when it is still full of the half-digested, half-fermented products of last night's meal.

Those who observe themselves, and whose health is not too far gone, will find that close to sunrise there is a natural moment of waking. It may be but a moment, and is usually utterly disregarded. But if it is seized, and the fumes of last night's gas, wine, food, coffee and tobacco not allowed to narcotize the will, the consciousness of the whole day will be in a new and higher key. A finer health will begin to come back, and a way opened for the regainment of the sensations of perhaps long-gone youth. Less food, particularly at the last meal, will soon be required and one important step taken towards a new harmony with nature. It is between that moment and the moment—often two or three hours later—of rising, that the seeds of many diseases take root. PHYSICIAN

Immigration and Other Problems

RELIABLE forecasts of this year's immigration show that our population will by Christmas have received in that way an increase of a million and a half—nearly double of the 1904 figures. And by studying the 1904 figures we can see how this enormous

army will be constituted. Last year the contingent of Russians, other Slavs, Huns, and Italians, amounted to nearly half a million. We count these together because they are mostly undesirable, uneducated, undersized, the products of generations of semi-starvation and misery. There were also 26,000 Asiatics, mostly from Japan, of a much higher order of intelligence, and though small in physique, in no way degenerate.

Of other nations, Norway, Sweden and Denmark sent us about 50,000; Greece 11,000; Spain and Portugal a few thousands; Ireland 36,000, Germany 46,000. All these we can welcome. Nor would there be so much reason to complain of the rest if on their arrival they were properly distributed. We have vast areas of our country unoccupied, every worker on which would be adding wealth to the whole whilst supporting himself. But they do not go there. It is to the crowded cities that they throng, adding to the sum of vice, degeneracy and misery year by year.

It may work out well, after all. It will force us more quickly and urgently to confront a problem that must in any case be sometime solved—the problem of the cities, behind which stand several others. And until they are solved, wealth may accumulate, our world power and world possessions may grow; but we are building on foundations which are not merely insecure, but certain to give way. STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

The Vocal Memnon

THE illustration shows the two colossal statues of Amenophis at Thebes. They are forty-seven feet high and each is hewn from a single block of hard rock. The figures face East, looking towards the Nile and Thebes. Behind them are the temples of Medinet-Habu, and the Ramesseum; and to the left or north lies at a distance of several miles the famous temple of Deir-el-Bahari, built by Queen Hatshepu, up against the rugged cliffs of the Libyan Mountains. Crossing over a spur of



STATUE OF MEMNON AND ITS COMPANION AT THE TIME OF THE HIGH NILE

semi-circular hills, one enters the renowned Valley of the Kings.

The figure to the left as they sit facing the East, is more battered, having been broken and afterwards repaired. It is the one known as the "Vocal Memnon." The Greeks regarded it as a statue of Memnon, who was the son of Eos (the Dawn), a king of Ethiopia, and who fought in the Trojan war. Zeus conferred immortality upon him.

This statue, when gilded by the rays of the sun, gave forth a musical sound, the greeting of Memnon to the sun. It has many Greek and Latin inscriptions graven upon it, the testimony of visitors to their having heard the voice of Memnon.

While pedants are disputing as to whether Amenophis was Memnon, and how the vocal sounds were produced, we may be content (with the Greeks) to appreciate the symbolism of this figure and its prototype. The Soul of Humanity watches patiently through the long night of materialism for the dawn of another day of light. See the fine illustrations of this in *The Mysteries of the Heart Doctrine*. H.

Notes on the Alaskans

ALASKA offers every inducement to the ethnological observer. Its people are, to most of us, practically unknown; but research would seem to indicate an anterior relationship between the Alaskans and Asiatics. Under the instruction of the Greek church they have advanced considerably, both morally and intellectually, on the lines of modern civilization; but the Presbyterian faith is fast superseding the former. Together with the Indian schools established by the Government, these teachings are gradually bringing the natives to a higher standard of manhood and eliminating the various beliefs and superstitions that existed heretofore.

Notwithstanding this, however, the totem poles remain. They are indured with eternal interest and will ever arouse the curiosity of the stranger and invite interrogation as specimens of archaic art and as representing one of the most remarkable of aboriginal traditions.

Each tribe of Alaskans adopts an animal, bird, or plant as its totem; and the natives believe that a proper veneration of this symbol will secure their tribe protection. Thus one tribe may adopt the bear as its

totem, and its image will be handsomely carved upon divers poles, and painted with bright-hued paints if these are procurable. The belief is that the tribe having this totem will be immune from the attacks of the bear. However, if calamity should overtake a member of the tribe, it is presumed that he aroused the ire of the totem and received his just deserts.

Totems change with succeeding generations, and occasionally a pole is erected to a departed parent, a chief, or some other dignitary. Visitors to the Cen-

tennial Exposition will notice a huge pole, of which the topmost totem is a large raven, head downward. This pole was given to the Alaskan Commission by Yennate, a member of the Thlingit tribe. It was carved in honor of his mother, a member of the Raven tribe.

The significance of the totem is obvious. A brown bear, totem of the Kokwonton tribe to which Yennate's father belonged, is under the raven. Below the bear is the figure of an Indian holding a cane, in representation of the woman's brother, a noted Indian doctor and sorcerer. This unique genealogy may only be interpreted by a member of the family.

The totem poles, sixteen in all, are from two different tribes living on Prince of Wales Island. At an old village called Tuxekan, four were obtained. Another was presented to the commission by Chief "Tom," a Thlingit of Klawack. The very large poles are from the Hydeth villages, Sukwan, Klinkwan, Onhonklis and Kasaan. All of the poles together, with an enormous dugout war canoe, were loaned by the natives, but must be returned to them at the close of the Exposition. The totem pole is as sacred to the Alaskan family as is the old family Bible to an European. E.

Who Built the Cyclopean Architecture of Peru?

REGARDING ancient America, the Abbé Brasseur de Bourbourg, the learned writer on Central American antiquities and translator of the ancient Quiché scripture, the *Popol Vuh*, says: "Traditions whose traces recur in Mexico, in Central America, in Peru, and in Bolivia, suggest the idea that man existed in these different countries at the time of the gigantic upheaval of the Andes, and that he has retained the memory of it."

H. P. Blavatsky, quoting this, adds that paleontology and anthropology agree in assigning man just such an antiquity. And yet ever-cautious history is still fumbling tentatively among the millenniums!

At Cuelap, in Peru, there is a Cyclopean erection, the ruins of which consist of a wall of wrought stones 3600 feet long, 560 broad, and 150 feet high, in a solid mass. On this mass was another 600 feet long, 500 broad, and 150 high. Such remains are frequent; and, as H. P. Blavatsky says: "A most suggestive fact is the startling resemblance between the architecture of these colossal buildings and that of the archaic European nations . . . simply explained by the derivation of the stocks, who devised these erections, from a common center in an Atlantic continent." This will one day be proven true. STUDENT

The Trend of Twentieth Century Science

Daring Speculations of the New Astronomy

IN this Twentieth century men of science are becoming a little bolder than formerly in the use of the "Scientific Imagination," and new discoveries and ingenious explanations crowd in so quickly that there is hardly time to sift and record them. A spirit of liberation from the materialism of Nineteenth century scientific orthodoxy is permeating modern thought. In the rush of theories few will stand the test of time, but it is significant that sometimes true conclusions are reached though the argument may be based on partly false or incomplete grounds.

Professor W. Pickering of Harvard observatory, is credited with a brilliant idea, gained from the study of the reverse motion of Saturn's recently discovered ninth moon, Phœbe. He suggests that the planets have turned upside down, "keeled over," as he calls it, or are in process of doing so. When Saturn, for instance, in some far distant age, was "reversed," the ninth moon was whirled off; thus it travels in the direction the planet rotated then, *i. e.*, from right to left (as seen from the Sun), but when the ringed planet "keeled over" to his present position the rest of the Satellites were thrown off and of course revolve in the opposite direction. According to this novel idea Jupiter is near the end of a period of inversion, and the other planets are in various stages of the process.

But there are some difficulties in accepting this theory in full. It seems unlikely that Phœbe alone should have been whirled off during the earlier condition, while the eight larger moons should have been separated from Saturn since, and at nearly the same time, *i. e.*, when Saturn had reached his present angle of inclination, and before he turned over appreciably again. The systems of Uranus and Neptune give no support to the theory, for the paths of their Satellites, and, it is almost certain, the direction of their own daily rotation, are nearly at right angles to the plane of their journey round the sun; so if those planets are tipping over it would seem as if the orbits of their Satellites, like those of Saturn and Jupiter, were following suit, instead of being left behind. Of course we do not really know that any of the Satellites were thrown off their primaries at all: there may be some *entirely different origin*.

However this may be, and it is certainly a fascinating speculation, the teaching of Theosophy is that the Earth is subject to a certain law, not yet familiar to science, which actually does produce *periodic changes of its inclination* causing strange vicissitudes of climate. Proofs of great climatic changes we find in the sub-tropical fossils of the North and South polar lands.

These changes of the earth's axis have been one means, amongst others — volcanic, seismic, etc. — of keeping a healthy succession of varying conditions of climate, and distribution of land and sea. When the earth's axis lay half way over and the polar axis was horizontal, so to speak, the action of the tides in wearing away the coasts and the drift of the ocean currents must have been very different from the present. Human-life conditions then would appear very strange to us.

The ancients knew of this "keeling over," for when Herodotus was in Egypt the astronomer priests told him of it, saying that in past ages the ecliptic had cut the equator at right angles. It is mentioned by other writers also. In the *Book of Enoch*, a very ancient Scripture, Noah is reported as saying, in reference to the deluge, "The earth labors and is violently inclined;" and there are other passages explicitly mentioning it. In the *Secret Doctrine*, H. P. Blavatsky gives many geological and other evidences supporting these traditions, and she shows that these changes harmonize with critical periods in the archaic history of mankind, when nations and races had run their courses and new cycles were opening; for

"God fulfils himself in many ways,
Lest one good custom should corrupt the world."

R.

A Lemurian Table-Land

PROFESSOR AGASSIZ has just submitted to the National Academy of Sciences, of which he is president, the report of his six-months cruise in the official deep-sea sounding boat Albatross. He has discovered an immense volcanic plateau in the Pacific Ocean, of about 2,000,000 square miles area. If the reader will take a map of the Pacific and look for Easter Island, the Galapagos Islands, and the Low Islands, he will have three points on the circumference of this plateau. Drawing a

line around them he will get some idea of its extent. The nearest point is about 600 miles west of South America. The equator and the Tropic of Capricorn include most of the tract between them, a segment of it lying north of one and south of the other. Easter Island, the Galapagos and the Lows, are elevated peaks of the plateau, standing out of the water. The surface is purely volcanic, bearing no life. Save for these Islands it is flat and lies about two miles beneath the surface. All around it the ocean floor slopes quickly to a depth of four or five miles.

It is evidently a high table-land of the great continent of Lemuria which once bridged the Pacific and whose highest peaks are the islands which dot the ocean from South America to China and Australia. On this continent, according to the teachings of Theosophy, physical humanity took its origin, passing through many phases of civilization, though of a kind of which we can form little conception. According to the same records the remains of all these were almost utterly wiped out by enormous volcanic action. Then the continent as a whole sank. But Easter Island and one or two more still bear witness to that immensely distant human period. Their giant laval statues, their mighty platforms and quarries, have defied time and the winds and the waters and doubtless tell us something of the manner of men who made them. We must hope that some suboceanic earthquake may one day break the crust of Professor Agassiz' plateau and throw within range of the dredger something more to guide us in a study of that vanished life.

STUDENT

Why Plants Bloom

A GERMAN scientist has been studying and explaining the blossoming of plants. This is his illumination of the matter.

A previous student had arrived at the conclusion that at a certain point in its growth a plant must produce some substance irritating to the cells, the effect of the irritation being that blossoms are produced instead of foliage. The blossom is in fact a kind of abscess or cancer! Moreover it is a purely mechanical reaction to this "irritant." So far all is satisfactory.

Now we have only to determine what this "irritant" is. A third German student very opportunely ascertains that in the sap of the Japanese cherry-tree, just before it blooms, is an increased quantity of sugar. "Conformably to this inference" he finds "that all the peculiar phenomena of the formation of blossoms may be traced to an increased formation of sugar in the sap, and thereby explain themselves precisely."

We find a large quantity of bricks accumulated on the side of the street. Shortly after, they have disappeared, and a new house stands there. What is the cause of the phenomenon of the appearance of the house? Manifestly "all the peculiar phenomena of the formation of houses may be traced to an increased formation of bricks on the street, and thereby explain themselves precisely."

This is the stuff served out as science. To say that the life of the plant aims at the flower and fruit as its highest expression, is to use words which such expositors of nature's ways cannot understand. They have not come in sight of the problem which they profess to expound. STUDENT

Anaesthesia by Electricity

A FRENCH physiologist has made an application of electricity to surgery which may prove a greater boon to humanity than the invention of chloroform. He has found that an apparently natural sleep, with the additional phenomenon of anaesthesia, may be obtained by the passage of a galvanic current through the brain. A Faradic or induced current has no such effect; nor has a constant galvanic current; it must be interrupted. Dr. Leduc interrupts it at a rate of about 150 to 200 per second. He begins with a minimum of strength, raising it gradually through several minutes to as much as fifty volts. One pole is placed on the forehead, the other somewhere down the spine. Power of motion is first lost, and then feeling. The heart is unaffected, but respiration may become a little difficult, recovering itself, however, directly the current is stopped.

This condition only lasts as long as the current. As soon as that ceases the return to consciousness is complete and with no morbid after effects. There remains only a feeling of refreshment as after natural sleep. STUDENT

Nature

Studies

SONG IN SPRING

by LIZZIE TWIGG

PRIMROSES pale in the hedgerows are peeping,
Madly the torrents are laughing and leaping,
Gladly the earth now awakes from her sleeping,
For Springtime, sweet Springtime, is here!

Throstle and merle in the woodlands are singing,
Blossoming hawthorns their branches are swinging,
Messages glad all the breezes are bringing,
For Springtime, sweet Springtime, is here!

Dark days are past, dear, and over us beading
Azure and white in the bright skies are bleeding,
Flowerets to heaven their incense are sending,
For Springtime, sweet Springtime, is here!

Songs that were hushed once again wake to singing,
Hopes that were hid in our hearts are now springing;
Music and mirth through the whole earth are ringing,
For Springtime, sweet Springtime, is here!—Selected

Loquat Blossom

THE loquat or Japanese medlar, *Eriobotrya japonica*, of the tribe of *Pomeae*, of the order of *Rosaceae*, is one of the foreign fruits acclimatized in California, of which specimens are cultivated in Lomaland. The fruit is the size of a small plum and the color of an apricot, grows in small clusters, and has four or five large bitter seeds in place of a stone; it is very sour. The loquat in California observes peculiar times and seasons; it blossoms in November or December, and fructifies in April.

H.

Flower of the Night-Blooming Cereus

CEREUS *grandiflora* is a spineless cactus of California, belonging to the numerous group cereus, of which there are 150 species in South America and the West Indies. The bloom is surpassing in beauty and fragrance. The outer petals are tinged with pink and the rest of the flower is of the purest white wax. The flower hangs from the edges of the leaves (or leaf-stems as they really are) by long curved tubes.—(See, for a description, the NEW CENTURY PATH, vol. viii, no. 7)

E.

The Birds' Testimonial

ON Point Loma the birds have learned something new. Of course, they know that to build a nest in any accessible position near a public school would be sheer madness; it would certainly be destroyed if the boys found it. But the birds have learned that Raja Yoga boys are so different that there is nothing to fear. Consequently there are many nests in the Raja Yoga Academy grounds and the boys find great pleasure in watching the birdlings grow. The parent birds are not distressed when a crowd of boys gather about the nest, because they know that no harm will be done, while it is very likely that there will be some worms left by the nest for the family if they are very small, or left in their craws if they are large enough to swallow without their parents' help. There are several nests on the playground; one of them in the honeysuckles at the edge of the foot-ball field. It is there in real danger of accidents, but the boys have been so careful that no disaster has yet occurred. The birds also appreciate the protection which the boys try to give them



LOQUAT BLOSSOM

THE SPELL OF SPRING

by SAMUEL MINTURN PECK

BE it born of sweetness,
Be it born of light,
Of fragile incompleteness,
Child of morn or night—
Be it left of all that's fair, its nameless charm to me
Lies in the promise that it holds of lovelier things to be.

I feel it in the fragrance
That comes before the flowers
In the breeze's vagrancy
Through the dreamful hours;
And oftentimes it wooes me, and sets my pulse a-thrill,
When first I catch with happy heart the bluebird's herald trill.

The little clouds whose whiteness
But makes the skies more blue—
Unto their tender brightness
It lends a softer hue.
Yes, earthward, skyward, seaward, no words can ever sing
The mystic, indefinable, the wondrous spell of Spring.—Selected

against hawks and evil butcher-birds (loggerheaded shrikes), which kill the bird-babies just for sport.

Several families of orioles and mocking-birds have moved into the neighborhood and will help to drive away such pestilent bullies, because every bird hates the butcher-birds with their discordant squawks. By such confident friendliness the song-birds give their testimony that Raja Yoga is good for boys and makes them kind and trustworthy.

N. L.

Crow Courts

THE *Denver Republican* tells some anecdotes of courts of justice held by crows, rooks, and storks. The fact that crows and rooks hold these courts is well known. According to one authority, courts of crows are very common in the Shetland Islands. A hill or field being selected, the session commences. There is no apparent distinction between judge, jury, witnesses, counsel, and executioner, each bird being all of these functionaries. After very much cawing, the whole court falls upon the prisoner and pecks him to death, and then disperses. The same thing has been observed with rooks.

The stories of storks have a comical as well as tragic aspect. One, related by Bishop Stanley, states that a man at Smyrna took some eggs from a stork's nest, replacing them with hen's eggs. When the young chickens appeared, it was more than the male stork could stand. He left, and after some days returned with other storks, who formed a circle around the defaulting mother, adjudicated the case, and executed her.

A similar story from Berlin tells of a stork hatching goose's eggs, and being tried by 400 birds and executed by one of them—presumably the injured husband! STUDENT

The California Poppy Thrives Under Cultivation

An item has been going the rounds of the press to the effect that the California poppy or *escholtzia* does not thrive under cultivation, and that the blossoms are smaller and less beautiful than in a wild state, and so forth. This statement, if made by a Californian, must have been made on very limited observation. There are thousands of gardens where cultivation has brought these flowers to a diameter of five or six inches, with colors beyond description, so warm and rich as almost to bear mixing with roses. Y.



FLOWER OF NIGHT-BLOOMING CEREUS



IN these days of rapid progress, when army and hospital nursing has evolved to a systematic, perfectly-conducted department of the medical service; when the thoroughly trained nurse goes to her important duties equipped with every one of the latest and most approved appliances and necessities that modern invention can supply—the picture which the pioneer in this noble profession, Florence Nightingale, affords, is most inspiring.

It is hard to be a pioneer—yes—but it is also good to be a pioneer. Can we think for a moment that Florence Nightingale would have exchanged her glorious work on the Crimean Peninsula, when her coming was to weary, dying, neglected soldiers, like a starry vision, even with all its privations and suffering, for service in the latter day Red Cross Society with all its grand opportunities for good? We believe not.

This was the condition at Balaklava when Dr. Russell wrote to England for assistance:—“It is now pouring rain—the skies are as black as ink—the wind is howling over the staggering tents—the trenches are turned into dykes—in the tents the water is sometimes a foot deep—our men have not either warm or water-proof clothing, they are out for twelve hours at a time in the trenches—they are plunged into the inevitable miseries of a winter campaign, and not a soul seems to care for their comfort or even their lives.” Ample supplies had been furnished, but *that fatal happening*, the cause of so much misery, even in our own day, *mismanagement*—reveals all. Balaklava presented at that time a condition of filth and disease that the world has probably never seen since, and it is hoped never will again. Fever, rheumatism and diarrhoea, were carrying off the soldiers in such numbers, that for a few weeks the army could scarcely be kept alive. Such was the situation when the appeal for help went to England. “Night brings out the stars,” the soul was ready to answer the call, and Florence Nightingale whose life seemed to have been a preparation for this particular crisis, responded to this cry for help. She started at once for the Crimea, with a corps of assistants, many of them were well-born ladies of wealth and education, like herself. Imagine this slender, fragile little woman arriving at the scene of war and finding thousands of sick and dying soldiers needing her services. It was enough to have shaken the staunchest nerve. But genius

✻ The Pioneer of Nurses ✻

SEE the gates of Life and Peace open before you, if you have but faith and trust to enter in. But none can enter alone, each must bring with him the sad and sorrowing. None can cross the threshold alone, but must help to bear the burdens of the overburdened, must aid the feeble steps of those who are discouraged, must support those who are bowed down with sin and despair, and as he sends out the radiation of his own joy and strength which he receives from his own aspirations and devotion to his own Higher Self, joy and strength and power shall enter into the lives of those others, and together they shall pass through into Life.—Katherine Tingley

surmounts all obstacles, and Florence Nightingale was the genius of nursing. Order soon appeared where before chaos had reigned; cleanliness, fresh air and light, where before were gloom and filth. Indefatigable, untiring, in her service, no labor was too great, no call for her assistance unheeded. Is it any wonder that the thousands of sick soldiers learned to love even her shadow flitting by?

The pioneer of any work marks out the path for others to follow, and in the profession of nursing, woman seems to be peculiarly the natural leader. Her intuition, tact and sympathy are the factors specially needed for this work. Because of this the woman's work was then necessary to save the situation at Crimea. The stand that Florence Nightingale took regarding disease was for that day, strikingly original, thus,—“Disease is not an evil, but a blessing; it is a *reparative process*—an effort of nature to get rid of something hostile to life.” Her prime cure for all disease was fresh air, believing the basis of many diseases to be foul air. Now—these ideas are so prevalent that it seems as though they must always have been known.

In the science of healing, the nurse has been quite as important a figure as the physician. The two must necessarily work in harmony; the most successful physician is the one who combines with his medical knowledge the care and watchfulness of the nurse, and the same may be said of the superior nurse. Doctors as well as patients at the Crimean war yielded the palm to Florence Nightingale, for her heroic and invaluable services in that never to be forgotten crisis, and a grateful country donated fifty thousand pounds which Florence Nightingale used to establish an institution for the training of nurses.

What greater service can woman render to humanity, than she gives in her capacity of nurse? With wars on the one hand, disease on the other ready to attack—there is no occasion for any woman to pass one moment of ennui, wondering *if there is not something for her to do in the world*. The opportunity is always here, or there. True we may not all be Florence Nightingales, but women such as she are surely an inspiration to other women; they ascend the heights to show the way and give light to the mind seeking for unselfish service.

Let us be grateful for our pioneers. Many have the strength to follow who would not have the courage, the trust, the devotion, to lead. PALMA

OUR YOUNG FOLK

Tent-Life in Lomaland

HAVE you ever lived in a tent? Do you know what it is to be awakened by the song of birds—to begin the day's work when nature begins hers? Those who know nothing of this have yet to experience some of the sweetest joys of life.

You who live in the crowded city just imagine yourselves for a moment transported to one of the delightful little tent houses in Lomaland. The sun rises, clad in robes of purple, rose and gold, over the eastern mountains. You feel that nature is working, even though silently, and you can lie still no longer. You step out upon the little vine-covered porch. You take a deep breath of the breeze, which after blowing over miles of water, comes to you laden with the odor of wild flowers. If you are strong you will be tempted to run down the steep path and take a plunge in the sea, oh—so early, while the tall cliffs are still casting long shadows over the water.

But let us look inside one of these little tent homes. How simple and artistic everything is, and how convenient! Here is a solution for our most difficult problems of housekeeping. All work can be done before breakfast. There is no cooking save in the refectory near by. How quickly do those who are ill and tired find strength and rest! Then, too, what an opportunity this tent life offers to artists and students of all kinds! What an opportunity to the woman who is tired out by domestic duties! Here she has time to enlarge her views of life and fit herself to better serve her family.

And what a life it is for the young folks—sea-bathing, tennis, basket-ball, all kinds of athletics, long walks over the hills among an endless variety of wild flowers, wonderful things to be found among the rocks and caves on the seashore! And, best of all, there are the daily lessons that nature teaches, which sink deep into the heart like seeds, and are never forgotten, but are sure to blossom forth later on in joyous living.

Visitors coming from all parts of the world, who catch a glimpse of the life at Lomaland, often say: "No wonder you make life richer and more beautiful—living in such a place." Don't you think that life would become sweeter and truer, living in this simple way—*anywhere*? I do. But only in this wonderful climate is such a life possible the year round. How fortunate we students are!

And Tent Village itself—how big, and splendid and comfortable and homelike it all is! In some respects it is like a big, big family hotel—I mean the kind in which one really feels at home—and in other respects it is not, for no hotel can make possible a life so close to Nature. Tent life! Why, to my mind there is nothing in the world so fine as living in a tent, unless, to be sure, there are too many disadvantages. And disadvantages there are, of course, in the kind of tent-life most people know about. But it's different here. No wonder people come here from many parts of the world, and find in these tent homes a real resting place—people who are tired out with the world's noise and hurry and selfish whirl, people who love Nature and beauty and things that are generous and pure and true! A STUDENT OF RAJA YOGA

THE largest arch of masonry in the world is now in the course of construction at Plauen, Saxony. It forms part of an aqueduct and will measure nearly three hundred feet from base to base.

THE oldest game in the world is "fox and geese." It is found in some form or other among nearly all people. It is played all around the Arctic Circle.



A GLIMPSE OF TENT VILLAGE—OPPOSITE LOMA HOMESTEAD

"TIS as easy now for the heart to be true,
As for grass to be green and skies to be blue,
'Tis the natural way of living."

Eastertide

A paper read by a Raja Yoga boy at Isis Theatre, San Diego, on Easter Sunday, 1905

EASTERTIDE, the Springtide of the year, the festival of flowers that Nature gives so generously and so graciously, turning the parched wilderness into a magic garden!

How beautiful it is! How the scorched earth bursts into freshness and fragrance, singing its sweet color-song, its golden harmony, on every hill and hollow. The Soul of the world has risen from the tomb, for it is Eastertide.

What joy it is to gaze and wonder at the beauty of it, to gather the wild blossoms and twine them into garlands and crown the heads of those we love, as we would crown the hearts of all the world with joy and beauty. The sunshine and the rain have called the flowers to life again.

Who could imagine that the dry dust could hold such treasures hidden in its seeming barrenness? Who could dream that the wild storms could call such beauty into life? How the fierce winds wrestle with the storm-clouds, till they are forced to shower the priceless rain upon the thirsting land, and the sun's face is hidden till all their task is done.

Is it not so with man? There is just such beauty hidden in the hearts of men. They may seem to be burnt dry as the dust of the desert, yet they are needing only rain and sunshine to waken them to life again. Through long ages the world has withered, till the last traces of pure joy have almost vanished from the life of man; but the Eastertide of Humanity is at hand, and we shall live to see the desert of man's life on earth burst into joy and beauty as marvelous as that which crowns the hills around us today. Shall we shrink from the storms that must come—even though they wring red rain drops from the war clouds, and wreak destruction in their violence?

After the storm comes the sunshine, and from the suffering shall spring the flowers of human love, as has not been since the last Eastertide which we know as the Golden Age. The flowers already are budding—only a few here and there as yet—and we call them

"Raja Yoga Blossoms." We know that soon they will spring up everywhere, like the wild flowers on the earth, and make life beautiful again.

But when this time comes we shall know how to guard against the drought that for long ages has withered the hearts of men; for we have a Teacher, who has brought back to us the secret of true husbandry, of true Heart Culture; and we mean to spread the knowledge of this mystery throughout the world, so that nevermore shall man be left without the light of true wisdom, Heart Wisdom, that brings joy and Brotherhood.

This is Raja Yoga—and it will bring the true Eastertide.

MONTE MACHELL

Facts Worth Knowing

THE largest vessel that has ever been built is the new steamship, the "Baltic"—not a war vessel either. She has eight decks, can accommodate more than three thousand passengers and four hundred crew. When fully loaded she draws so much water that she cannot sail over the bar of New York harbor.

THE prospects are that the huge, armored battle-ships will be supplanted by torpedo-boats. Two hundred and fifty torpedo-boats can be produced for the cost of a single modern battle-ship. But what for, *what for*? Just to kill people with? Queer world, isn't it?

THE CHILDREN'S HOUR

The Raja Yoga Question Box

THE art of printing was first discovered in China, by Foong-Taou, a learned statesman who lived in the Tenth century.

1 Who was Gutenberg?

ANSWER—John Gutenberg was born in Germany in 1397. He was the first to introduce printing in Europe. He succeeded in making moveable type.

John Fust, a rich goldsmith, helped him by providing him with money for his experiments. Gutenberg's greatest work was the publication of the *Biblia Latina Vulgata*. It was finished in 1455.

2 Who was Peter Schoeffer?

ANSWER—Peter Schoeffer was the assistant of Gutenberg and Fust. He made

many improvements in printing. He beautified the shapes of the letters, and discovered a better composition for the type. In 1455, Peter Schoeffer was a student in Paris. He was a fine penman, and made ornamental letters and designs for books and manuscripts. This was called illuminating.

3 Who was Caxton?

ANSWER—William Caxton was an Englishman born about 1410. He introduced printing into England. Caxton spent some years in Flanders, and there learned about printing. He set up a press in Westminster Abbey, and published the first book printed in England. That was in 1477. Caxton died in the year in which America was discovered.

My First Day in School

DEAR CHILDREN: I am one of the tiny tots of the Raja Yoga School. You only have to look at the picture to see how well and happy I am. We just can't help being happy in Lomaland. I live with a group of little comrades. We have such fine times doing everything together and helping each other and our teachers all we can. We play out in the sunshine most all the time and learn lessons from the birds and flowers.

Around our home is a garden with all kinds of beautiful flowers; and behind the house, right down to the ocean, the hills are covered with wild flowers—oh! millions of them. And you should hear the birds! Such numbers come that I think they must have a way of telling the other birds about Lomaland and how no one ever harms a bird or robs a nest here. There are little houses put up in the trees for the birdies to build in, and pans of water set about for them when they get thirsty from singing.

But the real reason we are so happy is Raja Yoga. You know about Raja Yoga, of course. Well, that is the wonderful secret. It teaches us how to be right inside. That is the way to be happy. I believe it is the secret all the people in the world are trying to find out. It is so simple I wonder how they ever missed it—or forgot. Raja Yoga teaches us that we only have to let the Heart-light shine through our whole being and we cannot be unhappy any more. We have to get full of Heart-light so that we fairly shine—like the little fire-flies you see summer evenings—and then the wicked fairies of selfishness, which never like to be where it is light, will skip away. We are trying to hurry up and grow big so we can tell more people this Raja Yoga secret. We want everybody in the world to know about it.

Have you ever tried just trying to smile and be shining in your heart instead of being cross? Sometimes when we begin to feel naughty, our teacher only looks at us and we know we *can* feel happy. And when she speaks, something in her voice *knows* we can and we begin to shine. If you were in our school you would believe there were many good fairies helping the little ones to chase away cross looks. And there are. They are the children's heart-fairies. All children have them. Raja Yoga teaches us how to work with them to make smiling faces and happy looks. PAULINE



SEE, HOW BIG I AM!"

Messenger Pete

"MESSENGER PETE" was a wise fellow, and quite a marvel of intelligence, as you shall hear. He loved his home and country, and knew about time and distance, and had ability to persist, with power to relate cause and effect. "Messenger Pete" was a carrier pigeon.

It happened one day that Pete was sent away over land and sea, to a distant country, eight thousand miles from home. But no sooner was he landed than he made his escape and found his way back to the ship that brought him from America. But alas! One day it steamed up to continue on its way to Australia! So Pete, all undiscouraged, "took to his wings" and flew homeward over the water toward America.

As good luck would have it, when he reached the middle of the Pacific Ocean almost exhausted, he overtook a sailing vessel, the *Lucy Belle*, homeward bound to San Francisco. The sailors called him their "Mascot"—that means something that brings good luck, you know—and gave him food, and treated him

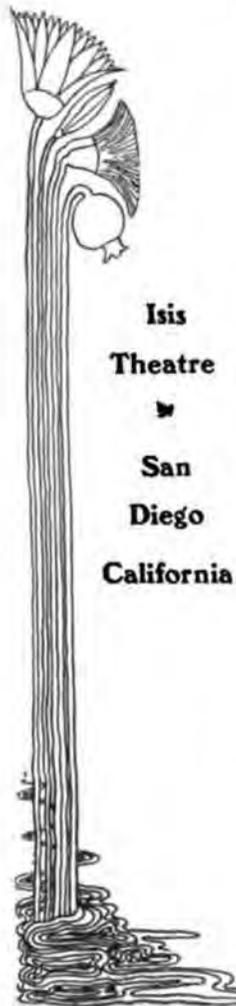
kindly. When they landed in California, Pete was identified by the tag with his name and number, which was fastened to his leg.

The sailors thought him so clever to work his way home across the ocean, that they were sure he would know how to finish the journey overland, so they wrote Pete's story and fastened it to his leg, and started him off. Imagine the surprise to the people who sent him away, when little Pete fluttered in one morning and joined his comrade pigeons at their breakfast of corn, wheat and crumbs, as quietly as though nothing at all unusual had happened!

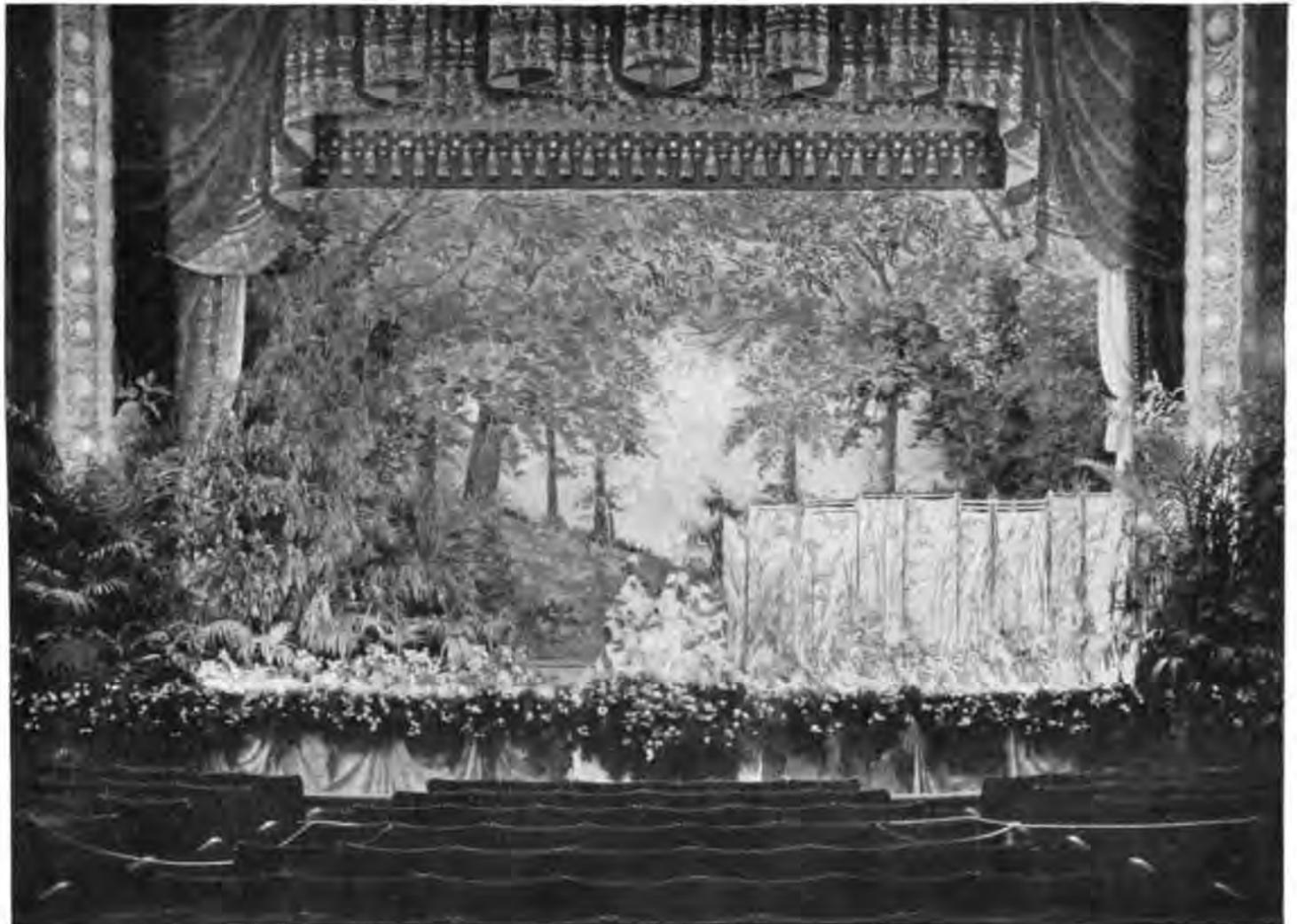
E. W.

DEAR CHILDREN: Did you ever hear of a pet eagle? A friend who lives at a distance tells me of one which a gentleman near her home took care of, after finding it badly wounded. Some cruel huntsman had shot it. At first the bird was kept in a small cage, as one of his wings had been injured and of course he couldn't fly about, but later when he regained the use of his wing they built a cage about twelve feet square and invited Mr. Eagle to make his home in the Court House park. Finally his kind-hearted friends decided to open it and let him fly. The eagle flew away, but in a few hours returned, and now although he has entire liberty, he refuses to leave but comes night after night to the park for his dinner.

M. M.



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

THE regular meeting of the Universal Brotherhood at Isis Theatre, last Sunday night, conducted by Point Loma students, included two very good papers and a musical program of rare excellence.

The first paper, "The Influence of H. P. Blavatsky's Work on the Present Century," was read by Miss Elizabeth Bonn. In part she said: "There is no doubt in the minds of those who have studied H. P. Blavatsky's life and mission, that the influence of her work for the uplifting of humanity has been enormous. Just thirty years ago she was instrumental in founding the Theosophical Society, and from the seed she then planted has grown the immense Universal Brotherhood Organization of today, with its practical message of hope to the world. To those who are trying to make Theosophy a living power in their lives, H. P. Blavatsky stands forth as one of the world's greatest teachers, a courageous, heroic figure, a noble woman, who laid down her life in daily martyrdom, because of her great love for humanity. Perhaps there has been no figure in history more traduced and slandered than H. P. Blavatsky, and why? Because she was brave and loving enough to tell us the truth. She was a Light Bringer and threw the electric rays of the old Wisdom-Religion—Theosophy—upon our aforesaid limited and narrow views of life, focusing them, now here, and now there, upon the dark spots of our boasted Nineteenth century civilization.

"What a task was that of H. P. Blavatsky's! and how grandly she performed it! Her mission was to revive the almost lost knowledge of our divinity and to form 'the nucleus of a Universal Brotherhood.' Our gratitude grows as we better understand what she accomplished.

"Do we not find the ideas of 'unity' and 'brotherhood' in the air today? Are not more people now-a-days daring to think and act for themselves? Are not frauds and shams being exposed on all sides? Is it possible to have Light and Darkness at the same time? Is it not rather a question as to the power and strength of the light, which shall rule?"

"H. P. Blavatsky came as a being from another sphere and let the sunlight of her light and teachings pierce the misty curtains of our illusions upon Nature and Man, and today we are facing a new and brighter era in human thought and life because of that heroic action."

Mr. W. Ross White read a paper entitled: "Environment and Spiritual Progress." "How frequently," he said, "we delude ourselves with the idea that, if our environment or our race, or the age into which we have come, were different, it would be so much easier for us to make spiritual progress.

"If we work unselfishly in our environment of materiality we shall most assuredly attain to spirituality. We are in our conditions and surroundings for a just reason and for a divine purpose. The reason is within ourselves as results of our past, and the purpose is the evolution of the soul or the unfolding of our spiritual nature. There is no condition so gross, so barren, so limited, that it cannot, by pure aspiration work for good, that it cannot by effort bring forth precious results, as the base metal, by the purifying action of fire can bring forth pure gold. It is for us to make a study and practice of the divine alchemy whereby everything relative to our lower nature, in our heredity or our environment as well as our passions and desires, may be transmuted into a corresponding something on a higher plane. The formula is a simple one. The word 'altruism' will express the whole of it. Brotherhood alone can lead us through the dense materiality of the age, and out into the light and freedom of spirituality, and it can do so just to the extent that we put into practice our highest conception of it.

"Growth and progress, which mean momentary change, inward even when not outward, are in the order of our evolution, and woe be to those who would hinder its course! Every effort opposed to law is self-destructive, and selfishness in the end must die. Brotherhood is a part of the ultimate law of Nature, and through brotherhood alone can we hold our place in evolution."—*San Diego News*

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8:15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Universal Brotherhood Organization

Central Office Point Loma California

H. P. B. and White Lotus Day! *The Meaning of White Lotus Day*

A thousand memories of our old Teacher crowd in on us as that day comes round. She could never get to the work that lay closest to her heart, the work for the children. That, she knew, must come later, when the jungle had been cleared, when Theosophy had gained a hearing, when in a few she had awakened a fire of unselfish devotion that could not be extinguished.

She had to find a few who had intuition enough, who had latent memories near enough to the surface, to understand and accept her teaching of humanity's far distant golden past and therefore appreciate the possibilities of its future; who would believe her when she said that that future need not be millenniums away but could indeed be almost *now*.

But it must be the children who shall lead the way, who shall be taught to find in themselves the long-hidden golden light, who shall be humanity's realized tomorrow, in their turn the teachers of children yet unborn.

She spoke of another consciousness waiting in all men to be allowed to come forth, swift, clear, compassionate, discerning, the royal consciousness which we have allowed to get overveiled in flesh. And now the flesh-self is almost all we know of ourselves, its desires and pains and maladies and final failure.

But in the children that other is easily unveiled. So before H. P. B. died she willed that from her death onward we should once a year, on May 8, rededicate ourselves to the carrying out of this chiefest part of her work. Each anniversary is another flame lit in her memory.

And now the work is in flower. In many lands children join with their teachers in commemoration of the planting by H. P. Blavatsky of that tree whose fruit has been placed in their hands.

First, and even during H. P. B.'s lifetime, "Lotus Circles" were established by William Q. Judge—groups of little children meeting weekly, taught in simplest fashion the truths of life and brotherhood. They sang them, enacted them in little plays, wove them into games, talked of them, until they became very part of themselves. Thus as they grew older—for it is fourteen years since H. P. B. died—they could become in their turn teachers of other and younger children.

And so the work went on, after H. P. B.'s death being taken into the strong hands of her successor, William Q. Judge, and by him further advanced. This Lotus Group work was greatly enlarged by his successor, Katherine Tingley, who introduced many new features, placing it under the capable superintendence of Mrs. Elizabeth C. Spalding. But by the Lotus Groups the children were reached only one day in seven, although from the very beginning of her connection with the Theosophical Movement, from her previous large experience among poor children, Katherine Tingley had looked forward to and worked towards the carrying out of her plans for the complete training of the young. It was she who originated in the Western World the Raja Yoga system, which though in principle as old as the ages, had long been forgotten and had not before been adapted to modern Western life, or the training of children.

Thus a new note has been struck in humanity's life. Both H. P. B. and W. Q. Judge had looked forward to the time when the world's children should receive their birthright of soul-knowledge, and had prepared the way, breaking the molds of mind, ploughing and harrowing the fields of thought, sowing the seeds of a new philosophy of life, bursting the barriers of superstition and materialism; but it was left to Katherine Tingley to originate, plan, and set into operation the means by which this birthright of the children might again actually be theirs. And it is by the Raja Yoga system of education, founded and established by Katherine Tingley, that this glorious hope of noble manhood and womanhood is now being actualized in the lives of the Raja Yoga School children.

It was in the year 1900, at Point Loma, that for the first time the Raja Yoga Schools were established by Katherine Tingley. At first the nucleus was small; but it has grown steadily, and there are now upwards of two hundred children of all ages from extreme babyhood. This school has become the mother and type of others—in Cuba, England and elsewhere, one other just started in the Californian metropolis, San Francisco—conducted according to the same plans formulated by Katherine Tingley for the Point Loma original. And many others, in other places and countries, are in process of foundation.

The symbol of the Lotus, a very ancient Eastern symbol, is the symbol of the teaching given to the children. It is said that deep in the heart of this flower there exists ready formed, the plant that is to be, root and stem and leaf and future flower, minute but all perfect. It is perfect even though the containing parent flower be deformed or diseased. Give the little seed in the heart of the parent its right conditions, and the embryo will expand into its visible perfection.

And so with humanity, according to Theosophy. In the heart of us all is the seed, capable of flowering into the perfect man or woman of Divine Nature's intention. It is the deeper self.

If we older ones are too set in habits, too full of desires demanding attention, desires whose gratification does but yet further dim and cloud our minds, if our minds are too full of the useless—it is not so with the children, absolutely not so with the infants. These things that prevent the maturing of the perfect soul-flower in us, can in them be stayed and denied entry. Just as perfect physical regimen will prevent the appearance of hereditary taint, so will perfect mental regimen prevent the growth in the mind of those habits and desires which maim and tie and twist the flower of the spiritual heart. The child can be taught to feel itself on the side of the heart light in all the conflicts with the lower forces in its nature; too often we take sides with those lower forces and yield—if we do yield—to the higher voice and urge, only with strain and reluctance. The child can be taught to rejoice in victory, to move from victory to victory till the lower self, vanquished again and again, gives up the fight and utterly joins the higher. Comparatively few older people know that by a few right actions done against the resistance of the lower nature, with the mental attribute or feeling of *being oneself the higher*, a swiftly growing habit is formed and the joy and peace of victory comes to crown the effort from the first. This is easily taught to children and is the key-secret of the Raja Yoga training.

"Raja Yoga" means *the Royal Union*, union of one's self with the pressing, urgent, fighting force for good in every heart. And the consequence of Raja Yoga is that the child's mind grows clear and swift in action, able to do in an hour what another child can only do in a week. It is not disturbed in its action by the intrusion of desires for this or that useless or injurious pleasure. It has pleasure always from an inner source; every right action is pleasant to it.

A useless desire, gratified and thus seemingly at rest, continues to be as weighty a clog on swift mental action as an overfull stomach remains for hours a clog on swift physical action. The Raja Yoga child's "mental stomach" is never in that state. So the forgotten secrets of Raja Yoga are that "moral training" can be made to yield to the child the continued joy of triumph; and that it means *mental and physical* health as well as *spiritual* health and beauty. Only those who have been associated with children who have for years been practising Raja Yoga can know how clear, how full of ideas and intuitions, how rapid and strong in their working, are the minds of such children. Every day, as they move towards manhood and womanhood, do they become more and more fit, in their strength and purity and modesty, to go forth and show to others the way along which they themselves have been led. They are the world's future teachers and examples. Is it too much to say that when some of them in their turn become mothers and fathers and can lead children of their own along the same path, a new race will have been born in the midst of humanity? And that through this race the rest of humanity will find its complete redemption?

It is for this that the painfully passing millenniums of time have been preparing. It was for this that H. P. B. worked, towards this that her plans pointed, that we might keep this ideal in mind that she asked those who loved her and should hereafter come to love her to hold "White Lotus Day" as a festival and mark it with a little ceremony. She would have been living now *if her strength had not been worn down in the protection of her work against the unfaithful and treacherous at her side, and against the enemies of any sort of human progress*. But she has triumphed; nothing can now stay her work, now in the hands of Katherine Tingley, not even the efforts of those who use her very name and the name of Theosophy in cover for the grotesque mixture of jugglery, psychism and false Orientalism which they offer as the wisdom of the ages.

HERBERT CORYN

In Honor of H. P. Blavatsky

SINCE H. P. Blavatsky's death, it has been the custom for all Centers connected with the Universal Brotherhood and Theosophical Society, to pay tribute to her memory on the anniversary of this sacred day.

At the International Headquarters at Point Loma, California, this 8th of May, White Lotus Day, was especially recognized. The older members and the children united in heartfelt tribute to H. P. Blavatsky. A memorial meeting was held, in which both the elders and the children took part.

In this event there were marked evidences of a new beginning for all her faithful followers. Truly it is, that although dead, "yet she speaketh," for her Heart-Work rendered in sacrifice and suffering, has left its impress upon the lives of those who trusted her. This has become a living fire of energy and love for all peoples of the world.

The work of this noble woman unfolds like the Lotus Flower; and no matter how many storms rage against it, it still cometh up in the night of silence, and blossoms. P.

Students'



Path

TRUE MERIT NEEDS NO PRAISE

SAADI

THE scent reveals the musk, and not
What the perfumers say,
Nor need one speak his skill in aught,
For 'twill itself bewray.

A gem, though fallen into mire,
Keeps still its precious worth,
And dust, though blown about the sky,
Came none the less from earth.

SOW SEEDS OF BEAUTY

WRITTEN

NOW is the seed-time; God alone,
Beyond our vision weak and dim,
Beholds the end of what is sown;
The harvest time is safe with Him.
Yet, unforgotten where it lies,
Though seeming on the desert cast,
The seed of generous sacrifice
Shall rise with bloom and fruit at last.
And he who blesses most is blest;
For God and man shall own his worth
Who toils to leave as his bequest
An added beauty to the earth.

We Must Trust in Our Soul

IN our despondency we lack faith in the unexpected. Events are always ready to shape themselves in new forms and change our entire situation and outlook.

In a certain novel there is the following situation. The hero and heroine are in a most hopeless fix. The hero does not see how things can ever get straightened out, and tries to resign himself to a life of despair. But the heroine, being very young and not burdened with a strong masculine intellect, says: "Things *must* come right; our lives have been changing rapidly in the last month or two, and they will change more yet."

Does it not strike one as being eminently unreasonable on the part of that hero, to imagine that a drama, wherein the events have been rapidly working up to a climax, should suddenly stop still in the middle? And is there not obvious reason in the idea of the heroine that the same good forces as precipitated the crisis will carry events through to a successful conclusion? And so it turns out in the story. The unexpected happens.

This teaches us a lesson in daily life. We are too prone to regard situations as fixed, forgetting that events are fluidic, always changing. Most of us plan for the future as though it were rigid, as though all the factors in our life were invariable. The result is that, when the occasion arrives, our plans are out of date and do not fit.

We try to calculate the future on the assumption that the factors which make up our present will remain the same and unchanged. But this is evidently not true. Our personality will have become altered, for one thing; so will the personalities of other people. There will be new combinations in that unseen future; some things that now are will have ceased to be; and other things, now undreamt of, will have come into existence. How then can we possibly calculate with any approach to accuracy? Not by ordinary mathematical logic, certainly; it is question of higher mathematics, dealing with variable quantities whose rate of variation is unknown.

The stream of events is fluid, and we cannot chalk out a course on it. No use to make a rigid plan out of materials that are changing shape like clouds in a sky. The most we can do is to broadly sketch out our future in faint erasible lines that can be altered or filled in at any moment.

This amounts, after all, to yet another way of stating the old maxim that our duty lies with the present. The future is indeterminate, but it is determinable—determinable by our present acts.

In the light of these reflections, what becomes of anxiety? We may seem to be steering direct for a rock, but before we reach it, the rock

will have melted and changed; the scene changes all the time, as our point of view changes.

We do not trust sufficiently in the power of good motives and pure will to mold events for weal. Instead we prefer to rely on our puny foresight and vacillating purposes!

Fortunate indeed it is for us that our higher faculties do work unceasingly for our good, and that our feeble fractious strainings do not avail to undo that work. The result is however that we go through our life kicking and struggling like a naughty child, when we might just as well go obediently, seeing that go we must in either case.

All people of course recognize that there is this higher purpose guiding us in despite of our resisting will. But there is no need to jump at once to God as an explanation of this guidance. It is merely an unrecognized part of our own nature that does it (though that part is God-given), the seeing eye and calm purpose of the soul within. These higher faculties we all have, but we must trust them and learn to see with them and act with them instead of resisting. Then life would be so much easier and happier for us all.

H. T. E.

The Proper Spirit of Courage

The Path that leadeth on is lighted by one fire—the light of daring burning in the heart. The more one dares the more he shall obtain. The more he fears the more that light shall pale—and that alone can guide.—*Voice of the Silence*

THE word courage itself implies action from the heart, and to "take heart" and to "take courage" are synonymous terms. The heart quality of courage seems to be imbedded in the consciousness of the race. A coward is called "chicken-hearted" and a brave person "lion-hearted." Indians have been said to eat the hearts of conquered heroes to make themselves more brave. We certainly add to our courage and strength that of every enemy we conquer *in ourselves*, virtually eating its heart.

The proper spirit of courage is not foolhardiness, nor courage to do wrong, which is simply turning a deaf ear to the voice of conscience, and acting for the selfish nature. The true spirit of courage is a heart quality as are also compassion and wisdom, and the three go together forming a trinity. Courage wisely directed by compassion is most desirable and necessary in our dealings with others. It will enable us to do aright what will help another even though it may be painful to ourselves, and hard to perform because of the liability of being misunderstood and considered disagreeable.

So often we fail to have the true spirit of courage through a selfish fear of not being pleasing to others. The proper spirit of courage is utterly unselfish, and if we have this spirit we shall not only face our faults and weaknesses and endeavor to correct them, but we shall be willing to acknowledge our mistakes to others when this is necessary. How many in the world's history, having put their hands to the plough, have turned back from their opportunities to serve Humanity who might have returned and taken up their work in a better way than ever, if they had had the courage to acknowledge their wrong and put it behind them, thus freeing themselves from that which had hindered them from doing their best.

Without the proper spirit of courage we shall never win our freedom from the enemies of our own household, nor turn their strength into better channels. Without it we cannot take the stand and do the work that will help humanity most.

BANDUSIA WAKEFIELD

THERE is a chemistry of the mind as well as of the body, but as a rule men lack that compelling energy of *soul light* that of itself forces the mental contents to pass the flash-light of Intuition and become transformed into those high forms of knowledge that men call Wisdom and Spirituality.

The consciousness of no human being need remain a mere picture gallery of theoretical intentions for future striving and possible attainment. Rather should it reverberate to the living song that arises from Nature's laboratory of ever active forces which never cease building her beautiful forms of life. Such a living activity in the mind of man is his true heritage and rightful stage of existence—not this life of lesser desire and thin-woven intellectualism, wherein things are merely *looked at* and not contacted in themselves. The faculties of the mind and the thoughts they fashion are great, but the man who *uses* the faculties, and *evolves* the thoughts, is greater than these—therefore to be the all Powerful Soul is the summit of human evolution.

STUDENT

I WOULD NOT LET ONE CRY!

THE veil is rent
Which blinded me! I am as all these men
Who cry upon their gods and are not heard.
Or are not heeded—yet there must be aid!
For them and me and all there must be help!
Perchance the gods have need of help themselves.
Being so feeble that when sad lips cry
They cannot save! I would not let one cry
Whom I could save! —*Light of Asia*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question In what light do you regard the following, which has been often advanced as distinctly contrary to, and a refutation of, the doctrine of Reincarnation advanced by Theosophists?—"It is appointed unto men once to die and after that the judgment." Is not this a plain statement that man has only one life on earth? What interpretation do you place upon it?

Answer 2 In further answer to the foregoing question, found in the NEW CENTURY PATH for April 16th, 1905, the following extract from a letter written to a friend seven years ago is submitted:

MY DEAR GENERAL: In regard to your Scotch friend's conundrum about Reincarnation as affected by *Heb. 9: 27*, there is much to say—but it does not bear so much on this verse as on the whole scope of the Epistle. I think there is hardly another book in the Bible where the unity of theme is so thoroughly maintained as in this book of *Hebrews*. It is addressed to the Hebrews alone, and deals only with the single question of the superiority of the Christian dispensation over the Mosaic, or of the relative rank of the Christ as compared to the angels, to Moses, and to Aaron and the Aaronic priesthood. The writer first shows briefly how the Christ is superior to the angels; then how he is superior to Moses; and then in the bulk of the book how he is superior to Aaron and the hereditary priesthood of his sons.

It is no new supposition that this verse is a denial of Reincarnation. Even Dr. Adam Clarke takes it so, but I think thoughtlessly, for Dr. Clarke usually is more clear-sighted. It is incredible that so close a reasoner as the writer of this epistle should go out of his way to buffet a man of straw, more especially as this interpretation destroys the force of his argument. Notice the connection between verses 27 and 28: As it was appointed unto the men . . . so also the Christ . . . etc. The argument up to this point had contrasted the Jewish priesthood and the Christ; and here "the men" are the Jewish priests, whose expiations were temporary and in themselves fruitless (*Ch. 10: 4*), and did not affect the judgment, while the Christ is the divine mediator, whose one offering need not be repeated, and whose next coming shall be, not "without sin" as translated in verse 28, but "without a sin-offering," which is the correct translation. In the Greek of verse 27 the article is used before "men" and also before "Christ," as I have translated it.

It will help us to understand the context to remember that the word translated "testament" should be rendered "covenant," as it usually is in this book. In verse 16 of this chapter, the word "testator" is a mistake of the translator; the Greek word is an adjective, and King James' men supplied the wrong noun. A covenant was not valid without the death of the "appointed"—that is, the selected victim by whose blood the covenant was sealed, as were the covenants of God with Noah and Abraham. In those times, among Jews and Gentiles alike, covenants were generally made binding by a sacrifice; probably the tradition of writing agreements with the devil in blood is a survival of this practice.

So far the most approved exoteric view of the text is given; a hint will enable you to trace the correspondence on esoteric lines. The Aaronic priesthood with its offerings and ceremonies is on the plane of personality; the Christ is the higher Manas [the divine Mind], crucified by descent into matter. At his next coming (is there not a hint of Reincarnation here, in verse 28?) he will remain on the Manasic plane, where all are one, as shown in the seventeenth chapter of John's gospel.
G. A. M. (Wisconsin)

Question How do the teachings of the "Vedanta" in daily life differ from those of Theosophy?

Answer First as a part differs from the whole. It has often been said that Theosophy is not Christianity, nor Buddhism, nor Confucianism, nor any one religion; and to this it may be added that Theosophy is not Vedantism, nor any one system of philosophy. The Vedanta is one system of philosophy, specially adapted to one phase of human development, and to certain conditions of life. It is an Eastern system, adapted to the peculiar conditions of the Oriental, with his long line of heredity and ages of Oriental life and metaphysical training. But it is not adapted to the conditions of Western life, nor to our civilization and training, which for two thousand and more years have been along very different lines from those followed for almost untold ages

in the East; and neither by physical nor mental heredity, nor by training, are Western, i. e. European and American peoples, fitted to take up these studies on the Oriental lines.

Certainly there is much that is good and true in these Oriental systems, just as there is in all the great religions and philosophies of the world, but each one only presents a phase. And although the basis of what is true in them is Theosophy, it must be plain that to acquire the deeper and complete knowledge of life, and to learn to apply this to all the facts and problems of everyday existence, we must study more than a phase; and surely one would not go to that which would teach only a part, which would give only a one-sided view of life, but to that which will give a basis and an explanation for all the conditions of life, Eastern and Western, and a key, not simply to one religion or philosophy, but to all.

In other words, shall one go to the fountain head of knowledge and wisdom, the source of all truth, or to one of the innumerable streams which have from age to age flowed out from that primeval fountain to a particular people, suited to a particular time and particular conditions?

Shall one go for light to the source of light, the One White Light, or shall he be content to keep in one ray of that light and know but one of the colors when the white light contains all colors? Surely if we desire the light, if we desire the truth, which will illumine and make clear our lives, wherever and whatever they may be, we shall find that which may be universally applied only in the fountain head of all, in the Wisdom Religion—Theosophy.
STUDENT

Question Is it not possible for an average individual to abstain entirely from so-called voluntary sin?

Answer Surely it is possible for man to abstain from sin; otherwise the words of all the great Teachers of humanity have been a deceit, and the hope held out by them has been false. But this is unthinkable; we know that these Teachers spoke truly, and that they too have trodden the path we now tread, and have conquered the weaknesses we now face. And the teaching of them all has been, that man has the power, by virtue of his innate divinity to overcome, to rise above all imperfection and to become perfect.

But such a man who does overcome, who does rise above "voluntary sin," ceases to be an average man, as the world goes today. The power to do this lies to the hand of the average man, to the hand of every man, but once he begins to exercise that power, and to call upon the power of his own divinity, and to claim his birthright, he thereby ceases to be an average man.
STUDENT

Question Please state what is meant by the intuition. Is it not something vague and unpractical?

Answer Intuition is unquestionably the highest form of human perception. It supersedes all reasoning processes, and grasps and knows the innermost facts of life, like a flash light that illuminates the mental depths and reveals the causes of external events.

It would seem that in ordinary mental activity the different faculties work more or less separately, and seldom together, hence harmony or balance is absent. This condition of unbalanced mentality throws off a series of *detached* ideas that ultimately lead to mental chaos and absence of rightful control. The intuitive process is the opposite to this. The several mental faculties move together in balanced action, and cause all ideas and feelings to combine in those higher forms of knowledge that realizes facts instead of appearances. In such higher forms of knowledge the lower perceptions become changed in appearance and character—just as chemical forces and elements are transformed when combined in new forms of natural life.

The difficulty encountered when striving to develop the intuition arises because of clinging to *forms* of thought that bear no possible relation to the higher classification of human perception. To unite and harmonize the contents of the mind in a higher state of being demands the changing of the present mental form, for the thoughts and feelings must be free from those desires that now bind them together, so that they may be readjusted round the higher desire that burns overhead as an ideal.

This outreaching of the mind and heart does not carry us away from ordinary life into metaphysical regions of abstract lifeless form. Rather does it press the mind more closely into the so-called commonplaces of life. We really gain increased understanding of the indissoluble connection between the external events of life and those undercurrents that bind all men into a brotherhood.

It is in fact intensely practical in the highest and strictest sense. STUDENT

English Notes

(By Our London Correspondent)

April 10th, 1905

ONE Saturday afternoon, several summers ago, I spent an hour or two in wandering over Hampstead Heath before going on to 19 Avenue Road. Its wonderful beauty was quite a discovery, for I had not been near the spot for about forty years. If it were only a bare platform from which to behold London, it was worth visiting; but Hampstead Heath is interesting for its own sake. I wandered on and on, finding at each step something to delight the eye, and at last reluctantly turned to the path which, as I guessed, would bring me somewhere near my ultimate destination. There was still some distance to go however, and soon I found myself in Belsize Park, a suburb of London where many artists dwell. Here was fresh pleasure. Most of the houses had a character of their own, and the hilly nature of the district gave additional effect to this. Ultimately I reached the upper end of Avenue Road.

It is near that upper end that the new European Headquarters are established. I have not seen them yet, so can say nothing. However this curious fact is worth noting. A project is on foot to attach a "Garden suburb" to Hampstead. A number of earnest people who have striven for years to make the lives of the very poor more hopeful and beautiful, are trying to bring about a combination of rich and poor in this garden suburb at Hampstead.

Brotherliness is the keynote of this scheme, in which nature and art are to be combined as they have never before been combined among Londoners.

And close at hand, apparently, will be *the Headquarters in England of the Universal Brotherhood Organization!*

W. J.

When Was Coffee Discovered?

NOBODY knows how coffee was discovered, but there are all sorts of stories and legends as to the origin of its use. 875 A. D. is the earliest date recorded. Another account attributes the discovery to one Hadji Omar in 1285, who experimented on the berries when he was starving in the wilderness, and, making known his discovery in Mocha, was canonized for it. Again in an Arabic work of date 1566 it is stated that the knowledge of coffee was brought into Arabia early in the Fifteenth century from Abyssinia where it had been in use from the remotest antiquity. The Mahometans employed coffee as a preventive of drowsiness in religious ceremonies, but it was violently opposed, as being an intoxicant, by the conservative priests.

In the Sixteenth century coffee was used in Constantinople and in the Seventeenth coffee-houses were established in London. In the Eighteenth century the French introduced it into the West Indies. STUDENT

Salvation While You Wait

IT is quite impossible to criticize some church notices; the truth is so very much stranger than any possible fiction. The following is an actual specimen clipped from a newspaper:

— Temple. A great revival of old-time religion is arranged for, run on non-sectarian lines. The best workers have been secured. Mr. Blank, as directed by the blessed Holy Ghost, will be chief commander. Entertainment can be secured at reasonable rates. Many blood-washed saints over Indiana and adjoining States will be in this great battle. People who are in earnest, wishing to make a sure thing of heaven, don't miss this good chance of getting full salvation. For further particulars write, etc. H.

"Royal" Sport

A CERTAIN European nobleman has erected in his game preserve a monument to commemorate the shooting by his sovereign of his fifty thousandth cock pheasant. It is in marble and porphyry. There are extant inscriptions of Asshur-izer-pal to the effect that, in a single hunting expedition into the deserts of Mesopotamia, he slew 360 lions, 257 wild cattle, and thirty buffaloes, and captured an immense number of ostriches, bears, and hyenas!!! E

Ancient Fasting Law Still in Force in England

IN England fasting is not merely a religious ordinance. It is a law of the realm prescribed under penalty. Edward III enacted the law, and it is still printed in the latest edition of the Statutes Revised. Hence any American going to England ought to know that any person eating "anye manner of fleshe after what manner of kind or sorte it shal be ordered, dressed or used, in any daye in the time comonly called Lente shal forfeit tenne shillings of lawfull money of Englande;" and that he is liable to "ymprisonment by the space of tenne dayes." To avoid this he should "obteyn licence of our Sovereign Lord the King, his heirs or successors." E.

Longevity of Authors

A PAPER gives the following list of American authors who lived or are living to a good old age. Dr. Weir S. Mitchell has just written a new novel at 75. Whittier and Mrs. Stowe died at 84, Dr. Holmes at 85, Bryant 83, Irving 76, Longfellow and Emerson 73. Julia Ward Howe is 86, Edward Everett Hale 83, Moncure D. Conway 72, Mark Twain 68, Howells 68; most of these are still actively at work. Whittier and Holmes did some of their best work after 75. All of this goes to prove that the more refined our mind, the more active our best thoughts, the longer we live. Sloth and materiality are death. Dr. Osler's theory is like a sieve: full of nothingness. STUDENT

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Vol. VIII

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COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE TRUBSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

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Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Meteorological

Reunion of Hu- man Races

IS it not our business to seek to reunite scattered elements which once belonged together but have become separated? Are we not builders, synthesizers, blending once more what has been disunited?

There is a passion for analysis and subdividing in the modern world. It is a characteristic of human nature in these latter ages. Religion splits up into sects and sub-sects distinguished by their differences; science crumbles into a heap of ologies; the professions divide into specialties; craftsmanship gives place to the "division of labor." Everybody with an idea starts a new movement on the basis of that idea, instead of falling into line as part of a homogeneous system.

In Lomaland we are reuniting the scattered elements of human life, reconciling apparent antagonisms, blending contrasts.

One thing that has become split up into heterogeneous fragments is the Human Race. Not to go too far back, let us consider the last great human wave, the Aryan Race (not necessarily identical with what various ethnologists may denote by the term Aryan.) Into how many and how various fragments has this been broken? We have the Latins, Teutons, Celts, Slavs, Hindus, Iranians—all with different and, as some say, irreconcilable, natures. Some of these are trying to accentuate the points of disagreement and fan the flame of en-

The Magic Wand of Brotherhood

But in the new order of ages that is upon us the magic wand of Brotherhood and the ancient keys of Theosophy are to evoke an unsuspected harmony, like some mighty chord resounding through earth and marshalling the chaotic atoms into forms of beautiful order.

We take races, and instead of searching out their irreconcilable differences and trying to keep them apart, we find in each the very quality needed to supplement the others. Under any other sway but the broad benign sway of Theosophy these qualities would clash. But here there is room for all—need for all.

Then there are representatives of older races, in America, in Asia, Africa, Polynesia. All these have been long waiting for a destined reunion—their legends speak of it. Surely it is a glorious and entrancing ideal to contemplate and watch the fulfilment of. Each race has such fine qualities, which we see in the eyes and features, and admire; what *must* humanity have been before all these excellences separated and each sub-race went off alone with its piece! Nothing to what it will be when they reunite, for every quality will have been strengthened by long trial.

Blended Into One Harmo- nious Life

The solar ray has split up into separate colors, and no race is large enough to have more than one tint. Some have one virtue, some another; humanity's present notion of the scope and possibilities of life is too meagre to accommodate more.

In Lomaland we have blended into one harmonious corporate life elements never before found together. In the Raja Yoga School we find altogether new and richer combinations of character. This is just the beginning of what is to be a reuniting, in this Golden West, of the scattered children of Earth's great family.

Archeology traces our derivation from a parent stock and everywhere seeks amid diversity for the primal unity—in the past. Let us also seek the unity that is to come.

H. T. EDGE

Is Education a Culture or a Manufacture?

THERE seems to be largely a reaction against our too scientific and utilitarian educational methods. Prominent educators and writers are expressing their conviction that these methods are turning out much poorer material than before.

Education should stimulate all the faculties and let them unfold generously, each in its own direction, until a many-sided, broadly-developed culture is produced. We should not expect to be able to forecast the result of anybody's mental growth; that depends on the nature of the seed we are cultivating.

The mistake we make is to try to produce certain uniform patterns of culture, as if we were manufacturing machine-made goods. But a human character is not so much inert clay or iron to be wrought up into any design; it is a plant, which we can cultivate indeed, but not coerce.

Let us take the case of a young mind, abounding in latent and sprouting faculties, but harnessed and goaded by the fixed idea of a profession and examination in prospect. He drops every enterprise to which his ardent mind naturally turns, and spends all his time on the one or two things called for by the examination. Result: he loses all the other subjects, and does even the special subject less well than if he had spread his interests and divided his attention more.

Our forefathers must surely have known something about education, and we shall find that some of our improved notions are only youthful fads. They went in for training the attention, the memory, the judgment, and so on, by solid all-around study, without any very rigorously defined end in view except that of imparting culture and capacity. They cultivated the mind and let it grow. But we are madly impatient about results. Some definite narrow object is ever in view, and the growing energies are harnessed thereto. The idea is to get through so many books

of this, and reach such a standard of that; to finish one subject and then begin another; to know "just exactly what use it is going to be to me" (or else I will not condescend to devote my valuable time to your misguided instruction!)

An enthusiastic teacher with a genuine interest in human nature will water any seed he may find, and be ready to pitch his books into the fire any minute if they get in his way. He will change about and give a touch here and a touch there. He will abominate all grooves of thought and be always breaking up and combining anew. In a word he will be a gardener, not a manufacturer.

Oh! who that respects youthful humanity would go and deliberately lop off the young sprouts of enthusiasm and speculation to make the unfortunate child fit in between the absurd covers of a text-book? Text-books should be cast into the crucible of instruction, there to be melted down and used for what they are worth, and the dross ruthlessly discarded. They are made to be used, not to fetter and shackle.

The ideal for education is the same as that followed by the Leader of the Universal Brotherhood in Lomaland; to break up the narrow moulds of human thought and prevent all fixed habits and prejudices from forming, so as to allow the real energies of character room to develop. Students in Lomaland have to thank that Leader for relieving them of a few incrustations and showing them where their life-principle was situated.

This is the ideal in education; and the old grind and routine of our ancestral dominions, which we laugh to scorn, fulfilled it better than the modern machine-made kindergarten, technical and practical methods and systems.

We do not of course advocate a return to those old methods, which probably erred as much *in one extreme* as the modern ones do *in the other*. But an experience of both should have shown us what are the lines of common sense and how we may learn a little from every system by garnering the grains of truth and rejecting the chaff. STUDENT

Latin-American Difficulties

CHILE and Argentina have sworn eternal peace, but between Chile and Peru there is a chronic irritation that may at any moment inflame into war. In 1879 they had a little fighting about something, and Chile was victorious. To mark her victory she annexed a bit of Peru known as Tacna. But she promised to return it in ten years if a plebiscite of the district, taken at the end of that period, should show that a majority of the people desired Peruvian rule again.

About 1890 the plebiscite was duly taken and it appeared that the people did decidedly wish to return to their original allegiance.

But Chile refused! She had found in this ten years that Tacna yielded much nitrate, and two of its coast towns were excellent for shipping. So this chronic trouble has remained just under the skin ever since, and now it seems to be getting acute and dangerous. Neither of them can really afford to fight. Chile is wealthy, as Latin-American republics go, but her debt is nevertheless *per capita* thrice that of the United States.

If these peoples would make a United States of South America, lots of their troubles would disappear—more than the new ones that would nevertheless undoubtedly loom up. A.

The Scandinavian Triad

IT is pleasant to note that the Swedish parliament has approved the suggestions of the Crown Prince for bettering the relations between his country and Norway. Norway has long wanted a separate consular service of her own. There are certain difficulties in the way, but none of them can offset the importance of close friendly relations between two nations so naturally united as the Swedes and Norwegians. The Scandinavian people has a great past and a great future, in literature, poetry, art and achievement along all lines. As she stands outside the dissensions of the rest of Europe, so, surely, should she stand above all possibility of internal dissension. The full promise of her destiny is bound up with her unity. H.

The Simplon Tunnel

THE Simplon Tunnel, though the longest in the world, being twelve and a half miles, and in spite of the difficulties with the hot springs, and other minor matters, has taken only six and a half years to construct. The much smaller Mont Cenis Tunnel took over fourteen years, and the St. Gothard over nine. STUDENT

Candy, Chewing Gum, and Missions

SOME items of our national expenditure make curious reading matter. A Chicago divine has pointed out that we spend \$700,000,000 a year on jewelry and plate, \$178,000,000 on candy, \$111,000,000 on chewing gum (!), and only \$7,500,000 on foreign missions.

There is something to show for the jewelry and plate; let that pass. But the candy item? Well, there is something to show for that too, come to think of it. Namely: artificial teeth and fillings; rheumatism and all other uric acid diseases; and a generation of children trained to self-indulgence in matters of food and by consequence to self-indulgence in nearly all other matters.

As to the poor \$7,500,000 for foreign missions, the Chicago preacher remarks, "No wonder that the world lies in sin." It might continue to "lie in sin" even if the amount were increased. For the places that lie deepest in sin *are not those to which foreign missions are sent*.

There are better ways of spending even a little \$7,500,000. What about *home sin*? In England they have recognized that a good deal of this can be cured by curing the hideous congestion of the worse parts of cities. They are going about it by creating what are called Garden Cities. So also in France. There is a Garden City Association there, in charge of a sum of \$2,000,000 for improving the condition of the working classes. A Garden City is built on a predetermined ideal plan, every house having its garden, the streets in circles one outside the other separated by park spaces, and the industrial portions collected in a certain area. In the first English Garden City the pretty homes rent for but \$1 a week. Other European nations are taking up the plan.

Instead of adding to that \$7,500,000, we would suggest the subtraction from it of say \$2,000,000 so as to place ourselves on a level with France in practical care of the removable sin at home. STUDENT

A Nation of Poets

THE Japanese seem to put a touch of poetry into all they do. They live with their imaginations active. The ceremony of the launching of a ship they perform with a most charming bit of symbolism. There is no breaking of a champagne bottle (a beer bottle has been proposed for the christening of the battle-ship St. Louis!) over her bows. Instead, they liberate a flock of birds. A cage containing a number of songsters is hung at the bow. At the moment of the launching, as the ship glides down to the water, the cage is flung wide open, and the garland of birds disperses in song. It is supposed to be the spirit of the ship freed for its flight on the water as the birds for theirs in the air. And they say too, that as the sylphs of the air welcome the freed birds, so the water spirits—undines, with us—welcome the freed ship.

If we could only use our imaginations like that! Think of the inauguration of a mayor or a city attorney attended by the liberation of a bird; or the crowning of a new commissioner of works with Broom leaves to indicate the clean sweeping he will do! C.

Gathering of the "Elect"

A CURIOUS instance of one of the by-ways of religious crankism is that of the "One Hundred and Forty-four Thousand" which has been gathering at Benton Harbor, Mich. The leader is "Benjamin," a Kentucky farmer, who has broken the Seventh Seal, Joanna Southcote and others of that ilk having broken the six other seals. The "hundred and forty-four thousand twice over" are to gather at Benton, which is according to prophecy; this is the exact and constant number of elect which the world always contains. After the filtration at Benton, the filtrate goes to Jerusalem, and the usual events, millennium, binding of Satan, and so forth, ensue. The people are long-haired and of the ordinary amiable mild fanatical sort.

The isolation of mind, the magnificent conceit, of such people is wonderful. The paltriness of conception as to the scheme of things divine and universal is pitiable. STUDENT

Frontispiece---William Quan Judge

THIS week's cover-page of the NEW CENTURY PATH contains the face of Wm. Q. Judge, the second in the line of succession of the world's Theosophical Leaders. Mr. Judge succeeded to the Foundress of the Theosophical Society, Helena Petrovna Blavatsky. A successful lawyer, a brilliant writer, and a man of extraordinary insight into human nature, he was well fitted to carry on the great humanitarian and philosophic work of H. P. Blavatsky.

Some Views on XXth Century Problems

"Do We Believe?"

SOME time ago, an English daily paper opened its columns to a correspondence—Do we believe?

Eight thousand letters were received and for many weeks selections from these were printed. The selections have now appeared in book form and anyone

can study his own convictions in the light of the convictions of others.

Do we believe *what*? The *Spectator*, commenting on the whole discussion, answers: "All forms of Christianity postulate a future life, a life infinitely more important, infinitely longer, than this, for which the present life is a preparation."

Suppose the *Spectator* had been able to say: "All forms of Christianity postulate an *inner* life, a life infinitely fuller, richer, diviner, than the outer life amid sensations," there never could have been any such discussion.

"The Kingdom of Heaven is within you"; knock at the door of it, and the door will open. That was the teaching of Christ.

The moment he was dead, preparations were made to take the life out of his message. The rats were let loose among the foundations of his edifice. Man was to find himself in this world only in order to turn his attention to another. He was to turn his attention from his life to his death, from what noble thing he could be now to what artificially ennobled thing he could get himself made hereafter. His mind was psychologized away from the potentialities of the *now*, about which he could *know*, to the possibilities of a *future*, about which he could only have faith; psychologized away from the potentialities of his own soul—which by consequence he ceased to look for and cultivate, and which by further consequence became an abstraction—to an absolute reliance on a strength outside.

Now, said Christ, you can enter the royal place within yourself and shine as a son of light, now, as an embodied soul. So if Christ's *now* could be altered into *hereafter*, it would lose nine-tenths of its living potent actuality; if Christ's Kingdom of Heaven *within you* could be made not only a place *outside* of you but ahead of you, accessible only by death—then all reality and urgency and nearly all the radiant stimulation of Christ's teaching would be gone.

That was the precise program that was successfully followed. And since it is only when the Kingdom of Heaven *within* has been won that Christ's nature can be understood to realization, for it is only light that can comprehend light, it is obvious that in directing men's attention away from that *within*, the disintegrating force was making Christ incomprehensible, taking away from men a Presence and substituting a dogma. And the dogma begat others and they others, and all warred together till today. The enemy has won the game for the time and there is general unbelief—shown by the discussion as to whether we *do* believe.

People have wondered why Theosophy, which claims to be Christianity, does not use the terminology of Christianity. Precisely because that terminology has had a false set of meanings crammed into it. "Kingdom of Heaven" does not mean what Christ meant; "Christ" does not mean what Christ meant; nor "God"; nor "Son of Man"; nor "Children of Light." In the *rescue of Christ*—Katherine Tingley's phrase—which is the object of The Theosophical Movement, it is necessary to use other words and phrases for that *Teacher's ideas*. And the "enemy" is even trying to get at *them*, for there is a false Theosophy about on the platforms, which, pretending to expound Theosophic ideals and ideas, is carefully killing them. The difference here between false and true is not hard to detect. Expositions which require a blackboard, which charge an admission fee, which are not clear and vivid in their application to conduct, which do not warm with hope, which have no relation to human brotherhood, which deal in Sanskrit and sham Orientalism, are false Theosophy. They are the application to Theosophy of the power that has stifled Christianity for 2000 years. But it will not do. Theosophy is Universal Brotherhood, and the wisdom of the consciousness which is charged with the feeling of Universal Brotherhood. It was to impress the Twentieth century with this fact that the old name *Theosophical Society and Universal Brotherhood* was changed into *Universal Brotherhood* only. This Organization proposes to restore Christianity in its fullness, with all its implications, to the Western world. STUDENT

Criminals & Pathological Cases

CRIMINAL justice will soon have to be quite changed and a new system, based on different principles, introduced. A man has recently committed murder without any apparent motive, and is pleading dual consciousness as a defense. "The subconscious portion of his brain was in control" when he committed the crime.

Now that the refinement of our nervous system has rendered our consciousness so complex, the question of moral responsibility has become a tangled one, and it does not seem possible to draw a just line of demarcation between a criminal and a diseased person. All sorts of excuses are open to any one able to employ a skilful advocate and a nerve-specialist. The only way out of the difficulty seems to be to treat all alike; and if we cannot make up our minds to execute everybody who kills, and imprison all who steal, irrespective of pleas of insanity, kleptomania, etc., we would better decide to treat them all as patients.

In short the treatment of misdemeanants of all classes should be curative in its aim. A man who kills another from an unexplained impulse is as great a danger and in as great need of help as one who murders in cold blood. Both are cripples, invalids, and need our help for their own sake and for ours.

But what a complicated scientific jargon is taking the place of the wise old saws and moral truths. A man allows his will to become enervated and gives way to impulse until he can no longer control it. Then, with the aid of a nerve-specialist, he pleads some gaudy and illustrious pathological condition and becomes an interesting case. There was a school boy who, when rebuked for laughing, said, "Please, Sir, my face slipped!"

But the real difficulty in the treatment of defaulters, whether classed as insane or as criminal, is, not an ignorance of what to do, but an inability to do it. *Quis custodiet ipsos custodes?* Who is to guard the guards? And we must look, for answer to this question, to the Raja Yoga nuclei of a better order of mankind now in the making. E.

Torturing the Prophets

A NEW YORK pastor has been finding the defeat of Russia foretold in *Ezekiel*. This is the passage (*xxxviii, xxxix: i*):

Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him.

Thus saith the Lord God: behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.

It is a difficult passage. Gog is a land, the home of Magog, in the first verse; a prince in the second. In Genesis Magog alone is mentioned, as a person. According to Josephus and Jerome, the Scythians are meant by Magog, Scythians being a vague word for any tribes to the north. The Hebrew word translated *chief*—"chief prince"—(old version) is Rosh. Correctly rendered, as in the new version, Rosh becomes a proper name; and Rosh, Meshech and Tubal are three Scythian tribes whose prince was ("is") Magog. Commentators of weight, including Gesenius, consider Rosh to mean a tribe north of the Volga or Rha, in fact the Roshians or Russians. Meshech stands for Muscovy—again Russia.

All this being obvious and indisputable, it only remains to see in Magog the Czar, and in the recent great battle Armageddon (easily done by mixing the 16th chapter of Revelations with Ezekiel), and you have the whole Russo-Japanese war and its outcome completely foretold! Unfortunately the same mixture has before now done duty as a prediction of several other noted historic events and will doubtless serve for some more yet. Is it not obvious that by methods like this any event whatever, and its outcome, can be found in the poems of the Hebrew prophets and in Revelations? The Hebrew prophecies seem to consist in reality of poetic comments on their own times, ecstatic visions that cannot be placed in time, fragments of archaic Hebrew Mystery teaching, and sublime exhortatory sermons. To attempt to run them with the newspaper is surely desecration. STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

A Relic of Arizona's Mighty Past

ONE of the most remarkable natural curiosities to be found in America, is the Petrified Forest of Arizona.

The latter state can truly be said to be America's natural museum, as it is certainly one of many surprises and wonders.

In this case we find a forest of trees of all sizes, with trunks from one to twelve feet in diameter, not however trees as we ordinarily know them; long ago they ceased to wave their boughs in the breezes, long ago the mild, temperate and humid atmosphere, and the fertile soil of the former Arizona caused these giants to thrive and multiply prolifically. The climate has changed since then, and we have only the petrified forest as a silent witness of what it was in the far distant past. The trees are not of ordinary wood, but a flinty stone which is almost as hard as the diamond, and which on account of the beautiful assembly of colors makes an effect, when polished, far superior to the best grade of onyx.

The Petrified Forest being situated in a valley, covering a space almost as far as one can see, makes a magnificent sight as one first comes upon it. The ground is thickly strewn with these enormous logs of stone, which glisten in the sun and reflect their many beautiful shades in all directions, making in all a colossal relic of Arizona's past and a record that will be preserved for all time to come; and showing that this country now so barren and desolate, was once thickly covered with thriving vegetation, at the time when Arizona was the center of the teeming prehistoric life of the semi-tropical Middle West.

It almost seems that nature performed this curious feat of turning wood into stone, for the benefit of the races of men who were to come; to show them how old a country they live in and how the surface conditions have changed; and to hold out a promise of what the future may again bring forth. For may not the desert yet "blossom forth as the rose" as it did in the past? It is hard to realize on first looking over the scene that trees could ever have grown here, for with the exception of the petrified forest itself the limitless expanse of dry and desolate sand is only broken here and there by a bunch of the ever-present cactus, that mysterious plant which grows so luxuriantly without water or nourishing soil, in a place where all other plant life withers and dies. The history of this remarkable curiosity must have been something like the following: Thousands of years ago this part of Arizona was covered with a forest that probably surpassed in size the big forests of Northern California and Oregon. Then the volcanic upheavals which have left so many traces around began. Into a basin so formed a stream of water saturated with siliceous matter came bubbling out of some hidden crevice, gradually forming a huge lake which in time completely covered the tops of the trees, with the exception of the tallest ones.

The action of this siliceous water gradually consumed the fibre of the still standing trees, replacing it with various mineral substances which

gradually turned to flint-like stone. It is these different mineral elements held in solution by the water that formed those exquisite combinations of colors, which are such a mystery to those uninitiated into the mysteries of Nature's methods.

To state how long they stood in this natural pickling vat is mere guess work, but the time came at last when by a disturbance of the earth, either an earthquake or volcanic action, a fissure was formed in one side of this valley, and the huge body of water flowed out with a rush, to find its way tortuously to its home in the sea. The tall upright pillars of now solid stone could not withstand the force of this vast body of water rushing in one direction. They began to snap off like so many gigantic pipe-stems, breaking into dozens of pieces as they crashed to the ground. This is the reason why all the logs are found pointing in one direction. We also know a few of the tallest trees were not completely covered, by finding that the tops of some are missing, because being out of the action of the water, they were not preserved.

By measuring the height of these trunks, some of which have been pieced together, the depth of this ancient lake can be told exactly.

These pillars, too heavy to wash away, too hard to waste away, now lie buried and half buried in the ever drifting sand, Nature's mighty tribute from a forgotten past.

The Indians have known of this place from their earliest days. It used to be one of their great meeting places, where they congregated to gather material for making their arrow points and spear heads, the hard flint being much prized by them for this purpose.

Tons and tons of chips and splinters strew the ground in all directions, so one can realize what an ideal place it must have been for this purpose. These agate arrow and spear heads have been found among the Indians as far south as Yucatan and as far north as Canada, which shows how the Indians used to travel and communicate with each other in the days when they were masters of the land.

As could be expected, the handiwork of the ever present vandal and despoiler is to be seen on every side. Magnificent logs have been blown to fragments by dynamite on the chance of the despoilers obtaining a few crystals from the heart of the trunk—and tons of the agate have been

shipped away to be polished and placed in museums. In fact the forest was in great danger of disappearing altogether when the Government at last took a hand in the matter and now the despoliation has been stopped, and that none too soon.

Museums or individuals can obtain specimens by applying to the proper authorities, but the wholesale destruction and carrying off has been stopped forever. There is plenty of material for the above purpose, however, as it is estimated that there is ten times more buried under the sands than appears on the surface. But modern wisdom is ignorant of the higher qualities and uses of such spots. We cannot even express in English what the Romans understood by *genius loci*. STUDENT



THE DAIBUTSU, FAMOUS GREAT SITTING STATUE OF BUDDHA GAUTAMA, JAPAN

This wonderful statue is in Nara, the oldest of the successive capitals of Japan, situated in the middle of the main island. This city was the seat of the Mikados in the Eighth century, and was a great center of Buddhism and Shintoism. Now it has shrunk to one-tenth the size, but it is a mine of antiquarian wealth. The Buddhist To-dai-ji or "Great Temple of the East" was begun in the Eighth century and last restored in the Eighteenth. The buildings enclose a quadrangle 620 feet by 520, on the south side of which is the huge Daibutsu. The casting of the statue was accomplished in 749 by a Korean artist after eight failures. The head has twice been melted in conflagrations, and was for over a century exposed to the weather, but it still remains nearly perfect. It is 55 feet high, the face is 13 feet long, the ears 8, the nose 3, and the halo has a diameter of 80 feet.

The Trend of Twentieth Century Science

The Signature of Earthquake

WE do not as yet know much about earthquakes, what their causes are, whether they are in some enormous way periodic, or whether they depend upon changes in other parts of the solar system. We hardly know more than that they are extensions or amplifications of those tremors of our earth which never cease; and between the extremest of which, and the slightest of earthquakes, no line can be drawn. Before much knowledge can come out of our statistics, observations must have been carefully kept over a great length of time. They are kept at several places, perhaps most fully at the Isle of Wight in England.

An upright post stands on a metal plate, and the plate is fixed to masonry bedded in the earth. From the post a long metal rod projects at right angles to it, carrying a pointer at its end. The pointer rests on a carbonized tape wound on a drum. As the drum rotates, the pointer draws a line on it; and if the earth is trembling the line waves.

All earthquakes are propagated throughout the mass of the earth in waves like sound-waves: and all over its surface in waves like water-waves; that is, by longitudinal and by transverse waves. Those that go through the earth are much swifter than the others that go over its surface like ripples. So an observer anywhere can tell, from the distance in time between the two sets of oscillations of the line on his recording drum, how far away was the earthquake. The Indian calamity took ten minutes to shake the pointer in the observatory at the Isle of Wight. But the observer can only say how far away was the disturbance; it may have been at any point of that distance from him.

A periodicity in earthquakes would be a striking discovery. One cannot but suspect its existence. STUDENT

Radiant Medicine

THE president of an Eastern university is unfortunately the victim of cancer, the disease being within the body and not surgically accessible. An interesting experiment with ultra-violet light is being tried upon it in the hands of a well-known and reputable New York physician.

This light has but little penetrative power, and if it is to do its work it must be generated on the spot, *in* the disease.

Solutions of quinine upon which ordinary light, or X-rays, fall, become fluorescent, giving rise to gleams of the higher spectrum colors of exquisite delicacy, and also to invisible rays beyond the spectrum.

Making the blood a solution of quinine, by giving the patient a full dose, and then exposing the body to X-rays—which *do* penetrate—the blood and tissues become fluorescent, that is, yield the required form of light. The rays are directed upon the seat of disease.

The case is being widely published, and there are doubtless thousands of sufferers anxiously awaiting results.

One wonders whether the effects of quinine in other cases, malaria for example, may not be due to the light it emits; whether indeed drugs as a whole, leaving the body as most of them do "unchanged," may not owe their efficacy to their radiations rather than to their visible material? The word "unchanged," in this connection, surely ought to have quotation marks; it does not follow, because present-day chemistry cannot find any change in a dose of iron or other medicine after it has dwelt awhile in the body, that there *is* no change. STUDENT

Mars' Private Life

IN our knowledge of the planets we have at present to be content with very small facts. But even the least step onward in our acquaintance with these great neighbors, any speck of gossip, is interesting.

Spring was late this year on Mars. His spring begins early in November, or should do so. But this year (*his* "this year," *our* last year) it was not till towards the month's end that those changes began to occur which are regarded with great probability as due to the melting of his polar snow-cap. The edge of this cap in his winter are sharp and clear. But with the breath of his spring they melt and a haze from all over the cap rolls outward and obscures the definition of the edge, considerably

enlarging the area of the whole white patch. The cap thins, and gets a dim appearance, whilst the soft haze over and around it gives the effect of an Elizabethan collar.

By our February's end, it was Mars' midsummer. The haze was gone, and the diminished cap was once more able to exhibit its shining white surface.

Evidently the haze is cloud, and it hangs about till summer is fully in. All this may not seem much in the way of knowledge. But it is all worth recording. A seemingly unimportant fact in science, well established, often suddenly proves the door into a whole field of new knowledge. Astronomy may be nearing an epoch as great as that which came so swiftly for chemistry when, ten years ago, the X-rays were discovered. STUDENT

Chemistry and Alchemy

AN eminent American professor has been pointing out to the public that the modern chemist has become an alchemist, having arrived at a belief in the transmutability of elements.

But really he is a long way from *being* an alchemist. An alchemist would be a chemist who *effected* a transmutation, just as a musician is not merely a man who believes that music can be composed.

Our chemists so far merely *watch* the alchemy of nature, watch uranium decaying into a nameless and property-less gas, watch radium decaying into helium, and thorium into we know not what. They cannot hinder; they cannot expedite.

Moreover it is only *decay* they watch, the retrogression of elements into simpler, more stable, ones. The *advance*, the evolution, of elements, from simple into complex or unstable, they have not yet seen. But it must be going on, just as formation of leaves and flowers goes on in the vegetable world concurrently with the decay of those of last year.

So to be alchemists they have to find out where in nature elemental evolution is going on, and then imitate it. The old alchemists thought that the human will had something to do in their work. STUDENT

Turpentine in Influenza

THE value of turpentine against influenza was accidentally discovered in Madretsch, Germany, in the outbreak of that disease in 1890. In one of the four watch-factories in that town, no one was attacked; in the other three, many. Investigation showed that in that one, oil of turpentine was used in the metal-turning for the watch-cases. The oil became warm and was inhaled in some quantity by the workers. The hint was taken; since then turpentine has always been evaporated on a stove, and there has never been a case of influenza. The same manœuvre, with the same success, is now being employed in many private dwellings.

Any other aromatic oil—peppermint, rosemary or what not—would doubtless be as effective; camphor more so. But the turpentine is cheap and not unpleasant. It absorbs oxygen, converting it into ozone, and is thus a germicide of considerable power. C.

The "Metal Cure" in Meningitis

THE "metal cure," to which we have already referred as having been adopted in Paris for pneumonia, is now being successfully used for the New York meningitis epidemic. It will be remembered that Dr. Robin of Paris found that when metal electrodes were disintegrated in water by electricity, the water acquired valuable curative and tonic powers. Dr. Robin thinks that the metals exist in the water in the shape of radiant matter, and that this may be the explanation of the curative powers of certain mineral waters.

It seems that the metallic waters thus made have no direct influence on the germs of the disease, but rather arouse the constitution to do its own fighting. The metals Dr. Robin uses are not stated. For each metal there would certainly be a different role.

The "cure" seems to be a new form of that metallo-therapy which was in considerable vogue in France a few years ago. The physicians who then advocated that, believed that metals radiated a curative force, and that their contact with the body was enough. The "radiating force" was in much derision, but we now know that metals *do* radiate luminous force. PHYSICIAN

Nature

Studies

Our Bird Friends

THE nest, mentioned in a recent Nature page as being built in the eaves of a Nature-writer's tent-home, now contains four vigorous young birdies nearly ready to fly. The dweller has to be careful not to accidentally jostle them when he fastens back his tent-flap. How ready our bird friends are to trust us if only we will give them a chance. E.

Wonderful Effects of Erosion in the Colorado Desert

NOWHERE are the weird effects of denudation seen better than in parts of the Colorado desert. These regions are great shallow basins which in ages long past have been seas or lakes; but now, though below sea-level, they are drier than the driest land found anywhere else, and have been subjected for ages to the disintegrating forces of heat and wind. The rocks too are volcanic, and the successive influence of all these agencies has produced marvelous effects in natural sculpture. In one part the sea has rounded the rocks into boulders, and then the air has fretted them out along the lines of lamination, leaving a field of what looks like cabbages, so exactly does the foliation of the boulders imitate that of the plants. In another part, a further extension of the same process has separated the layers still more, forming what looks like piles of dinner-plates; or has completely disunited them into disks that lie scattered around. Dumb-bells, cannon-balls and quoits, imitations of flowers and even of birds and animals, are found each in its particular locality. In Yuha there are two small mountains composed entirely of ancient sea-shells that were piled up by the waves. STUDENT

The Spineless Cactus

BURBANK has now invented a spineless cactus, which, we are told, is to be the great forage plant of the future, turning the desert into pasture-land and making it a sojourning place for herds and men. The cactus, though less nutritious than alfalfa, is bulkier, so there will be more food to the acre. It is very cheap, as it is only necessary to scatter pieces about and they will root and grow as ordinary cactus does. It is a variety of the numerous prickly pear tribe.

All kinds of stock, from horses to geese, relish the spineless, and it has the advantages of the ordinary cactus in the way of hardiness, without the notorious drawback. It occurs to one that it might possibly revert to the prickly variety if sown at large in the cactus' native habitat. You cannot stock a forest with domestic cats.

However, California has great faith in its Burbank. STUDENT

IN SILENCE GROWS THE PERFECT FLOWER

by LEIGH HUNT—Selected

WE are the sweet flowers, born of sunny showers
(Think, when'er you see us, what our beauty saith):
Utterance mute and bright, of some unknown delight,

We fill the air with pleasure by our simple breath:

All who see us love us— we befit all places:

Unto sorrow we give smiles, and unto graces, graces.

Mark our ways, how noiseless all, and sweetly voiceless,

Though the March winds pipe, to make our passage clear:

Not a whisper tells where our small seed dwells,

Nor is known the moment green when our tips appear.

We thread the earth in SILENCE, in silence build our bowers—

And leaf by leaf in silence show, till we laugh atop sweet flowers.

extraordinary that his attention was at once attracted. Holding one leg out horizontally, the wasp moved the end of it up and down in a manner astonishingly like a wigwag signal or telegraphic code. The part next the thorax was held rigidly immovable, the motion being from one or another of the many joints toward the end. Dots, dashes, pauses, etc., were done with the steady regularity of a machine, while the opposite leg curled and twisted in the tension of idleness.

Was this in reality some mode of telegraphy known to the insect world? We know that insects do live in and use conditions of matter

and forms of force imperceptible to us, just as we use ones which are unknown to savages.

Or perhaps that wasp may have been the unwilling instrument of some generic intelligence; some nature-god, as a general uses a soldier to transmit cipher despatches whose meaning he does not know. Perhaps the wasps have a private code. What would some superior entity, accustomed to thought-transference, think of our postal system and telegraph wires? Y.

Growth of Plants Made Visible

THE cinematograph is destined to be a most valuable aid to science. It eliminates from our ideas the factor, time, thus enabling us to penetrate one of Nature's veils. The

apparatus is at present scarcely convenient enough for frequent use. So far it has mostly been applied to depicting rapid motions in slower time, but it can equally well be used to accelerate slow processes. For instance it is being used to show the growth of plants. By exposing a plate every quarter of an hour, a record can be obtained which, when reeled off rapidly in the machine, shows us the flower visibly unfolding. Speculation exhausts itself in attempting to anticipate the uses that can be made of this method and the discoveries that must be in prospect. Crystals and rocks might be watched in their growth; changes that take years might be gone through in a few minutes; the changes in the human body could be watched. STUDENT



LAKES OF KILLARNEY, IRELAND

Remarkable Instance of Protective Mimicry

THERE is a caterpillar which covers itself with the buds of the plant upon which it feeds. It is covered with spines, and upon these it fastens by silken threads the husks of the buds out of which it has eaten the insides. Thus clothed in husks, it resembles a part of the plant and is quite invisible even to the sharp eye of the predatory bird.

STUDENT

Do Insects Telegraph?

A NATURE-STUDENT of Lomaland one day noticed a beautiful little wasp alight before him and begin a performance so



The Opportunity of the Hour

THAT the cycle of womanhood now winds upward, would seem as a sign in the heavens that a new and better day is dawning for the world.

It is written in an ancient book—old when our present civilization was yet in its infancy: "When women are honored, the divinities are content; but when they are not honored, all undertakings fail." Legends of that fairest time in the mighty past, known as the Golden Age, picture women occupying positions of the highest honor. They were priestesses in the temples and guardians of the sacred mysteries.

But at those times when history has inscribed her darkest pages we find womanhood least honored, and the mothers of men forced into an inferior position, fettered on every hand by bigotry and tyranny.

Now, after many days, the tide has turned, bearing to women the opportunity for which their souls have waited long—the chance to step out in the strength of their superb woman-nature and take their rightful place as the builders and preservers of that which is noblest and most worth preserving in human life.

The time is ripe and the world is waiting, but, as a body, women are not fully alive to the meaning of the hour. It is true that there has been wonderful progress on many lines within the past few years; and it may be argued that it is quite natural that women should lack confidence in their ability after centuries of oppression and false education. But has the suffering of those years added no strength to their soul-qualities? Self-trust may have been weakened somewhat but their hearts should have grown strong. Truly, the hearts of many have grown strong and the splendid courage native to woman-nature would enable them to sweep away, at a stroke, the accumulated rubbish of centuries, if they would make a UNITED effort to close the door against injustice—if, as women and as souls, they would learn to *work together*.

Women have a great lesson to learn before they can fully grasp the opportunity now open to all womanhood. They must learn to work together; to be loyal to each other and to rely upon their own inherent and Divine strength.

There are many indications that an appreciation of the necessity for unity of effort is growing among women. But do women yet fully realize that this effort must go beyond the things which pertain only to the personal life? Real joy will come to women only when they step beyond the personal into that diviner life which is Universal—by no means divested of the personal element, but including it. STUDENT

The Inference and the Fact

THE following item, as well as the comment made upon it, is suggestive: "According to statistics for the past year the reading rooms of two cities in Germany were visited by 98,214 persons, of which number, 93,375 were men and 4,839 were women," and the clever editor concludes from this "that the women of Germany take but slight interest in educational and literary matters compared with their husbands and brothers." He has evidently forgotten Germany's age-old gospel recently formulated so well by the Kaiser, to wit: that "woman's sphere is bounded by three things only, children, church and cooking—*kinder, kirche, und kuchen*."

It is not improbable that one might exhume from their burial places in the kitchens and nurseries of even Germany a good many thousands of women who do not spend hours in public reading-rooms, *not* because they do not want a broader outlook, but simply because their duties to the household baby, the household stomach and the household conscience, prevent. Nay, more—it is not impossible that these women may be asking themselves furtively why it is that babies and other domestic problems, the solution of which theoretically devolves as much upon the husband as the wife, are in practical life shifted entirely upon the shoulders of the latter. Treasonous indeed were such ideas, yet it is not impossible that they are being considered—even by the women of Germany! Last year's Woman's Congress which was held in Berlin points that way, certainly.

The fact that the "setting hen" keeps conscientiously within her sphere may not indicate a distaste on her part for the gadding and gossip that contribute to broaden the views of her lord and master. It may be that she sits still and says nothing, merely because she knows that the welfare of the coming brood demands it. And perhaps she, too, may be biding her time until, in the course of evolution—well, to save the risks of prophesy, let us draw the veil. It may not be out of place, however, to point out a certain analogy between the higher types of birds, in which during the nesting period, the father-bird shares with the mother-bird equally every parental responsibility, and the finer types of human husbands and fathers who realize that, unless the wife and mother has some freedom to live her life, she cannot become the comrade of their ideal, nor the worthy mother of such sons and daughters as they would wish to have. But, that is another story after all, scarcely within the boundaries of the subject under discussion—reading-rooms! E.

FRAGMENT

by EMERSON

DAY by day for her darlings
To her much she added more;
In her hundred-gated Thebes
Every chamber was a door;
A door to something grander—
Loftier walls and vaster floor.

Antoinette Sterling

"I LOVE to feel I am speaking to hearts—the mere idea of singing for fame or money or anything else dwindles beside the ideal of reaching men and women, and helping them in the battle of life."

The words of Antoinette Sterling sound the keynote of her character. She was, first and last, a singer that touched the hearts of her hearers.

Antoinette Sterling was an American. She was born in the State of New York, tracing her descent through William Bradford, the second governor of Plymouth Colony. Even in childhood she possessed a voice of unusual range and beauty which finally settled into a rich contralto. Among her teachers was Madam Marchesi and, after some years of study abroad, she returned to America and went upon the concert stage. Her home for many years was in London, where she held a favored position that will not soon be filled by another singer.

Madam Sterling was essentially a ballad singer. Several of our best known songs were especially composed for her, among them, "The Better Land," "Darby and Joan," "Love's Old Sweet Song," and "The Lost Chord."

I cannot sing songs with which I have no sympathy—my feeling has always dictated my choice, and I care less and less for songs which relate to death. We have so much sorrow, so much trouble and disaster, that I do not like to sing about it. I like to speak of my friends not as having died, but passed on, and when it comes to our turn to cast off this sheath of flesh I believe we shall continue a higher and more beautiful life, freed from all the limiting effects of our present existence. I have been all my life immensely interested in spiritual problems, and that has determined for me much of what I have done and sung.

Her perfect unconsciousness of self when singing was one of her greatest charms. She had all her songs written in a small blank book, which was used by her constantly, and to which she referred if necessary. The ballad, "The Better Land," was perhaps the most favored of all, and it always left a most remarkable impression upon the audience. Song and singer seemed forgotten in the pictures playing before the mind.

Antoinette Sterling was of a profoundly religious temperament, but her religion was of the heart rather than of the head. She was intensely dramatic and magnetic, and while her voice was one of unusual richness, warmth and beauty, it was the sympathetic intensity that she poured into her ballads that appealed so strongly to the public heart. Hers was a religion of humanity and her gospel was one of optimism and of the joy of life.

JULIA HECHT

THOSE who love Paris and all that is best in its traditions, will be glad to hear that the historic studio of Madam Vigée Lebrun in the old Hotel de Rohan is to be preserved. The mansion has been for some time occupied by a sausage-maker, but, at last, it has been formally decided to maintain it as an annex of the Archives Nationales. Madam Lebrun certainly evidenced that woman had the ability to create works of art.

The Bereaved Swan

EVERY now and then one is thrilled by some unusual occurrence or incident in connection with bird and animal life, which seems to reveal the fact that the finer traits of the human are as strongly implanted in them. A London paper relates the following pathetic story of a mourning Swan which has just returned for its Summer visit to Moor-house Tarn:

Originally the swan took up his abode on the lakelet in company with his mate, but their nest was robbed, and the female bird died, apparently brokenhearted. The bereaved consort covered the body with leaves and reeds and departed.

Every spring since he has regularly returned to the grave, always alone and, with the water hens for company, swims disconsolately about the tarn throughout the summer.

The Eagle is another bird that mates but once, and if left a widower is disconsolate, and never mates again. He remains alone on his lofty crag—or pine or whatever formed his home when his mate was alive—and no female eagle has power to make him forsake it. It is said the happy little golden woodpecker grieves himself away after the death of his mate, tapping vainly on the tree beside the nest in the effort to recall her.

In the light of such constancy human affections seem to lose something of their rarity, do they not? W. H.

MR. BRYCE, in that chapter of his *American Commonwealth* which discusses the "Position of Women," remarks that "the average European man has usually a slight sense of condescension when he talks to a woman on serious subjects. Even if she is his superior in intellect, in character, in social rank, he thinks that, as a man, he is superior to her, and consciously or unconsciously talks down to her. . . . But such a notion does not cross an American's mind. He talks to a woman just as he would to a man, of course with more deference of manner, and with a proper regard to the topics likely to interest her, but giving

her his intellectual best, addressing her as a person whose opinion is understood by both to be worth as much as his own." In America, Mr. Bryce says also, "women have made their way into most of the professions more largely than in Europe, and it is easier for them to find a career, for popular sentiment is entirely in favor of giving them every chance."

MME. CLARA SCHUMANN was for many years Germany's foremost woman composer and it is related that for a long time Schumann himself was known as "the husband of Clara Wieck." Her compositions include a long list of fugues, romances, scherzos and songs.

THE convenient pin, which is put to such a variety of uses in the modern toilet, was an after thought, and a late one at that. Needles were used for thirty-five centuries before pins were invented.



Lomaland Photo and Eng. Dept.

THE FAMOUS CONTRALTO—ANTOINETTE STERLING

AND now, more high than the vision of Souls may climb,
The Soul whose song was as music of stars that chime,
Clothed round with life as of dawn and the mounting sun.

Sings, and we know not here of the song sublime.

—Swinburne



OUR YOUNG FOLK

Jenny Marten's Birthday Present

ONCE upon a time there was a little girl named Jenny Marten. She was a small, thin, large-eyed child, with an unselfish and affectionate disposition. Jenny Marten had many little brothers and sisters. There were Joe and Ben (the twins), Ellen and Caroline, Bob, Jessie and Dan, besides the baby, who was Jenny's especial care, for Jenny was like a little mother to them all.

Mrs. Marten was the sole support of her large family. She had to work very hard, doing washing and scrubbing, to supply so many with even the plainest of food and clothing. They had always been poor, even before the father died, for he had been a drunkard.

Now, my story is to be about Jenny's birthday presents. No attention was paid to the little Martens' birthdays, usually, excepting to measure them in turn against the door to see how much each had grown. On this particular day, however, an artist came to their little brown house, which was in the country, a mile from town. Great, good fortune had befallen the artist. He was going across the sea to the land of picture-galleries. He came to say that he must have his clothes in two days. While he talked to the mother, the children stood about, Jenny in the background with the babe in her arms as usual. Now, perhaps Jenny's large expressive eyes attracted the artist's attention. At any rate, he asked her how old she was. Ben quickly spoke up, "Jenny's ten today and grown an inch."

The artist was in such good spirits himself, that he wanted to make others happy. Sitting down on the steps, he counted out ten silver quarters.

"Here's a birthday present for you, Jenny," said he, "one for each year of your life," and he put them in her hand. "Now, buy something you want, Jenny, something you didn't expect to get." And then he hurried away before the bewildered little girl could thank him.

Instantly, Jenny was besieged with questions by all the children. The word "presents" rang in her ear, and excluded all other sounds.

"May I spend it today? Now?" she asked her mother delightedly.

"Yes, dear child," said her mother, though she could not help thinking of the flour that two dollars and a half would buy. "The good, patient child deserves something," she said to herself.

"Get it part candy," advised Joe, as Jenny put on her worn straw hat. "Get it all candy. I'll help eat it." "And me—and me—and me," screamed all the rest.

Jenny heard them not. She was wrapped deep in happy thoughts and happier calculations, which ran something like this:

"The blue calico will be a dollar. Won't mother look nice? That takes four quarters. Then the knives will be fifteen cents, or may be, two for a quarter—then two dolls with hair, and a rubber lamb, and, oh, dear, I can't keep track. I'll wait till I get there."

In the big, general store, Jenny climbed upon a stool and arrayed her quarters on the counter. Mr. Klein, the merchant, himself came to wait upon her.

"It's all mine," Jenny told him proudly, "for my birthday presents, and I can buy what I like."

"Well, well, that certainly is fine," agreed the merchant. "Now, what shall it be? Some ribbons, or Sunday shoes, or—maybe a new dress?"

"Yes," said Jenny, with much importance, laying aside four quarters. "I want this much worth of good blue and white calico."

"That's ten yards. You don't need as much as that for a dress."

"It takes ten yards for mother," insisted Jenny.

"Oh, I see," said Mr. Klein,

"I thought it was *your* birthday."

"So it is," returned Jenny. He looked puzzled but said nothing.

"Now, I want two boys' knives, and I can't pay more than fifteen cents apiece for them, or maybe ten. These are just fine! Joe and Ben can tell them apart, too."

The old merchant looked over his glasses, curiously, at this strange little girl, but only remarked, "Well, well!"

"I want three dolls with *surely hair*, if I can get them for two quarters. They are for Elly, and Carry, and Jessie, you know. They never had a doll with hair."

"Oh, Goody! and a nickel back from the two quarters. I think your store is very reasonable, Mr. Klein."

The merchant made no comments, but was thinking, all to himself, as he sold Jenny a gas ball, a rubber lamb, a bright book, ten pounds of rosy apples, and a small package of tea.

Jenny passed over her last quarter with a satisfied sigh, and a friendly smile. "What glorious things birthdays are!" she was quietly thinking.

"Well," said Mr. Klein, "where is *your* birthday present?"

"Why," said Jenny, "they are all my presents. It is so nice to have birthday presents."

"You can ride out on the delivery wagon, with the bundles, if you like," Mr. Klein said.

As Jenny departed, the old gentleman walked to the back of the store, and, for some strange reason, took out his handkerchief furtively and wiped his eyes.

"Well, well," said he to himself, "surely it is more blessed to give than to receive." And that night a barrel of flour was sent to the Martens, with no name attached. The Martens never knew where it came from, but Mr. Klein did.

When the artist came for his clothes, he was met by a flock of little Martens, each with a gift to show. At first he looked puzzled, but presently Jenny's idea of birthday presents dawned upon him. With a very kind look, he bent over the little maid. "You enjoyed it?" he asked.

"Oh! yes sir," she replied, her bright eyes sparkling. "It was just the very *loveliest* birthday."

"Yes," repeated the artist, looking at Jenny's

mother, "it was a lovely birthday."

The next day Ben found Joe in a shed, whittling away with his new knife. Joe looked up as he entered, a new light in his eyes.

"What are you doing?" asked Ben.

"Well, Ben," said Joe, slowly, "I've just been thinking. We might help mother and Jenny lots more than we do. I'm making mother some more clothes-pins, 'cause she needs them."

"Why, Joe," laughed Ben, "I've been thinking the same thing. I just carried in a lot of water for mother!"

COUSIN KATE.

Facts Worth Knowing

EMERSON once said: There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that no kernel of nourishing corn can come to him but through his own toil bestowed on the plot of ground which is given him to till.

How MANY of our young folk know that the stern reformer, Martin Luther, was a great lover of music? He believed that the people could learn to live better lives and to worship God more truly by means of song. So he wrote many hymns, the first one in 1524. Luther also wrote *chorales*, and his work in music helped to lay the foundation for the German musical life of today. He once said: "I verily think, and am not ashamed to say, that, next to divinity, no art is comparable to music."

"BOYS WANTED"

BOYS of spirit, boys of will,
Boys of muscle, brain and power,
Fit to cope with anything,
These are wanted every hour.

Not the weak and whining drones,
Who all troubles magnify;
Not the watchword of "I can't,"
But the nobler one, "I'll try."

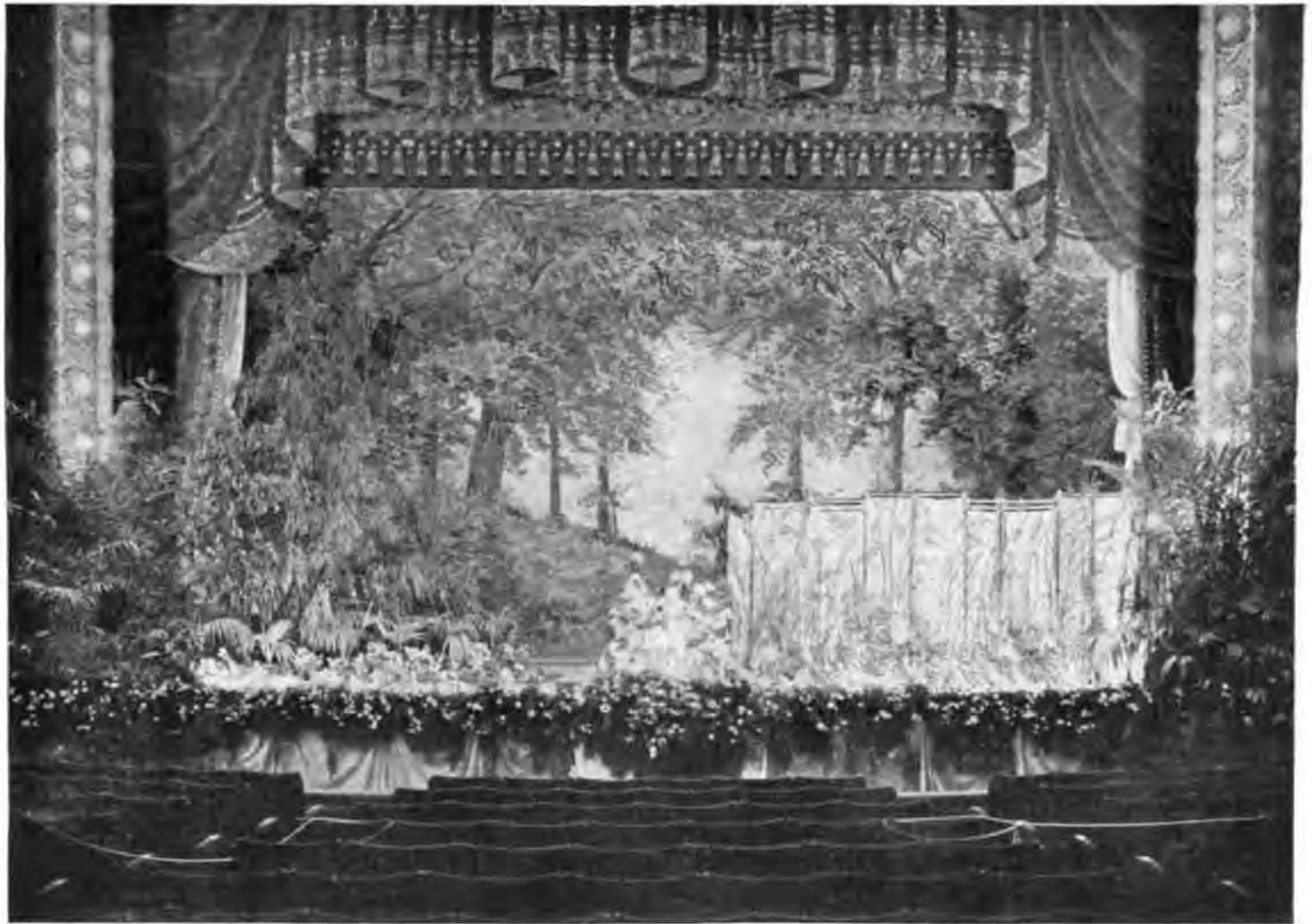
Do what'er you have to do
With a true and earnest zeal;
Bead your sinews to the task,
"Put your shoulders to the wheel."

Though your duty may be hard,
Look not on it as an ill;
If it be an honest task,
Do it with an honest will.

In the workshop, on the farm,
At the desk, where'er you be,
From your future efforts, boys,
Comes a nation's destiny.—Selected



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

THE Universal Brotherhood meeting at Isis Theatre last Sunday evening was one of unusual interest. The musical numbers were carefully arranged, and included a piano solo by Miss Julia Hecht, "Prelude," (Rachmaninoff); also a violin solo by Mr. R. Bland, "Allemanda," and "Introduction and Gavotte" (F. Ries). Miss Hecht and Mr. Bland are both favorites with Isis Theatre audiences, and both were warmly applauded by the delighted public. There were also selections from Wagner and Mendelssohn.

Mrs. T. Y. Stevens, of Buffalo, a prominent and well-known member of the Organization in the East, read a paper on "Individual Responsibility." Mrs. Stevens took for her text an article in a London daily, on the need of force of character. She said: "What people of today most need is force. Nations always need it, and it is always needed in individual life. But the present is a time when it is called for specially, both for the duty of the community and in the sphere of private life.

"Feebleness, whether of purpose or of character, means ruin. Nations have fallen into littleness and nothingness through the loss of virility—never through the pressure of circumstances. Had they possessed qualities of manly strength, out of changed circumstances they would have made a new greatness. It was not the prowess of Alexander that conquered Persia, but the powerlessness of Persia which made it easy of conquest.

"Circumstances do not crush a life or character with ruin, except where the resisting manly force has been sapped away.

"But what is this force that is needed? The writer goes on to show what it is not and what it is. Often 'what seems to be enormous displays of force are in reality nothing of the kind; but, on the contrary, the exposures and the outcome of weakness.' He compares 'force' of this kind with the force that plunges a rock down a chasm, a force exerted by external influences on a weakened, loosened integrity.

"When races and nations are on the downward course to ruin, they not infrequently startle the world with epileptic developments of this sort. They are not vigor; they are weakness. They are not the upward climb; they are the downward plunge.

"The following sentence shows up our lack of the sense of individual

responsibility and our readiness to give the merely verbal help that costs us no comfort: 'Those snug persons who shovel upon the pitiable perpetrators (of a national crime) their disgust and condemnation, themselves pass their days in quiet and uninterrupted security and comfort, however one may remind them of the rebuke: "'Tis not for you to measure passion's force or misery's temptation.'"

"It is a very serious matter indeed when a people gets to believe that certain violent, or noisy, or showy manifestations are the signs of national strength; when, in fact, they are the indubitable symptoms of weakness, vain-glorious ambition, Jingoism, the pursuit of, or at least the shouting for, rubbishy, glittering ideals—a disdain of steady, unexciting work and for plain, solid qualities.

"We fancy we are getting strength by living upon the ideas which lead to this kind of talk and behavior. . . . What we need is ideas of things which are truthful, and, therefore, nutritious.

"The mind is being fed with in-nutritious and flatulent ideas—political, social, religious.

"The writer, asking how the true Force can be obtained, says that in place of shows we must have realities, Truth.

"A teacher of Truth. . . . is one who opens vast stores and granaries for the soul and for character. One of the great uses of the genuine hero and of the genuinely heroic is that they radiate inspiration.

"He concludes by asking the people to put away shams and select leaders after the pattern of heroes who radiate Force that is real and can build and purify.

"Is there not need that, when hands are thus being stretched out to us from the world, we should labor earnestly at our work of realizing a life founded on truth and manliness, on compassion and purity?"

Mr. S. G. Bonn also read a paper entitled "The Foundations of Real Religion," which was very ably presented and much enjoyed.—*San Diego News*.

No DEED, not even a sinful thought, will go unpunished; the latter more severely even than the former, as a thought is far more potential in creating evil results than even a deed.—HELENA P. BLAVATSKY

Art Music Literature and the Drama

Our College Graduates—Why Are They Not More Prominent as Writers?

ACCORDING to *The Critic* there are few college graduates among the best known literary women of today. We must conclude that, while a large number of women have been taking advantage of the opportunity for intellectual training afforded by college courses, many were being prepared by some other means for literary work that has proved successful.

There is nothing in modern life corresponding to the school conducted of old for women by Sappho, at Lesbos, where her pupils were instructed in the art of poesy, yet there are not a few women today whose literary impulse finds expression in verse, and many who excel in other forms of literary art.

The successful writer, man or woman, stands midway between all that has been achieved by heart and brain, and the needs of the people of the world. For the world needs some presentation of the heart history of humanity, that shall not only throw a fresh light on the old-new theme of human nature in its relation to the eternal verities, but shall do this in a manner that appeals to the sense of form, which every one possesses in greater or less degree. A person, then, to be successful as a literary worker, must be so closely in touch with the time that she can discern the form in which readers will be soonest able to find what they seek, and she must master the use of it. Those writers who have stood firmly on middle ground, keenly alive to the need of the time, equally sensitive to high standards of truth and beauty, and willing to perform the drudgery that attends literary production, have acquired the education that enables them to give expression to some glimpses of life. It is such as these who are able to assure their readers that the home of the struggling individual is in the great whole of truth and beauty and love. These writers are able to reveal human nature in such a way that people know themselves, and love one another, better. They can touch the hearts of the people. They succeed in doing this, to the extent that it is done in the world today, by virtue of an inner responsiveness to great ideals of truth and beauty, and an inspired industry. For these have to do with deeper currents of creative impulse than are aroused into activity by the mere opportunity to obtain an education along the lines followed in our colleges at present.

The average college life of women is, as yet, based upon no such comprehension of the nature and needs of students as suffices to call forth the impulse for creative work in literature. It is as yet deficient even in the means of instructing students in æsthetics and the history of art, that might quicken their perception of the highest ideals of truth and beauty, and in the intellectual atmosphere of our colleges there is no influence or training to awaken, and wisely direct, the deepest heart energies, nothing to summon these to keep pace with mental acquirements.

Mental training college women assuredly do get, and it is fair to expect that this will serve them well in any career which they may choose. But only in the educational institution that includes a course in what might be termed "The Wisdom of the Heart," with a teacher who knows the secret of unfolding the highest powers and qualities of womanhood, in balanced and harmonious development, can we look for women as a body to be educated so as to insure the blossoming of creative impulse into literary or any other art form. Only in the Raja Yoga Schools and Institutes as yet is this training given; only there can be found this heart culture combined with physical and mental training, this heart touch with the best that has been, and the present need, that kindles in natural course, the impulse for creative work. Only Raja Yoga can give women the higher education in the true sense. STUDENT

IGNORANCE of music on the part of religious teachers has never been a matter of much concern, but ignorance of Latin on the part of Porpora, one of Haydn's teachers, once raised an ecclesiastical tempest in a tea-pot. In setting the Latin creed to music for certain church dignitaries of his time, Porpora arranged the words as follows: "*Credo, non credo, non credo in Deum.*" The church authorities were scandalized. It was only by explaining that he was ignorant of Latin that poor Porpora saved himself from the terrors of an Inquisition.



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FROM A GROUP BY THE SWEDISH SCULPTOR MOLEN—1855
(Representing the two brothers of an old Swedish tale, who, in consequence of the love of both for the same beautiful woman, became sworn enemies and, at last, fought to the death)

ACCORDING to correspondence from Syracuse, Sicily, Gustav Salvini, the son of the famous tragedian, Salvini, is preparing to produce the Greek classic, *Ædipus*, in the ancient Greek theatre at that place. The theatre is one of the best preserved of all the monuments of Greece and it is said that it is Salvini's intention to produce the tragedy just as it was played two thousand years ago—surely a sign of the times.

Universal Brotherhood Organization

Central Office Point Loma California

Practical Theosophy and the Influence of Point Loma.

CAN anyone deny the influence of the great Center of the Universal Brotherhood Organization, having regard for its practical, its educational, its humanitarian work in various countries? Its practical work is known everywhere and is attracting the attention of the thinkers and workers in all parts of the world who have humanity's best interests at heart.

Most people would like to do something for the bettering of conditions generally, but the trouble is, they have gotten out of the habit of doing so. Through long years the idea that laymen, so to speak, should concern themselves only with the grosser side of life has gained remarkable credence. In some manner we have been led to believe that a wide gulf separates things terrestrial and things celestial, and that we should leave the latter for the consideration of those who make it their profession to square the circle of spirituality and furnish us a creed to fit, just as one would secure a dress pattern from stock. This has led us to stand in superstitious awe of those things that should concern us most vitally; that is, an understanding of our own natures and our relation to our fellow men.

Just here the practicability of Theosophy asserts itself, for its educational work is well known, and its humanitarian efforts drew the approval and support of the American government on the memorable occasion of the Cuban war, a few years since, and is now a matter of history.

Is it not indubitable proof of the influence of this Center, when we consider that the membership of the organization comprises people in every walk of life—people who have joined for the most unselfish of motives—I ask, is that not sufficient proof of its influence? And considering the stupendous and magnificent work already done and still being prosecuted at Point Loma, can we not truly say that Theosophy practically applied, is indeed a revelation to the peoples of the earth?

Who would have thought, even one decade ago, that there would be today so many activities in connection with the movement, and especially activities conducted by unsalaried officers? It would scarcely have been accounted possible.

Into the realms of Education, Philosophy, Art, Literature, Music, The Drama, and Science, Theosophy has entered with uplifting effect, demonstrating that in all these things, there is something higher and nobler than the idea of money-getting, which has been attached to them by a selfish age. Into the domain of agriculture and the mechanical arts it has also entered; and is it not well that it has, for have we not recently had striking illustrations of the selfish extremes to which man is applying his money-getting propensities? Selfishness has long had a monopoly of these things.

Through the Raja Yoga system of education, new ideas that tend upward to a fuller, richer recognition of human possibilities have already stirred the minds of many a visitor to Point Loma. Already the question is asked: "What marvelous method has Katherine Tingley discovered that her educational system should produce such wonderful results?" It is a question easily answered but difficult of comprehension, by some, for her method is simplicity itself. It is awakening honor, integrity, purity of thought and action in the lives of the students; this is the secret of the quickening of the mental faculties. This is the secret of Raja Yoga.

May we not say that the very opposition to the work of the Theosophical movement by its enemies is a proof that the success of its undertakings is a revelation to the world? For it will be fairly conceded that had such work been of no effect, it would have aroused no opposition. But the very gates of hell cannot prevail against truth and right.

So much already having been accomplished, is it not reasonable to infer that in the near future, Theosophy will prove itself to be the only philosophy capable of uplifting the human race, and of bringing real life and joy—yea, the very consummation of happiness to long-suffering

humanity? Katherine Tingley has said that for none are the opportunities so great as for Theosophists. To the problems of life Theosophy brings the answer and it is our opportunity to proclaim its message and make manifest its light.

STUDENT

The Sun God

"A largest universal like the sun."—Shakespeare

THE modern mind has been so clouded and benumbed by looking upon Nature as a dead machine controlled by a Creator far away, that we can hardly follow the free flight of ancient thought which viewed the Universe as if it pulsed with life in every part. The ancients moved about the world with ever fresh delight and saw no desolate, forsaken spots although they passed through lands without inhabitant. The moving sea, the shady groves, the sunlit rocks and running streams were thickly peopled by divinities and haunted by glad throngs of nature spirits. The sun was not a ball of incandescent lava but the glittering raiment of a god thus veiled from mortal sight, through whose incessant bounty all things living were sustained. We may however get some little understanding of the ancient point of view helped by the very Science that has sometimes seemed to have destroyed that standing ground.

The microscope has shown us living forms which are as round as marbles, and recently it has been shown that electricity can exist in a globular form, so that we run counter to no fact of ascertained knowledge if we try to imagine the sun as being truly alive, and embodied in a vehicle of electric matter. The solar orb may be perhaps a vast intelligence enveloped in a living frame of stationary lightning, a temple fit for such august divinity. There is no need *en passant* to remind the intelligent reader that heat and light may be derived from a source which is both cool and non-luminous. Every incandescent electric lamp generates heat and light by setting up local resistance to a current supplied from a distant dynamo. The sun hangs in space beholden to no external source of light and from the dark robes of primeval night he spins a shining garment of a dazzling brightness. He floods the boundless æther with his glory and the swift currents of his vitalizing force bathe the remotest regions of the solar system.

There is nothing parasitic or dependent about the sun. He is an infinite bestower, an exhaustless generator. No shadow ever falls athwart his face. He has no barren intervals in his existence. Dwelling in the central fountain whence all energy proceeds he gives with neither pause nor stint and fears no scarcity or want. Perpetual positivity is his condition and as the ceaseless rivers of the cosmic force takes rise in his huge heart he thus repels all hostile influence from without. And we—need we forever be consumers merely of the sun's beneficence and paupers in the universe? Why should not man in emulation of the bright divinity become himself a sun to the society in which he lives? Can we not spin a shining garment from surrounding gloom and generate from source unseen a flow of life and brightness for our brothers in the dark? To our confusion be it said that we too often live upon the love of others. We are indolently satisfied to be receivers when we might originate instead. We make appeals for sympathy, attention and applause, and yet if we but willed we might be always giving like the god of day.

Hail Great Sun!

P. LEONARD

For the Benefit of Enquirers

REGULAR weekly meetings of the Aryan Theosophical Society, established in New York City by William Q. Judge, the second Leader of the World's Theosophical Movement, are held every Thursday evening at 8 o'clock in Isis Hall, 1120 Fifth Street, San Diego, California. These meetings are intended to meet that large and growing body of earnest enquirers who desire to know more of the different tenets of the Theosophical philosophy. Students from the Universal Brotherhood Headquarters at Point Loma, California, conduct these interesting gatherings to which every truthseeker is cordially invited.

THE CLIMBERS

by MARY FRANCES WRIGHT

O YE, so far beyond me on the Height,
 I cannot hear your voices as ye stand
 Facing the Vast, invisible to me.
 But I can see your gestures of delight,
 And something gages of that wide glorious sea,
 The glimmering isles of that Enchanted Land,
 The winds which from that ocean freshly blow,
 And so your Vision lifts me toward the Height,
 Although ye have forgot me far below.
 But you, my brother, you, my near of kin,
 Who some few steps above me on the steep
 Look smiling back to cheer me ever on,
 Who lead a hand as I the chasm leap,
 And stay your haste that I the crag may win,
 Thinking it scorn for Strength to climb alone;
 You, with your morning song when sings the lark,
 You, with your sunset footing where I fall,
 You, with unflagging purpose at high noon,
 And quiet-hearted trust when comes the dark—
 To you I owe it that I climb at all.—*Selected*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Does humanity keep on progressing forever? Is there no stop, rest, or end?

Answer This question was asked and answered not very long ago in these columns, but as it has come up again, a further word may be said.

Taking the main question as to eternal progression, a negative answer is unthinkable. On every hand we are surrounded by infinities. What are we in comparison with this earth on which we live? What do we know of the life of this earth, which manifests in such an infinity of forms? What is our earth compared to the sun, and what is the whole solar system compared to the systems of numberless universes which fill the depths of infinite space? And yet the mind of puny—or should we not say, omnipotent, divine—man reaches out to measure and comprehend them.

There is an inference in the question that the thought of eternal progression is something appalling, but we only live moment by moment, and each moment has its duty; and, too, however great may be our desire to accomplish some great work, we can only go step by step. But is there no stop, rest or end? All progress is cyclic, activity and rest follow one another ceaselessly, and to answer the question we have only to look at the course of our own lives. Does not the rest of night follow the activities of the day? Is there not a moment of pause between every heart-beat?

But stop, or end? No! not in the sense of a finality. We cannot conceive of it, we do not desire it. One phase of life may end, when we have learned all that that phase can teach us, but we enter upon a new one, just as we end one life and then after a period of rest we take up a new life on earth, and take another step forward on the pathway of life. True progress and true happiness come from the faithful performance of the duty that lies to our hands and at the moment to do, and so gradually we find that our horizon widens until one day we shall have glimpses of infinity that will not appall but inspire and encourage. STUDENT

Question Is it true that man ever was, is and ever will be? If so how can there be something beyond him, towards which he is evolving, or below him from which he has evolved; or is man not an evolving entity?

Answer It is probable that the question has arisen from the fact that the word man is used with different signification at different times. At one time, it is used with reference to the outer man whom we see and hear and talk to, the personality; while at another time, what is sometimes called the real man, the soul, is meant. The personality, we know, changes, grows, evolves; it is the garment which the soul is ever seeking to fit more perfectly to express its own nature and serve its purposes. But the soul is divine in its essence, immortal, and in this aspect changeless, but in its power to express itself, it too may be said to evolve, being subject to growth or limitation through its experience of the outer world, by means of the personality.

Man is in fact dual; he has a higher nature and a lower nature, with the power of identifying himself with either. This is one of the fundamental teachings of Theosophy, and taken with the further teaching,

that at the root and center of man's being is the divine spark, illuminating the whole of his life in proportion as he permits the higher nature to have rule, it is one of the most needed teachings today; for men have forgotten their divinity and the duality of their natures, and have come to regard the personality as the real man, and have enthroned their brain-mind and intellect as their god instead of making it their servant.

In one aspect, then, we may say that man is an evolving entity, and in another that he is changeless, and eternal, forever the same. In the *Book of Golden Precepts* occurs the following stanza:

Have perseverance as one that doth forevermore endure. Thy shadows live and vanish; that which in thee shall live forever, that which in thee *knows*, for it is knowledge, is not of fleeting life: it is the Man that was, that is, and will be for whom the hour shall never strike.

In a note to this, H. P. Blavatsky says, "Personalities or physical bodies, called shadows, are evanescent." And in another note, that "Mind the thinking principle or Ego in man, is referred to 'knowledge' itself because the human *Egos* are called the sons of (universal) Mind."

Plato expresses the nature of man very quaintly, and at the same time quite in harmony with the above. He says that "man is compound of the same and the other"—that which is eternally the same, changeless, and that which is "the other," forever changing, growing, evolving.

But there is another aspect from which the question may be considered. Has man yet attained the full stature of manhood? Has he yet realized his divinity which as man it is his destiny to attain? Has he yet become perfect as the Father in Heaven is perfect? What room then there is for growth, advancement and evolution! And to reach to his destined state must be by evolution, by the evolving, the coming forth, of the divine spark that lies hidden in the heart of each, until it shines through and irradiates the whole of life. STUDENT

Question What position do Theosophists take in regard to the intellect? I have heard it said that there are higher faculties which man has and should use. Will you please explain?

Answer The reasoning faculties have been so much abused that people have forgotten what the *intellect* is, and it is often necessary to condemn the so-called "intellect," because it leads people away from the light. When the reasoning faculties are actuated by doubt, fear, suspicion, mistaken self-interest, and such like chilly and damp motive, of course they can only mislead and delude. But what a mistake to blame the intellect! Nevertheless one must blame it, for the word has lost its true meaning, and one cannot be responsible for all the meanings that people may choose to attach to it.

Let us rather use the word "Understanding." The Understanding is a lamp unto life. It is possessed by the simple and true-hearted, and has no connection with the showy false logic and misuse of words that so often masquerades under the name of intellect.

To get understanding it is necessary to sacrifice much of what we have been accustomed to regard as intellect—not a difficult task for those who have discovered that their own private and particular personal wisdom cannot do much for them, but merely leads them into useless byways or strands them on desert islands.

The understanding (or *true* intellect) arises when heart-rays strike the brain; no other motive than a pure love and trust can possibly arouse that light. The vain, selfish, or doubting must be content to follow false lights.

Doubtless there is a Knowledge so vast and luminous that all the intellect we know of—even the highest—will seem like vain foolishness before it. But may we be preserved from the burden of the responsibility of such knowledge until we are able to bear it! It would crush our timorous spirits.

According to H. P. Blavatsky, the brain in man is as yet almost totally unused, only its lowest functions being called into play, under the stimulus of inferior and selfish emotions. What the brain is really for, and what powers lurk in it, we cannot guess; for only by pure heart-force can they be unlocked. (Needless to say, it is useless to try to pick that lock.)

So there is plenty of wisdom in store—for those who do not lust after it. For those who do their duty, trusting in the Law, and resisting the beguilements of supposed self-interest and private wisdom, flashes of Understanding may come. Then the greedy mind will try to seize the light and hold it tight—and lo! it is gone. But enough has been seen to reward the pilgrim's faith.

He will pray for a true understanding; he will realize that the goddess Wisdom dwells in Olympus and is twin sister of universal love. H. T. E.

In Europe

(By our special correspondent)

April 30th, 1905

“**H**ELPING and sharing is what Brotherhood means.” This saying cannot be too widely applied. One method of application is to works of Art; and it is pleasant to note the concluding words of a recent article in the *Petit Journal* in which the decentralization of the art treasures of France is advocated. Every town in France ought to have a share in them. Such a suggestion, carried out unselfishly, would tend to make the whole people artistic in feeling. Other nations might copy with benefit!

Nowadays, it is impossible to open a French newspaper without reading something about La Mutualité's scheme of material co-operations of the national life. *Le*

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*al*ité in the school. By its aid ves with a suitable trousseau. the age of nine, and the outfit s of seventy-three articles. For ie must surely be a great boon 'resident of this department of or all, all for one." troubles next month, when the of "*Don Quixote*," will be cele- rs on May 7th, and all kinds of paniards know so well how to pies nearly two columns in *El* a national subscription to erect rid. All the Latin Republics of

comrades in Sweden I have re- re delivered before the members of the Art Club of Stockholm a few weeks ago by Dr. Starbäck, on "Original Nature." It is an earnest plea for the protection of North-land scenery from the destruction with which it is threatened, both by the modern utilitarian spirit, and by the vandalism of sportsmen and naturalists. The lecturer says: "In vast regions of our country Nature is threatened, and in very few places can virgin soil be trodden. Even in the depths of Norrland the consumption of wood, and the employment of water-power in the service of industry are tending to destruction." And advertisements are put up in prominent places amid some of the most picturesque scenery of the beautiful North! Rare plants are disappearing, owing to the modern craze for "specimens." But worst of all is the ruthless destruction of bird life. "On Helga-

land in one year 12,000 birds of the same species were shot. In a few months 335,000 swallows, and 502,000 singing birds were brought into the market of Uizza." The lecture concludes with the wise remark, "Culture is rooted deeply in Nature, therefore culture ought not to destroy Nature."

Earlier Dr. Starbäck says that the question of protecting Nature is one of especial interest to artists. Surely it concerns all men who would understand themselves? I am reminded of that beautiful passage in the "*Voice of the Silence*:" "Help Nature, and work on with her, and Nature will regard thee as one of her creators, and make obeisance." Much more than natural scenery is here indicated. But respect for the latter must be felt ere the mysteries of Nature can be even approached.

Nine Foot Three

THE Russian giant Machnoff, recently brought to London to be exhibited at a variety hall, is the largest man on record. He is nine foot three, and well proportioned. A paper gives the measurements for his dress suit, and the outside leg measurement is seventy-two inches and the sleeve fifty-five and one-half. His hand is one foot seven and one-half from wrist to finger tip, and his foot twenty-four inches. His diet consists of proportionately enormous quantities of eggs, milk, bread, and meat. He is twenty-three and weighs four hundred and fifty pounds.

Degrees in Superstition

THE Archbishop of Santiago, Chile, according to the papal official gazette, recently sent a perplexing query to the Congregation of the Inquisition. It was this: May a sick Catholic be permitted to swallow saints' pictures, whether in the shape of pills, or dissolved in water, in order to regain his health?

It is not recorded how long the Congregation sat on this question, but at length an answer was given which possesses considerable ingenuity: He may do so, but it would be wrong to attach any superstitious beliefs to the act.

From a medical point of view the answer is open to much criticism. A sick Catholic who scraped the picture, even of a saint, and swallowed the scraping, might get a dose of lead or mercury or other metal which would certainly complicate his case.

The Congregation, whilst sanctioning the sick man following a practise common enough in the Middle Ages and even today, and by tacit implication approving it, tries to guard itself from criticism by the last clause. But the degree or form of belief in the efficacy of a saint's relics or picture, which to the Congregation would seem "superstitious," is beyond the constructive powers of one's imagination. C.

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		MAX	MIN	DRY	WET		DIR	VEL
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16	29.744	73	58	65	63	.00	NW	5
17	29.698	67	55	58	55	.00	W	5
18	29.664	65	54	58	56	.01	SW	4
19	29.708	66	57	61	58	.00	S	6
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Issued monthly. Send subscriptions to J. Th. Heller, ob. Turnstrasse 3, Nurnberg, Germany, or to The Theosophical Publishing Co., Point Loma, California.

LOTUS-KNOPPEN. Yearly subscription, postpaid - .75

Issued monthly. Send subscriptions to A. Goud, Peperstraat, Ingang Papengang No. 14, Groningen, Holland, or to The Theosophical Publishing Co., Point Loma, California.

Neither the Editors of the above publications, nor the officers of the Universal Brotherhood or any of its departments, receive salaries or other remuneration.

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WEEKLY ILLUSTRATED

New Century PATH



Year \$4 Point Loma, San Diego, California Copy 10¢



Vol. VIII

JUNE 4, 1905

No. 30

New Century Path

by KATHERINE TINGLEY
WEEKLY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE TRUBSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained
The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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The Energy of a Gospel

PRESIDENT SCHURMAN of Cornell University, some time ago addressing the students assembled at the chapel, on "Christian Faith," must have sent them away in some doubt as to his attitude towards Christianity. For on the negative side he said that educated men no longer regard the "facts" in the Bible as true, and that the Bible was only a mould into which religion was poured 2000 years ago. It contains no history and no science. "The Christ of the Twentieth century differs from the Christ of the Nineteenth and preceding centuries. I don't attempt to explain the miracles attributed to Jesus Christ by the Bible." Later he said: "Although we are recoiling from these dogmatism of the Bible, yet I believe no age since Christ came into the world needs the Gospel of Jesus Christ as does our own

age, and no place needs it more than our own seats of learning."

What is that gospel of Jesus of which we and our universities are declared to stand so much in need?

First: is it not evident that it did not consist entirely in words? Would any other man going about among the peasantry of the villages in a corner of Asia, attended by a few of those same peasantry as his immediate disciples, saying the things that Christ said, the very same things, have

Real Gospel Worked Into Consciousness

been able to make his name, at this lapse of time, the spiritual watchword of more than half the human race? If not, what went forth from him beside the words, which, with them, constituted his gospel? Great numbers who call themselves Christians have perhaps no right to the title. But amidst these, from Christ's day to now, there has been a thin unbroken stream of those who had the real gospel worked into their consciousness. These have constituted the real being of the Christian world. What is their secret?

There is a suggestive passage in one of H. P. Blavatsky's works in which she says that sometime men will know

That there never yet was a great World-reformer whose name has passed into our generation . . . who had not appeared before, in past Cycles. They will recognize them, the cause which produces certain riddles of the ages, in both history and chronology; the reason, for instance, why it is impossible for them to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan*; why the numbers and individualities of the Rishis and Manus are so mixed up; why Krishna and Buddha speak of themselves as reincarnations, Krishna identifying himself with the Rishi Narayana, and Gautama giving a series of his previous births; and . . . finally, why Osiris is a Great God, and at

A Lost Teaching of Antiquity

the same time a 'Prince on Earth,' who reappears in Thoth Hermes; and why Jesus (in Hebrew, Joshua) of Nazareth is recognized, kabalistically, in Joshua, the son of Nun, as well as in other personages.

It was a view of some of the early Church Fathers, which may easily have been a (now lost) teaching of Jesus himself, that he had previously appeared many times during the previous history of humanity.

But whether we regard the Teachers of humanity as many, or as a few reappearing, or as One only constantly reappearing, we have to ask ourselves what is that common element in this long and unbroken line of gospels taught to all peoples and at all times which was the life-element, which gave them such a vast and enduring power beyond what the mere words spoken by common men would have possessed?

For in every case, the words of this gospel urge men to do what they do not want to do, to give up what they want to keep. And a proportion of the hearers did and do it rejoicingly. They got a reward; what was and is it?

To man, as distinct from animals, colors may not only be colors but beauty; sounds may not only be sounds but music; form may not only be form but grace; duty is not only compelled deeds, but self-compelled

Pleasures Be Renounced for Joy

deeds, having as their internal accompaniment something which is to the deeds what the beauty is to the colors and sounds; and by men only may pleasures be renounced for joy. Colors, sounds, forms, deeds, and pleasures, all belong to simple consciousness; but beauty, duty, renunciation, and joy, will and self-compulsion, belong all to self-consciousness. They belong to and are rooted in, the self-knowing, looking-inward consciousness, as distinct from the merely animal out-looking sense-consciousness. They are specifically human, and are all aroused together.

The question remains: what appeal to this do the Teachers make which is so much more potent than words; or rather, what backed the words? It is true, they all directed men to look inward and thus enhance their self-consciousness; in various ways they all said: The Kingdom of Heaven is within you, find it and act and think from there. But other men might have said the same and got no response.

To return a moment to H. P. Blavatsky. As a part of the passage from which we have quoted, speaking of the World-reformers, she says that there was not one of them who was not a direct emanation of the Logos, of the "Divine Spirit." The Epistle to the Hebrews opens by saying that "God . . . hath at the end of these days spoken unto us in his son, . . . through whom he made the worlds." The Gospel of John has the same teaching: "All things were made by

**Scriptural
Quotations
Harmonious**

him. In him was life. . . . He was in the world, and the world was made by him." In the great Indian scripture Krishna says: "In all creatures I am the life; all things hang on me as precious gems from a string. I am the light in the sun and moon," etc., etc.

It is the same doctrine everywhere. Divine self-consciousness radiating life, whose subjective face is consciousness, into nature. Gradually the radiated life-light in nature passes from simple consciousness to (in humanity) self-consciousness. Upon that new phase, which, deepened, will lead us to knowledge of our divinity, we have begun. The Teachers call us to come further into it, to come through this door into a new and most spacious life, beyond death, since it is very life conscious of itself. From thence, the outer world of dissolutions and formations is surveyed, the world in which lives and dies even the outer personality of the man who surveys these changes, himself now not changing save to become ever more and more conscious of what is, of what he is, and life is.

And because the Teachers had attained this, (if we regard them as far products of evolution), or were from the first this, (if we regard them as direct images of the Divine self-consciousness), they were able to awake inductively something of it in men, by a directly stimulating power which in the rest of us is but in germ. It was the acting of a high consciousness upon lower ones, as awakening as sunlight upon seed. These in their turn transmitted it, though with less force. And so onward.

**Divinity
Awakened
in Mankind**

So, through human history, Teacher after Teacher sends outward and onward this self-expanding wave. When, in the course of centuries, the wave exhausts itself, another Teacher—often, it may be, the same—appears and arouses and transmits another wave, so that humanity should never be left unhelped.

This doctrine is in the Bible, and, more clearly, in several of the world-Scriptures. The Hindu Teacher, Krishna, in the *Bhagavad Gita*, is quoted as putting it in its clearest form in the well-known passage beginning "I incarnate from age to age for the help of virtue and the destruction of vice."

The implications of all this are very many. But there is no space to say more—save to express our view that through the Universal Brotherhood Organization is now pulsing that same force which in other epochs has been the energy of the gospel of all the Teachers. H. C.

A New Day for Korea

IT is reported that the Emperor of Korea is not seeing eye to eye with his people in respect of Japan's friendly occupancy of his country. "The reforms that Japan has already effected," says the Pekin correspondent of the *London Times*, "are unmixed blessings to the people, but are causing dismay to the emperor and his corrupt court. . . . The conduct of the Japanese has been exemplary." They are pouring into the country, already to the number of sixty thousand, and there is now an uninterrupted chain of Japanese settlements from Fusan to the Yalu. Railway extension and other commercial improvements are in full swing. The Korean army has been practically abolished, to the great monetary profit of the people; and the police suspended in favor of Japanese protection. That is to say there is now a real police. Crime is becoming unusual, instead of part of the Capital's ordinary daily programme. "Most of the foreign advisers"—schemers in the interests of their respective countries, most of them—"have left the country and been succeeded by Japanese." But the adviser to the foreign office is an American! Approved by Japan, he at any rate will not be grinding any axe that ought not to be ground. A.

The College Yell a Barbarian Incantation

SUPERSTITIONS die hard. In fact the belief that a superstition is a superstition is itself a superstition. A belief in the power of sound survives in the "college yell," for what other possible reason can we assign for it and its peculiar and carefully-worded form? Here is the yell of the University of Wales at Aberystwyth:

"Hip-pip-hur(long)-Aber! Hip-hip-hur-Aber! Hip-hip-hur-Aberystwyth! With a pip and a pang, and a yip and a yang. Yak! Yak! Yak!"

Similarly songs and musics are still used, in defiance of reasoned science and in obedience to traditional intuition, to inaugurate all kinds of occasions. But it is not fashionable to speak of them as incantations. E.

Sophistry About Niagara

A GOVERNMENT geologist recently gave his views on the question of preserving Niagara Falls. The audience, we are told, enthusiastically applauded the points made for its preservation, but the lecturer went on to show what a good case the other side of the controversy had also. Niagara, he said, can yield four million horsepower, which would do the work of one-fortieth of the coal mined in the United States, and represents one-fifteenth of the power used to operate all the trains. Fuel supply is not permanent, but water power practically is; and future generations might need Niagara to supply power. He even argued that mankind, because richer economically thereby, would be enabled to do other things for esthetics.

But is not the real issue confounded? It is not a question of a whole nation gratefully turning to artistic purposes the forces of nature. It is a question of a few greedy monopolies grabbing the power for their private interests. This is the first point to be settled—whether Niagara is to be leased to private individuals and concerns or kept for the nation. When that is settled, the question of whether to use it as scenery or as water-power can be discussed without cant and hypocrisy. For it is cant to wax suddenly enthusiastic about posterity, and it is cant to pretend to a reverence for nature which one does not manifest in one's daily life. There is not much to choose between one who cants about the artistic welfare of posterity, and a city-haunting vandal who cants about respect for nature.

Let the nation save Niagara from the grasp of the private exploiter, and refuse to be hoodwinked by such a deliberate false issue as that which is involved in raising the question of benefit to humanity. H.

The Old New England Academies

THE order in which the old New England academies enumerated their objects is worth noting. An Act was passed in 1780 incorporating the first of the Massachusetts academies, the "Phillips," at Andover. It begins thus: "Whereas the education of youth has ever been considered by the wise and good as an object of the highest consequence to the safety and happiness of a people; as at that period the mind easily receives and retains impressions, is formed with peculiar advantage to piety and virtue, and directed to the pursuit of the most useful knowledge: . . . hereby is established an Academy . . . for the purpose of promoting true piety and virtue, and for the education of youth."

The "piety and virtue" comes first; then the "useful knowledge." The modern Academies with one exception, reverse the order—when they do not omit from their stated objects the first altogether. The one exception is that at Point Loma, whose name "Raja Yoga" means piety and virtue, and more. This object comes so decidedly first as to be included in the name. STUDENT

How We Spoil Rice

THE reason why the Japanese are so muscular on a diet of rice, which is supposed to be a food deficient in muscle-forming constituents, may be that they eat the rice in a whole and natural state. We mill and polish the grain, processes which remove the husk and bran, and also the rough protein surface of the grain. Thus we eliminate the sustaining part of the cereal, as we do in the case of our grains used for bread. Cookery is often, but not always, an improvement on nature. STUDENT

Yosemite Valley Preserved

Everybody will be glad that the Yosemite Valley and the Mariposa Big Tree Grove have been restored to the National Government by the bill which Governor Pardee signed, and these wonderlands of Californian beauty preserved to the world from the spoliation of private interests. May Niagara also be saved! The arguments in favor of utilizing natural forces are of course a blind—a false issue. The real issue is between national ownership and private monopoly. E.

Frontispiece---Helena Petrovna Blavatsky

THE cover-page of the NEW CENTURY PATH this week shows the well-known face of Helena Petrovna Blavatsky, Foundress of the World's Theosophical Movement.

Her work and teachings have startled thinking men by their depth and scope in a humanitarian and philosophic sense, while their characteristic feature is that they bind all men together in an absolute Brotherhood of Humanity.

Some Views on XXth Century Problems

Theosophy in Dante

WHEN Theosophy is better known, there will be a fuller comprehension, and a new study, of certain of the world's greater writers. They will in fact be seen to have been teaching Theosophy.

An important study of Dante appears in a contemporary, by the Rev. S. Udny. He points out that Dante believed in Reincarnation, in the *emanation* of the human soul from the Divine (emanation as against creation), and in the constant communicating relation of the soul to "angels," God's "universal ideas."

That he believed in the possibility of Reincarnation is a certainty, because he deliberately describes it in the case of the soul of the Emperor Trajan.

The Gnostic theory of "emanation," in its fuller form, is that the human soul came from God, the Supreme Energizing Fire, as a spark, colorless, potentially possessed of *all* divine powers and qualities; but that these powers lay latent. The "Angels" were represented as spiritual beings actively possessed each of some measure of *one* of those divine powers which in their fullness and collectivity were present in God alone. The angels, pitying the soul because of the long wanderings in matter which, if unassisted, it would have to undergo before its powers were awaked, took upon themselves the duty of helping it, each stimulating to life in it that power which he specially possessed. Man was therefore "a little lower than the angels" in that he started as it were blind and naked. Potentially he is higher than they because he has the capacity of transcending them and of uniting in himself some measure of *all* powers. Whoever will read Paul will see the Gnostic touch. He calls the angels "principalities," "powers in heavenly places," and so on. In *Hebrews* they are quite gnostically called "ministering spirits." And *Revelation* is full of references to them.

Man's communion with these, according to Theosophy, is neither by word nor even anything which can be called thought. Their "message" reaches us as a stimulation to aspiration and high action. Our reply, if we make one, must be the aspiration and action. To look for anything else, to try to reply in any other way, is to wander up a blind alley or even over a precipice.

The spiritual life, in which we are mostly infants, develops like the physical. The infant is conscious of uneasiness, a want, vague, undefined. Not till later does it realize *what* the want is, *which* of the wants is present at the moment. And the spiritual world is as vague to us as the physical to the infant. We stretch out hands vaguely to it. We do not yet know of *which* of its surpassingly rich and varied contents we stand in need, or that there are such contents. Even if we try to conceive it at all, we do so in terms of physical life. In truth the "Angels" of the Gnostics are only known to us of the average as our spiritual wants, at present only a blur of higher feeling. Further knowledge of them can come only to those who are victors in the struggle against the failings of our present human nature.

STUDENT

Eating and Devouring

A GOOD DEAL is being said just now about the advantage of eating less and chewing more. It is more economical. The small quantity goes as far as the large quantity used to go, and in addition it clogs the system less. Bolting introduces a quantity

of unchewed food into the system, and this is not assimilated; also it blocks up and poisons the system. By thorough mastication we get as much—nay more—pleasure out of the food as before. Satiety sets in sooner, and we have to leave off before we have overeaten. Result—greatly increased health, comfort, and efficiency.

All this is of course perfectly obvious. Why then is it necessary to say it? Because we do not practice it. Why do we not practice it?

The paradoxical reason why people do not do this is—*because* it would make them well. People do not want to be well. They want to go on craving and worrying and being angry and rushing and indulging all sorts of moods and vices which are perfectly incompatible with a healthy body. For them to eat properly would be like putting a broadcloth patch on a pair of worn-out overalls. The demon in their stomach pre-

fers unchewed food, like a wolf or tiger.

Society, we are told, has the chewing fad. How long will it keep it? Nine days.

Anyone attempting this excellent practice will find that it requires all the Christian virtues in constant exercise three times a day to achieve it successfully. Unflagging watchfulness, perfect steadiness of the mind, perseverance, determination, etc., are needed. A strong revulsion towards the old habit has to be overcome. He will find, in short, that it is not possible to reform the life in one place only. He will have to undertake a general reform as well.

But for one whose whole life is a continual effort at reform—what a help such a practice would be! He could make it part and parcel of his continual progress towards self-governance. It might be just the help he needed.

But again, what discrimination would be needed, not to overdo it! Not an anxious, brow-knitted, glaring, paralytic wrestle, such as we are prone to when we make one of our periodical fierce resolves. But just an easy, gentle but continuous pressure in the desired direction, not expecting instant and complete success, nor relinquishing the attempt after temporary failure.

Let us not, oh! let us not, turn into an animated wax-work show of chewing cranks; but let us hope that we may gradually induce our stomachs to be more economical and less wolfish as time goes on. H. T. E.

Twenty-Three Ounces of Soul

PROFESSOR HAECKEL will soon be an interesting prehistoric remain, and discussion of his philosophical utterances will be properly conducted on the archæological page. As Cato could not close a speech on any topic without his formula *Delenda est Carthago*, no more can Haeckel discuss anything in biology without his sacred formula *There is no soul*. He has just delivered himself of it again in a lecture at Berlin. "What is vulgarly described as the human soul is really contained in the skull's matter. The difference between the soul of man and the soul of apes is a matter of quantity, not quality." In fact, a matter of 23 ounces of soul as against 46!

As humanity rises year by year to a clearer consciousness of soul, this old man with the diminishing little band that he leads remains shouting *There is no soul, only matter*. Whilst they are proclaiming that there is no sun, the sun is already in the east. The spectacle is almost pathetic. A good deal of energy has, in times past, been expended by religious and philosophical people in the refutation of contentions like these. They are wise in expending no more. Time is on their side. The foundations of materialism are utterly undermined by the waves of the new consciousness.

STUDENT

An Imported Debauchery

LOS ANGELES is getting alarmed at the steadily increasing use of hashish in that city, and at the number of cases of insanity now known to be due to it. For the morphine and cocain sots there is often some excuse. They are introduced to the drugs which finally ruin body, mind, and will, by using them for the palliation of pain or other medical reason.

No one ever got the hashish habit in that way, or can plead that as an excuse. It was begun as a mode of debauchery with open eyes. And though in one way of classifying insane statistics, the drug may be called the cause of the ultimately inevitable insanity, one may well question whether anyone who enters upon such a habit, who crazes his intellect as does this drug, with the deliberate intention of thus temporarily crazing it, can be regarded as sane. It is a nice line between criminality and insanity. On the whole we should be inclined to make the use of hashish *ipso facto* evidence of insanity, treating the case by prolonged detention with some compulsory employment demanding considerable healthy and useful bodily labor. As for the opium, morphine, and cocain habits, we would once again urge the medical profession to reconsider its ways and to remember that the hypodermic syringe, once introduced at a patient's bedside may well-nigh wreck his soul as its finale. PHYSICIAN

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Connection Between Irish and Ancient Inhabitants of Italy—Meaning of Ancient Funereal Customs—Veneration of Ancestors

A STRIKING vindication of Theosophical teachings is afforded by an article entitled "The Irish Italians," by Amy A. Bernardy in the *Boston Evening Transcript*. The writer takes a less dry-as-dust view of the subject than is usual with archeologists, and shows a reverence for ancient beliefs which may be unscientific but certainly does not obscure the question. The points brought out are as follows:

The similarity and fraternizing between Italians and Irish in American cities has been noticed, but few indeed would have thought of deducing from it a connection between Erin and the Roman Forum. Yet it is just this connection which indisputable facts, collected in both places, establish.

The people who occupied the place where the Forum later stood were that branch of the Aryans known as Celts. Their customs and beliefs were obliterated in Italy by the later races and times; although, as will be seen, they are not out of reach of the pick-ax of archeology. But in Ireland, whither the Celts emigrated, no succeeding nation has followed to obliterate them; and these traditions consequently exist there, in the more secluded regions, in a form very like the original.

The monuments preserved by the Romans in their Forum "retained a traditional allegorical meaning besides their obvious *raison d'être*."

The Romans themselves, materialistic as they have been deemed, knew of this and revered it.

The remains of ancient Ireland, as also some still extant customs, throw a light on the meaning of these pre-Romulean traditions, and supply a missing link.

The Celts attached much importance to the preservation in one spot of ancient sacred relics, since these "*radiated physical and moral energies for the race.*"

The Romans followed them in this belief, and so did the ancient Irish. In fact, all the Aryans, as we gather from Greek and Latin tradition, had this *veneration for ancestors*, and believed that the relics of the

mighty dead were potent as charms for future humanity. Hence they erected massive and splendid tombs, and used these places as the scene of all their important undertakings and public ceremonies.

Everywhere these tombs are found, and are usually mistaken for fortresses, though those on the Appian way (for instance) teach us otherwise. They were doubtless used as fortresses in times of trouble, when it would be essential to fortify every available building.

Respecting these relics, the writer says:

A brief review of the monuments of the Forum from the standpoint of their allegorical meaning might be as follows: At the foot of the Capitoline hill the "sacrum," where the ancient objects of patriotic veneration were kept, supposed

to radiate physical and moral energies for the race. The area of metallurgic Vulcan faced the temple of domestic Vesta. The Palatine tribes, nomadic by tradition, had their round hut in significant contrast to the rectangular sacrum of the public Lares. In the midst of these most sacred testimonials of unfathomable tradition, the lake of Curtius, symbolizing the sacrifice of the individual to the welfare of the race, and so respected that until very late times the offerings to the manes of the hero were made within the primeval cavities or on the primeval altars—a respect of tradition which explains, by the way, how the "lapis niger" survived safe and sound so many changes of generations and events. When all these monuments had been traced and explained severally, there still remained unsolved the problem of their grouping. Why were they all with such persistency crammed into the small space of the valley between the Palatine and the Capitol?

And why was the restricted space between them exclusively and persistently used as the place for discussion and promulgation of laws, punishment of trespassers, glorification of worthy citizens, transaction of business and exchange, celebration of banquets and gladiatorial or athletic exercises with funereal character?

Ireland solves this problem. The Book of Ballymote, among MSS. in the Irish Academy, and the Book of Leinster, contain detailed information about the burying-ground of Carman, the magician, who decreed that her burial-place should be made the scene of a *fair and market*, words which then implied not only commercial but administrative, festal, and all kinds of public functions. Races were run on Carman's field, games played, prizes given to bards, etc. A prehistoric necropolis was found in the very heart of the Roman Forum; and so the connection between tombs, relics, and public ceremonials, in the ideas of both peoples, is established. There is plenty of other evidence to the same effect.

The Irish "raths" or circular moated fortifications, and the "carns," rounded tumuli, covered with earth and encircled by huge blocks of stone, afford us the prototype of the traditional shape after which the elaborate tumuli on the banks of the Tiber were erected later.

It is indeed a hopeful sign that, after all the sickening twaddle that has been talked about the Egyptian tombs and ancestor worship and pagan superstitions generally, we should be approximating to a reasonable guess as

to why the ancients invariably attached so much importance to perpetuating the memory of the heroes of the past. They knew that the light had been handed down to them from their ancestors and that it must be preserved through dark ages till the day of resurrection. There is much evidence given, both from Roman and Irish archeology, in support of all the above points, which it is difficult to condense into a limited space. But the author refers to many classical beliefs and customs which have their parallel in ancient and in modern Ireland, and compares the various kinds of monuments, such as dolmens, menhirs, etc., left scattered in different countries by migrating Aryans. Certainly the influence of H. P. Blavatsky's writings is making itself felt, and it is to her that we must credit the starting of the current and the furnishing of the clues to these problems. E.



TEMPLE AND ROYAL TOMB, MADURA, INDIA

These monuments afford a striking example of the order of architecture built by the Tamil races of southern India. The temple forms a parallelogram 847 feet by 744 and the tomb is 152 feet high. The principal structure is the "Hall of a Thousand Pillars," containing 997 columns.

The Trend of Twentieth Century Science

The Planet Mars is Near the Earth

ON clear evenings for a few months, the ruddy, warlike planet will be seen shining brilliantly in the southern sky. In consequence of the great ellipticity of its orbit its distance from us varies considerably at different seasons. Just now it is comparatively close to the earth, but its very nearest approach will not occur for a couple of years. Mars is travelling through the zodiacal sign Scorpio, and is found just a little to the right of the glittering Constellation of that name, the heart of which is the flashing green and red star Antares, supposed, as the result of recent measurements, to be over eighty thousand times the mass of our sun! On May 8th an observer standing on Mars would have seen the rare and interesting transit of the Earth and Moon across the disk of the Sun, as the planets happened then to be in an absolutely straight line with the Sun, an event which will not occur again for seventy-nine years.

The disputed question of the "canals" on Mars has again been raised by some recent American observations confirming the claim of Schiaparelli, the Milanese astronomer, that many of them are double. The convenient conclusion that the darker patches on the planet are oceans has been rudely shaken of late by the discovery that as the Martian autumn approaches (it is August there now) they become lighter in color and the dark "canals" are then seen crossing the "oceans!" Clearly we are hardly on the threshold of real knowledge of the mysterious conditions of this miniature world, but its striking apparent resemblance to our earth and its comparative closeness to us—a little matter of thirty-four million miles when nearest—will always make it of profound interest.

The poets and ancient legends have credited Mars with the reputation of stirring up violent passions, but he had a nobler side which is well expressed by Longfellow in the well-known lines:

". . . from that blue tent above
A hero's armor gleams,

And earnest thoughts within me rise
When I behold afar,
Suspended in the evening skies,
The shield of that red star.

The star of the unconquered will,
He rises in my breast,
Serene, and resolute, and still,
And calm, and self-possessed."

R.

Northwest Passage Forced at Last—Magnetic Pole Revisited

NEWS comes (May 10) that an expedition to visit the north magnetic pole and force the northwest passage has been virtually successful. The explorer is Captain Amundsen of Norway. The report does not state what point he has reached, but says he has gotten through the dangerous straits south of King William's Land, thus being past the pole and in practically open water.

The itinerary of Amundsen, as given by Prof. Davidson, was from Disco Island on the west coast of Greenland, north to Wolstenholm Sound, across to Cape Horsburgh, through Lancaster Sound to Beechy Bay and Erebus Island, down between North Somerset and Prince of Wales Land to Boothia where the magnetic pole is (or at least was), then south of King William's Land and through the straits to Cape Bathurst, and so to San Francisco. He started quietly with seven men in a sealing sloop. He found Franklin's monument at Erebus Island. The latest report says he has established a magnetic observation station on the ice near the pole.

The northwest passage has never been forced before, and it does not seem likely to be a favorite route for commerce and excursions even now. The pole was discovered by Sir James Ross in 1831, but he did not succeed in getting through. Many attempts have been made, beginning with Cabot's in 1498, which was followed by Sir Hugh Willoughby's in 1553, Frobisher's in 1576, Davis' in 1585, Hudson's in 1607, Cook's, Ross', Perry's, etc.

The world waits with interest to see whether the magnetic pole is still where it was, and for the other unexpected information which the explorer is sure to have when he arrives at San Francisco. STUDENT

The Sun Plays with a Granite Ball

SCIENTIFIC contemporary calls attention to a curious and perhaps at present inexplicable phenomenon. In the cemetery at Marion, Ohio, is a huge stone ball a yard in diameter, weighing 4200 pounds, and standing on a pedestal. It was erected as a monument. Last spring it was noticed that the ball was rotating, and measurements show that the movement is at the rate of about an inch a month. When it was put in place, the spot at which it touched the pedestal was left unpolished. This spot has now traveled a quarter circle and is therefore in full view half way up the side. It is supposed that the slow creep is due to the sun's warmth, slightly expanding the stone along an arc from east to west. This is not impossible. It is known that even a great stone mass like the Washington monument is bent in the course of every day by the sun, though of course it as regularly recovers itself by night.

Our contemporary does not give the direction in which the ball is turning. It can hardly be east to west if due to the sun; for the afternoon rays would always undo what the morning rays had done, unless there is some shading from trees on the west. If there is no shade, and the phenomenon is due to the sun, then since the sun is in Ohio to the south of vertical, the rotation must be south-north. If not, then the sun cannot be the cause and another must be sought. STUDENT

Instrument and Sense

ADVANTAGE is now taken in microscopy of the fact that ultra-violet light, though invisible, will affect a photographic plate. It is used instead of white light to (invisibly) illuminate the microscope stage, and the invisible picture rendered by the microscope registers itself on a sensitive plate. The resulting photograph, which can itself be further magnified, is studied at leisure. The wave length of this light is much shorter than that of white light, and the definition of minute points correspondingly clearer.

At each stage in the advancing perfection of the microscope and telescope, we are apt to think (and some of us to say) that at last we are in sight of the finality of possibility. History should teach us how unwise is that. The sciences play into each others' hands; the lines between them are fading out. Chemistry, physics, and astronomy can hardly now be studied apart. The products of discovery in one science become instruments of discovery in another. Thus the ultra-violet light of the chemist, of the physicist and electrician, becomes an accessory to the microscope of the biologist.

The aim of the microscope, telescope and other instruments is to bring that which is beyond the range of the senses, within it. How if the senses themselves, in the natural course of evolution, should take to extending their own range, or should add another to themselves? STUDENT

Distilled Water as a Vampire

DISTILLED water is a vampire, is the recent pronouncement of an authority on hygiene. Deprived of the salts that belong to it, it seizes them forcibly from the coats and blood-vessels of the stomach. Almost everything we use in modern life, including the tooth brush, comes in for authoritative denunciation. Now it is the turn of distilled water. Its use may be a physiological sin, but we commit such vastly bigger ones!

It is certainly a very active solvent, but would the Doctor extend his indictment to include water distilled by nature, rain-water? Everything he urges against distilled water applies to rain-water; and yet we doubt not that the drinking of the latter, if it had not been collected in a city, would receive his approval.

If he had claimed that the long boiling of water in the process of distillation, deprived it of a *vital magnetic something* which it is eager to reacquire and *does* reacquire at the expense of the vital magnetism of the person drinking it, science could not prove him wrong even if it would not grant him right. And so also if he went further and suggested that water distilled by and in sunlight was very different from the laboratory product, possessed to the utmost the vital magnetic something, and gave to, rather than took from, the man who drank it. STUDENT



Egyptian Mummy-Wheat
 SYDNEY, AUSTRALIA,
 April 14th, 1905.

DEAR EDITOR: In relation to the question touched upon in a recent number of the NEW CENTURY PATH, as to whether Egyptian "mummy-wheat" will germinate, I can state that my mother has often told us of her father having been given some, which grew and matured. Grandfather had two ears of the wheat, which he planted in the garden, and from the seed next year planted more, till he had finally five or six three-bushel bags of it. When he gave up wheat sowing, this wheat was sold to a farmer in the vicinity. This happened forty years ago; and last year, when my mother tried to get some to send to Point Loma, it was discovered that there was none of it left at the old homestead.

Mother has often described the wheat to us, saying it was not like our own wheat, but more like barley, with long whiskers between the grains; and that the grains were very closely packed in the ears, more so than in our usual wheat.

The wheat was grown in the Western District of New South Wales at a well-known cattle station homestead. E. I. W.

Curious Sense-Organs in Deep-Sea Fishes

THE five senses are really five differentiations of the one sense—the perceptive sense. In out-of-the-way kinds of animals, these senses become mixed and shade off into one another, so that we can no longer say, "An eye for an eye, or a tooth for a tooth," as some of these creatures have horns for eyes and whalebones for teeth.

A fish caught in the Caribbean deeps has no eyes, but long antennæ running out from its nose, by which it found its way and its food. Another had eyes on long stalks, like a snail. Another had an eye on a long, lily-like stem, projecting eighteen inches from the nose and able to see around corners. A study of Nature reveals the fact that nothing is fixed, and that the living soul, or "Nephesh," is able to create for itself any kind of organ that may be needed. Attempts to classify and differentiate species of animals or organs of the body can never be more than convenient approximations. Varieties in nature shade off into one another like the colors in a rainbow. Here we see that there can be sense-organs which cannot be accurately classed under any one of the five familiar heads, but are part nose, part eye and part finger. STUDENT.

THE SIMPLE JOYS OF NATURE

by VIRGIL

OHAPPY, if he knew his happy state,
 The swain, who, free from business and debate,
 Receives his easy food from Nature's hand,
 And just returns of cultivated land!
 No palace, with a lofty gate, he wants,
 To admit the tides of early visitants,
 With eager eyes devouring, as they pass,
 The breathing figures of Corinthian brass.
 No statues threaten, from high pedestals;
 No Persian arras hides his homely walls,
 With antic vests, which, through their shady fold,
 Betray the streaks of ill-dissembled gold:
 He boasts no wool, whose native white is dyed

With purple poison of Assyrian pride;
 No costly drags of Araby deſile,
 With foreign scents, the sweetness of his oil:
 But easy quiet, a secure retreat,
 A harmless life that knows not how to cheat.
 With home-bred plenty, the rich owner bless:
 And rural pleasures crown his happiness.
 Unvex'd with quarrels, undisturb'd with noise,
 The country king his peaceful realm enjoys—
 Cool grots, and living lakes, the flowery pride
 Of meads, and streams that through the valley glide
 And shady groves that easy sleep invite,
 And, after toilsome days, a soft repose at night.



Lomaland Photo and Eng. Dept

AVENUE OF ROYAL PALMS, BRIDGETOWN, BARBADOES, BRITISH WEST INDIES

suggest thoughtful investigation.

Mesozoic Amber

A large deposit of amber, which was discovered recently at Staten Island, contained masses of leaves and twigs, and pieces of petrified wood belonging to the later mesozoic period, so that the amber must have been deposited in the age before mammals appeared on the earth. Such things make one gasp as the imagination vainly tries to conceive the antiquity. E.

Nature in Samples

THEY make a pathetic, and yet successful, attempt at the Stepney Museum in London to illustrate Nature and her ways to the thronging poor of that great London district. There is a small greenhouse stand, beneath which is a reservoir of water. The stand is pierced with holes, and every week quantities of foliage of various trees is placed there with the stems projecting through into the water. One week there were oaks, elm, beech, lilac, chestnut, rhododendron and several others. Above the shelves are pictures of the full-grown trees, so as to assist the imagination. The samples are changed regularly, so that a continuous picture of what is doing in real nature is presented, and people who have hardly ever seen a tree, and have never seen a field or scented a hedge of wild flowers, may get that touch of life which nothing else would supply.

We can hardly conceive the colorless bleakness of a mind that has had to grow to its poor maturity without any touch of nature, indeed, without anything whatever capable of appealing to the higher imagination. C.

Mineral Atoms as Factors in Plant Growth

WE know that all plants require mineral substances, but we think of these only as forming constituents of the plant-substance. Yet there are facts which point to the conclusion that certain minerals play a more important part than that, and have a creative or reproductive power, being, as it were, a kind of mineral seeds.

It has been found that the addition of certain mineral substances to plant food, in quantities so small that subsequent analysis was scarcely able to detect them, has nevertheless been sufficient to very definitely alter the condition and character of the vegetation. Whether we regard these minute mineral particles as seeds, or as atoms which, like those of radium, can emit rays that generate other substances, there is at any rate much to STUDENT



"Soul, nothing has been which shall not bettered be,
Hereafter."—*Browning*

WHETHER we, as women,
realize it or not, from the
first moment of our entrance

✧ The Virtue Inclusive ✧

as real workers into the ranks of the unselfish, all events conspire to teach us the virtue of continuity. Our lives may have been, before that time, embroidered with breaks and gaps. The undone duty of today complacently waited for the morrow. The lack of punctuality on this or that occasion *apparently* brought no serious results; the slighted work invited no one to the guillotine. And so we went on from day to day, our lives resembling the dismembered links of a chain more closely than anything else. Yet debts were piling up, our weaknesses were growing apace, slowly but surely the God-stuff in our characters was being frittered away. At last the time came when, as Students, we faced ourselves and resolved to really build. A meandering series of shocks awaited us. Then we saw the crime of these little, or apparently little, faults of ours. The gaps in our lives as truly threatened our very being, as a tiny rift in a musical instrument threatens absolute silence.

At Lomaland we find that every event has its part to play in teaching us continuity. It lies within our power to accept all events with equanimity, thus learning their lesson. It lies equally within our power to find fault when things don't go just to suit. Then we refuse the lesson and another link is broken or left unforged in this life chain of ours—this life chain which we have vowed shall be so perfect and so strong that all humanity's woe shall not break it asunder. Do we forget our vows?

Those who adopt the latter tactics, whether from ignorance of what Student-life means, from an innate irresponsibility, or from sheer perversity, are not to be congratulated. The time comes when the rapidly accumulating debt must be paid, and such Students simply find that they have contracted something larger than they can handle.

The lives of all the Leaders have been filled with disappointments because of the great gaps that have existed in the lives of their Students. One with brilliant possibilities succumbs to some weakness just for lack of being "On Guard." Another ruins some great plan because of a lapse from absolute punctuality, or from strict adherence to some regulation.

Yet another one climbs and climbs until but a single step is needed—so little a space separates him from the real thing. Alas! Too secure in his conviction of the power to be eternally vigilant, he stumbles at just the critical moment and is flung down again to the very foot of the steep ascent.

This is perhaps oftener seen in the lives of women than of men because the former have, in general, been wholly untrained in continuity. To a greater or less extent men receive that training in business life, to say nothing of the part played by heredity. But again and again the Leaders have had to see some promising student trip and fall, just before the moment of the great victory; not from wilfulness, not from

treachery, but simply because of failure in continuity on some line of effort or vigilance or work. Some have the courage to get up again, bruised but wiser, and begin anew the climb. Others have not. They are the "failures." But with those who do not actually fail, months pass, years even, before the old confidence, the old joy, returns, and in the meantime the work that was waiting, *and had to wait for just their hands to do it*, remains undone.

There are strange and terrible moments when the woman-worker realizes that her every act affects others more than it affects herself. If such a moment of reflection comes in the trail of a mistake or lapse, the door is opened to a remorse that might easily unbalance the strongest mind.

It is ignorance of the dual forces that play upon and through all of life's phases and processes that causes us, as women, to look lightly upon breaks in continuity. It is customary to think, "O, well, the wall is half builded. There can be no harm in stopping for a time. I will take up the work again where I left off." But you can't and won't. When you go back to the neglected duty, the neglected work, *it isn't there*. The half built wall has been torn down, every stone flung from its place. For, as soon as the up-building forces in life cease their active work the destroying forces sweep in. It is an unfailing law. It is as if one should pause to take a vacation in the midst of seed-planting time. He may come back to the spring-plowed fields and spend all August in the most frantic and conscientious kind of seed-planting—but to no avail. There will be no harvest that year,

THREE WOMEN

From *Poems* by MARY McNEIL FENOLLOSA

I KNOW three women. One is brave and strong
To lift calm eyes beside her chosen king.
Upward they toil, nor scornful whispering,
Nor dull indifference, nor suffered wrong
Can balk their striving; but, the way is long.
The next is wild and free; and, as a wing
May cleave the azure of a prairie's ring,
Her mateless soul would cleave the rim of song.
The third is gentle, hushed in quiet needs,
A brooding bird among the water-reeds.
Love is her heaven; and, where it mirrored lies,
Lean the blue blossoms of her children's eyes.
"Clear types," you say, "and strangely set apart."
Look deeper, friend, 'tis but one woman's heart.

spite of all he can do. Nature loves justice and to those who insult the continuity of her processes she measures out heavy penalties.

But if the penalties incurred by breaks in continuity—these gaps in life's work—are great, the rewards of steady, persistent, unvaryingly continuous effort are greater. Doorways are opened into veritable treasure-houses of power. Opportunities present themselves with every day, every hour even—opportunities which unfold the life into undreamed of privilege and joy. The brain clears, the lower tendencies gradually refine and become transmuted into the golden fabric of the Higher, the Soul becomes not a theory but a living and realized Presence. Let us, as Students and as women, make greater effort to preserve continuity in our every line of thought and of deed. Let us study our duties in human life as the weaver studies the myriad colors of the thousand soft threads ere he fastens them into the loom. Then let us fit these duties into their right places on the line of every day's onward march, and let us keep them there. Let us begin each day with a definite Purpose, and then let us abide within it.

STUDENT

Adelaide Ristori

AT the present time, when the eyes of the world are so much upon the women of the stage, there are certain ones that take pre-eminence. One of these is certainly Adelaide Ristori, who comes before one, her face serenely classic, yet capable of presenting a veritable soul-panorama in its mobile picturing of all passions, all states of consciousness, all moods. Born an Italian, Ristori in her temperament was thoroughly Spanish, in many of her characteristics, thoroughly French. She was a child of the Drama itself, the daughter of strolling players, and she made her entry upon the boards when but two months of age.

Like Jenny Lind, Ristori's earliest confidante and wisest teacher was her dear old grandmother, and this sweet comradeship was almost the only bright spot in her early life. At the age of twelve she virtually supported the entire family, consisting of her parents and six brothers and sisters.

There are those who contend that no one ever pictured the depths, the heights, the possibilities of the mother-nature as Ristori pictured it. And it is significant that her real triumphs came after she herself had become wife and mother. Not only did the happiness and deep joys of her marriage and her motherhood develop her in a thousand ways as an actress, but the broader life whose air she breathed made her wiser and more ideal as a mother. This is the testimony of those who knew her. And, in this connection, the story of Ristori's return to the stage, after once completely retiring from it, serves to point out one of her most marked characteristics, an unflinching compassion.

As is well known, her marriage to Guliano del Grillo, son and heir of the wealthy Marchese Capranica, was clandestine, owing to the opposition of his relatives, who forbade marriage with a woman who was his social inferior and an actress to boot. A reconciliation took place when del Grillo's father met Ristori and became aware of the purity and beauty of her life, and it was out of respect to his wishes that Ristori retired from the stage. Some years later, when in the midst of domestic cares and joys, she heard that one of her old managers had been imprisoned for debt. With Ristori to resolve was to act, and she resolved to give three performances for his benefit. Her reappearance was made in Rome, and the Drama claimed her once again. With an Italian company she later went to Paris and as *Francesca da Rimini*, *Myrrha* and *Mary Stuart* she conquered the French capital. Napoleon III testified to his appreciation by means of a diamond bracelet, the first of many honors Ristori was destined to receive from royalty throughout Europe.

The secret of Ristori's power as an actress was her soul-depth as a woman. There was in her nothing selfish, nothing trivial. The money she earned was lavishly poured out to this or that charity. Every sorrow that came into her life served to sweeten and refine and teach. She presents a marked contrast to many of her contemporaries. "Ristori," wrote Jules Yanin, then the great dramatic critic, "she is tragedy itself; she is comedy; she is the drama." "Our language is too poor," said Lamartine, "to express the fulness of her worth."

STUDENT



ADELAIDE RISTORI

A Universal Grandmother

MRS. GILBERT, the late actress, will be the first to be honored by a memorial statue in America. A bronze figure erected to her memory will be placed in one of the New York public parks, and this act will greatly please the public, which remained loyal in its regard for her to the last.

To Mrs. E. St. John Matthews, the gifted sculptor, the one woman on the International Jury of Awards at St. Louis, has been awarded the commission for modelling the statue. Mrs. Matthews has chosen, most appropriately for a model, the figure of Mrs. Gilbert as seen in the role of "Granny," the last part enacted. It represents her seated in her chair, her characteristic attitude throughout most of the play—with her hands folded contentedly in her lap.

It is to be hoped that the sculptor may be able to reproduce the sympathetic, quaintly humorous expression depicted on the countenance which was one of Mrs. Gilbert's greatest charms.

Whoever had the good fortune to see Mrs. Gilbert in the role of "Granny" will not soon forget the rare picture presented as she came forward towards the audience, in answer to the nightly ovation she received at the finale of the play, and recited the following verses with evident pleasure, pride and pathos:

Dear friends in front—the curtain must not fall
Until a grateful woman says good-bye to all,
Just think of all the kindness that I've got of you!
I'd like to be the 'Granny' of the lot of you!
Old age to bear becomes a happy load
When love and friendship line the lengthening road.
And as I've lived long years in this dear land,

I've never lacked the pressure of your hand.
Nor missed your smile the times I tried to jest,
Nor wanted for a tear when tears were best.
So when the curtain's down, the footlights out,
Once and for all for me, I'll turn about
And in my memories live again each day
Your hands and hearts made glad for me my way.

Dear days! so many too, red-lettered ones and gold!
The curtain falls on all of them—I'm eighty-three years old!
Good-bye, old friends! new friends! my children every one of you!
Listen, for its true, I love each mother's son of you!
For wealth, for fame, my goodness, I don't care a filbert,
If only in your hearts you'll keep old Mrs. Gilbert.

Mrs. Gilbert was a living proof that it is possible for a woman to spend the greater part of her life before the footlights, earning her own independence by entertaining the public, and yet retain to the end, all those qualities and virtues that belong to true womanhood.

AN OBSERVER

"TO the actress of the future I address myself, to her whose eyes my eyes have never met, to her whose hands my hands have never clasped; and of her I make one demand. When she enters the great temple of this art, let her take upon herself the solemn vow that whether she enter the inner circle or whether she serve her whole life long in some outer court, when all is over, her services ended, she will leave upon the altar of her art the pure white flower of a stainless life."—Clara Morris.

THE first string quartet in America to be composed entirely of women was the Eichberg String Quartet formed in Boston some years ago. When the four young women composing it visited the continent, partly for study and partly for concert work, all Europe was astonished. They were known as the "American wonders," but their success was phenomenal. Today there are a number of quartets and even orchestras composed entirely of women. It is certainly true that if, as Dvorak once prophesied, chamber music is to rank first in America in the future, a wide doorway is opening before women who are proficient upon stringed instruments.

UNWIELDY as the violincello seems to be, it is coming steadily into favor as an instrument for women. The brilliant young Portuguese 'cellist, one Guillermina Suggia, is at present meeting with phenomenal success in Europe. Though but nineteen, it is said that she plays not only like one entirely in love with her art, but, according to unprejudiced critics, with apparently a complete mastery of her instrument.

OUR YOUNG FOLK

Games at Lomaland

IN viewing the statues of the heroes of ancient Greece, we are impressed by the strength and grace which are there expressed, in poise of head, graceful contour of limb and erectness of carriage. They seem to be manifestations of a divinity and tranquillity never met with today. One naturally looks to the life and training of the Greeks for the reason for such results; and one finds that the Greek boys and girls were athletes from childhood. Nor were they deficient in the accomplishments of mind.

The schools or *gymnasia* of that time gave a goodly portion of daily work to athletics, consisting not only of athletic events proper, but also of games wherein physical ability, both individual and coöperative, was brought into play.

This training, infused into the race almost from birth, made the Greeks a people fair to behold, happy and successful as a nation. The highest honor a young Greek could desire was to be allowed to compete in the contests held at the Olympic and similar Festivals, for so high were the qualifications that few could enter.

A boy must not only have been "in training" for the ten months just passed, but he must also be of unblemished character, a worthy son, and fit to become a citizen of the nation. Compare these with the requirements made today!

Today we hear of marvelous (?) records in the athletic field. But how much is the race benefited physically or morally by them? Yet it is said that modern "records" surpass those made by the Greeks! Comparing the physique of the respective races as a whole, and considering the probable ratio in which the athlete surpassed layman, the writer is inclined to yield the palm to the Greeks.

The trouble today is lack of balanced effort and a selfish desire to make a "record." Bodily perfection, using the word in its true sense, can only come as the result or natural expression of a perfect life. Athletics is one of the *means*; a perfect instrument for the soul to use should be the end of all athletic training.

At Lomaland, holding before us our ideal of a regenerated humanity, we all seek to embody in our lives a consistent relation between outdoor sports and the more serious duties of life. Visitors frequently remark the erect carriage and calm demeanor of Point Loma students; especially the children. The reason is clear. From the tiny tots who go through their little "setting up" drill each morning, to the oldest residents, all practise and receive benefit from some form of athletic exercise.

The mild climate makes it possible to be always in the open air; and the spacious grounds, the wide hills traversed by winding paths, together with the nearby ocean, afford ample opportunity for healthful outdoor amusements. Those already underway are golf; baseball and basket-ball; children's games; swimming and the various features of track athletics. As the work in general advances, other games, appropriate to the ideals of the Olympian Games already established by Katherine Tingley, will find their proper places.

Baseball and basket-ball instill a spirit of alertness into body and mind, developing coöperation between hand and eye. The boy who can play a good "live" game of ball well, (other things being equal) becomes a

better business man, musician, lawyer, than one who cannot. Swimming gives one confidence, develops the breathing capacity and the muscles of arms and back. Outdoor games for the smaller children are much encouraged. They furnish amusement and at the same time give the exercise so desirable in the development of a growing child.

Within the last few months the first of a series of athletic events connected with the Olympian Games were held in the Greek Theatre at Point Loma, one being for the senior and the other for the junior students. Both were distinguished by the true spirit of athletic activity and a frank brotherliness in competition; the whole being animated by a good-natured rivalry that was quite refreshing. In watching the Raja Yoga students at these gatherings one cannot help feeling that they are the fore-runners of a new and wiser race.

Before long the best that was contained in the ancient games will be restored. The hills of Lomaland will be as famed as the slopes of Olympus; for truly, only by proper control of the body and mind can man attain to happiness or to perfection.

A STUDENT OF RAJA YOGA

"Fact"

THE juice of the curious ink plant of New Granada can be used for writing without any preparation. At first it is red, but after a few hours it changes to black.

IN DENMARK education is free and compulsory. There are colleges, technical schools, scientific and classic academies galore. The peasantry of Denmark are a remarkably well-educated and thoughtful class. Higher education is the right of every man, say the Danes, and in their country it is made possible for every man to secure it. Their system of High Schools for young farmers is most unique.

How many ever heard of the

little town of Mogok, lying in the northern State of Burma, on a table land fully seven thousand feet above the level of the sea? It is noted for the marvelous rubies which are found there, not deep in the earth, but in the soil upon the surface. It is not uncommon to see the daughters of wealthy natives wearing thousands of dollars worth of jewels at one time, and the wealth of the natives, they say, is estimated not in dollars but in rubies.

AUSTRALIA lies more than one-third within the southern tropics, therefore never having extremes of cold and but seldom extremes of heat. It was not until five years after England had acknowledged the independence of the United States that there was a single white settler upon that continent, and for the first half century it was little more than a place of refuge for British convicts. It is only fifty years since responsible government has been established, and yet today, in many respects, its civic life is an example to nations the most advanced.

A RAILROAD will shortly be completed in the Egyptian Sudan connecting the Nile with the Red Sea, thus meeting the imperative demand of growing commercial interests in the inland country. Only the most valuable products could stand the expense of slow camel transportation. The railroad will open the way for export of grain and cotton, which were too heavy and too cheap to be transported by animals. By caravan the journey of two hundred and fifty miles requires fifteen days, whereas the distance is covered in one day by rail. Plainly, the completion of this road will mark an epoch in the progress of the Sudan.



A GLIMPSE OF ONE OF THE GAMES OF LOMALAND

FRAGMENT

NOW is the high-tide of the year,
And whatever of life hath ebbed away
Comes flooding back with a ripply cheer,
Into every bare inlet and creek and bay
And the heart is so full that a drop overfills it.
—Selected

THE CHILDREN'S HOUR

A Lark's Visit to a Lotus Group

"I HAVE a true fairy-tale for you," sang a little bird one day to some bright-faced children, who were sitting on the grass round the lilac bush on which he was perched.

"Oh, how lovely!" said they. "And we are not particular about its being true, either!" "Well, listen," chirruped the little songster.

"There was once a Master Musician. His home was not on this earth. Where he lived there was eternal music. But when he looked at this planet, called 'The Sorrowful Star,' he found that, although nature was singing, men and women and little children were silent. Alas! They knew not how to sing. This made the Master Musician sad, and he resolved to come and stay awhile and teach the people to sing.

"It was to Lomaland he came, and from thence gave forth notes clear and strong and true, and so penetrating that they reached to the very ends of the earth—to those green islands called England and Ireland, to Holland, Germany and Sweden, to Greece and ancient Egypt and India, echoing and re-echoing, north and south and east and west.

"But only a few people whose hearts were in tune caught these notes.

"Now a wonderful thing happened. You must know that this music is mystery-music and whoever hears it, is obliged to rise and follow it; but one said:

"Yes, the music is beautiful, more beautiful than any music I have ever heard, but I am not going to follow it. In fact I cannot. I have my business which keeps me bound hand and foot!" Another said: "Oh that music! It is the music of my soul! I would go. But I cannot. I have a friend dearer to me than life and to leave him would break my heart. It is impossible!"

"But this music is, as I told you, enchanted and wonderful music. And this is the wonderful part. You know magic can do impossible things. So, no matter what the people thought and said, when these strains fell on their ears, sooner or later the unselfish ones would follow and follow until they found their Master Musician."

"Then what happened?" said the children.

"Then the Master Musician woke the music that lay sleeping in the souls of those who had heard and obeyed the summons. And they became transformed. And hark! children—today, the music of the human heart-life, most beautiful of all, is blending with the divine harmonies of nature's own song."

"And," added the little bird, as he rose to fly away, "the Master Musician lives still in Lomaland, and when all the people of the earth have heard and responded to the magic of his music, this world will no longer be called 'The Sorrowful Star,' but 'The Singing Star.'" And this is just as I heard the tale, sung out to the flowers, the children, the sunshine and the blue, blue, sky by a little Lomaland lark. M. V. H.

"Be Open Ever More"

BE OPEN EVERMORE
OH THOU MY DOOR!
TO NONE BE SHUT—TO HONEST OR TO POOR!

DEAR CHILDREN: Have you ever heard the story these words contain? In a far-off country place a man once built his house, wherein he dwelt so happily that he longed to give to others less fortunate than himself something of his own joy. Out of this kindness of spirit he caused to be cut in the stone above his house-door these beautiful words of welcome to all who passed.

Is it not a pleasant thought to picture the way-worn pilgrim, the travel-stained wanderer, the various members of the world's great family of "the honest and the poor" reading in that inscription renewed hope and comfort?

Then here comes the dark side of the story. In time the house that had sheltered so many of the homeless ones, and under whose roof hunger had so often been relieved, passed out of the ownership of the big-hearted man who had built it, into the hands of another who, in his hurried scramble through life, had forgotten certain very vital facts. You know how the place we live in changes as we change and is never anything but the reflection of ourselves to those who see things rightly. So you will understand what happened to the "House of Hope." It was not long before it changed to accommodate its new occupant, and among other alterations, instead of the hospitable invitation to enter, the passerby read with sinking heart this inscription above the door:

BE OPEN EVERMORE
O THOU MY DOOR
TO NONE! BE SHUT TO HONEST OR TO POOR!

Would you have dreamed an innocent exclamation point could have been made to do so much mischief? Shall we not believe, though the story leaves us in this disagreeable place, that the second owner of the house changed his mind, or his heart, or himself wholly, and caused the exclamation point to resume its rightful place in the legend written over the door of the "House of Hope"? STUDENT

AWAY at the very top of a giant tree the eagle often builds its nest. And if the tree grows on a high mountain the eagle is just so much happier, for it loves to be near the clouds, or even above them, high in the sunlight. There, covered with vines perhaps, is the nest where the mother eagle rears her young. The nest is large and crude, being made of sticks and branches, yet inside it is as warm and downy as hair and soft feathers and delicate moss can make it.

The mother eagle is very unselfish and courageous. It may be her example that makes young eagles so strong and fearless. STUDENT



Lomaland Photo and Eng. Dept.

THEMA CEDERHOLM

Who has four sisters and one brother. All are glad and happy Lotus Children. Thema is the next to eldest of all.

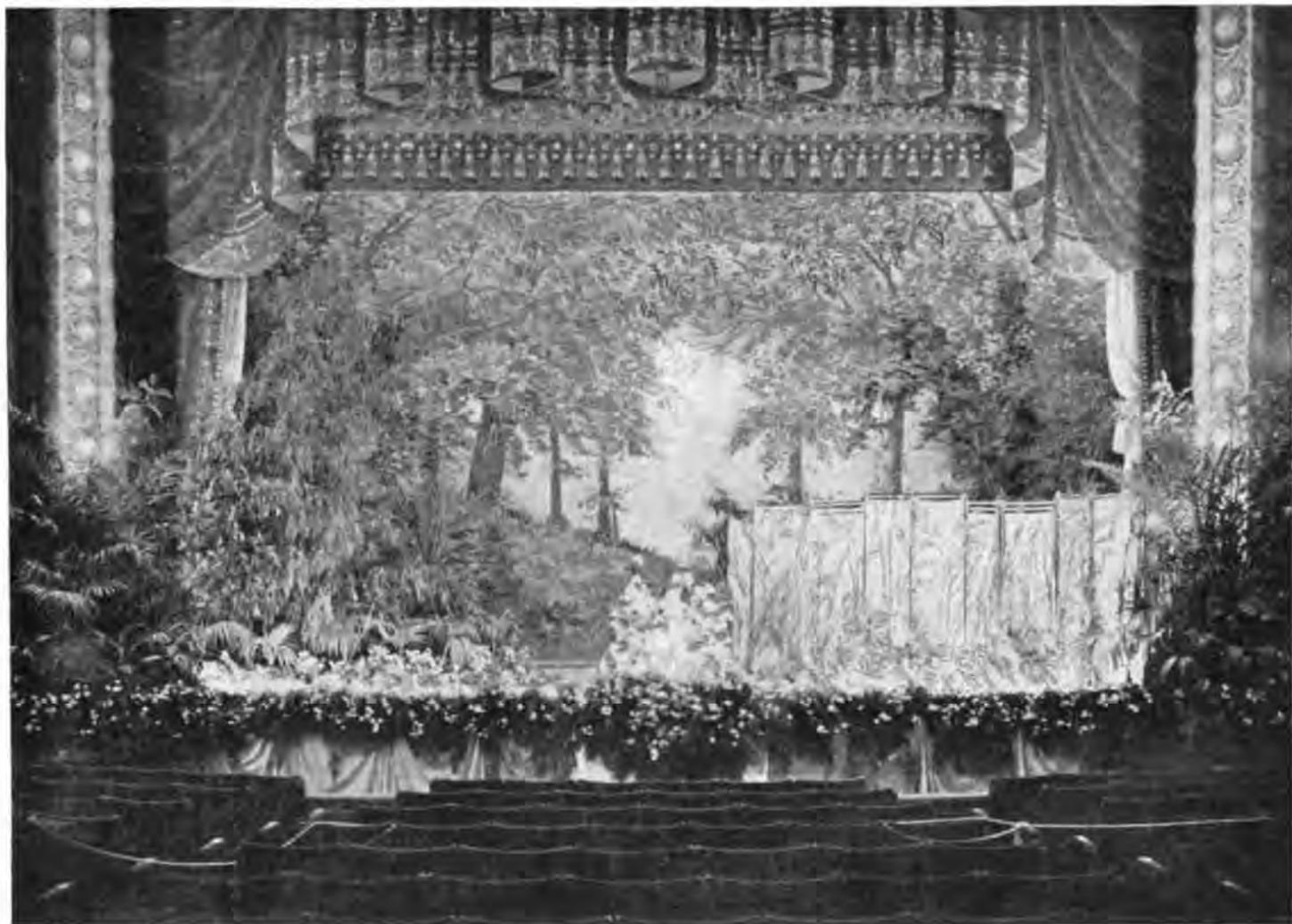
OUR CHILDHOOD'S GOLD

"TIS scattered all about the hills,
In stars and bells adown the dells.
We children gather aprons full
Where little Dandelion dwells.
And yellow Cowslip, at our feet
Stands like a king: rich gold he hath.
And Columbine, with nod so sweet,
Shakes gold upon our path.

Our homes are built upon the hills
Where life is joyful, sweet and pure,
Where sunshine every season fills,
How can a happy child be poor?
With gold about us everywhere,
The whole sweet story can't be told!
Sunbeams and bird-songs, stars and flowers—
Come! Share our childhood's gold!—Selected



Isis
Theatre
*
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

THE Universal Brotherhood meeting at Isis Theatre last Sunday evening, included, beside the three papers read, a musical program of rare excellence. The overture from *Tannhäuser* was given by special request. There was an andante for two violins from Papini, and the Raja Yoga string quartette rendered two numbers: *Andante Cantabile*, by Tschaikowsky, and *Serenade*, for strings, by Mozart. This is the first time in many months that the Raja Yoga boys have appeared at the Theatre, but their playing on this occasion was even better than usual.

"The New Day" was the subject of a paper read by Master Montague Machell, one of the Raja Yoga boys. In part he said: "H. P. Blavatsky, through all her work, must have had before her mind's eye a picture that gave her a brighter ray of hope for the future. I think she must have seen a new golden age returning, a new race being born and new and higher ideals being given out. And I am sure that her picture showed her the children, the unspoiled and unselfish little buds and blossoms of this new age, coming forth and leading the elders toward the light. We children of the Raja Yoga school have faith in this new day, for our heart tells us it is true.

"And, as Mrs. Tingley has said so many times, the only true workers for this great cause are those who have become free from their lower selves and are not bound by personal likes and dislikes, and unhealthy habits of mind and body. Those who can forget themselves and in this higher battle for right, strike down the foes of progress in their own natures, the little petty habits and mistakes of everyday life. Where, you will ask, are we to find people, so much as approaching this ideal? At Point Loma, in the Raja Yoga School, under Katherine Tingley's loving care are children and students trying to learn these lessons, endeavoring every day to overcome some little fault, and always ready to learn."

Rev. S. J. Neill read a paper entitled: "Man as the Temple of God." The speaker declared that man was the microcosm, the little world, which is the picture or image of the universe. "This," he said, "is an old teaching. The post-Christian writers who have used the phrase, 'as above, so below,' or who have called 'man the microcosm and the uni-

verse the macrocosm,' have but amplified the pre-Christian teaching. The Jewish Rabbi in olden time taught the same thing." The speaker declared that man is the temple of God, and quoted freely from both the Old and New Testaments in support of the statement.

"The body of man, notwithstanding all its limitations, is a wonderful temple, a wonderful instrument in the hand of the soul. It corresponds to the outer court of the temple; and it should be kept pure and clean, and in every way it should be 'fit for the Master's use.' But man is the temple of God more especially as to his mind and soul. If the outer court of the temple should be clean and pure, much more should the holy place, the Holy of Holies be so; 'For thus saith the high and lofty One that inhabits it to eternity, whose name is Holy. I dwell in the high and holy place, with him also that is of a contrite and humble spirit.' Can the Infinite, the Eternal, the Absolute, be confined in man's soul or mentality? Beyond our limited vision, beyond our narrow consciousness, even beyond the consciousness of the highest adept, does not the Absolute, the Most High, rule in the Boundless All? Yet while that is so it must also be true that man is the temple of God. We look within to find God."

Mr. W. A. Rounds also read a paper entitled: "Beliefs: Living and Lifeless." He said:

"If one were to name the chief present weakness of the human mind, one would perhaps say it is powerlessness in realizing beliefs. . . . But we can learn to add to our beliefs that something from the heart that will make them "living powers," to dwell on them until they can no longer be swept under by the rushing waters of the hour."—*San Diego News*

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8:15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Art Music Literature and the Drama

What Shall Be the Musical Notation of the Future?

NOT content with a new language we are now to have a new notation based on the fact—or assumption rather—of what is known to musicians as “equal temperament.” The inventor, by means of a staff of seven lines, dispenses with sharps and flats altogether, leaving, of course, only one way of writing any one note. According to his system, for example, A-flat and G-sharp must be identical. As a matter of musical fact they are not. One student writes:

It would seem that this new method is really a step toward the old system of musical writing with which the eye had to contend with a solid page of lines, there being only an occasional clef to remind the reader of the pitch. Does this method simplify matters? One seriously questions, even though it is not impossible to imagine there coming into use in the future a system of musical notation which differs from the one used at present. It will not be an arbitrary thing, however, but the result of growth along logical lines, conveying deeper musical meanings than is possible to our present system.

There is a strange analogy between this and the theory of those who contend for the phonetic spelling of English words. As to the latter, there is not only the objection that the question “What is the exact and only correct sound of this word or that” can never be answered, but such wholesale deviation from the present system would involve the sweeping away of all that glorious background which is so rich and true to those to whom words reveal themselves in their real meaning. Those who have a really poetic conception of what English means, even those who have some of the finer knowledge that comes from a study of, say, three or four languages, simply cannot understand the man who declares that “physics” has the same inherent value as a literary quantity as “fisiks,” or that the meaning of “psychical” can possibly be expressed by “sikikal.”

As the blossom is to the tree so is each word to the language from which it has sprung, the roots of its parent tree reaching far back into the past. In a strangely ingenuous fashion the author of this new system of notation refuses to recognize two facts:—that, as the present notation is a thing of evolutionary growth so must be that of the future; and, also, that equal temperament is not a fact musically, nor mathematically, but merely a concession on our part to mental and mechanical limitations. What inspiration remains for a composer under this new system? Surely, there would be little enough for one who understands the theory of his art in its finer, higher and more poetic significance.

STUDENT

A CONTEMPORARY discusses the merits, possibilities and management of boy-choirs and counsels the teacher or leader to use tact because “boys have their moods and have to be humored and one often has to put up with a good deal.” If that is the way an appreciable number of musicians are beginning their careers, it is easy to predict that the future will witness no shortage in the supply of headstrong, willful and obstinate concert soloists and pouting prima donnas. But where are the religionists whose work is so closely connected with that of the teachers of their boy-choirs? Surely, for simple humanity’s sake, they should teach their fellow-workers one or two little things about human nature.

In the face of conditions as we see them, one is tempted to question, “But have they this knowledge themselves? If so, why do they not impart it out of sheer compassion?”

STUDENT

IT WAS one of Wagner’s theories that a composer should not be confined to a given succession of keys, but that he should be at liberty to swim in a “sea of tone.” Wagner, however, was never drowned in this sea, which might not always be the case with other composers.

Furl the Sails—The Message of the Days

FURL your sails. It is a good thing to do, sometimes more than once a day.

As the sun climbs the sky, and the hours give birth one to another, consciousness changes, sometimes quite quickly and definitely. Amid the changes we become occasionally conscious of a breath from some deeper fountain of life, quite apart from the activities of the hour.

Welcome these; furl the sails of thought and action a moment or two. Let the breath of this deeper consciousness pass out from the place in the heart where is always peace, and pervade the field of mind and brain and body. It is an opportune message from the soul, though at first you may not be able to interpret it. It will give strength for the work that in a moment you will resume.

Those waves, if you note them, will become fuller and fuller of meaning, and at last illuminate life and your own nature for you. They will be present in the fullest rush of your activities, strengthen your nobler qualities, destroy the worse, mend your weaknesses. Their message will build up an ideal of life to which your character will slowly come to conform. And as the years pass, you will find that they have taken away all the dread of sickness and of death; for the new consciousness that they confer is affected by neither.

H.

A RECENT writer objects to musical study on the ground that music arouses impulses that, in the nature of the case, must remain unsatisfied; hence, a weakening of the moral power. (!) He shows, with some elaborateness of diction, how one listens to a beautiful piece

of music and is stirred by it to aspirations for better things. Then he continues by showing how this sentiment and these aspirations remain fruitless, of course. Hence the moral power is weakened. *Ergo*, abolish music!!

From the common sense point of view one would consider that the blame for all this rests not at the door of music but at the door of the individual will. If the will is feeble or lacking, of course good impulses are fruitless. Who would expect them to be otherwise? But if we are to abolish music because it succeeds in rousing these, then let us clean off the world’s slate all great art, all great architecture, all great living. We need not less sentiment, but more common sense; not less

aspiration, but more unselfishness and will power; not less music but more honesty and altruism; not less of the beautiful but more of the good and the true.

STUDENT

THE Venetians, in honoring the memory of Ruskin by a festival, are, in reality, paying homage to the great past of their beautiful city, for Ruskin in his writings not only did much to encourage the appreciation of the art of Venice, but he made better known the heroes of her early history. And will not this demonstration of gratitude and affection stand as an evidence of loyalty and patriotism on the part of the Venetians, forging one more kindly link between two nations?

H.

STATISTICIANS are never satisfied. Here is one assuring us that Rossini received thirty-five cents per note for the opera of *Semiramide*; that every time Patti sings she receives thirty cents per note, excepting in *Lucia* where, the notes being fewer, the ratio is higher. Not satisfied with this, another informs us that at a certain concert at which Paganini played he received \$2.30 per measure!! Valuable information this—it is a pity the world of music has been without it so long.

FROM the standpoint of artists as well as archeologists, the addition of important Greco-Egyptian treasures to the Alexandrian Museum has its significance. Among these are some heads in terra-cotta of the grotesque type but of undoubted Grecian workmanship.

FRAGMENT

WE may shut our eyes, but we cannot help knowing
That skies are clear and grass is growing;
The breeze comes whispering in our ear,
That dandelions are blossoming near.
That maize has sprouted, that streams are flowing,
That the river is bluer than the sky,
That the robin is plastering his house hard by;
And if the breeze kept the good news back,
For other countries we should not lack;
We could guess it all by yon heifer’s lowing—
And hark! how clear bold chanticleer,
Warmed with the new wine of the year,
Tells it all in his lusty crowing!—*James Russell Lowell*

Universal Brotherhood Organization

Central Office Point Loma California

"Give Us a Faith!"

A RECENT speaker in Lomaland, in enumerating some of the blessings of a life led in accordance with Theosophical ideals, made the pregnant remark that it gave a man Faith. For a cultured man in this modern world to gain a Faith, without losing his senses and joining some babbling sect, is indeed a blessing. It takes something to find a Faith able to satisfy such a man; and his thankfulness will be fully understood by all who have been able to gain this Faith, and that without narrowing their ideas, but on the contrary immensely enlarging them.

The other side of the picture is that the world is calling out for a faith. Yes, the materialistic, self-satisfied Occident sees at last that its civilization is really dangerously unsafe for want of a backbone of idealism.

For instance, Dr. Felix Adler of New York is quoted as saying:

We are going through the most trying period of human history. We are losing our symbols. Politics has lost the symbols of the greatness of the State. . . . We have fallen upon times when men think that the State is a mere convenience. . . . We need a new spirit, not merely new mechanical devices.

And the *Los Angeles Saturday Post* says, in comparing the yellow races with the white, that what makes the yellow races so strong as to be called a "peril" is their *faith*. The Chinese and Japanese have a powerful faith in the permanence of their ancestral spirits and in the family ideal. The writer does not give at all a clear idea of what this ancestor and family worship is, but he is convinced that it is a real faith to the Orientals and makes them strong, industrious, and united. He is afraid the white race will go down before them *unless it gets a faith*.

Our weak point is diminution of religious or soul ideal commanding the individual to productive work and to reproductive family life. Our standard of life is less and less spiritual and more and more material. This is an impasse. The domination of the material standard over the spiritual ideal has always been fatal to mankind.

He adds that material objects of pursuit increase faster than the means of attaining them, so that we are running after the unattainable. This is another way of stating the old truth that desire is a fire which grows by what it feeds upon. He concludes:

What our people need is an ideal. If we can find a spiritual ideal founded on facts conformable to the limitations of the human mind to receive evidence, or on a scientific basis, we will have solved the problem of life.

We believe fully that there is an ideal for the Spirit capable of scientific demonstration.

Was there ever a plainer request for the very ideals and teaching which we have in Lomaland? Oh if these truthseekers could but muster enough faith to honestly and sincerely investigate Lomaland methods, they might find what they wanted. It is no use waiting for intellectual conviction to come first; faith is the assurance of knowledge to come.

There is an ideal for the Spirit capable of scientific demonstration, but that boon is for the brave, the self-sacrificing, the trustful. We must have faith in the indomitable power of our own interior Life and Light, faith in the power of unselfish love, faith in the efficacy of sincerity of motive; and then the light of intellectual conviction will penetrate the mists of our doubt- and desire-clouded mind.

The people at Lomaland have had faith enough to cast aside doubts, fears, and prejudices, and follow the path of duty indicated to them by Theosophy. And light has come.

Theosophy is the only thing that can restore ideals to the world, and it can do it. Have faith enough to investigate it. O ye who persecuted the prophets, do ye ask for a sign? What if the sign were not to your liking? What if the language of Truth were *too* true for you, and her garb *too* humble? "A carpenter's son! A Russian adventuress! A market-place gossip and misleader of young men! A hysterical French peasant!" Shall we wait for Truth to address us in a frock-coat and kid gloves? Shall we wait for a Soul or a Spirit to come rushing down from the sky to fill us with faith? Go to! The Soul, the Spirit, and

Faith, and the Truth is in you all the while, and you deny it. Spread your wings and seek the Light. STUDENT

Renegade "Theosophists" Branded by the Press--- Jesuitical Casuistry About War

THE name of Theosophy is still used by a few persons who, formerly belonging to the Theosophical Society, are no longer recognized by it.

These people, after vainly trying to overthrow the then Leader, Mr. W. Q. Judge, formed a little coterie of their own, since split up into still smaller cliques. A magazine was run which has since dwindled into a quarterly. Its teachings are now so far removed from anything conveyed by the word Theosophy that they are the laughing stock of any one who may by a rare chance get hold of a copy. In fact they cannot any longer even mislead, as the following shows. Thus are those who abuse sacred knowledge fated to become more deluded than the most ignorant fanatic.

Picking up a recent number of the *New York Independent*, we notice a quotation from this "Theosophical quarterly" in which the most pitiful sophistries about war are indulged in. The attempt is to reconcile men's minds to war as not only a necessary evil, but even a good, and the *Independent* spares half a column to point out the obvious fallacies. Says the "Theosophical" quarterly mentioned:

It seems highly probable that war among nations performs very much the same function that a boil does in an individual. There is an accumulation of evil force, of wickedness, of moral poison, which must express itself outwardly or it will fester within and the body will become unwholesome, diseased and die. War, with its inevitable suffering and attendant misery, must carry off, as it were, large masses of bad *karma*, and when it is over even the chief sufferers must have a clearer way open to them for their future higher evolution. So, like everything else in the world, it cannot be wholly evil.

To this the *Independent* replies that war *engenders* passion and hatred— a fact so perfectly obvious that one marvels at the opacity (or is it Jesuitry?) of the minds that can state the contrary. Theosophy does *not* teach that evil is "worked off" by *indulging* it, nor that fire is exhausted by *feeding* it. Theosophy does not advocate quarrels as a means of peace-making. The purpose of all enemies to human welfare is to set men to hating and killing each other, for well they know that strife grows as it spreads, like a conflagration. In war thousands of innocent people suffer, the homes of the peaceful are desolated, and miseries untold produced. And this is to work off an insignificant amount of jealousy, etc.!!! If it gets too warm, set your house afire, and after that it will be nice and cool!

Again, bodily impurities are eliminated by the intestines, skin, lungs, kidneys, etc.; but a boil is a disease. Catarrh and other undesirable things also remove impurities, but through a wrong channel. We must remove drainage from our dwelling, sure; but *not* through the drawing-room windows! The evil thoughts of man can be purified in a natural way, just as the body or the house can; and war is not that way.

The *Independent* adds:

And lastly, we question whether the statement quoted is any more sound from a Theosophical standpoint than it is from the psychological and medical. Is it not the teaching of Theosophy that bad *karma* is never destroyed by the death of the individual, but must be worked out of the system, like malaria, in some future lives?

So an ordinary magazine knows enough about Theosophy to be able to detect that the word "Theosophical" is misused in this instance. Needless to say the word *karma*, originally used by H. P. Blavatsky to explain certain Theosophical teachings, is here used in lord-knows-what sense to suit the very peculiar views of the warlike cult.

Now we see that the public can understand the situation about the Universal Brotherhood and Theosophical Society and its enemies, perfectly well by its own common-sense.

It is easy to see why these people have such bitter hatred for true Theosophy, for Katherine Tingley, and for her work. H. T. E.

Students'



Path

THE URGE OF THE RACE

J. A. FERGERTON

TO the West! To the West! So the human tides sweep
From land unto land, like a billow of light.
O'er Asia, o'er Europe, and thence o'er the deep,
As the snow from the peak, came the avalanche bright.
It surged o'er the wave to a clime that was new,
A shore that was virgin, a threshold untrod,
That gleamed on humanity's wondering view
Like the world-spirit's last revelation from God.
Then on, ever on, over mountains it rolled,
O'er rivers and plains, without pause, without rest,
Till it came to the verge by the Gateway of Gold;
And still it flows on to the West, to the West.

To the West! To the West! In the path of the sun,
It speeds to the isles of the Orient sea,
Where the New and the Old shall clasp hands and be one
In the COSMICAL BROTHERHOOD waiting to be:
Till the impulse that stirred at the cradle of Man
Shall have finished its course and encircled the earth,
To return and awaken each slumbering clan
Of the nations that lie 'round the place of its birth;
And the wave on humanity's ocean made bright
By the glitter of Empires that rose on its crest,
Shall have left 'round the planet a girdle of light,
As it surged on its way to the West, to the West.—Selected

"Good Pessimism and Bad Optimism"

THE people prefer bad optimism to good pessimism. This, according to a writer of literary jottings, is why they read dime novels and go to inferior plays. Perhaps he should have interchanged his parts of speech and said "optimistic badness and pessimistic goodness." The good pessimism or pessimistic goodness alluded to in the remarks was that of a certain unclassified "yearnist" with a vague gospel of higher things literary, artistic, and otherwise.

What a hopeful sign! The people prefer optimism. Joy is life. This is why the bad boy of the Sunday-school books is more attractive than the oily-haired good boy, and the lively villain than the sloppy hero.

But what a pity the "devil should have all the best times." Must we be either heathens or prigs? The greatest revelation to a Raja Yoga teacher is to realize that a schoolboy can be good and manly at one and the same time. The tone of the school is such that a boy can be healthy-minded and jolly without having to wear the badge of laxity, and keep his self-respect without having to join the ranks of goody-goodyism.

When will there be such a tone in the world at large; and when can people have books and amusements that are both optimistic and good? Instead of having to choose between the bad that is and the good that can't be, people should be enabled to see the good that is in life. STUDENT

Enthusiasm

ENTHUSIASM, in its literal sense, is God in us arousing and stirring us to action. Without this we should be lifeless. All our power comes from the same original source, though we may fall far short of using it for divine purposes even when we mean well, on account of our ignorance. And it may be and often is knowingly used for evil as well as for good. So the term enthusiasm has come to reach from pole to pole so far as motive goes and covers all energetic action in which the interest of the actor is absorbed, and this may be a selfish or an unselfish interest, but it is great and powerful.

A true and perfect enthusiasm would have God active in it in every respect. The Divine Spirit in man would move him not only with power but with wisdom and compassion, and he would be a true enthusiast of the noblest type. Such ones we see in the World's great Helpers and Teachers; such were H. P. Blavatsky and William Q. Judge, and such a one is our present Leader and Teacher.

We see people following purely selfish and ambitious ends with a devotion and energy called enthusiasm, by which they succeed in attaining what they seek; but sooner or later the much coveted prize turns, as it were, to dust and ashes, and becomes worthless to the possessor. Then the lesson is learned that to work for self is in the end to work for disappointment; and God is in it all teaching through bitter experience the lesson of brotherhood and the folly of working for self alone.

Without some measure of enthusiasm we are as dead sticks drifting with the current. Better enthusiasm mistakenly directed than no enthusiasm, for in time it will be used aright and turned to worthy ends, and then its power will increase.

What cause for unbounded enthusiasm have those who work for humanity's welfare! Though crippled to an extent by past as well as present selfishness, we may by the force of our wills and the help of the Divine Power within arise out of this condition and make ourselves fit instruments for the indwelling God to use in the uplifting of the world.

BANDUSIA WAKEFIELD

FRIENDS IN COUNSEL

DEAR COMRADES: The recent celebration of the anniversary of the laying of the cornerstone of the Isis Conservatory of Music and Drama, has once more called to mind that very early in the history of the Institution here the high importance of music in the life of the community was emphasized. Music in the Raja Yoga system is no surface gilding nor decorative finish but is woven in the warp and woof of the life fabric that we weave from day to day upon the hill. A Raja Yoga boy or girl who did not sing would be as much a curiosity as a dumb linnnet or as a minnow who had never learned to swim. The air is vibrant with the strains of music all day long, for even when not occupied with song the wind-borne voices of the children that are wafted to our ears are soft and full of melody. It seems as though they lived in such complete and full accord with natural law that harmony and rhythm mark their common and familiar speech.

To visitors who ask, "Is singing, then, compulsory for every child?" the first reply would be a smile, for to associate coercion with the children's songs is somewhat of an incongruity, and secondly we should explain that every child is asked to sing and every child complies, "but not upon compulsion," for they pour their souls spontaneously in song like birds in sunshine after rain. Coercion of a very powerful kind, indeed, would be required before the singing of the children could be stopped, a "labor" truly that would tax the powers of much prevailing Hercules himself. A natural, temperate, active life whose motive is to help the world and keep in time and tune with Universal Law, would seem to generate perpetual joy that seeks a natural overflow in musical expression.

The magic power of song is something more than vague poetic fancy. The human voice when perfectly responsive to the lightest touch of our diviner selves, works powerfully in secret ways that baffle our attempts to understand. Its field of action is upon the inner regions of our complex nature and its subtle harmonies will long survive the transient memory of the brain. The echoes are continued and prolonged in the abyssal depths of our subconscious selves.

Visitors arriving in our midst out of the world's confusion hear the children sing and are affected, though they know not why. The sounds that ripple through the air die out and fade away, but who is able to deny that in some more ethereal medium those clear tones are ringing still? The hearer goes his way and plunges in the whirling maelstrom of the city's life; but even there, are seasons when a quiet hush subdues the mind, and in those silent moments then the inner ears again are greeted with the echoes of the children's song. Thus in the deep unfathomed spaces of the inner world the voices are resounding still, and in the memory of the Soul the sounds shall never wholly die away. STUDENT

TWO things are essential to the realization of the progress we seek: the declaration of a principle and its incarnation in action. . . .

And when that faith shall be not only upon your lips but in your hearts; when your acts shall correspond to your words, and virtue shall sanctify your life, as liberty has sanctified your intelligence; when united, brothers and believers, and rallied round one sole banner, you appear before mankind as seekers after Good, and they say of you amongst themselves: *These men are a living religion*—think you your appeal to the peoples will not meet with a ready response?—From *Faith and the Future*, by Mazzini

THE DAUNTLESS SPIRIT

SHAKESPEARE

BE great in act as you have been in thought;
Be stirring as the time; be fire with fire;
Threaten the thrcatener, and outface the brow
Of bragging Horror; so shall inferior eyes,
That borrow their behaviors from the great,
Grow great by your example, and put on
The dauntless spirit of resolution.

TRUST AND REASON

WILLIAM CULLEN BRYANT

Iwould not always reason. The straight path
Wearies us with its never-varying lines
And we grow melancholy. I would make
Reason my guide, but she should sometimes sit
Patiently by the wayside, while I traced
The mazes of the pleasant wilderness
Around me. She should be my counsellor,
But not my tyrant. For the spirit acceds
Impulses from a deeper source than hers,
And there are motives in the mind of man
That she must look upon with awe.

THE OSOPHICAL FORUM

Conducted by J. H. Fussell

Question Referring to a previous question, would you say there are two kinds of intellect, and, if so, what are their distinguishing characteristics?

Answer Modern knowledge cannot be congratulated on its acquaintance with the make-up of the human nature. What with a religion that bars reasoning and a science that cannot get above the material world, our ignorance of our own nature is simply appalling.

Take, for instance, our ideas about the "intellect." We use this word in the very vaguest and loosest sense. There is no vestige of an appreciation of that fact, known to ancient philosophies, that the mind is dual, being a mingling of an earthy with a divine element (for want of better words in such a language). H. P. Blavatsky took the whole of modern psychology and science to task over this point, showing that their conclusions were either vitiated or confused by ignoring or failing to distinguish the higher element in the mind.

There is an intellect which does nothing but formulate and classify and never discovers anything. It would have nothing to do if the other kind of intellect did not find out things for it to analyze and classify. It at the same time exploits and contemns the speculative intellect. By itself it is useless as a practical guide. It becomes merely an automatic learning machine turning out shoals of dry learning; or else it ministers to the passions, using its powers in finding argumentative justification for selfish and pessimistic ideals. One calls to mind a certain learned doctor of science who was a most profound authority on biology, anthropology, and all kindred ologies; an erudite classical scholar; and a man of encyclopedic reading and indelible memory. His writings bristle with accurate quotations in every language and allusions taken from all possible sources. But, though he could quote all that had ever been said about anything, his own conclusions never took any other form than that of an interrogation point, and he hovered in the regions of religious doubt and blind faith. He could make no use of his vast learning; but, fortunately, his simple nature led him to H. P. Blavatsky, who was able to supply the clues and connecting links that turned it into a science serviceable to humanity.

These lower, analyzing, classifying faculties of the intellect are useful and necessary, but not when they try to take the reins; then they only confuse and lead astray. A simple intuition is better; but best is the mind that both has learning and knows how to use it. STUDENT

Question Does the working out of Karma depend upon ourselves, or do we have to await the opportunity for its fulfillment? For instance, will not a strong, energetic character work through more Karma than one who is negative and weak?

Answer Replying to the first part of the question, it would appear that the working out of Karma depended both upon ourselves and the opportunity. Given the opportunity, it depends upon us to use it or not; but is it not an almost universal experience that

opportunity after opportunity slips by, because we are not ready to "take the current when it serves" and so we lose our venture?

But if we are ready at all times, and to be so comes only from the performance of the duty at hand, need we ever trouble about the opportunity coming? Come it will, we may be sure, for the Law never fails, but brings to each his due and in due season.

Each one has a reserve of unexpended Karma, which, because of present environment, and the Karma now being worked out, cannot yet come to fruition.

Present conditions and present environment permit of the working of Karma along certain lines, but are obstacles to its working on other lines. This means that the opportunity for this latter Karma must be awaited, and is it not clear that we ourselves can bring about this opportunity by fulfilling present Karma, that is by doing the duty and fulfilling the obligations of the present life? For if we shirk and try to escape from these we do but pile up for ourselves more Karma and add to the web of destiny in which we have enwrapped ourselves.

As to the second part of the question, we know very well that the life of an energetic, strong man or woman is much fuller and richer than that of one who is negative and weak. But it is not physical strength and energy that is alone referred to, but mental and moral strength. In the former case the amount of Karma worked out might be very small as there would be little opportunity for any but physical Karma to operate.

Speaking of Karma held back because of the lack of suitable conditions, W. Q. Judge wrote:

The force of a certain set of bodily, mental and psychical faculties with their tendencies wholly inhibit the operation on us of causes with which we are connected, because the whole nature of each person is used in the carrying out of this law. Hence the weak and mediocre furnish a weak focus for Karma, and in them the general result of a lifetime is limited, although they may feel it all to be very heavy. But that person who has a wide and deep-reaching character and much force will feel the operation of a greater quantity of Karma than the weaker person.

STUDENT

Question If the soul reincarnates, where does the child at its birth get the soul from, if the supply of souls has been exhausted by an increase of population on the earth? Does the soul or ego at the death of the body go back to nature, and then re-appear the same soul at its next incarnation?

Answer It is the teaching of Theosophy that the soul does reincarnate, and to ask where does the child get its soul from is rather, so to say, putting the cart before the horse, for the soul is immortal, whereas the body, as such, is transitory. So that it would be more correct to put it this way—that the soul waits for its body, and it may be that often it has to wait a long time for a suitable one, for how often do parents provide unfit, diseased, and imperfect bodies for their offspring, in which the soul can hardly make its presence felt!

As to the question respecting the supply of souls connected with this earth's evolution, this is fully discussed in our literature, to which the questioner is referred—there is no occasion for any alarm on that score.

At death the soul does not return to nature in the sense of losing its individuality, for it is the soul that preserves individuality from life to life. The body changes, but the soul remains the same. Just as the soul remains the same during the intervals of sleep, though our brain minds may not remember the hours that have passed; so when we return to earth life through re-birth, although we may not remember the experiences of the intervening period, nothing has been lost, the soul or ego is the same and retains the memory of all. Some day, Theosophy teaches, when we shall have purified our lives, and shall have learned to use all our powers for the good of humanity, we shall be able to reflect this soul memory in our brain minds; but even now we all have the sense of our permanence and immortality, by which we may face the future and death when it shall come, with equanimity and without fear.

STUDENT

"It is not proper," said Zoroaster, "to understand the Intelligible with vehemence, but if you incline your mind, you will apprehend it: not too earnestly, but bringing a pure and inquiring eye. You will not understand it as when understanding some particular thing, but with the flower of the mind. Things divine are not attainable by mortals who understand sensual things, but only the light-armed arrive at the summit."—Quoted by Emerson in "The Method of Nature."

Professor Hilprecht's Dreams

THE papers are recalling some remarkable dreams which Dr. Hilprecht the Assyriologist is said to have had in connection with his investigations. One is as follows:

All of the day before Prof. Hilprecht had been engaged in trying to decipher the inscription on two small fragments of agate. The fragments were supposed to be broken pieces of finger rings, and from the nature of the characters engraved on them Prof. Hilprecht was inclined to date them anywhere from 1140 to 1700 B. C. The first character of the fourth line seemed to read "K U," and Prof. Hil-

In order to execute the command there was nothing for us to do but cut the votive cylinder in three parts, thus making three rings. Each of these rings contained a part of the original inscription.

"The first two rings served as earrings for the statue of the god. The two fragments which have given you so much trouble are parts of those rings. If you will put them together you will have confirmation of my words. But the third ring you have not found yet, and you never will find it."

Then the long, thin priest vanished.

Another dream revelation according to the story occurred in 1883:

Prof. Hilprecht in that year was working on a translation of an inscription where-

in came the words: "Nabû — Kudûrsu — Usur." These words had been translated by Prof. Delitzsch as "Nebo protect my mortar board." Prof. Hilprecht had accepted this translation and went to bed one night fully believing it to be the correct one.

In his sleep he had a vision which revealed to him that the correct translation was not "Nebo protect my mortar board," but "Nebo protect my boundary." This last translation Prof. Hilprecht then and there adopted, and the story of the dream says it has been the accepted one among scholars ever since.

PAUL DUCHAILLU, the African explorer, performed a good Samaritan act one night in assisting a very intoxicated stran-

ger. The man told him where his home was, and after considerable difficulty, du Chaillu got him to his door. The bibulous one was very grateful and wanted to know his helper's name. As the explorer did not care to give him his name in full, he merely replied that it was Paul. "So it'sh—hic—Paul, ish it?" hiccuped the man, and then after some moments of apparent thought, he inquired solicitously, "Shay, ol' man, did y' ever get any—hic—any answer to those lo-ong lettersh y' wrote to th' Ephesians?" — *Anon*

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AN EVICTION IN OLD KILLARNEY

tin priest of the old pre-Christian Nippur suddenly stood revealed to him. The priest appeared to be about 40 years of age.

He led Prof. Hilprecht to the treasure chambers of the Nippur temple on its northeast side and there into a small, low-ceilinged room without windows in which

was a large wooden chest, while scraps of agate and lapis lazuli lay scattered on the floor. There the priest addressed the professor as follows:

"The two fragments belong together. They are not finger rings and their history is as follows:

"Kurigalzu once sent to the temple of Bel, among other articles of agate and lapis lazuli, an inscribed votive cylinder of agate. Then the priests suddenly received the command to make for the statue of the god Nibib a pair of earrings of agate. We were in great dismay, since there was no agate as raw material at hand.

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		MAX	MIN	DRY	WET	FALL	DIR	VEL	
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23	29.732	63	52	62	57	.00	W	3	
24	29.718	67	57	61	56	.00	SW	4	
25	29.664	67	59	62	57	.00	SW	8	
26	29.708	68	56	60	54	.01	W	10	
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VOL. I, NO. 1, December 25th, Christmas Day, 1904

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COMMUNICATIONS — To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal." To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES — All remittances to the New Century Corporation must be made payable to "CLARE THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS — The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Meteorological

Why People Forsake the Country

WHY do people flock from the country to the towns, and why can no system we can devise to counteract it produce any effect? The question may seem insoluble to the general run of thinkers, because they have not the key to such problems; but it is easy from a Theosophical point of view.

The answer is two-fold. First, the people are running after wrong ideals, which they seek to realize in the towns. Secondly, country life would not, as at present understood, afford scope for the right ideals even if people had them.

The ideal of life which people have is to make money and obtain luxuries and pleasures, to have an exciting restless time, to succeed in some business or profession. Our system of education has fostered this restless

spirit, for it feeds the superficial part of the mind and neglects the character, there being nowhere any deep and constant source of knowledge from which to draw for character-building. By our materialism and lack of an abiding faith in any rock of idealism, we are producing an ever-increasing swarm of these restless superficial people, who can find only in the towns the kind of life they are attracted by and adapted to.

On the other hand, there is in a rural life no social interest worth speaking of, and the active mind prefers bad companionship to flat dullness or solitude.

Rural Social Life Not Very Enticing

No wonder the people cannot be bribed back to the land by promises of private holdings and such like. Why should they adopt a life which has no interests for them and holds out no tempting prospects? The plain fact is, that while money and excitement form the blood of life, people will go to the cities for them. We cannot get back to the "unenlightened contentment" of a previous age. We must get on to a new kind of simple life and find a new joy in nature, new uses for the country. The whole spirit which moves the machinery of modern life needs changing.

A world of light is thrown on the subject by comparing the case of Japan with that of England. The secret of Japan's strength, according to many observers, lies in its wonderful skill in husbandry, based on an obvious intense enthusiasm for the work. Their little country is thus made to produce enough to support a mighty nation; whereas in England the vast bulk of agricultural produce is imported.

The cry that land-systems, railway rates, and so forth prevent England from growing its own crops is almost all pure nonsense. The fact is the people are not in the least agricultural; they have no intense interest in the soil. They do not use the land they have, and

Husbandry in Japan and England

would not use more if they had it. The above-mentioned evils would give way before a population that was unitedly devoted to husbandry. If the discontented farmer's son, contemplating a migration to town, were to be given a holding of his own, what would he do with it? He would work it in the same old wasteful way, with the same impatient methods, and try to raise thereby enough money to spend on other pursuits. It would not make a husbandman of him; he would regard it as a means of making money. But a Japanese in similar circumstances would make of that plot a beloved home, a paradise, a life's hobby.

The country must be made a home fit for happy human habitation; peaceful and healthy, and yet full and strenuous enough to give ample material and scope for human aspiration and endeavor; social, with denizens who can be at once rural and cultured; intellectual, artistic, industrial, and yet without factory chimneys and slums.

But with present ideals there is no demand for such an order of life. It needs the grander and richer ideals of Universal Brotherhood and Theosophy to give people the spirit that renders such an order possible and necessary. If people are to be prevented from flocking to towns, they must have something worth flocking to where they are.

STUDENT

Manliness and Politics

IN this present year 1905 of the Christian era, the most advanced form of government, historically known, is that which is representative of the will of the people under some form of political constitution. The ideals and opinions of the people are expressed at the polling booths, from time to time, and representative men are elected to serve the best interests of their state or country for definite periods of time. Such are the governments of the United States, England and France, and of all those nations which stand on the crest wave of Western progress. The further East we go, the further we find ourselves removed from those centres where the people have assumed their individual control of the public welfare.

It would be invidious to compare the types of manhood which have been selected by the people of Western nations as their trusted representatives in this sacred duty of providing for the well-being of the community. There are many public men of the last half century whose names are enshrined in the hearts of the people, as valiant and true defenders of the right. They have striven unselfishly for the public welfare. In studying the characters of these men it is a well defined and striking fact, that in proportion to a man's disinterested honesty of pur-

pose, self-sacrifice and unselfish labor for the public good—in that proportion has he been successful in his work.

The question of the kind of man who is selected as the people's representative cannot fail to be of vital importance to every citizen. No doubt every one will agree that he should be of the highest type of *manliness*. And then the question comes—What is true manliness?

A keen observer of human nature will always detect the outward bluster which takes the place of the quiet and tempered courage of the inner man, the vanity which replaces the true self-respect of honest conviction, the self-seeking which is reckless of efficiency so that private ends may be served, the desire for power which obliterates the truer desire to serve his fellow men.

The representative of the people has power conferred upon him as a sacred trust. But surely it cannot be, that a man who desires that outward power for its own sake is a fit recipient of it.

In these days we are beginning to find out that the most manly man is he who has power over himself. The power to crush out the sprouting seeds of evil in one's own character, and to hold one's self in control, is the mark of the truest manliness. Men who have this inner power are modest in outer mien though they may hold the reins of the greatest power for good. And such only are fitted to serve their fellow men.

When these facts are generally recognized we shall have no more self-seeking politicians. The men who will be entrusted with the public administration will take office at the invitation of their fellow citizens, who will thus recognize their fitness for their position. Their greatness will be thrust upon them. They will stand forth as leaders by *divine right*. Office will not be self-sought or even desired, but once assumed, it will be administered with firmness, strength, honesty and righteousness. C. W.

The Reincarnation of Words

TRENCH long ago pointed out that words are reborn into common life—like men, though Trench did not say that—after a period of rest. He quotes Horace, who, long before, had made the same observation. In Spenser's *Shepherd's Calendar*, the edition of 1579, is a glossary "for the exposition of old words." Among these "old words" are dapper, askance, sere, embellish, bevy, forestall, and pain—all *now* in use, *then* undergoing a rest between a pre-Spenserian and a present incarnation. A similar glossary in the 1667 edition of Chaucer explains these "old and obscure words": anthem, bland, blithe, carol, deluge, franchise, illusion, problem, sphere, revert, tissue, and transcend. Skinner's *Etymologicon* (1671) explains dovetail, interlace, elfish, plumage, and many another just as familiar *now*.

The same is true of phrases. What is an "Americanism"? A pure old English word or phrase which has long ago died in England. But ere it died there, it began to move to another planet (this country), finally taking up its abode here. Now they are all reincarnating in England—or nearly all. Any English reader of Shakespeare will find him full of "Americanisms," and should Shakespeare reincarnate about now and take to the drama again, he will use his old phrases quite naturally and properly.

May not the reincarnation of words be a type of a greater process at an immensely longer period—the reincarnation of languages? May not Sanskrit, and her younger sisters Greek and Latin, sleep in waiting for the need of them? May not even their mysterious root live on somewhere, ready to step forth for the expression of ideas long lost to us? We are daily uncovering proofs of civilizations so old that we know nothing of their people, and the idea of the ascent of man from barbarism is beginning to thin out. The impossible is always coming true or happening, and the discovery of the speech of these civilizations is merely an "impossible."
STUDENT

The Alliance Francaise

THE work of the *Alliance Française* in promoting the study of the French language and literature in the United States is a hopeful sign of the growing spirit of union among nations. The Americans, we are told, seem to appreciate French more than German. This does not of course imply any disparagement to the last mentioned, but it indicates a disposition to transcend the conventional distinctions that have been drawn between Latin and Teuton. England, largely through the influence of her King, is also drawing closer to the French people, and that, at the very time when the French are freeing themselves from a certain retrogressive influence that does not make for international

amity. It is reassuring to see the forces thus shaping themselves for the future, and nations recognizing each other as needed friends rather than as strangers.
STUDENT

The Needs of India

A NATIVE Hindu now in this country to study our institutions, has been making some comments on missionary work and methods, and pleading for a more rational treatment of his people. Some of the missionaries, he says, "are living a life of luxury in that country which they could not enjoy among the democratic people of the United States." Evidently he has something yet to learn about *us*.

Whether it be true or not that there are missionaries in India open to the charge he brings, he thinks that even those who are working honestly are mostly wasting their efforts:

It is true that some of them are trying to teach the lower classes the spirit of God, and also teaching them to read and write. But they are not teaching them how to better their condition in everyday life, and the people of my country will never make any advancement until they are taught to work and follow different lines of industry.

In the meantime the Christianity of the natives is often assumed. "When the missionary offers them a mouthful of bread or a handful of grain, they are grateful. They are ready to profess to be what you call converted, but they are not Christians." This of course is true, and they go down on the home list of "converts."

As a matter of fact India wants a kind of person who has never yet worked there. *Not* a missionary, *not* someone offering them a new creed while they starve. Neither does she need sham Hindus, Europeans with a false note of Hinduism, pretending sympathy with the people, yet trying to lay upon their backs an even heavier load of superstition and long meaningless rites than they now bear. There are such, soiling the name of Theosophy with their mummery.

Nor does India want the trader, aiming only to exploit her resources for their own pockets.

She needs a few who shall come in the pure spirit of brotherhood, asking the people neither to believe nor disbelieve, letting their beliefs alone, teaching them to revive their ancient and dying arts, and helping them to learn how to avail themselves, in their daily life of field and village, of such of the simpler modern implements and inventions as shall make the bread winning easier.
C.

The Two Americas

WHY do the peoples of the two Americas differ so markedly? The historian, Mr. James Bryce, in a recent lecture, attempted to answer this question. The difference is rooted in their very beginnings, in the character of the first colonists, and in their reasons for coming away from their homes. There was not a point in common; they were two different species of men.

Spaniards and Portuguese came to South America for gold and silver. They were not "strong on" religion, but what religion they had was strictly orthodox Catholicism; the Spanish Government was very careful that no "heretics" left its shores for the colonies.

They brought few women and therefore married freely with the natives. And their views of marriage must have been of an extremely emancipated character, such as would satisfy the "ideas" of certain moderns!

They took little interest in agriculture; they developed no self-governing institutions, and felt no sense of responsibility for the present or future of their new home—which indeed most of them regarded as quite temporary. They traded but little, and that little with Spain only.

In every point the origination of North America differed, in the character and in the proceedings of the early comers. They did not come for gold, but in pursuit of an ideal—freedom. Not only were they strongly religious, but they came that they might practise their religion.

Women of similarly stern and heroic mold came with them, and they married no natives.

They betook themselves to agriculture, and then to trade, developing rich commercial relations with their mother country.

They founded political governing institutions at once, designed to be permanent, and felt complete responsibility for the districts they inhabited.

The Governments of South America should remember these facts and endeavor to cultivate among their peoples the qualities that were lacking in their origins. For, indeed, they have a future. STUDENT

Some Views on XXth Century Problems

Shakespeare's Message

AN English critic and playwright, Mr. G. B. Shaw, has been delivering himself of some remarks about Shakespeare which entirely miss the point of Shakespeare's work. For Shakespeare was of that company who in their writings not merely express the spirit of their time, and leave it as it was, but who work upon it and leave it *other* than it was. To this day we think Shakespeare and never know it—till we learn that in every other sentence we quote him, and that this undying stream of word quotations corresponds to an unseen stream of thought quotations that are parts of our working consciousness.

Mr. Shaw says that Shakespeare is "deficient in that highest sphere of thought, in which poetry embraces religion, philosophy, morality, and the bearing of these on communities, which is sociology." His characters "have no religion, no politics, no conscience, no hope, no convictions of any sort," and there are no heroes among them.

There is a Theosophic explanation of the appearance and work of great men which will soon receive more respectful hearing than now. It is intimately bound up with the idea of reincarnation. When that rapidly spreading idea has passed into the domain of general discussion, people will begin to speculate whether the number of the great men and women, workers upon—rather than mere voices of—the time spirit, may not be relatively very small, and whether the great historic figures in the spheres of thought and action down to our own time, may not be the successive reappearance of that few. Whether each of them, preserving his or her special line of work may not reserve his or her prominent reappearance on earth till that special kind of work is needed and will be effective for promoting human progress.

Great Teachers Reappear in History

One here and there of this company, appearing as a teacher, occasionally raises the veil a little. And those who are willing to learn and willing to give themselves over to the cause of human progress, begin upon that cycle of growth which will finally place them in the ranks of this natural aristocracy, an aristocracy that *serves*.

If we suppose—and they have said so—that Shakespeare, like Æschylus, was one of them, it is easy to understand the "limitations" with which he is charged. The consciousness behind which is the real man, the overshadowing soul; the consciousness which is born into the brain, which is the created instrument for the work to be done—must assimilate itself to the general consciousness of the time ere it can work upon it. Only when that process is completed is there a differentiation between this man who will work *upon* the consciousness of his time, and that of other men—geniuses also, some of them—who work *in* it.

But now his pledge to humanity begins to work as an added fire, even though the pledge is rooted deeper than his working consciousness.

Drama Then and Now Great Power

The guiding force of England was then in its court and aristocracy; England was about to play a weighty role in the world's history. And a large part of the intellectual life of the aristocracy was bound up in and expressed by the current drama—which therefore became exceedingly rich and luminous. The aristocrats who ruled England talked and thought drama. Shakespeare was not then after "problems;" if he had been, no one would have paid any attention. He had to take the fighting, ambitious, roystering, carousing life of the time and deal with it in its terms, *taking all the elements upward one step*. He made the fighting and domineering instinct seem less glorious; he showed conscienceless cruelty and ambition as followed by their nemesis; he raised the gross love-making into the purest light of poetry; he showed Kings and Queens as subject to all the common pains and laws. He stretched the imagination of his hearers, drenched them with poetic images and phrases that throb yet, made their minds work beyond the common grossness, yet not so much beyond as that they fell baffled. What would have been the use of Shelley?

Shakespeare's "message" therefore was not a message; it was a general force uplifting current tendencies to higher terms. And he therefore moulded the consciousness of England from that day to now. Who shall

say that whatever has been good in England's work, whatever has shown gleams of magnanimity and protecting heroism; and even that the freedom and purity of her home political life—may not be greatly due to the light radiated by Shakespeare? To say that he had no doctrine is no better than to sneer at Beethoven for not taking up the question of free-will, or Joan of Arc for teaching nothing concerning evolution. The soul guides its personality, in such cases, to sow seed that fits the soil. STUDENT

Omissions in Education

THE secretary of the California State Board of Examiners has been thinking over the causes of youthful crime, crime which fills the State Reform Schools and prisons with young men and boys. He blames the lack of manual training in the school course. "At about the time when a boy's voice begins to break, he begins to tire of purely academic work in the public schools, and drops out. He has acquired no manual training in the schools, is perhaps unable to get work or employment of any nature in consequence, and acquires a habit of indolence." The habit of theft advances from small to great things as conscience becomes blunter and the pleasure of gaining money without work grows more dominant.

Nor are the Reform Schools, to which theft presently leads him, any better. "He is seldom able to acquire there a trade which will prove useful when he next regains his liberty; and the next crime he commits lands him in a State prison."

Here also he is unable to acquire or practice a livelihood, "and he concludes that the entire world has combined against him and on gaining his liberty he becomes a confirmed criminal." Those who have made it their business to come into real touch with criminals will know that many of them have actually got that conviction. And in a sense it is true. Society regards the criminal as *sui generis*, as actuated by a unique impulse peculiar to him. In words only does society admit that in him merely overflows into acts an impulse which in others rises only into thought. It is a question of degree.

The secretary of the Board, in showing us the process of criminal-making, shows us how *not* to make him, how to provide an outlet for that natural fund of young energy which will otherwise carry latent impulse into act. There is another point also missed in our education systems. We complain of overcrowded cities, and yet educate the millions of city children with no knowledge of and no taste for country life. A little move in the right direction has however been made in England and to a smaller degree here. As a part of their education, children are furnished with little plots of ground which they are taught to cultivate, to be proud of, and in which they raise flowers and vegetables. In one or two cases there are cows and poultry under their care. The result will, among many of them, be a taste for country work and a dissatisfaction with the lean life of streets and desks. A very proper dissatisfaction one may remark, for a life lived out of touch with nature, personal practical touch, is necessarily a deformed life. STUDENT

The Jew and Gentile Child

A LEEDS (England) physician has been studying the relative conditions of the children among poor Jews and Gentiles, living under the same conditions and in the same places. As his studies embrace 3000 children they are of considerable value.

At the age of 8 the Jewish child is 2 inches taller and 3 pounds heavier than the poor Gentile child; at 10 he is 2½ inches taller and 6¼ pounds heavier; at 12 he is 7 pounds heavier and 1¼ inches taller. The Jewish children are also much less rickety and have better teeth; whilst fewer suffer from enlarged tonsils and post-nasal growths. Their chest expansion must therefore on the whole be greater.

Dr. Hall attributes these facts to the better feeding of Hebrew children after their birth, and of their mothers previously.

His figures do not distinguish between the sexes. If they did, it might become obvious that the Jewish rite, acting as a preventive safeguard, shielded half the Jewish children from a grave and frequent, though often unsuspected, cause of the broken health and undeveloped physique so common among the children of Gentiles. PHYSICIAN

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Progress of Egyptology: Philæ

THE state of the Philæ Temple is, up to the present, extremely satisfactory. M. Maspéro writes as follows:

“Je suis heureux de constater que l'état de Philæ est de plus en plus satisfaisant. Le grès au lieu de se décomposer sous l'influence de l'eau, comme on pouvait le craindre, s'est raffermi et endurci; il a plus de consistance, et par conséquent plus de chances de durée qu'auparavant. Toute crainte n'est pas écartée encore en ce qui concerne l'action du salpêtre et des matières organiques, dont la pierre s'est imprégnée pendant le temps que les édifices furent habités par les fellahs. Toutefois, les indices recueillis à ce propos sont des plus rassurants, et nous avons tout lieu d'espérer que l'expérience des années qui viennent confirmera la bonne impression que nous laisse celle des deux années écoulées.

“[Trans.—I am happy to report that the state of Philæ is more and more satisfactory. The stone, instead of decomposing under the influence of the water, as one might fear, has strengthened and hardened; it has more consistence, and consequently there is more chance of it lasting than previously. All fear is not yet removed in view of the action of the saltpeter and the organic matters with which the stone was impregnated whilst the buildings were inhabited by the fellahs. Nevertheless, the signs are most reassuring, and there is every chance that the experience of coming years will confirm the good impression established in the last two years.]

“Mr. Howard Carter, the Inspector of Antiquities in Upper Egypt, in a recent report to M. Maspéro, also writes very reassuringly with regard to the state of these temples, although he states that it will not be possible to pronounce definitely upon the action caused by the water for several years to come. He says: ‘The state of Philæ as regards stability appears to be better than the general state of the temples in Egypt. The action of the water on the stone work has been slight, and really only distinguishable when the stone is of a bad quality; even then, there is at present but little fear of disintegration. The deposits of salts, as well as vegetable growths, on the wall surfaces that have been submerged, were certainly far less than in the former year. In many cases, the stone appeared to have become harder, perhaps owing to the water replacing, or rather taking the place of, the original quarry sap, as had been already surmised in former Reports. To bind the corners of the masonry with metal guards, from the high water level downwards, would, I think, be a great protection against the native boats taken into the temple by visitors, as certainly more damage has been done in this way than by the water itself.’

“Until the question of raising the Assouan Dam has been finally settled, it would be premature to discuss what further steps, if any, should be taken in connection with the preservation of the Temple of Philæ. It is singularly unfortunate that it is impossible to confer the great benefits which the population of Egypt will certainly derive, if the dam is raised, without still further submerging the temple. At the same time, it is obvious that the archæological and artistic, must yield to the general interests of the country. Nevertheless, although the Egyptian Government has already spent a considerable sum on preserving Philæ—and apparently with excellent results—they would be prepared to incur some further moderate expenditure if there is good reason to believe that results will be obtained in any degree commensurate with the cost. Any representations made by those who are specially interested in this subject will, I need hardly say, receive careful and sympathetic consideration; but I should add that I do not think that the suggestion, which has at times been made, that the whole of the temple should be removed to the mainland or elsewhere, is one that can be entertained. In view of the recent decision to postpone the raising of the dam, it is not for the moment necessary to say anything further on this question.”

—Extract from Lord Cromer's Annual Report

The reading of this report from the representative of the British Government in Egypt is most welcome evidence that there are people in authority whose energies are wholly devoted to the conscientious and intelligent discharge of the various duties intrusted to them. STUDENT

The Cross an Incomplete Symbol

AN inquirer has written to one of the daily papers asking: “Why do the Roman Catholic and Episcopal Churches hold so sacred the cross? Jesus Christ did not love the cross. . . . Do you think Jesus would wish his followers to hold a thing sacred that he himself so despised, as he naturally would? I have thought of this matter for a long time, and it has simply looked to me like a pagan idea.”

Two Jesuit Fathers were told off to supply the answer, and, after loftily chiding the inquirer, they simply said that Jesus did love the cross because, though an emblem of his own death, it was an emblem of man's redemption. It is well known that Christianity, as we have it today, is a curious medley of mystic symbolism, pagan rites, and Christian tradition. Whether or not Jesus was actually crucified is a question for historians and antiquarians to settle. But what is quite certain is that the Cross is one

of the commonest and most important symbols in the ancient and once universal mystery-language. We find it in Egyptian, Hindu, Norse, and ancient American symbology; and the Christians have adopted it, as they have other things, from pagan sources. They have, however, entirely lost the real meaning of the symbol and given it instead the familiar historical significance.

The Cross is the emblem of the material world, its four arms representing the four cardinal points, the four elements, and various other quaternaries in nature. But the Cross should be surmounted by a circle, to symbolize the power of the Soul over the material world. This cross and circle, or *crux ansata*, is the ancient symbol, found in ancient Egypt.

The Christian cross is, therefore, a symbol, standing for the material world alone, with no circle to denote mastery thereof.

The mystical meaning of Christ's crucifixion—an allegory, be it remembered, which the ancient Egyptians had in almost identical form—is that the *Christos*, or divine Soul, is bound to the cross of matter, or life in the material world, where it undergoes a kind of death, but is finally resurrected and becomes lord over death and matter. This is the original Christian doctrine, being a teaching of the archaic Wisdom-Religion. Who it was that suppressed all the real meaning and turned it into its present form, and why they did this, are questions which are worth consideration. When the Cross gets back its crowning circle and becomes once more the ancient *ansated* Cross, Christianity will become a living faith able to vitalize mankind. STUDENT

Fiction Truer than Truth

IT was remarked in a recent archeological note that, on the authority of H. P. Blavatsky, tradition is more reliable than history. History is the work of students long after the events they record; tradition is the testimony of eye-witnesses. History is written down and its errors thereby perpetuated; tradition, living eternally in the indelible memory of the race-soul, never deviates far from the truth. Modern discoveries have plentifully illustrated this; and soon we shall be ransacking all the lumber piles of tradition in search of valuables we have thrown away. When a historian is seen “throwing doubt” on a story, it is worth while investigating what it is he is trying to quell. Legends and traditions are bad form in a sober history; they are too festive and romantic. They are the kind of things that stick in people's minds and arouse their enthusiasm; so homely and natural; altogether out of place in a tissue of cold fact.

A writer on Roman discoveries, who is a woman, says:

When the exploration of the Forum reached that point of surpassing interest by which the most ancient and mysterious racial rites were revealed, or at least suggested, it was soon perceived that the critical distinctive work of certain modern historians had but little reason to be, and that there was more truth in the tradition registered by Livy and the Latin historians than said tradition had ever been credited with. Fragments and myths thus seemed to reconstruct for us more clearly than criticism and iconoclasm had done, the appearance and significance of the sacred valley, at the time when the temples on the Capitol were not yet. —Amy A. Bernardy in *Boston Evening Transcript*

So perhaps Tell did really shoot that dear old arrow after all! STUDENT



PHILÆ DURING INUNDATION

✻ The Trend of Twentieth Century Science ✻

Insects as Mimic.

AN Italian zoologist has made a remarkable suggestion in explanation of the phenomena of mimicry, and in the use of the idea of mimicry to account for phenomena with which it would ordinarily be regarded as having no connection. He thinks that animals tend to become like things at which they look frequently and with interest.

Professor Beccari first describes the appearance of a Borneo forest by night:

Every dead leaf, every branch or twig in a decaying condition, was luminous, showing a pale glow through the slight mist which rose from the humus of the forest soil. The rain of the preceding day had apparently set alight the whole network of mycelium thread, which, invading the ruins of the giant vegetation, slowly disorganized and consumed them. A huge, rotten tree-trunk, a few feet from where I lay, emitted a brilliant phosphorescent light, emanating from certain white fungi belonging to the genus *Agaricus*. A single one of these enabled me easily to read a newspaper when placed upon it, so strong was the white and very beautiful light it gave off.

Then he considers the brilliant phosphorescence of the fireflies, and it occurs to him that this may be "the result of a kind of reproduction of luminous impressions received through the eyes." In other words, much looking at phosphorescent things makes the flies luminous in the same way.

Having reached this idea he does not hesitate to press it:

In the same way I do not think it impossible that the attractions for luminous and glittering objects may have been the *prima causa* of the production of luminous spots and metallic or iridescent colours in many beetles and butterflies. Thus the golden green of *Buprestis* reproduces, possibly, the shiny surfaces of leaves in strong light, on which they love to rest; and the mother-of-pearl spots on the wings of some butterflies might find an explanation in the fascination which reflected sunlight on a pool of water has for them. Phosphorescence and mimetic luminosity would thus in insects have been derived from a common cause; but in nocturnal insects, in whom the colour of the external portion of the body cannot have originated an ambitious sentiment, the physiological process which has rendered luminous phenomena possible has shown its effects internally: whilst in the others its manifestation is on the external surface of the body.

This remarkable suggestion implies that there is a conscious something *in* the insect which, taking note through its senses, of striking external phenomena, modifies it to resemble them. It is *in* the insect, yet it is not the insect, for no one would credit an insect with such a power of consciously affecting its own colors. The same power, not that of the individual yet within him, must be at work where strong or constant maternal impressions are registered in the child. It is in fact the *Archæus* of the ancients, the conscious and intelligent life force in nature.

The same ingenious naturalist advances the hypothesis that in the early days of organic life the types of species were much more fluid and protean than now. Those sudden and unaccountable originations of new species which Professor de Vries is observing among the primroses of his back garden, were once much more numerous and much wider. The power to do this has been gradually passing out of use. New types thus formed, and also others formed by an individual's variations during its own life, were handed on by heredity. Professor Beccari does not regard the intermediate links in the orthodox way. He does not think that through them one species gradually varied into another. But widely distinct species having suddenly arisen, the steps between came about through hybridization. H. P. Blavatsky long ago taught that in the early days of animal life, hybrid unions were common and fertile, and fertile were their products. This idea Professor Beccari clearly restates:

I am more inclined to admit the sudden appearing of some principal adaptation forms, and I believe that originally hybrids between such prototypes have been the reason of the concatenation of all organisms, and of the apparent descent of one from the other. I hold that hybridism had a large share in the formation of existing species, and it seems to me possible that, in the creative or plasmative period, even widely different types could cross and produce offspring, owing to the very imperfect influence of the force of heredity.

He is ahead of his time, but in these days ideas move quickly. There is new life in the intellectual ether. STUDENT

The Next Step

IN these days of the transition of the molecular sciences, their acquirement must be somewhat difficult to the beginner. For, he has to make room in his mind for contradictory statements in the same treatise and in the same part of it.

A popular monthly contains an article designed to enlighten the public on the nature of electricity and light. It begins with the latter. Newton's corpuscular theory is patronizingly mentioned and we are told that "it is now known that light does not consist of minute particles or corpuscles, but of waves in the ether."

Then comes the turn of electricity. "Science now suspects, with daily increasing certainty, that electricity is corpuscular, consists of very minute particles either carrying—or, as some think, consisting of—a minute electric charge."

So light is undulations; electricity is particles. Then follows this: "Light and electricity are identical; no longer must we conceive of them as two forces, but as waves of vibration, very short in the case of light, very long in the case of electricity."

What shall the young student do? If he is modest he will think the fault is with himself. If the writer had been modest he would pay out the phrase "it is now known that . . ." with less frequency.

The most important step of transition upon which science is now entering is over the border of the objective into the subjective. When French and Italian observers record that on concentration of attention the output of their N- and I-rays is increased, they have almost taken the step. It is recognition of the subjective nature of all forces. Then science will have grasped hands with true ancient psychology and will be on her way to real study of man and the universe. In their recognition of the relation of inner and outer, the attention of her students will be turned as much on the former as the latter. The *roots* of the mummery of medieval magic lay in that recognition. STUDENT

Sleep Is a Positive Process

WHAT is sleep? The rough and ready explanation is that the bodily functions, having used up all their force, sink to rest and so recover. This theory is good enough for simple cases, like that of the man with regular habits and simple make-up, say a day-laborer. It is sufficiently exact to say that he starts the day full of vitality like a cistern, and gradually empties until nightfall.

But with highly organized people the explanation is inadequate. Sleep then often bears no particular relation to work or weariness. We may be too tired to sleep. Sometimes people are afflicted with chronic sleeplessness. An idle day may make us sleep heavily at night. Weak people find that it takes strength to be able to sleep and that they are often unequal to the effort; also that sleeping, especially in the daytime, actually *exhausts* them.

A French scientist has discovered that sleep is not a mere negation of waking activity, not a mere absence of energy. It is, he says, a *positive* condition, a state of the nerves which comes on. We sleep to avoid nervous stress of various kinds.

One moment's sleep is frequently enough, because it enables us to go down into the center of our consciousness and come up again another way. It changes our conditions. Weariness is not necessarily exhaustion; it may mean disharmony or fever. Hence a change of occupation may remove it, and sleep not be necessary.

The French scientist defines sleep as "a reaction produced by various excitants, and an inhibition which manifests itself subjectively by a lack of interest in exterior things." This definition might be useful to some people as an excuse.

According to an explanation given by W. Q. Judge, activity and work *create* vitality—not use it up. The body after a while becomes surcharged with its own electricity, so to say, and at last sinks overwhelmed into sleep, during which the excess of vitality is thrown off and the organism becomes clear for action again. Sleep beyond this moment becomes an injury instead of a benefit. STUDENT



English Scenery

THE Great Ouse winds through several of the eastern counties of England, where the country is level and extremely fertile. The climate is soft, the scenery verdant and pastoral, the villages picturesque and charming. Washington Irving speaks enthusiastically of the rural scenery of England. "I thought I never could be sated with the sweetness and freshness of a country so completely carpeted with verdure; where every air breathed of the balmy pasture and the honey-suckled hedge. I was continually coming upon some little document of poetry, in the blossomed hawthorn, the daisy, the cowslip, the primrose, or some other simple object that had received a supernatural value from the Muse."

And men and women have gone forth, filled with the poetry of that land of autumn beauty, to those far Western shores where a new spring is dawning; that they might find an older truer Home, and link the past with the future, weaving threads of Old England into the fabric of the new Race. H. T. E.

Studying the Minds of Insects

THE study of Natural History opens a world which is still comparatively unknown, although, as with other departments of science, more rapid progress has been made during the past fifty years than for many previous centuries. It is really astonishing how ignorant people were, only a few decades ago, about the simplest details of animal life, and how readily fiction was accepted for fact by our immediate forefathers. One illustration of this was a standard work on Natural History written by Oliver Goldsmith, the poet. Amongst other marvelous statements he committed himself to this: "Cows shed their horns once a year." Every farmer must have known that this was untrue, and yet nobody seems to have troubled himself about it. Perhaps farmers did not read Natural History books in those days.

Certainly the general public had but little sympathy with animals and really knew but little of their habits, feelings, instincts, and marvelous intelligence.

Truly we are finding out that in order to know all about animals it is not sufficient to dissect their bodies and microscopically examine their tissues. We must also examine with the mind, those unseen qualities which no outward eye can discover. There are other sorts of microscopic examination, beside and beyond such as are conducted by an instrument of brass and glass. Science, true knowledge is receiving a wider and truer interpretation.

And so it has been left to us in modern times to discover the powers of the calculating horse, and other similar wonders previously unsuspected. We have found out these things because we have begun to love animals, to enter with sympathy into their daily life, to watch their do-

IN NATURE'S TEMPLE

WORDSWORTH

Therefore am I still
A lover of the meadows and the woods
And mountains, and of all that we behold
From this green earth; of all the mighty world
Of eye and ear, both of what they half create
And half perceive; well pleased to recognise
In Nature and the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.



THE OUSE, NEAR BEDFORD, ENGLAND

Lomaland Photo and Eng. Dept

ings with pleasure, and to give some tardy recognition to the great intelligence behind all, which is the mainspring of the whole.

Yet even now it is not unusual to find that observers of animal life confess themselves almost afraid to publish the details of their observations lest they should be accused of romancing.

Witness the following story told by Dr. Leland O. Howard, chief of the division of Entomology in the United States Department of Agriculture in Washington:

In one of the greenhouses of the Department of Agriculture at Washington a medium-sized black ant occurred in considerable numbers, attracted by the presence of plant lice and mealy bugs upon the hothouse plants. As is well known ants are especially fond of the nectar secreted by these insects. A number of years ago some Liberian coffee trees were started in the greenhouse. On the under side of the leaves of these coffee trees, there exists at the bases of certain of the leaf ribs, some very minute, nectar-secreting glands. The ants soon found this out and sipped the nectar. Then the idea occurred to some clever ant that these nectar glands would be the best places in the world for mealy bugs to live and grow fat, and they would in consequence secrete a good deal more nectar than they would in other parts of the leaf. But the nectar glands were too small to accommodate even one good-sized mealy bug. So the word was passed round, and the ants gnawed the edges of the gland, and enlarged it, so that it would accommodate a good-sized mealy bug, which was carried to it. Doubtless to the delight of the ants, the result was as we may imagine. The mealy bug thrived exceedingly. The gland was enlarged still farther, and a whole family of mealy bugs were raised in the same hole. Thus a custom grew up, and many such greatly enlarged glands were found after a few months. Here was an ant then apparently taking advantage of an opportunity which was new not only to the experience of the individual but new to the experience of the race, and if we adopt the most reasonable of the definitions of instinct, here seems to have been displayed positive intelligence of a high order. STUDENT

Luther Burbank's Perseverance

LUTHER BURBANK'S success in horticulture is the outcome of indomitable courage in face of obstacles. He has known the pangs of hunger, slept in noisome places when he could call no roof his own, done the most disagreeable tasks to earn a pittance to keep body and soul together, fought off fever when he had not money enough to pay for a daily pint of milk.

After years of self-denial, poverty, and hard work, he has at last achieved his life's ambition, and the State endowment will enable him to continue his work in peace.

Such toilers live a richer fuller life and are happier than many whose lives are cast in what are considered paths of ease. For they live in the higher part of their nature to which the toils and tribulations of the lower are but opportunities. In honoring such a one the State is honored. STUDENT



"All things are ready, if our minds be so."—Shakespeare

The Passing of a Pioneer

BETWEEN the leaves of a cherished but long unused volume of Blackstone lies a little scrap of bond, its edges yellowed by the waiting of twenty years. On it is written in a clear strong handwriting, the following lines:

To M——
 "Be like the bird that, halting in her flight
 Awhile on bough too slight,
 Feels it give way beneath her and yet sings,
 Knowing that she hath wings."
 Affectionately,

MARY A. LIVERMORE

"I want to leave a word with you, M——" said Mrs. Livermore, on the occasion of one of her visits at my father's house, and she wrote these lines on a little slip of paper. The young girl for whom they were written read them and something made it impossible for her to forget them. More than once they have come into her mind at a critical moment, doing their part in turning the tide of her thought into the channels of a healthy optimism. Now, looking back over the record of Mrs. Livermore's life, it is easy to see why she should have chosen these simple lines of Victor Hugo's as the keynote which she hoped to sound in the life of a young enthusiastic girl.

To many of those who did not know her personally the death of Mary A. Livermore, which occurred recently in her home in Melrose, Mass., yet brought with it a sense of personal loss. From the beginning of her career—when she stood side by side with her husband both in his work as Universalist minister and as editor of his own newspaper—she has stood for principle, never for expedient. She had no "hobby," yet underneath all her work was one fundamental aim, to do all possible to secure better conditions for women. Mrs. Livermore always contended that the real solution for all the problems of suffering and injustice was right education, particularly the right education of those who should later become wives and mothers. As a newspaper woman she was one of the first to gain prominence in this country, and had the distinction of being the only woman reporter admitted to the convention which, in 1860, nominated Abraham Lincoln to the Presidency. When the war broke out Mrs. Livermore planned and carried out the great Sanitary Fair which netted nearly \$100,000.00 for the sick and wounded soldiers. During the war she served as a nurse, returning, at its close, to her old work for the higher education of women; this work being carried on both through the columns of her husband's paper and by means of other writings as well as lectures. Her work was educational and philanthropic as well.

THESSE are of us, they are with us,
 All for primal needed work, while the fol-
 lowers there in embryo wait behind,
 We today's procession heading, we the route
 for travel clearing.
 Pioneers. O pioneers.—Walt Whitman

"Why should I retire?" she once said in response to one of my questions. "Why should I stop work when there is so much waiting to be done? For me it would bring neither happiness nor rest. Look at W—— (a retired minister) who stopped active work at sixty and who today, at seventy, is a confirmed pessimist. Look at H—— who thought five years ago he had 'earned a rest.' Well, perhaps he had, for he was seventy then, but he confessed to me the last time I was home that he had not had a happy day since. No, my dear, even without such warnings as these, something in my heart bids me go on. And I am still young and strong—as you see."

That was sixteen years ago and Mary A. Livermore was then passing on toward her seventieth birthday.

Mrs. Livermore came of good old warrior stock. Her father was one of the heroes of the war of 1812. She herself, as upright in stature as in principle, almost ascetic in the simplicity of her daily life, a noble wife and nobler mother, seems to have preserved to this later time the best of the warrior-ideals and pioneer-spirit of the old Plymouth days. STUDENT

A CONTEMPORARY lavishes extended praise upon what he terms "woman's perseverance," basing his conclusions upon the fact that a number of our prominent Greek scholars are women, among them Dr. Sophie Bryant, lecturer on Aristotle; Mrs. Butler, the accomplished wife of the Minister of Trinity; Mrs. Sedgwick and Anna Swanwick as well as others, who are translators.

While such attainments are by no means insignificant, it is not well to close one's eyes to the fact that their rarity has caused them to be somewhat over-rated. No one who has traveled a bit of both roads but knows it is far easier to acquire a good working knowledge of Greek than a good working knowledge of how to run a house, care for a baby, properly feed, clothe and educate half a dozen children and yet keep that exquisite balance between cause and effect which alone will build up—and keep built up—a high, pure and just relationship between husband and wife.

Very few women make an absolute success along this line, to be sure. For one Cornelia we must admit we have a hundred weaklings and perhaps a score of slatterns. Yet, on the other hand, for one Greek scholar among women, have we not hundreds whose Greek study has been mere, aimless dabbling? Yet the fair-minded will not allow the work of the dilettante in Greek to obscure the good, honest research of the few, and still less should the thousand egregious failures in the realm of wifehood and motherhood serve to obscure the honesty, courage, perseverance and womanliness of those who have made of their motherhood a success. STUDENT

The Heart Song

"The sound of music that is born of human breath comes straighter from the Soul than any strain the hand alone can make."—*Arion*

MRS. JESSIE BARTLETT DAVIS, the distinguished contralto singer, who died recently, estimated four years ago that she had sung "O, Promise Me," 8000 times, yet she declared that she loved the song then as much as when she first sang it. "At times I have felt that the audiences must tire of it," she remarked, "and every now and then I have attempted to drop it from my repertoire, but the audience always called for it."

It is not always easy to distinguish, in such cases, whether a popularity such as this is due to the singer or the song. Is it a something emanating from the singer, or merit of the song itself? In all the so-called popular songs which have attained an unusual degree of favor with the majority of all classes, there is a definite something quite apart from the personal attributes of the singer or the words of the song, that touches the heart and leaves its strong impression there.

Why this should be more characteristic of one melody than another is inexplicable, unless we accept the fact brought out by Katherine Tingley years ago, that life itself is based on certain tones and rhythms, that music is a part of life itself. There must be then true combinations of these definite tones and rhythms, which, when heard, would produce a sympathetic harmonious effect upon the auditor. These combinations are unknown to the composer, who has used them unconsciously, caught his melody "out of the air," so to speak. Song after song has attained instantaneous popularity, the words of which were absolutely trivial, yet the melody has taken a wonderful hold on the public. They are sung and played from one end of the land to the other and then as suddenly dropped, set aside for something new. But, if recalled to use, one finds the same familiar pleasure in hearing them again. A notable instance of this is the old popular song "Annie Rooney." The sing-song rhythm and sweet melody will always retain their quaint charm. A well-known master of music once said this song was worthily called classic.

When analyzed, these melodies will be found to contain only a few tones, generally the important intervals of the diatonic scale, no dissonances occurring. It is not the elaborately worked out symphony that rests the mind, rather the reverse. The mental effort used to rightly interpret and appreciate its intricate windings of harmony, either serves to arouse and stimulate the auditors, or overpower them with ennui; while on the contrary, the simple air leaves a quieting influence because it has come nearer to the real center of life, true harmony.

GOVERNOR HIGGINS of New York recently said, with respect to a bill which he promptly vetoed after it had passed both houses of the state legislature:

The bill presents an astonishing proposition, but the most astonishing thing about it is that it passed both houses unnoticed and without opposition or discussion.

It is an insult to every faithful wife and to womanhood itself. The bill recites that A—Q— is the illegitimate infant child of C—B— P— and A—G—S—, and enacts that the child is thereby made the legitimate child of its said parents in all respects, the same as if said child had been born in lawful wedlock.

The father at the time of the birth of the child had and now has a lawful wife living. He and the child's mother, with brazen impudence and utter disregard of the rights of the lawful wife and the rules of morality, unite in a petition to the legislature to legitimize the issue of their lawless love.

If this bill should be approved, a legal status would be given to a semi-polygamous relation and concubinage would become an honorable estate.

But how comes it that this bill "passed both houses unnoticed and without opposition or discussion?" Were the legislators asleep—or what? H. H.

MISS LI BI CHU, a young Chinese woman who has recently received her diploma from the Woman's Medical College of Philadelphia, is said to be the second woman of her race to take up and master the study of medicine in the United States. She intends to return at once to China and enter upon professional work among her own people.

Observations of a Bachelor

A BOOK on child nature written by a bachelor deserves to command some attention. In a recent volume of this kind the problem of discipline is gone into quite at length, and one clever bit shows the author to have possessed a keenness of observation that would be the salvation of many a child if its own mother possessed the same. He refers to a child which disliked elaborate toys because they "play with me and I can't play with them!" He speaks sympathetically of a small girl of his acquaintance who had sixty-three toys given her one Christmas and who had not sufficient interest to finish unpacking them, while she was all interest and alertness at her favorite occupation of turning on the water faucets all over the house, whenever opportunity offered, and watching the result! He relates one little incident which should—or perhaps should not—have some weight in the present discussion of the religious training of children. He says:

Two little friends of mine, aged ten and eleven, say their prayers regularly every night and morning and learn texts and hymns by the yard, playing the most diabolical tricks on one another while so engaged. Their prayers are perfectly serious and God's presence is perfectly real, as is proven by the fact that on one occasion one child got up in the midst of his petition and said, "Excuse me, dear God, for a moment while I get up and kick Nellie," and this he proceeded to do.

The observations of the disinterested few, even though they be of a cynical nature, have a certain value.

THE appointment of Lady Battersea, of England, as a member of the Government Board of Visitors to the woman's prisons of England, reminds one of the time when Elizabeth Fry took her good name, as well as her life, in hand and went on her first visit to those terrible places called "English jails." She was the first English woman to visit the prisons and she found conditions which were appalling. Today, all needed reforms have not yet been brought about, and Lady Battersea's position will not be a sinecure, to judge from her somewhat humorous statement that, so far, she was "able to boast of but two reforms accomplished by herself, the furnishing of women prisoners with tooth brushes and felt slippers, both of which had been withheld previously, whether as needless luxuries or dangerous objects, it would be difficult to say."

THE empress dowager of China was lately presented with a sewing machine, with which she is so pleased that she has ordered three more machines to be purchased, as also a couple of knitting machines.

She is anxious to start a school of industry and art in the palace, the "hands" to be composed of the daughters of the princes, nobles, high ministers and court officials.—*The North China Herald* (Shanghai).

IT IS said that Queen Victoria had the rarest tact with every one, and that in ordinary conversation she always wished to be chatted with as if she were an ordinary woman. "Mr. Gladstone wearies me," she once said. "He always addresses me as if I were a department of State;" while, on the other hand, Lord Beaconsfield won her heart because he petted her dogs and talked housekeeping with her.

"MME. SCHUMANN-HEINK, opera singer, has taken out naturalization papers, and says she will become a good American citizen." America is certainly honored by having such a rare artist and splendid woman as Madame Heink select it for her future home.

WOMAN'S work in the Universal Brotherhood and Theosophical Society has been a real factor in its upbuilding. In the Cabinet of the Organization are three women; and women are at the head of several different departments of the body. The principal teacher of the Raja Yoga School is a very young woman, who also acts as its assistant Superintendent.

A woman is at the head of the Lotus Work for children throughout the world. Helena Petrovna Blavatsky organized the first work for Theosophy in the Occident; and a woman, Katherine Tingley, is today at the head of the Theosophical work throughout the world. During the nine years of Katherine Tingley's office, as Leader of the Organization, she has made two trips around the world in the interest of the movement. The charming part of all this is that there is nothing savoring of woman stepping out of her sphere as a woman in this work.



QUEEN VICTORIA

One of the most attractive of the many likenesses of the late Queen Victoria of England.

E. C. S.

OUR YOUNG FOLK

The Raja Yoga Question Box

WHAT a terrible thing it is to be in prison! When the world learns brotherhood, prisoners will be treated more wisely than they are now.

1 Who was Dorothea Dix?

ANSWER—Dorothea Dix was an American woman who helped prisoners. She visited a great many prisons in the United States, and the prisoners were glad to have her come. She also helped sick people and during the Civil War was a nurse for the soldiers. She loved children and wrote books for them.

2 Who was John Howard?

ANSWER—John Howard was an Englishman who helped

prisoners. He was once put into prison unjustly, and it made him think about prison-life. Soon he began to visit the prisons in England. He found that they were very bad places so he began to work to make them better, and had many of the laws about prisons changed.

3 Who was Sarah Martin?

ANSWER—Sarah Martin was an Englishwoman. She was poor and had to work hard, but she found time to help prisoners. She visited them, and taught them reading and writing. When prisoners were discharged, Sarah Martin helped them to find work. She was a kind friend to the sick and the poor.

The Maid of France

ON a spring day, nearly five hundred years ago, Joan of Arc, the girl warrior of France, all clad in chain armor, rode up to the quaint old castle of Chinon. This was the royal residence, and at last Joan of Arc was to speak with the Dauphin, and plead with him for men and arms with which to save France.

Chinon Castle, like all the castles of that time, had a postern gate. It could be reached only by a covered passage, and this approach was kept secret, because of the enemies who were all about. But Joan of Arc—how, no one has ever been able to tell—*knew the secret way*, and rode boldly through the gate into the castle.

The news of her coming had spread over the country. The people flocked to see the shepherd maiden, who had already shown herself a brave soldier. They believed that Joan of Arc could save France. The Governor of Vaucouleurs had given her his own sword.

But the Dauphin was surrounded with wicked advisers, who did not wish him to fight for his country. They did everything they could to keep the Dauphin from seeing Joan of Arc. They were afraid he might listen to her burning words of patriotism. These men wished to enjoy themselves in idleness. The country was in despair, but they were selfish and did not care for the suffering of the people.

They thought they would play a trick on Joan of Arc. So when she came into the court it was arranged that one of the courtiers sat upon the throne, and the Dauphin, very simply dressed, stood among the court officials. The Dauphin's advisers thought that Joan of Arc would be bewildered by the splendor of the court, and that they could ridicule her as she stood before the throne, and made obeisance to one who was not the king.

Joan of Arc was not deceived by the trick. She stood with quiet grace, and when her eyes fell on the simply dressed courtier, she *knew he was the Dauphin*. She went swiftly to him, and greeted him as her sovereign. Then she gave him her message.

But even after this Joan of Arc had to wait long for her army. During this time she lived in the castle of Courdray, near Chinon.

Many prisoners had been confined in this old castle. Among them had been the Knights Templar, who were shut up there because the popes and kings were envious of their great wealth and power. Some of them had passed out of the castle only to die at the stake. They



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STATUE OF JOAN OF ARC ON THE HILL AT ROUEN, SHOWING HER AS A PRISONER OF THE ENGLISH

HIGH hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease, and start on some fresh march of faithful service.—*J. Martineau*

had left rough carving on the old stone walls.

Joan of Arc marched away from Chinon and Courdray at the head of her army, the army that broke the power of the enemy and saved France. Think of it, boys and girls, a general-in-chief seventeen years old. A sweet and gentle girl, and yet so strong of heart that she could endure the hardships of war with the stoutest veterans of the army, and lead them on to victory!

Her cruel death is a shameful stain on the honor of those whom she served. The French people love her more every year, and her fame grows. Artists love to paint pictures and carve statues of Joan of Arc. And do you wonder that the people honor her sword and her banner, and count them among the dearest treasures of France?

A RAJA YOGA STUDENT

Facts Worth Knowing

THE University of California has received a French-English dictionary, which is only one and one-eighths inches long by three-fourths of an inch wide. There are 630 pages in the book, each page containing 110 words. This shows what photography can do, for of course this book was originally printed in large type and reduced to its present size by photographic methods.

NOT much more than a decade ago, Luther Burbank was being denounced as an enemy to true scientific progress, because he was making experiments in the production of new forms of fruits, trees and flowers. Today he is acknowledged, not only here but abroad, as a genius of high rank and the founder of a new science. So much for the value of contemporary criticism!

IT is estimated that nearly one-half of the railroads of the world are in the United States. The aggregate length of all the lines in this country is greater than the distance between the earth and the moon, and according to statistics more people are killed and wounded on our railroads each year than the Japanese lost in the capture of Port Arthur. Their receipts and expenditures are greater than those of even the richest nation in time of war.

ACCORDING to report, Vesuvius is awakening. A great lake of lava within its crater is now overflowing the rim and a perfect river of this liquid is flowing into the valley. Part of the west wall of the crater has been torn away by repeated explosions. It will be recalled that the terrible destruction of Pompeii and Herculaneum was preceded by lesser explosions for several years but the people took no heed. Will they listen this time?

THE CHILDREN'S HOUR

One Morning in May

ONE sunny morning—once upon a time—a group of little girls, each with a small basket on her arm, gathered at the gate of a winding lane leading to a pretty wood. It was only five o'clock and perfectly still but for the birds' morning concert. First came Belle and Ethel, then Kate and May and, last of all, Alice, running breathlessly. "Did she hear you come out, Alice?" Ethel called excitedly. "No, I just tiptoed all the way; I am sure no one heard me."

This was Alice's Auntie's wedding day. She lived with Alice's mamma and was a great favorite with the little girls. She was so tall and had such shining golden hair they thought she looked like the princess in a fairy tale. That was why they had planned a delightful surprise for her.

In the north, where these little girls lived, the winters are very, very long. Jack Frost stays many months nipping noses, ears and cheeks. But at last lovely May had come with the first wild flowers, and the little girls thought there could be nothing prettier for a wedding gift.

Off they scampered. When they reached the woods, they picked their steps, careful not to step on the dainty "spring beauties," as they called the hepaticas. Pushing aside dried leaves, which had fallen in the Autumn and made a warm blanket for the tiny plants, poking around in little hidden nooks, they found the shy wee flowers. Soon the little baskets were filled to overflowing.

"Suppose we sit on the fence," said Kate. Such a queer fence it was! Made of rough rails laid together in zig-zag fashion—a "snake fence," the children called it. The corner where the rails crossed and were held in place by an upright rail made a famous seat. Perched there, they chattered and sang like a flock of birds, while their deft fingers were busy arranging the flowers.

First came a soft lining of moss, green and velvety, then the exquisite flowers, pink mauve and white and, here and there, tips of feathery fern.

"There! I don't think they *could* look any prettier," and Alice climbed down carefully. They all followed. When they got to Alice's home, they crept up quietly and laid their baskets on the porch, each whispering a little fairy wish for their Auntie. They all wished her such happiness!

When Auntie saw the five little baskets filled with the dainty flowers still sparkling with dew, she clapped her hands saying, "Pretty pretty. Oh, what a beautiful surprise! Dear little maids!"

And of all her gifts, many very beautiful, Auntie has always prized most the simple little gifts of the first spring flowers. That was ever so many years ago, my dears, and I was one of the little girls. I wonder if all the others remember the day as I do! YOUR RAJA YOGA TEACHER

HOLLAND is said to be the birthplace of the first skates and of the art of skating as well. On the other hand, a Danish historian mentions the sport in that country as early as the Eleventh century. And then, to offset this historical account, the Dutch today show the bone skates which were found in one of the mounds of their country, possibly pre-historic!

A Letter to the Children

DEAR CHILDREN ALL OVER THE WORLD: I know you love stories of child-poets, for all children do. What fascination there is in the tales of the child, Elizabeth Barrett, writing such beautiful poems at eight years of age! Her father encouraged her for she was not very strong and he thought it just a passing fancy. He little dreamed that she would become one of the great poets of the world. Then about Longfellow—what a mere child he was when he began to put his thoughts down in little rhymes! And there was Shelley and Goethe and Tennyson and our own Dora and Elaine Goodale and ever so many others.

Now people think this very unusual, but the really strange thing is that more children do not write poetry. It is only another kind of song, you know, and if the heart is right and the joy-light shines out of the eyes, why some kind of a song must come from the heart just as naturally as from the throat of a little bird.

That gives us the secret, too, of why children love sweet little poems—they are real pictures, you know, painted with words instead of colors or beautiful tones. And they help the heart-light to shine clearer and clearer, just as much as music and color help. That is why the Editor from week to week puts into this page tiny rhythmic bits, beautiful little word-pictures, for all you wee ones the world over. It is just like opening a door for you, is it not?

How many of you are going through this door? How many of you are reading these little poems and really finding the song and answering it, too, with a heart-song of your own? Now, I heard the Editor say the other day that the little poems on this page were not placed here just to be read and then forgotten, but she hoped the tiny tots all over the world—just like those of Lomaland—would learn these little poems and recite them to Papa and Mamma. What a surprise you could prepare for Grandma on her birthday! Why, it would be as beautiful as a new song. And then think, too, how happy big sister who helped you with your lessons would be to have you thank her by reciting a little poem that you learned all by yourself—or big brother, who was so willing to fix your sled last winter and mend your dollies! Is this not a beautiful new way of giving and helping and sharing? I think so—and the Tiny Buds of Lomaland—and the bees and the birds and the flowers—all these think so, too.

AUNT ESTHER

A FRIEND of mine who loves birds and lives where it is very cold in the winter has been keeping a large tray of seeds on his back porch to feed the little songsters during the frosty months. A large flock of song birds have come all winter and with them a solitary robin red-breast. When it came time to fly South with the rest of his kind Robin seemed to prefer to spend his winter with the snowbirds and make daily visits to the seed tray. Is not that strange? I wonder why he stayed. Do you suppose he liked the seeds, or the snowbirds, or felt the kindness in that good man's heart? In Lomaland we have learned how close the birds will come to those they know are kind to them, and I believe the brave Robin loved his kind friend even more than the daily dinner on the seed tray.



JUNE IN LOMALAND—TEACHER AND PUPIL OF THE RAJA YOGA SCHOOL IN A LOMALAND GARDEN

THE clouds had been heavy and dark all day,
I had looked for the sun in vain;
But sweet and clear, in the maple near,
The robins sang in the rain.

Ah, boys and girls who sit and sigh,
And of dreary days complain!
In cloud and sun work bravely on—
The robins sing in the rain.—Selected

Art Music Literature and the Drama

Program Versus Absolute Music, a Commentary

To feel beauty is a better thing than to understand how we come to feel it.—George Santayana

THE remarkable tone-poems of Richard Strauss, which have lately so astonished the musical world, are giving rise to no end of discussion as to whether or not the works of this gifted composer are "program" music, or "absolute" music.

Strauss himself is reported to have said that he wished his "*Sinfonia Domestica*" to be judged as absolute music, but that in composing it, he had a very definite program in his mind. A few of his critics declare that they cannot understand this apparent inconsistency.

"Program" music and "absolute" music have long been "pitted against each other," so to speak, and are erroneously considered to be two distinctly different kinds of music.

So-called "program" music is generally understood to be a form of instrumental music which is designed to represent a set plan or program of incidents; while "absolute" music is considered to be that form of instrumental music which is unrestricted by text, plan of events, or dance steps—music according to its own ideal merely as music, and which each hearer must interpret for himself. A recent writer suggests that not only may a musical composition be at once program and absolute music, but *unless it is both it is not art at all.*

Every composition, whether it be so-called "program" or "absolute" music, has its plan, its message to convey.

It may be one of esthetics, of philosophy, of mysticism, or it may be merely descriptive in the ordinary sense. Music that appeals to a finer, higher part of our natures than the brain-mind, must have a coherent message and expression in accordance with the plane of consciousness of which it is the interpreter, the language. The lesser form of "program" music limits by attempting detailed description, and requires verbal explanation in order to be understood. In general, the more it descends into the ordinary descriptive, the more is it lacking in that essence of truth and beauty which it should have as pure and high art.

Music, when consistent art, expresses its noble message by a "concord of sweet sounds," not in words—and its meaning or "program," is so obvious and real that words cannot add to it.

The greatest musicians have had definite pictures in mind when composing, but they rarely described in terms of brain-mind detail just what those pictures were, for they have sought to evoke in others a *feeling* similar to that which inspired their creations, rather than to make inevitable the contemplation of a particular series of events, etc. They give us *reflections* of their great and intimate thoughts, which are and must ever be recorded as in cipher. The real mysteries lie deeply hidden, and only reveal themselves to the intuitive few. The record of master thoughts have, however, often been preserved even by the uninitiated purely for their beauty of form. They possess such inherent qualities of immortal charm that they appeal in some way to almost every mind, while to the initiated they can be, and often are, taken as definite instructions, even as a simple fairy tale may please the mind of a child with its graceful narrative, and contain at once the deepest truths for the mature student of life who reads between the lines.

To the unlearned a symphony is too often "a sort of chaos"—a conglomeration of pleasing sounds which reveal to them no definite meaning, although they may, in a vague sort of way, feel something of its grandeur. An emotion is evoked which has an effect on the whole nature, and causes it to respond in some degree to the art work of the composer.

Those whose imaginations are undeveloped may often be helped to better understand and enjoy a composition by being given a "story" about it, but the awakened soul sees vivid pictures and real meaning in the music alone, and responds to the composer's message on the plane to which the message was directed. True music should be to the soul what recorded thoughts in words are to the mind, and each listener—an interpreter according to the light within his own heart—is able to glimpse the real meaning of its message.

The highest music, then, is that which is satisfactory to listen to purely *as music*, and while being unrestricted by verbal annotations, yet has its program, or pure soul, *motif*, carrying its own and definite message which each hearer must interpret for himself.

So, true music can be heard both as "absolute" and "program" music since it includes and *is* both. The great composer has not made contradictory statements. It is certain of his critics, merely, who have failed to understand.

STUDENT

FRAGMENT

WALT WHITMAN

AS I ponder'd in silence,
 Retaining upon my poems, considering, lingering long,
 A Phantom arose before me with distrustful aspect,
 Terrible in beauty, age, and power,
 The genius of poets of old lands,
 As to me directing like flame its eyes,
 With finger pointing to many immortal songs,
 And menacing voice, What singest thou? it said,
 Know'st thou not there is but one theme for ever-enduring
 bards?
 And that is the theme of War, the fortune of battles,
 The making of perfect soldiers.
 Be it so, then I answer'd,
 I, too, haughty Shade, also sing war, and a longer and greater
 one than any.
 Waged in my book with varying fortune, with flight, ad-
 vance and retreat, victory deferred and wavering,
 (Yet methinks certain, or as good as certain, at the last.)
 the field, the world,
 For life and death, for the Body and the eternal Soul,
 Lo, I too am come, chanting the chant of battles,
 I above all promote brave soldiers.

IT is related that one Doctor Christopher Tye, who lived in the time of good Queen Bess, undertook the task of setting to music the *Acts of the Apostles*. He finished full fourteen chapters before he gave it up. His reasons for undertaking the task he gives us on the title page as follows:

"The Actes of the Apostles, translated into Englyshe meetre, and dedicated to the kynge's most excellent majesty, by Cristfer Tye, doctor in musyke, and one of the gentylnen of hys grace's moste honourable chapell, wyth notes to eche chapter, to synge, and also to play upon the flute, very necessary for students after their studye, to fyte theyr wyttes, and alsoe for all Chriftians that cannot synge, to reade the good and godlye froyes of the lives of Chrift and His apofstles."

The work is, however, not to be discovered in the average modern repertory!

THE rarity of really great modern compositions, those which promise to survive the centuries, has long been a mat-

ter of comment. In this connection the amount of really great work left by some of the composers of the last century shows startling figures. Haydn wrote something like eight hundred compositions, among them one hundred and eighteen symphonies. Mozart was one of the most prolific, finishing, before his death, in his thirty-fifth year, nearly seven hundred works, large and small. Beethoven composed, perhaps, more than Haydn, yet of all his compositions only nine were symphonies. These are still, however, the "nine great symphonies of the world."

SAID Ignace Paderewski recently:

Perhaps the greatest defect, taking as a whole our modern methods of piano-forte teaching, is the lack of attention to tone. It is too often sacrificed almost entirely to manual dexterity. Another grave defect is the neglect of rhythm, and phrasing generally. Then again, the ordinary pianist is often a man of narrow sympathies. The music student is not sufficiently encouraged to develop the intellectual and poetic side of his nature. On the one hand he should study the philosophical works of the present age and of the past; on the other, he should read the best of the world's poetry.

BEETHOVEN himself conducted at the first performance of his immortal Ninth Symphony. At that time he could not hear a single tone, in the sense in which we use the word. But is there not an inner hearing as well as an inner sight?

ONE of our magazines contains a lengthy article on the subject: "Is the Art of Singing Lost?" Doubtless, it is true that the *real* art has not been re-discovered, that the *real* science of the human voice was lost or obscured countless ages ago, and that all that is best in the methods and music of today has been the re-discovery of long-lost fragments.

Universal Brotherhood Organization

Central Office Point Loma California

Who Dares Speak the Truth?

A CHICAGO professor and clergyman recently took occasion to say in a sermon that there are three classes of falsifiers in the world today, namely "newspaper men, preachers and teachers." He excused the first as being caterers for an actual demand for sensational reports, but was severe on the preachers and teachers, who, he said, often assume a thing to be true when they know it is not. Something ought to be done to check them from the tendency to prevaricate.

But is it fair to thus distinguish between the journalists and the ministers and professors? Do not all three classes err in ministering to a demand for falsehood, when their position of power should oblige them to resist it? Newspaper men give the public what the public mistakenly thinks it wants; so do the ministers and teachers referred to. In other words they pander to people's weaknesses, instead of satisfying the unexpressed *real* wants of the people. Much of it is perhaps done in the interests of bread and butter, for people do not usually appreciate being told the truth, and will repair to the man who knows how to flatter and pamper them. Be it so; but admit that the teacher and preacher and journalist are hired servants paid to adulate the public like a great man's parasite.

There are people in the world speaking with two voices, the one calling for indulgence, the other (a wistful inner voice) asking for the truth. Which voice does the teacher answer? It is like the case of the child which goes to its mother, outwardly claiming indulgence, but with a secret hope (in the heart) for strengthening rebuke; and which gets, alas! the indulgence. It is like the case of the false friend who sympathizes with you, thus making you realize that that was not what you went to him for. You cannot *ask* him to rebuke you, but you would have been grateful just the same. And how many women there are in the world whose feminine sympathy is bestowed, not on the pleading Soul, but on the querulous temper.

How many men of science, historians, antiquarians are there who know that facts and logic lead direct to truth, and yet dare not speak out for fear of wounding other people's (that is, their own) feelings, or upsetting convenient vested interests?

Yet there have always been a few whose love of truth was strong enough to raise them above considerations of money or reputation or comfort. To them we owe much. STUDENT

The Exiles' Return Home

THERE are gathered together in Lomaland people from divers nations and climes. They have left their homes; and yet, paradoxical as it may sound, they may be truly spoken of as exiles *who have returned home*. For one can be an exile in his native land. The home of his birth and childhood may be a home for the outer man, but it was not the Heart's Home.

Those who have pondered deeply on life, and sought beneath the surface of things for the final source of life and satisfaction, have encountered a void, an unfilled want. Musings on the spirit of one's native scenery and its historic associations lead one back into the irrevocable past, in search of the spirit that is gone and the days when the land and its people were new and young. Today the springtide of humanity's life is elsewhere.

And this is why these people have found themselves drawn by a resistless spell to a land where nature seems to be awakening after a long sleep, with the faint stirrings of a coming vigor. Here in the Golden West is where the Fount of Life at present wells up, and here people have found the lost chord of their native harmony and the key that unlocks the riddle of their former aspirations.

Lomaland is a Home in a deeper and truer sense than the home of the personality; it is an *older* home, carrying us back to more ancient and more sacred memories—memories, not of the mind, but deeper. STUDENT

The Two Silences

MERE not speaking has often little relation to the real silence, the peak from which words uttered or unuttered have fallen back abashed—words and even thoughts. For upon that peak rests the spiritual light.

"The fact is," says a little known essayist, "that the true silence of gold is never mere absence of sound of words; the *real* quality of it lies in its *potentiality* of music or speech"—the speech that strives to convey something from the *fullness* of the *silence*.

It is only in this positively held silence that we can become aware of the presence of the soul, and raise belief in it into certainty. "The silence which proceeds from weakness, incapacity, or mean fear, is a blank which jars like a discord; the silence which is of strength and knowledge is a chord of harmony withheld from bursting into audible sound, but nevertheless setting the air vibrating."

All our training is such as to hinder our knowing anything about this full silence. The newspaper, with its innumerable headlines, is the chatter of our minds and lips made visible.

We complain of so much of our work being routine, monotonous. It would *not* be so if we knew how to be silent within, if we had trained the mind to stop insisting on being supplied with new mental sensation—an insistence exactly parallel with that of the body which requires its program of sensations kept full, with candy, chewing-gum, or tobacco. Even the intervals for prayer in church-time, must be filled with the voice of the clergyman. We do not know that silence and prayer are one thing.

Silence is the rising up into the reservoir of the waters of energy, energy of all planes. But we never let them rise. The reservoir is bored full of holes, and the waters flow in speech and speech-thought as fast as they come in.

Surely not the least of the problems of the Twentieth century, for those who would erect belief into knowledge, is, how to gain the power of silence; nor the least of our duties to the children, the coming generation, to train them in the knowledge of that world within them to which *silence* is the *only* passport. STUDENT

Studien Ueber die Bhagavad-Gita, von William Q. Judge*

THE above, "*Notes on the Bhagavad-Gita*," by William Q. Judge, has just been issued in Germany by members of the Universal Brotherhood Organization. It is a translation into German from the English of a series of articles written during the years 1887-8 by Mr. Judge and published serially in THE PATH.

It is a dainty booklet, Cap. 8vo., charmingly gotten up in the best of printers' and bookbinders' art, with clear, easy (roman) type. It is friendly both to sight and *feel*, and the frequent explanatory notes for beginners by the Translator, a member of the Universal Brotherhood in Germany, make it additionally interesting.

*Nürnberg, Germany, J. Th. Heller, ob. Turnstrasse 3; or The Theosophical Publishing Co., Point Loma, California

IN Sweden most excellent work has been accomplished by translating from English into Swedish the latest volume issued from Point Loma, *The Mysteries of the Heart Doctrine*. This work is most carefully done, and is being published in the form of a series of pamphlets tastefully printed and bound, thus placing in the hands of readers a number of attractive, readable pamphlets instead of a complete single volume. Other interesting publications are soon to follow.

IN Holland similar activity is shown by members of the Universal Brotherhood. The translation and publication has been already commenced, and in part completed, of *The Pith and Marrow of Some Sacred Writings*; a number of unusually good pamphlets on different Theosophical subjects are already out, and more will shortly follow. The printing and binding is in all cases most excellent.

Students'



Path

DOE THE NEXT THYNGE

WHEN things go wrong and I am sore perplexed
 With the tumultuous duties of each day,
 I 'mind me of a quaint old Saxon text,
 The burden of this homely roundelay.
 'Twas an inspired thought to send it forth
 To cleave the centuries on healing wing,
 Bearing the message of transcendent worth,
 Doe the next thyng.

"The Lord helps those who help themselves," we say,
 Then fold our arms to worry and complain
 Because some cherished project went astray,
 And where we sowed in joy we reap in pain.
 Accept this ancient paraphrase of work,
 Peace and contentment it will surely bring,
 So when inclined to grumble or to shirk
 Doe the next thyng.

—Chicago Record-Herald

A Mistranslated Text

ONE of the most often quoted sayings of Jesus is a mistranslation, which is corrected in the *Revised Version* (Westminster, 1881). It is still used, although admittedly Jesus never said it; one meets it in a recent daily paper, quoted as divine authority for reading the Bible.

This text runs, in the *Old Version*: "Search the Scriptures" (*John v:39*). Now the word which is translated "search" can be equally well translated "ye search;" there is nothing in the form of the word to show whether it is an indicative or an imperative; we must therefore judge by the context. But the old translation makes nonsense with the context; the sentence following does not fit with it, and the sense of the whole passage contradicts it. The new translation however clears up the meaning at once. Jesus is saying that his own authenticity is proved by his works, but yet the people refuse to acknowledge him. Then he says: "Ye search the scriptures, because ye think that in them ye have eternal life; and yet they are witnesses to me."

Thus Jesus did not enjoin his hearers to search the scriptures, but rather chided them for doing it to so little purpose. STUDENT

The Natural and the Artificial

THE works of man's intellect are called "artificial," in contradistinction from other works which are called "natural." Even in man, those functions which proceed without the help of the conscious mind are classed as natural.

The conscious works of man are considered as in some respects improvements upon the works of Nature, and in other respects as being vastly inferior. This implies a recognition of man's creative power and also of his misuse thereof.

In our treatment of Nature we are like the avaricious man who killed the goose that laid golden eggs; like one who draws blood instead of milk from the cow of plenty. A barbarous crime, and one sure to bring the meed of ignorance; the fate of the blunderer is ours. The least we can incur is to miss and not to know what we have missed.

We tear out the bowels of Mother Earth for the rich store of sun-heat she has been laying-up for ages, and use it up in running our machines at a loss that, even physically, is 96 per cent. We send gangs of slaves down to ferret out her priceless gems that they may adorn — beauty's throat! They are talking of running the Pacific Ocean through a sieve to dredge the very soul out of her, in the hope that by plundering on an enormous scale they may make even her modest grain of gold per ton a source of profit.

As to the animal creation, over which God gave Adam dominion, he could not have known that Eve's daughters would wear feathers in their hats; while Satan himself would never have dreamt of a Chicago stock-yard.

What is the notion of science as to using Nature? About as intelligent

as burning cinnamon in a stove or harnessing a poet to a plow. The most stupendous cataract in the world is turning machinery like the humblest donkey. Everything is valued for its most material and least valuable uses.

There may be powers in Nature far finer, far superior, to those we know of; powers whose use does not involve killing or brutal handling; powers that can be availed of without rooting up or disturbing anything. There may be powers in Nature which are so high as to be intelligent, and which may be invoked or appealed to rather than harnessed and enslaved. Would it not be better if we could learn to call to our aid the gentle but potent influences of living conscious Nature, instead of the violent chemical and molecular forces that lurk in her dead bones?

Possibly men in ages long past may have understood how to do this. If so, we might find herein an explanation of some of their beliefs and rites, which we call superstitions because we can see no other reason for them.

Man has the power, by his creative will and mind, to draw out from plastic Nature many marvelous powers that lie latent in her bosom. In doing this, he would be fulfilling his proper function, and working in harmony with Nature. There would not then be such an invidious distinction between the artificial and the natural. STUDENT

ONE, the Arabian alchemist, Abipili, speaks thus: "I admonish thee, whosoever thou art that desirest to dive into the inmost parts of nature; if that thou seekest thou findest not *within thee*, thou wilt never find it *without thee*. If thou knowest not the excellency of thine own house, why dost thou seek after the excellency of other things? . . . O MAN, KNOW THYSELF! IN THEE IS HID THE TREASURES OF TREASURES."—Quoted by H. P. Blavatsky in *Isis Unveiled*.

THE world is shadowed or brightened by our own heart rather than by anything in itself. Our joy makes the cloudiest day glad, and our grief finds night in the sunniest sky.—*Joseph Parker*

FRIENDS IN COUNSEL

DEAR COMRADES: The value of a musical training has hardly been sufficiently considered with regard to its refining influence on character, its power of calling into play those qualities which fit a man to mingle with his fellows and to take his part in social intercourse with tactful courtesy, and that rare discrimination that suggests the right behavior for every situation in life. The man whose finer feelings have been sensitized by music would possess a delicate perception of social harmony and thus avoid the striking of discordant notes in the assemblies he frequents. Have we not all been made to suffer by the tactless brother who, unable to perceive the mood predominating in a group of friends, has introduced in conversation topics wholly out of tune with the prevailing spirit of the gathering.

A man may be an upright citizen, a faithful husband and a loyal friend, and yet from a defective understanding of the laws of social harmonics may be constantly engaged in spreading consternation and dismay in the society in which he moves. A thousand airy trifles and minor observances require to be considered in our intercourse with others which cannot well be codified and taught by rule, but which must needs be recognized in order to ensure facility and smoothness in our social relations. That delicate perception that informs how to adapt our speech and conduct to the ever fluctuating waves of feeling moving in the minds of men may be largely developed by musical study.

The exercise of choral singing is an aid of no small value in our task of casting off the chains that bind us to our petty orbit around the self. As we combine our voices in concerted singing, not only do our voices join but other bonds are formed as well; for perfect consonance demands a measure of detachment from ourselves, a freedom from constricting egotism and, as the raindrop's outline is dissolved on falling in the ocean wave, so do the boundaries of the individual self fade out and disappear as the performer's voice is merged into a sea of sound.

The singing of the children here is not intended as a challenge for appreciation and applause nor does it utter an appeal to the judgment of cold intellect. It sounds a note caught from the deep melodic undertone of life, a chord from the celestial harmonies cast as an echo down to earth. It is a salutation to the hearer's Soul, a clarion call to our immortal part to waken and respond within its sepulchre of flesh. STUDENT

GENIUS

I AM that Spirit of the deathless mind,
Which men do worship when they search for fame.
I am that Genius, given but to few,
Which yet, all never cease to seek and woo.

This is the lesson my discourse would teach,
That though my vision pierceth through all time,
Though to the gates of heaven my pinions reach,
Though I may lift thy name to heights sublime,
Yet all these gifts, though they do seem to bless,
Cannot alone bring thee true happiness.

Each rational soul --- each insect of the air,
Each sparrow midst a summer's forest leaves,
Hath its appointed place. He form'd them there,
Whose purpose lives in everything that breathes.
Thee also to thy task he now would bring,
Prepared by gifts --- humbled by suffering. --- Anon

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question May Karma be worked out on other planes than that upon which it originated?

Answer In part, no doubt, for there is always interaction between the various parts of man's nature. What affects his mind reacts upon his emotional and physical natures, and *vice versa*.

As the following from W. Q. Judge's writings, bears somewhat upon this question, it is here quoted:

Now as Karmic causes are divisible into three classes, they must have various fields in which to work. They operate upon man in his mental and intellectual nature, in his psychical or soul nature, and in his body and circumstances. The spiritual nature of man is never affected or operated upon by Karma.

One species of Karma may act on the three specified planes of our nature at the same time to the same degree, or there may be a mixture of the causes, some on one plane and some on another. Take a deformed person who has a fine mind and a deficiency in his soul nature. Here punitive or unpleasant Karma is operating on his body while in his mental and intellectual nature good Karma is being experienced, but psychically the Karma, or cause, being of an indifferent sort the result is indifferent. In another person other combinations appear. He has a fine body and favorable circumstances, but the character is morose, peevish, irritable, revengeful, morbid, and disagreeable to himself and others. Here good physical Karma is at work with very bad mental, intellectual and psychical Karma. Cases will occur to readers of persons born in high station having every opportunity and power, yet being imbecile or suddenly becoming insane.

It is said that every action originates in the mind, and that there can be no action which is not preceded by thought. It may not appear always to be so at the moment of the action, but if we could look back we should be able to see the seed of thought, sown perhaps years ago, followed it may be by a long train of thoughts, which because of the power of the will, or through fear of the consequences, or from some other cause, such as a sudden event or calamity, changing the whole course of life, has not resulted in action at the time; yet the seed being there must bear its fruit in the future. It is written in the Scripture, "There is nothing hid which shall not be revealed; neither secret, which shall not be made known." And in the *Book of Golden Precepts*, "A harsh word uttered in past lives is not destroyed, but ever comes again."

It will thus be seen that the operations of Karma are very far reaching, and that man has a great responsibility, not only for his acts, but first and foremost for his thoughts. How many are there who permit their minds to be filled with all manner of pictures and thoughts, which they would be ashamed to have made known, and which they dare not perform in act—thoughts of revenge, uncleanness and vice of all kinds. And yet the world has examples enough of hidden lives and thoughts brought out into the full glare of the sun. And it must not be forgotten that this is true of the many hidden thoughts and lives that are good and pure, as well as those that are evil—for they too will some day come to the light of day.

No plane of life can be separated from the other planes; and so it would appear that Karma will in part at least be worked out upon other planes than that upon which it originated. How far this will be so will depend upon the development of the character, its depth, and the sense of responsibilities which one has. For instance, the Karma of one

who is undeveloped mentally and morally, who has very little sense of responsibility and whose thoughts rise little above the physical plane, will be almost entirely physical, the deeper side of life will not be touched because it is unknown to him. Whereas the one in whom the finer and deeper qualities are developed will both suffer more and enjoy more, and the interaction between the different planes of his nature will be much greater.

STUDENT

Question Will you please explain what meaning Theosophists give to the phrase—"Our Father in heaven."

Answer This question is answered in the following extract from *The Key to Theosophy*, by H. P. Blavatsky:

Enquirer. To whom, then, do you pray when you do so?

Theosophist. To "Our Father in heaven"—in its esoteric meaning.

Enquirer. Is that different from the one given to it in theology?

Theosophist. Entirely so. A Theosophist addresses his prayer to his Father which is in secret (read and try to understand *ch. vi, verse 6, Matthew*), not to an extra-cosmic and therefore finite God; and that "Father" is in man himself.

Enquirer. Then you make of man a God?

Theosophist. Please say "God" and not a God. In our sense, the inner man is the only God we can have cognizance of. And how can this be otherwise? Grant us our postulate that God is a universally diffused, infinite principle, and how can man escape from being soaked by, and in, the Deity? We call our "Father in Heaven" that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our physical brain or its fancy: "Know ye not ye are the temple of God, and that the spirit of (the absolute) God dwelleth in you?" Yet let no man anthropomorphize that essence in us. Let no Theosophist, if he would hold to divine, not human truth, say that this "God in secret" listens to, or is distinct from, either finite man or the infinite essence—for all are one.

This teaching of the innate divinity of man is one that has long been forgotten, though it was plainly taught by Jesus. Man is dual in his nature, and were it not for the divine in him he could never hope to conquer the evil and to attain to the destiny which he feels is his. If we would find God we must look within; if we desire heaven we must make it within our own hearts.

STUDENT

Question In what manner can Jews enter your ranks of the Brotherhood; that is, in what light do you consider them? Must they accept the Christ?

Answer First, the manner in which Jews may enter the ranks is the same as for any other people of whatever race, or belief, that is by applying for admission, and this being done full information will be sent from the Central Office of the Organization. Surely the name Universal Brotherhood would be a misnomer if Jews or any race of people should be excluded, and as a matter of fact, not only Jews, but representatives of almost every race are to be found in the Organization which was "ordained and established for the benefit of the people of the earth and all creatures." The following from the Constitution of the Universal Brotherhood, should make this matter clear:

Article II, Section 1.—This organization declares that Brotherhood is a fact in Nature.

Article II, Section 2.—The principle purpose of this Organization is to teach brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity.

Also the following:

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

As to the last question, as a logical inference from the foregoing, it must be clear that no profession or creed is asked. In fact, as expressly stated, the Organization is strictly unsectarian, and it is further stated in the Constitution:

Article X, Section 2.—Every member has the right to believe or disbelieve in any religious system or philosophy, each being required to show that toleration for the opinions of others which he expects for his own.

STUDENT

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Vol. VIII

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No. 32

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WEEKLY

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COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the Business management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

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Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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How Science Is Following Theosophy

ONE cannot pick up a paper without finding how amazingly Theosophical ideas, once derided or ignored, are forcing themselves on the public mind. Verily Theosophists are moulders of thought.

W. Q. Judge declares that, in history, the visible characters have moved in obedience to a Design not their own, and that the guiding influence of great but unknown Minds can be traced through human affairs.

A sociologist, Francis Galton, says in a recent book:

The result of investigations went to show that social phenomena were no longer to be considered the product of chance combinations, or arbitrary wills, of local and fortuitous circumstances. Their generality witnesses their essential dependence on general causes which whenever present produce their effects; always the same,

with a necessity equal to that of other natural causes. "Ethnological jurisprudence," says Post, "has discovered in the juridical life of every nation widespread parallelisms which cannot be referred to purely accidental conditions, but must be considered as emanations from human nature as such. This discovery confirms one of the most fundamental propositions of modern ethnology, *i. e.*, that it is not we who think, but that the world thinks in us." Further, historical analysis itself, becoming more acute, finally recognized the impersonal character of the forces which govern history.

Putting Ab- straction For Realities

Thus it is admitted that, instead of individual minds coöperating to produce a collective result, these individual minds are actually the *result* of—of what? Of "general causes," "emanations from human nature as such," "collectivities," say the sociologists, falling a prey to the habit of putting abstractions for realities.

But one is not satisfied to be told that an individual mind—lusty, acute, profound, the mind perhaps of a Cæsar—can be controlled by a collectivity or an emanation-from-human-nature-as-such. And neither is Galton satisfied; so he fills the gap with "the mind of the mass."

Underlying all the action of princes, statesmen, legislators, individual geniuses of all kinds, which was formerly thought to be the preponderating influence, is discovered the decisive influence of the mass. It is realized that legislation is only the codification of popular manners and customs.

Hence the thing amounts to this. The community has a collective mind which is superior to any individual mind and which moulds events. This is what Theosophy teaches, but as only a half-truth. Theosophy also teaches that the truly Great can, by sacrificing their personal mind, become the recipients and agents of this collective mind. Thus the "impersonal forces" which Mr. Galton describes in history may not have

"The Truth Shall Make You Free"

been so abstract after all. The "collective mind of the mass"—what is it?

Science "discovers that men are puppets." Puppets of what? "Blind forces," answers the materialist, as he petrifies his brain with another glass. Men are, in degree, the puppets of all kinds of influences, good and bad, coming from stronger minds and wills. *But they need not remain puppets.* They may turn away their attention and their interest from the narrow circle of their trivial thoughts and emotions, and seek within for a larger and more influential life.

I seek not mine own glory.

And ye shall know the truth, and the truth shall make you free.

He that doeth truth cometh to the Light, that his deeds may be made manifest.—*Jesus*

STUDENT

Insanity

DEALING with the general increase of insanity, a recent English publication bases its remarks on the fact that whereas about forty years ago one person in five hundred and thirty-six of the population was insane, the proportion is now one in two hundred and ninety-three. The causes which our contemporary assigns for this are: drink, over-crowding, and competition. And it can think of no other remedy than a Royal Commission of Enquiry.

One would be glad to know what *that* piece of machinery can be expected to effect. If the causes are as stated, all that is possible is being done. The drink question has already been the subject of enquiry. So has over-crowding. And action is always going on in accordance with the suggestions emanating from the Commissions. As to the third cause, no one, we imagine, now-a-days, thinks that competition can be checked by legislation.

It appears that the proportion of insane to non-insane is double what it was forty years ago. Is the individually proportionate drink bill also doubled? Assuredly not. Figures are not at hand, but it is perfectly safe to assume that the individual's consumption of alcohol in England is not greatly altered during the period named.

And if competition and over-crowding must therefore be regarded as the main causes, it should follow that at least the *increase* wholly falls on the non-leisured classes. The proportion of members of the leisured and titled classes, to whom over-crowding and competition does not apply, in the insane asylums, should have enormously *fallen* during the last forty years. As no one claims that this is so, and as these three ordinarily named causes do not wholly cover the ground, one must look elsewhere for explanation.

Is the advance in education the real cause, as some affirm? If so,

as that advance is mostly felt among those to whom the Compulsory Education Act of 1870 applied, it must be shown that upon them falls the stress of the increase. And the increase from that cause would hardly date its commencement earlier than about 1880. Proof failing in this also, our cause is yet to seek.

May the real cause not be the swifter and ever swifter move of human brain-mind consciousness? The various causes suggested on this hand and on that would come in as subsidiaries and as such find their true place. The speed of the evolutionary wave is too swift for many who in quieter times would have held their balance without difficulty. Creeds are rapidly changing and some decaying; new ideas, and new conceptions of the universe, are preached on all hands. No idea is too fantastic to find an exponent, and no exponent too ambitious, too egotistic, too delirious, to find followers. The daily, weekly, and monthly press multiplies itself by thousands. No department or phase of thought or action is without its printed organ. Everyone knows what everyone else is thinking and doing. Electricity has destroyed space and telescoped time. The world is covered with an iron nervous system. The scientist works in the public square for a laboratory, and daily discovers the hitherto almost undreamed of.

Verily, he is blind to all around him who thinks that the Twentieth century will be but a continuation of the Nineteenth.

This may be taken to be the real cause of insanity's increase. Men's nervous systems must adapt themselves to the new pace. And this can only happen when the mind has done so. This mental adaptation does not mean a wild plunge into everything that is moving on earth. It means an acquirement of the power to live as spectator and actor in the rush, up to the limit of what is necessary and good—and yet retain a hold of the still spot which is in the centre of mind, the divine place where is always peace, and whence, if we will, we may always get strength and inspiration. It is never the man who knows that place who becomes insane or commits suicide. It is never he who follows the half delirious egotist of the platform and market-place. It is not he whose faith in immortality is creed-born.

It may be that for many years yet the numbers of insane and suicidal will go on increasing. But the heaven will also increase, standing in the quiet surety of their own inner experience. The waves will leave them unaffected. The future is with them and their children and children's children. And as the years go by and their influence and numbers spread, a new atmosphere will develop amongst men, the atmosphere of compassion and brotherhood. In that, all the conditions of human life that are evil and painful will vanish. In that, the swift pulse of evolution, the thrill of new thought and discovery, the development of new faculties and avenues of knowledge, will neither kill nor derange, but vivify. Men will have regained their relationship with life itself at its sources. STUDENT

How the Public Greed is Exploited

RECORDS are showing how financiers have ruthlessly fleeced the public, but the blame is not all on the financiers. A writer describes graphically how he was mobbed in his hotel by guests, waiters, cooks and all, mad to double their money without earning. What is this if not unmitigated gambling? There is a class of people who could not be induced by any prospectus whatever to buy stocks offering gigantic returns, because these people know unfair profits when they hear of them, and know that it is either a gamble or a swindle and somebody must suffer. If all or even most of the public had been thus sober-minded, they could not have been taken advantage of. As it is they are devoured by the Moloch to whom their lives are a daily incense. E.

King Edward's Diplomacy

CONTEMPORARY quotes some interesting examples of the diplomacy and tact of King Edward. When he recently visited Portugal, the piece of red baize laid from the landing stage to the carriage was a little too short, and a Portuguese flag was put down to fill the gap. When the King came to this place he stopped, saluted the flag and then stepped sideways to avoid treading upon it.

Hearing that the piano at the Hospice of St. Bernard (which had been his gift many years before) was worn out, he promptly sent another of the finest modern make.

Count Bernstorff, councillor to the German Embassy, said after the

King's visit to Germany: "His Majesty has won the confidence and reverence of all nations far beyond the limits of his dominions, because he is regarded as the personification of a tendency leading to peace and the unity of nations."

And a recent writer in *La Revue de Paris*, speaking of King Edward's visit to the French capital, commented: "It required all the tact of Edward VII. to undertake a mission so perilous. It was not a question of conciliating a Court. It was necessary to conquer a whole population, a most nervous and most impressionable nation. The success exceeded all hopes." STUDENT

Japan to Bring Kingdom of Righteousness

A CLERGYMAN in Los Angeles, speaking on the Japanese success both in war and peace, attributes it to their possession of a priceless boon which we have not—a faith. Their principle is indicated by Buddha's words, "Stronger than woe is will;" and by Christ's, "All things are possible to him that believeth." He adds that he does not think the Japanese will enter on a campaign of militarism and arm the East to invade the West, for:

As one of her own people says, I believe it is the desire and purpose of Japan to endeavor to fulfil a "mission still unfilled by any nations; that is, the realization of a kingdom of righteousness, a realm of justice and purity and virtues such as would be looked upon with respect and deference in the world's intercourse, just as a virtuous person is loved and esteemed in the community." I trust that Japan is about to give the world its greatest example of magnanimity.

A Christian clergyman attributing the success of the poor benighted heathen to religious faith! Christian civilization to be converted to brotherhood by "oriental barbarians"! This is a brave and manly speech for a clergyman. Where are we at? STUDENT

Spain's Possibilities

SPAIN might be one of the richest countries in Europe, and is one of the poorest. Having no colonial possessions, she yet considers a navy necessary. At peace with all other Powers, and the continuance of peace depending only on herself, she must nevertheless maintain an army. And the army and navy mean a weight of taxation which the people can barely carry. By consequence they emigrate in immense numbers, making the situation worse. The other day, says a Consular Report, 4000 laborers, young people nearly all, left for South America. Five thousand more are waiting transportation. And the population is but about 18,000,000. Under better conditions the country could support several times that number. With an area at least eighteen times that of Belgium, she has only a population thrice as great. And there are 75,000,000 acres of arable land lying uncultivated.

Spain is perhaps the only great country that would be perfectly safe under total disarmament. The very act would protect her, and the example would be a lasting service to humanity. C.

Industrial Development of China

A GERMAN consular report from China speaks hopefully of the commercial and industrial development of that country. In many provinces, agricultural and trade schools have been established, with primary courses. Every year there are a greater number of Chinese students educated in foreign countries, chiefly England, Germany, the United States, and Japan. It is said that it seems to be a settled policy of the Empire to exclude foreigners from exploiting the riches of the soil; and long may it continue to be so, at least while foreign exploiters are the greedy vandals they are at present! More than twelve hundred miles of railway are in operation, and are returning good financial results; and further development is expected, although railways are not a good investment from the point of view of the Chinese, who are able to get higher dividends in other enterprises. The line from Hankau to Peking, seven hundred and fifteen miles, is mostly completed. E.

Frontispiece---Helena Petrovna Blavatsky

THE cover-page of the NEW CENTURY PATH this week shows the well-known face of Helena Petrovna Blavatsky, Foundress of the World's Theosophical Movement.

Her work and teachings have startled thinking men by their depth and scope in a humanitarian and philosophic sense, while their characteristic feature is that they bind all men together in an absolute Brotherhood of Humanity.

Some Views on XXth Century Problems

The Cause & Result of Agnosticism

A WELL known novelist and ecclesiastic, writing in an important English monthly, enumerates a long list of symptoms of the decay of civilization. He speaks of the poverty and destitution of millions, "frauds in marriage and dwindling birth-rate, unlimited divorce, degeneracy in offspring, the abuse of stimulants and of pleasure, the clouding of intellect," universal cynicism and pessimism, brutal outrages, insanity and suicide, conscienceless finance, speculation, betting, games of hazard, and the prize-ring.

Being an ecclesiastic, he regards all this as due to the spread of agnostic teaching. And being an ecclesiastic, he makes no inquiry into the cause of that easy spread. It might lie too near home.

Religion comes from the deeper, spiritual nature of man. Belief in that deeper self is properly instinctive; man feels its existence in himself.

It is an unwritten rule in the English Constitution that the Upper House shall not throw out or alter a money bill coming from the Lower House. When the Lower House desires to send up to the Lords a measure which it knows will be distasteful to them and may be rejected or emasculated, it includes the bill among the provisions of a money bill, so as to cover both with the same cloak of privilege.

That same policy has been carried out in religion, but the plan did not work of late years. To the teaching about man's divine nature, which, untampered with, was immediately and instinctively accepted, other teachings were tacked on, in the hope that all alike would be passed through the mental gateway in one party. For a long time the plan worked and a mass of dogmas went through on the same ticket as the legitimate traveler.

But at last their right was questioned, and has been finally denied; and the gateway shut in their faces excludes also the one teaching that should go through. The money bill has not been separated from the accessories.

Agnosticism is the product of ecclesiastical teaching. When the Church made it an article of faith in religion that the sun moved round the earth, and when finally astronomy established the opposite, *all* faith received a blow; not only that "faith" which is an acceptance of the impossible and inconceivable, but that true faith which is a consciousness of the inner spiritual Presence. The latter went by the board with the other, and Agnosticism took the place of both. Ecclesiasticism has shocked thought into incredulity.

Why had it insisted on the dogmas? Perhaps on some of them from stupidity. But on the important ones because they brought *power*. In lust for power lies the cause of present Agnosticism, and by consequence the cause of the evils which the writer quoted above truly attributes to Agnosticism.

Science alone, the pure search for, and explanation of, *facts*, would never have reached Agnosticism. Man's spiritual nature, his free-will, and the divine Law of Retribution and Justice pervading the world, are not made doubtful by a single fact known to science. Discoveries in science only make them seem doubtful when the discoverer starts with the doubt. It was in the air before, and ecclesiasticism is answerable for its presence. Theosophy, re-establishing primal Christianity, can now alone dissipate that presence. Ecclesiasticism and Theosophy (which is Universal Brotherhood) are enemies. H. C.

The Falsification of Ideals

ALL ideals, as they pass out through wider and wider circles of their worshippers, tend to undergo admixture with false elements, and degradation. They are like a story told from one to another, which in the final telling has the primary details but as nucleus all overgrown with foreign matters.

Such a case is the ideal upon which Puritanism was built. As the word Puritanism sounds in modern ears, it means a narrowing and hardening of life achieved by cutting out the graces, pleasures and refinements. These are made to take a false rank as sins, alongside of real sins. Nothing replaces these extirpated elements except the proud sense

of exemption from weaknesses to which others are subject. God is pictured as a being who demands of us this surgical operation as the price of his favors.

Naturally, such overgrowths of the *real* ideal have repelled people from that ideal, and humanity has been cheated of a light that would have come to it. It would seem as if there were some malign power working in the world of thought, making use of certain minds so that directly an ideal is born it is restated so *nearly* true as to be worse than a whole falsehood.

The quest for the diviner and richer life is a battle at every moment, but in the main it is the results of the battle and not the battle itself, that the man knows. *His* part is to develop in his heart a love of all higher things and states of mind. Then, imperceptibly, the lower attractions weaken and he finds freedom developing. He comes to live above desires that he formerly lived in or under. He hears and sees nature, and feels life, in a new way. All things have greater contents, variety, and beauty. So those other matters on which he formerly relied for pleasure, now make no appeal to him. The *Puritan* renounces them; *he* outgrows them. Even when, like the Puritan, he forcibly cuts some of them away, it is because he finds them to be hindrances to that new life of which he is becoming conscious. He does not do it, like the Puritan, to satisfy the requirements of an accepted Deity; or like the false ascetic of all times, to gratify the brute desire to dominate. For this desire prompting the ascetic *is* brutal, though transcendentalized by the fact that the thing dominated is a part of his own nature.

It was very easy to state the ideal nucleus of Puritanism and asceticism in such a form as to make it false and repulsive, and yet say nothing actually false. The grosser misrepresentations came later.

In justice to the original Puritans of England, we may however remember that they represented a *reaction*. STUDENT

Some Mysterious Relations

PHYSIOLOGISTS know that all the various organisms of which the human body is built, such as blood-corpules, leucocytes, and the like, are separate beings, each having a life of its own as well as the corporate life of the whole body in which it shares.

The interesting problem is how the individual lives are related to the collective life; for it must be the same problem as the problem of our separate personalities and their relation to the—"Oversoul," shall we say? How to express fully all that is entailed upon us as independent individuals, and at the same time contribute most effectively to the harmony of the whole—that is our problem. To reconcile individual liberty with social order, freedom of opinion with unity of faith, and so on—these are practical problems suggested and illustrated by the above analogy. E.

Reverence for Age

A DAILY paper has a symposium of prominent clergymen on the question as to whether age is to be no longer respected. The discussion was started by the recent controversy on the uselessness of old men. One writer touches the vital point when he says that the worship of youth as superior to maturity is an outcome of materialism. Youth excels in material attributes, such as physical strength and vital vigor; mature age excels, or should excel, in higher and more refined attributes. Hence our disrespect for age may be a disrespect for those qualities; or again it may be due to an actual lack of those qualities in the old. STUDENT

Egypt's Growing Prosperity

LORD CROMER'S annual report on Egypt calls attention to the steadily rising revenue of the Soudan—in six years from \$40,000 to \$3,000,000. This he regards as due to his policy of unvaryingly low taxation. Of this he is a consistent advocate, holding that expenditure on even desirable objects should be postponed rather than that taxation should be increased. But certain needed outlays are now beginning to be possible and will probably be shortly made. C.

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Assyrian Lore---Dr. Hilprecht Vindicated

THE wonderful Assyrian discoveries of Hilprecht so enlarge our ideas of ancient wisdom and so threaten all narrow prejudices, that one would naturally expect to see unfortunate attempts to neutralize them by those whose ideas seem threatened by such a discovery. The attack too would be likely to come from certain quarters and to enlist on its side those forces of prejudice which always do league themselves against progress and enlightenment.

As to the attack on Dr. Hilprecht, one cannot speak without investigation of the facts, but it certainly does bear a resemblance to the kind of attacks that always are made by prejudice against liberal thought. The whole vast question of archeology, which would surely absorb an ardent truthseeker, is ignored in the insistence upon the one or two petty charges upon which the case rests. These charges again suggest that familiar kind which are *apparently* unanswerable, and yet so easily explained when the suppressed facts connected with them are restored. Finally, the fact that Hilprecht does not reply is made capital of—most unwarrantably, as appears below.

Dr. Hugo Radaw, Assyriologist and author, of Columbia, Munich, Göttingen, etc., has defended Hilprecht. He testifies that Hilprecht did discover a library, for Radaw himself examined 300 tablets taken at random from a collection of 17,000 or 18,000 of which the great majority were dug up in Hilprecht's expedition. He continues:

The fact of the existence of a library was forced upon me by my acquirement of the knowledge of the variety of subjects included in this collection of tablets, viz., there were tablets appertaining to religion, history, astronomy, astrology, mathematics, surveying, drawing, linguistic subjects, school exercises, consisting of copies made by the pupils, bilingual texts, syllabaries, etc. The existence of such a variety of subjects in a collection like this should prove conclusively even to the lay mind that these tablets must have constituted a library.

I think the facts I have referred to are sufficient to convince any one of the existence of a library at Nippur. If there are any doubting Thomases, let me refer them to the collection of tablets to be found in the British Museum known as the library of Ashurbanipal, King of Assyria, about 650 B. C. It will remove any lingering doubt as to the existence of a library and even of a temple library at Nippur. The Ashurbanipal library was excavated at Nineveh in the years 1850—53 by Layard and Rassam, and among the tablets found were certain religious, astronomical and astrological tablets, which were marked copies from the original in the Temple Library of Bel, at Nippur.

On the point that this library was a temple library he is equally affirmative. The nature of the tablets confirms the idea that the priests were the teachers and the temple the school.

But the most striking point is the way in which Dr. Radaw disposes of the charge that two of the tablets shown by Hilprecht were old ones purchased from Arab traders. As the mounds have been open for many years, it is not only likely but absolutely certain that stray finds and purloined antiques have always been on the market. An enthusiastic antiquary would naturally and rightly lay hands on everything he could dig up, buy, or beg, that might throw light on his subject; nor would he expect to be called upon by his fellow-scholars to give a minute account of the exact method of finding each tablet. So long as the tablets came from Nippur, it matters not if a few were bought and sold in the interval. Nor, even if one or two out of 18,000 should prove to be from some other source, is there any harm done.

People who seize isolated facts like these and twist them out of all meaning do not command our credence.

Finally Dr. Hilprecht is required to prove his innocence by proving a negative to a charge, in defiance of the universally recognized principle of law and justice which requires an accuser to first prove his charge. And failure to respond to this unfair challenge is twisted into a proof of guilt. Truly there is nothing new under the sun! The following quotation will form a fitting conclusion to these remarks:

It is surprising how many persons seem unmindful of the fact that in this collection the University of Pennsylvania is the proud possessor of one of the most ancient and extraordinary historical treasures owned anywhere in the world.

It is even more surprising to me, as an outsider, that in Philadelphia, the city of its custody, all hands are not raised in support of the work Professor Hilprecht has done, rather than tongues employed in criticism. To any one familiar with the facts such a situation is attributable to a condition of ignorance founded on a network of malicious and jealous fabrications, rather than the expert judgment of those who are able to speak.

STUDENT

An Indian Village

THE system of communal life in an Indian Village of the Northwest coast has not a few points of interest for those who realize that the conditions of modern civilization are not by any means ideal. Possibly, too, an insight may be obtained through study of such a life into some of the ancient ways that were not as our ways and yet were in their own fashion idealistic. One such is the patriarchal system—killed mainly by the subtle inroads of personal ambition, its chief enemy. Another is the perfect law of hospitality to strangers who need it—a social law lost in the mazes of modern communal life. Then there is the industrial system by which men and women become skilful workers in their arts and crafts. This leads to a related point of character—the despising of personal wealth. Arts and crafts exercised for necessity or beauty or love of the work are apt to produce costly results, but are they not worth paying for?

This idea of a thread of communal interest in all things is one which our civilizations have yet to attain; the sinking of the personal self in the



ALERT BAY, VANCOUVER ISLAND

interests of the country is yet far from realization. Yet there are signs that it is on the way, not the least of which is the existence of powerful antagonistic efforts. For these, if grown unendurable, will result in final government acquisition and management of all public works and franchises. After which the evolution of wise, just, and fearless leaders and rulers may bring back the glories of old, exemplified in public monuments of a grandeur now unknown among living races. For these totems, Indian baskets, carvings, woven fabrics and (among more southern tribes) pottery, are but the relics of a great civilization of untold antiquity. They stand like the monuments of Egypt as records of a national height of progress in every direction; and, as a book is read, may give to us information on much

that appears at first sight foreign to their sphere of interest. As the "higher criticism" is to the magnificent misunderstood literatures of old, so is the circumstantial evidence of the arts, crafts, life and peculiarities of dying civilizations to our better understanding of the greatness that once was theirs—that we may attain and surpass if we wish. P. A. M.

The Trend of Twentieth Century Science

Man's Three Keyboard

AN interesting discovery in physiology has just been published by a London physician, who in lieu of the vivisection of animals, had the courage to make himself his own subject.

He caused the sensory nerves of one of his arms to be cut, so as to destroy all sensation in the skin supplied by the divided nerves. The cut ends were united at once with sutures and healing was rapid. The new fact came out in the way that sensation returned. The *sense* of touch, and the *feeling* of pain (including the feelings of heat and cold), returned separately; showing that the severed nerves, and all other sensory nerves, contain fibres belonging to two distinct nervous systems. And it is the system that is concerned with *feeling*, which superintends the healing of wounds. This nervous system is of course the "sympathetic," and deals with our home life in the body. Any connection which it has with the outer world, it gets through the intermediation of the other system, the "cerebro-spinal." It is through the latter that we know about the world, and the five senses belong to its departments. And by use of the latter we move about in space.

But it is in the other, the "sympathetic," that we live our home life, and know about the condition of the organs, when sleep and food are necessary, when enough has been eaten, and so on. Like the "cerebro-spinal," it has a motor side, but all the movements made under its supervision are internal, contractions and expansions of the blood-vessels, of the stomach and spleen, and so on. The cerebro-spinal system is probably an evolution of this, an addendum to it, certainly later in the order of organic life. Plants have something corresponding to our sympathetic system, and even, conceivably, crystals.

The two systems are relatively independent, and there is a third—that of the heart—also relatively independent. The heart has a set of minute ganglia in its substance which keep it beating, and if the other systems wish to affect the heart they must do so through its own private "brain" or brains. Of these ganglia, science only knows the *motor* activity. What their *subjective* side is concerned with, is their secret. When, in popular speech, we refer to "the heart" in contradistinction to "the head," we may be verging on a truth concerned with very deep matters. Mankind's intuition may have taught it a truth altogether outside the range of science.

STUDENT

Thought and Brain

AT the recent International Congress of Psychology held in Rome, Professor Sciamanna, in a lecture on the brain, said that as a result of much investigation he had concluded that thought and volition were not confined to a special part of the brain but were of general diffusion throughout it.

He assumed that the brain is the only organ of thought. But in a fuller acceptance of the word thought, it is clear that the brain is only a finisher to the larger part of the process. Thought depends on memory, and memory resides in the organ with which the thing remembered was concerned. A hungry stomach recalls whole sets of sensations produced by the items of bygone meals, and these sensations, transmitted to the brain, excite there the pictures of the various foods. Clearly, the active half of that process is done by the organ concerned, remembering old sensation and clamoring for a renewal of it. The brain is only the means by which the organ shoots pictures of what it wants into the *man's* consciousness. The services of the brain are at the disposal of any organ that knows how to use it. It is a screen, on one side of which stands the man; on the other the bodily organ throwing upon this screen the pictures it wants the man to see.

Anyone trying to pursue a train of thought while he is hungry will soon find that the brain is not entirely at his command. The pictures and thoughts which he is evoking from it are continually interrupted by other pictures concerned with hunger. There are very few who can silence the thinking of organs—or prevent it getting into the brain—for such length of time as they wish.

Physiology will some time come to the Theosophic view taught by

H. P. Blavatsky—that the *active* part of thinking is done in some other department of our nature than the brain, either in the consciousness of the organs of the body, or in the spiritual consciousness which has primarily no connection with the material world at all. The brain is the organ through which the real thinking, the non-pictorial, is made pictorial and thus related to the pictorial outer world. Perhaps only in pure geometry and mathematics, as we study them, is there no pre-existent, compelling, non-pictorial thinking. These sciences, as learned, consist in the forced production of related pictures according to laws of connection.

STUDENT

Theosophy in Science

WHOEVER doubts the rapid infusion of Theosophy into science should study an article on *Life* in the current *North American Review*, by Sir Oliver Lodge.

"Life," he says, "may be something not only ultra-terrestrial, but even immaterial, something outside our present categories of matter and energy; as real as they are, but different, and utilizing them for its own purpose." It vitalizes "the complex material aggregates which exist on this planet," utilizes "their energies for a time to display itself," and then seems to disappear or evaporate whence it came. It is perpetually arriving and perpetually disappearing."

Then he applies this conception to man. While the body is alive, it "moves about and strives after many objects, some worthy, some unworthy. . . . It realizes itself, moreover; becoming conscious of its own mental and spiritual existence." It begins to explore the universe, and finds there a spiritual underlying life that is kindred to its own.

All this is excellently put, save that it seems to make man and body identical, to make man separate from *life*, and to picture him as only coming into being at the moment when life and body join, and only having being while the junction lasts. What Professor Lodge calls *life* might for some reasons be better called soul. Nor would there be any objection to speaking of the soul of a cell or even a crystal, as the power by which the atoms and molecules are drawn into a special arrangement to enable this soul to feel special things and do special work. For the same reasons the soul of a man incarnates in a body, and while there, has below it in the bodily organs and cells a multitude of lesser souls whose stay depends on its stay. In this sense *man* means human soul embodied; *soul* is that entity which can draw matter about it for its purposes; and *life* is the sum of activities exhibited by matter while under the power of a soul of this or that rank.

And if the human soul learns from its temporary incarnation, why not the others, even down to the very lowest?

Sir Oliver Lodge speaks of life as "perpetually arriving (into matter) and perpetually disappearing." Read *soul for life*, apply the idea to man, and you have the ancient teaching of reincarnation.

STUDENT

Modern Medicine Known in Antiquity

THE *LANCET* gives quite a list of so-called modern medical discoveries which were in reality known to the ancients, but of which the knowledge and use were lost during the intervening periods. Thus arsenic was used as a febrifuge by Sentilius, and Hippocrates recommended it for cancerous affections; the latest researches have led to its employment in organic compounds for the same purpose. Pythagoras used squill. Opium has been found in Egyptian tombs and was used by Hippocrates and by Paracelsus. In surgery Hippocrates mentioned intubation of the larynx, and Cælius Aurelianus tracheotomy. Other operations are enumerated, and even asepsis is not modern, for contemporaries of Hippocrates dipped their instruments in boiling water. As to anesthetics, in the thirteenth century it was customary, before operating, to administer, by sponges to the nose, the juices of stramonium, belladonna, etc.

Water-cure, gymnastics, and open-air cure were practised by the Greeks; hypnotism by the priest-physicians of Isis; and doubtless there are many other ancient things which we have not invented yet.

After all, mankind seems to have been at least as intelligent in the past as it is now, and authorities are beginning to recognize the fact. E.



Butterflies: Varying the Species at Will
REMARKABLE results are now being obtained by workers in experimental zoology, which open up new fields both of speculation and of practical science. It has been found that certain species of butterflies have alternating generations, and that others have alternative forms; and that these variations can be produced at will by an experimenter. Thus the *vanessa levana* produces a different kind of butterfly in the summer from what it does in the winter; but, by warming the autumn eggs to a high temperature, the summer form may be produced in the winter. The *vanessa urticae* is found in two forms, a northern one at North Cape and a southern one in Sardinia. But, by warming or cooling the egg, either kind can be produced. The macaone yields even more striking results. By raising the temperature, the beautiful Oriental form is obtained; and, by exposing the chrysalis alternately to temperatures of forty degrees above and forty below zero centigrade, an ancient and extinct species is produced.

Who Invented Paper?

HOW often do we hear the remark: "I wonder who was the first man to invent such and such a thing." We have much to learn about the history of all man's inventions. And as time goes on, we shall find that man has invented nothing at all, in the true sense. As a matter of fact, we have been taught all we know, or we have been permitted to find out a knowledge which pre-existed. Probably there are no modern inventions with which past generations of man have not been quite familiar, although the history of these more perfect races of men is now lost and forgotten. Verily "there is nothing new under the sun."

The "invention" of paper has been one of the most useful of modern arts. A glance of the mind will show how far-reaching has been its effect in spreading intellectual knowledge, and so indirectly promoting wisdom, by giving man the opportunity to digest the knowledge thus brought to his attention. For it is obvious that no man ever saw any true and enduring knowledge written upon paper, which he did not put there himself, and that all he recognizes therein, is limited by the temporary bounds of his own divine prescience.

Long ages before modern man knew anything about paper, the common wasp or yellow-jacket knew all about it, and had reduced it to a fine art.

THE FOREST

HERE in the languorous silence, where the sunlight with shade interlaces,
 Let my soul steep;
 And from the well-springs of beauty, which time neither mars nor effaces,
 Let me drink deep!

Far from the riotous throbbing of busy humanity bustling,
 Here is a balm;
 Only a marvelous bird-song, or music of glad leaves low rustling,
 Breaks the sweet calm.

Oh! to be friends with the lichens, the low-creeping vines, and the mosses,
 There close to lie;
 Gazing aloft at each pine plume that airily playfully tosses
 'Neath the blue sky.

Oh! to be near the beauty, and infinite grandeur of all things
 Simple and free;
 Held by the magic that ages have wrought in the great, and the small things,
 For you and me.

—Maxwell's Talisman

STUDENT

The question as to where the wasp got this knowledge is another matter. It must have learnt it somehow, for the old motto, *ex nihilo nihil fit*, still holds good. It is useless to say that the wasp "grew" up with it like Topsy. If we will think a moment we cannot fail to see that the wasp drew its knowledge from that fount of wisdom which lies back of all created things. There is a boundless ocean of this wisdom which faces us every moment of our lives, if we will but see it. We have much to "discover" but we cannot invent anything, so we may as well quit trying. When we are once convinced of this, perhaps we will also quit trying to corner any invention or discovery for the gratification of our own private greed or selfishness. Why not let them go free, for the benefit of all men, as nature intended them? If we could all once do this, discovery would make such advances as would make us hold our breath and stand amazed. For selfishness is the bar which holds us down in ignorance of the truth. It is the narcotic of the mind which blinds us—the mirage which deceives us—the glamour which shines into our eyes with a false light, and hides from our sight the beauty and usefulness which are so immanent.

The common wasp is similar to the bee in many respects. It differs, in that it is carnivorous, as well as vegetarian. Its food consists of spiders, flies and caterpillars, as well as the juice of plants. It builds its nest of paper instead of wax. This paper is made from *wood pulp*, just as man now makes it. The wasp scrapes the woody fibre from rotten stumps and new sawn logs, chews it up and spreads it, as required, to make the cells and the globular cover of its nest. There is a wasp in South America which makes a nest, the outside of which is as hard as the strongest cardboard, and some of the paper in it is of so fine a texture, that it can be written upon with ink and a fine pen.

But if the wasp is provided with ready-made paper, the intelligent insect will see its opportunity, as some orchardists in California lately discovered to their cost. They had covered the bunches of grapes with paper bags to preserve them. Whenever these had become a little damp the wasps appropriated the ready-made paper and carried it away to their nests, chuckling no doubt at their own powers of "invention." What a wonderful faculty that must be—instinct—that the animals all have. One wonders how the gods philosophize about *our* faculties.

STUDENT



Lomaland Photo and Eng. Dept

SCENE IN THE SCOTTISH HIGHLANDS



Woman in Art

THE statement has been made that women have never accomplished any very important work in painting. True, men have worn the laurels in the past, but this does not signify that there are not great possibilities yet undeveloped in women.

The history of Madame Vigée Le Brun furnishes an interesting example of what has been done by a brilliant woman. Living in an atmosphere of art, her father being an artist, she displayed in early childhood an intense love for painting. This characteristic was tenderly fostered by her father and the circle of artists, who frequented his studio.

Her father's death, when she was but thirteen years of age, occasioned her the deepest sorrow. It is interesting to note how she found consolation in art, when her mother, Madame Vigée, took her to the Luxembourg Palace to see the works of Rubens. Of this time Madame Le Brun writes:

"I immediately became just like a bee, so eagerly did I gather knowledge, and so intoxicated with bliss was I in studying the works of the great painters."

At the age of fifteen, she became so successful in portrait painting, that she earned the living for her mother and brother; yet her nature was so unaffected and sincere, that her absorbing passion for art filled up all those gaps in her life, where vanity and pride over her success might have crept in.

Reared in Paris, sought by men of letters, the protégée of royalty, and the pet of the art world, she still maintained her sweet womanly nature, and her unabated love of work. Personally, she was beautiful, charming in manner, and gifted with a ready wit. These qualities greatly added to her popularity.

She became the favorite painter of Marie Antoinette, who gave her sittings for no less than twenty portraits, one of which is reproduced on the opposite page.

At the age of twenty Elizabeth Vigée was married. The marriage proved an unhappy one, though through no fault of hers, for she was always loyal and true in her home life. In her *Souvenirs*, she assures us that all the pleasures which she had in her success were as nothing to the joy she felt when her little daughter was born.

The husband and daughter, in after years, became the cause of grief

to Madame Le Brun, yet she always bore her sorrows bravely and was ever the sweet-tempered, gay and enthusiastic lover of art. As an example of her equanimity, one biographer writes that, in the early days of the Revolution she calmly continued at work on a portrait, while the roar of cannon was distinctly heard in the distance.

The terrors of the Revolution forced her to seek refuge in Italy, where she was received with honors. At Florence she was invited to contribute her own portrait, which she painted herself, to the collection of artists' portraits in the Uffizi Gallery.

Madame Le Brun continued her residence in Italy, Austria and Russia for a period of twelve years, during which time she was received into the National Societies of Art in each country, and painted many portraits of members of the royal families, and of titled men and women. She was always surrounded by a gay and brilliant circle, which paid homage to her both as woman and artist.

Madame Le Brun owed her remarkable career as much to her charming personality as to her talent. She had also the rare perseverance and love of work which are absolutely essential, even to genius. Her great industry is evidenced by the six hundred and sixty portraits from her brush, besides two hundred landscapes and a few subject pictures.

The facility with which Madame Le Brun worked, and the early success which her labor earned, obviated, to her regret, the actual necessity for that wider study, which might have led her talent into the field of imaginative or historical work. She remained preëminently a portrait painter to the end. Her work belongs essentially to the French school of the Eighteenth century, and, while she followed, in technique, the methods of Greuze and of Regnault, there was always a grace and charm about her paintings peculiarly her own. She had a keen appreciation of character and never treated her subject with weak sentimentality. She sought to bring out the best, while keeping the truth before her as an ideal to be attained.

There are numerous portraits of Madame Le Brun, painted by herself. Among the most celebrated of these is the one, now in the Louvre, of herself and child in an attitude of affectionate embrace.

To the end of her long life, which closed in her eighty-seventh year,

FRAGMENT

From the poems of MARY DUCLAUX

FAIN would I be the bard who sings
To show the proof of hidden things.
Whose dreams o' night take shape and give
The world a better way to live.

A nursling of the gods is he!
I can but sing the thing I see.
Content if through my music pass
Some rustling of the summer's grass.

Nay, far too vast for me's the girth
And frolic grandeur of our Earth.
Whose dancing forces aye combine
In life, or lightning; wit, or wine.

I sing the fearless flight of birds,
The life of farmers and their herds,
Or such old tales of fount and fell
As watching shepherds wake to tell.

And yet my country friends shall praise
The mirror of my roundelay,
For—brook and blossom, dove or daw—
Believe me, what I sing, I saw!

she remained devoted to her chosen work and to art.

There is no field of art which can be said to belong distinctively to women. If we look for the feminine qualities of delicacy and tenderness, we find that they have often been most truly expressed by men; while many woman painters of the Nineteenth century, notably some who have gained fame in portraiture and mural decoration, prove that art is not dependent upon sex but upon mind and soul.

Today the best art schools are open to woman, and she is taking her share of the prizes. A new era has dawned for her at last. The door of opportunity has been opened to her in all lines of labor and education, and she has stepped out from her age-old passivity and seclusion. As she realizes her release, she takes her rightful place as man's comrade and co-worker, not as his rival or imitator. EDITH WHITE

Art-Craft

THE movement of the past few years toward the revival of our handicrafts has developed the old-time hand bookbinding industry and brought it into prominence. Women especially have taken hold of this art-craft with enthusiasm and promise to rescue it from becoming a mere trade—as has been threatened by the tendency of the last century toward the conventional and machine-made—and make of it an art.

The history of the profession in this country covers little more than a decade, but during that time a number of bookbinderies and several schools of instruction have been established. In the early days, when the first woman undertook to learn the craft, she met with the usual difficulties that women-pioneers in every line have experienced, for it had not then occurred to the masculine mind that women could compete with men in this profession. This pioneer-woman found there was only one place in New York where she would even be accepted as a pupil and that in an obscure little bindery where she labored for two years and then was obliged to go to Europe to learn the finer points of the art. Today, hundreds of her sisters have taken up bookbinding as a profession and are quite as expert as men. In fact, women have by nature the delicacy of touch which is so necessary in hand binding. To the uninitiated it might seem an easy matter to cover a book, but, in reality, it requires considerable skill and most careful handling. Then, too, one must also possess some artistic ability and ingenuity in creating new and original designs, for decoration is a most important part of the finished work. STUDENT

Mlle. CHAMINADE had to fight her way past parental prejudice. But she persevered and succeeded and before the age of eight had produced several compositions. Her father at that juncture wisely insisted on a thorough course of general instruction in the usual scholastic branches as well as instruction in music. She studied piano, violin, harmony, counterpoint, fugue and composition. Her career as a composer has been almost overshadowed at times by her reputation as a performer. H.

Women as Designers

AMONG the many fields now open to women who must earn their own livelihood, or who choose to have some definite occupation for their time, that of designer seems especially attractive. As a profession, it is not overcrowded and offers peculiar opportunities. There are a number of Schools of Design in the country training women for this work, but they report that they are unable to supply the constantly increasing demand for really good designers. Most of the large manufacturers of textiles, silks, wall-paper, etc., now employ a staff, principally of women, to make their designs.

Artistic ability is necessary to the successful designer; but there are comparatively few women without some talent, often unsuspected by themselves. Oftentimes women who claim they cannot execute, have "ideas" and would, with training, make excellent designers. It is not a difficult matter for such an one to learn the technique of designing, to copy or adapt, or apply. So the woman with "ideas," who thinks she knows nothing whatever about art, might possibly be the most valuable when she has had thorough technical training.

It has long been asserted—and generally accepted—that the feminine mind is not inventive, that it follows established lines almost slavishly. May it not be possible that the unnatural position into which women have been forced for centuries has something to do with the opinion, if not the fact? Tied down by prejudice to certain narrow ideas as to her "proper place in the world," ignorant of her real nature and almost limitless power, it is not strange that the latent fire of inventive genius has long been smoldering. Creative power on some line is inherent in every woman-soul and freedom from the fetters which limit her is often all that is needed for her imagination to soar, bird-like, into its native air, opening her mind to the world of beauty. Then there will be no longer just cause for complaint as to lack of originality in designs. STUDENT



Lomaland Photo and Eng. Dept.

MARIE ANTOINETTE
Copy of Madame Vigée Le Brun's celebrated painting in the Museum at Versailles

In ancient Greece we read of three women who achieved fame as composers of music—Sappho, Myrtis and Corinna. And yet

another Corinna is said to have written a poem which was compared by her contemporaries to the work of Homer.

ONE of the most distinguished authorities on nature study in America is Mrs. Anne Botsford Comstock, a lecturer both at Cornell and the Leland Stanford Jr. Universities. She is even better known for her work as wood-engraver of insect life and has won honors at the Expositions of Buffalo, Chicago and Paris.

MARY Queen of Scots received her musical education in France. She is known to have composed, among other things, a number of songs.

WITHIN the last few years the United States has granted more than thirty-five hundred patents to women. Certainly a fair record.

THE CHILDREN'S HOUR

The Fairy of the Old Oak Tree

THERE was once a Fairy who lived in the heart of an old oak tree, in a green wood. Her life was bright, and she thought not of herself, but of her duties. They were happy ones—keeping the great oak straight and strong, its bark healthy and its leaves glossy and green. It was a mighty tree and its branches spread far out. The birds nested in them, and such songs would pour from their little throats as would make the Wood Fairy thrill with joy and love. This was because the Wood Fairy was true and unselfish, for what is in the heart, however deeply hidden it may seem to be, really shines in every part and makes it lovely or unlovely.

Now the Wood Fairy knew nothing of the great world beyond. She had seen travelers passing by, and they sometimes stopped to rest under the big tree.

Sometimes men on prancing horses rode from the palace of the king, far away. Their merry laughter echoed through the woods.

But troubled times came upon the land. The old king died, and his two sons, Edwin and Egbert, through the words of evil men, became enemies. Those men told each brother to take

the throne for himself. The brothers listened and so opened the door for these wicked thoughts to enter. That was how the trouble came.

It spread to all the people. Some took sides with Edwin, and some with Egbert, and there was war. Nowhere was there peace save in the great forest.

One day Edwin fled to the forest—away, away into its cool depths. He fancied he could hear the cries of his pursuers. On he went, till he could go no further, and under the great oak he stopped. As he looked up through the leaves to the glimpses of the sky beyond, his thoughts went back to his childhood when he and Egbert played together. His heart grew full of tenderness toward this brother who even then was seeking his life—and he forgave him, and so fell asleep. The Wood Fairy looked into his heart and saw all this. Night came and he slumbered peacefully.

Again the forest stillness was broken, this time by horses' hoofs. For on a great white charger came Egbert, with anger in his heart. He, too, was now in need of rest. So he stopped by the oak and lay down on the other side of the huge trunk. As his brother had done, he looked up through the leaves at the stars which now were shining down.

And what do you suppose the Wood Fairy did as she looked into both their hearts? Being a Fairy, and pure and unselfish herself, she knew what magic was. So she took the thoughts with which one brother had fallen asleep, and put them in the stormy heart of the other. And by and by, his heart grew calm and compassionate as was the Wood Fairy's, and he saw things as they were and he was filled with love for his brother. He, too, fell asleep, and the Fairy watched them both as the night wore on.

Morning came, and the birds began to wake and twitter. As the first rays of the sun shot into the forest, the brothers awoke and looked into one another's eyes. And they found that the evil and strife were gone and they were as children again.

Mounted on the same horse they rode back, and with them rode peace and joy and brotherhood for all the land. A STUDENT OF RAJA YOGA

Gathering Wild Flowers in Lomaland

NOT long ago we spent the day on the hills gathering wild flowers and having a picnic. Such fun as we have on our picnics in Lomaland!

We gathered the flowers to decorate our Raja Yoga Schoolroom. You only have to go a little way to find millions and millions of flowers in Lomaland. The prettiest ones grow down on the hills near the seashore. There are more purple and yellow ones than any other color.

When I stood on the hills and looked at them, all spread over the ground, it made me think of our school flag. The colors are the same.

The flowers are not all purple and yellow; some are pink, and white, and red.

I found some little "cream-cups" which looked as if they had a little bit of butter on each petal.

There are tiny green ferns growing under the bushes. We call them "silver back ferns," because they have silver dust on the under side of the leaves. When they grow older, the dust turns a golden color and then we call them our "golden back ferns."



Lomaland Photo and Eng. Dept

GATHERING WILD FLOWERS NEAR THE SEASHORE, LOMALAND

"HUNDREDS of stars in the pretty sky,
 Hundreds of shells on the shore together,
 Hundreds of birds that go singing by,
 Hundreds of bees in the sunny weather,
 Hundreds of dewdrops to greet the dawn,
 Hundreds of lambs in the purple clover,
 Hundreds of butterflies on the lawn,
 But only one mother the wide world over."—Selected

After we had gathered a great many flowers we had our lunch, all sitting about upon the ground. What good things came from the big basket which the boys had carried on a pole between them! No wonder it was heavy.

After our luncheon we gathered more flowers and wove them into wreaths and garlands.

When it was time to go home, we put on our wreaths and garlands and, with our baskets

full of flowers, marched home, singing.

On these happy days, we never forget how many little children in the world never have one happy day like this and we wish that they might be with us to share our good times in Lomaland. But how I wish you could know about the children who are coming here from week to week and how many, many more are begging and begging to come here to be with us in our Raja Yoga School! Its splendid! A RAJA YOGA GIRL

May 28th, 1905

The Still Small Voice

LITTLE WILLIE had been housed up all day on account of a driving rainstorm, but late in the afternoon the sun burst through the clouds and he was allowed to go out into the garden to play.

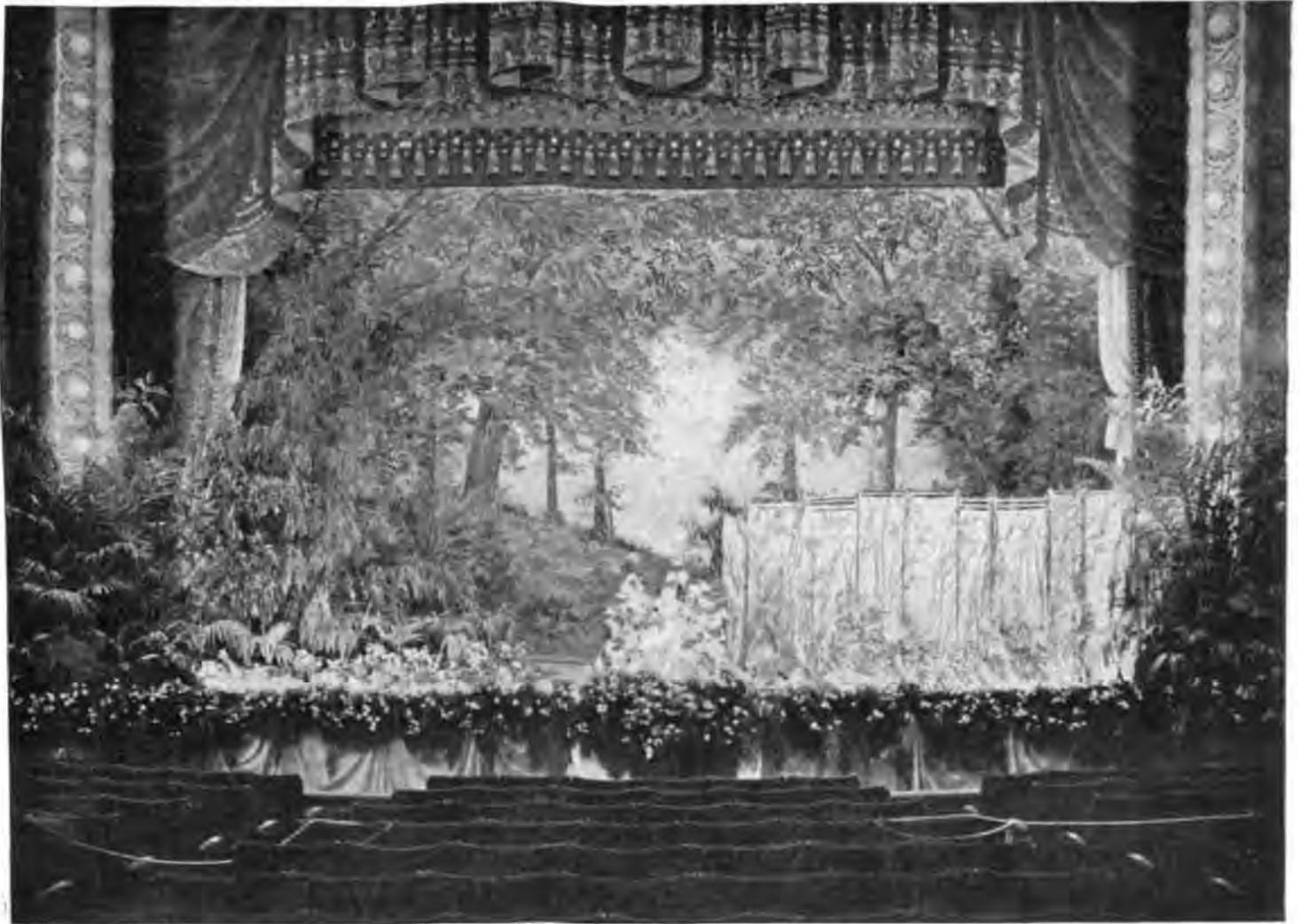
It was not long however before he came in, flushed and excited, exclaiming to his mother that he wanted to tell her a story, and this is what he said:

"Once there was a little boy who went into the garden to walk, and there he saw some beautiful flowers, with raindrops on their petals, which dropped one after another to the ground, where an ugly worm came out to get a drink. It was so ugly the little boy raised his foot to crush it, when a voice of sadness sounded in his ear, and said, 'Will you? will you?'"

At this point, forgetful of all else but the spirit of reproach felt in his tender conscience, he looked up in his mother's eyes, with tears in his own, and said: "And I didn't, Mamma, I didn't."—A. E. B. in Unity Children, what was this sad little voice? Can any one tell? M. E.



Isis
Theatre
▶
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

THE Universal Brotherhood meeting at Isis Theatre last Sunday night included two good papers and the usual delightful musical program. Mrs. E. T. Bundsmann read a paper entitled "The Building of Character." In part she said:

"The building of character should be the ultimate object of our education of the young, for noble character is the well-spring of all good action. If we would have our system of education count in the future lives of our children, all studies, all efforts, must tend in that direction. For as they go forward into the world to fill their places, to answer their callings, they must be equipped with the essentials of character, or we have not fulfilled our duty to them, and they have the right to hold us accountable. To train children to the proper use of all their faculties is one of our highest obligations, and we cannot excuse ourselves if we fail.

"We must begin our work very early indeed, for when we assume the care of little children, we must feel that they have the right to our highest and best endeavor. Parents, study your children, search out their weaknesses and faults, and address their education to the elimination of these and to the development of their latent possibilities. This takes patience, perseverance and sympathy, but the gain to them will be inestimable and enduring, while your own character will receive a rounding out that will give you a deeper hold on the verities of life.

"Theosophists have an added urge to the rounding out of character, for we believe that perfection is attainable in the school of human experience. We accept, literally, that commandment of the Bible which bids: 'Be ye perfect, even as the Father in Heaven is perfect.' In the education of our children, and in the student life, there is a constant marching toward this grand ideal. It vitalizes all work and fills the heart with hope and courage. 'Through labor to the stars,' has been the watchword of all great souls. For example, the high moral excellence of Milton, Bach and Michael Angelo is proclaimed by the precision of their craftsmanship as truly as by the loftiness of their conceptions. 'Trifles make perfection,' said one of them, 'and perfection is no trifle.' The striving after perfection is the highest insignium of virtue, and the most

enduring quality of character."

"Use and Misuse," was the topic of an entertaining and practical paper read by Mrs. W. T. Hanson. "Every gift, every power," said the speaker, "has its corresponding responsibilities; its opportunities for good or evil; its uses and misuses. Try as we may, we cannot escape the consequences of any misuse of any of those powers that could and should be for the benefit of ourselves and all mankind. We are all so closely connected that whatever affects the one affects the whole. If any man has more than another of any one blessing, health, wealth, or happiness — who is responsible for it? Has he not earned it and will he not have to answer for the right use of it? I am discussing it from a Theosophical standpoint. In the first place we do not believe that our life ends at three-score years and ten, and that that is the end. We know we brought our responsibilities in this world with us, and all these conditions of health and wealth, poverty and disease, happiness and unhappiness — are the results of our own actions, and not the gifts or punishments of an Almighty Creator, who represents eternal justice to all creatures.

"We are all brothers, and when we all know that each member of the large family has made his own conditions, and that it rests with him to change them for better or for worse, we will set to work to help and encourage each other in every effort toward a better understanding of life and the laws that are founded on eternal justice. There can be no envy or discontent in any place where dwells the spirit of Universal Brotherhood."—*San Diego News*

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8:15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Art Music Literature and the Drama

New Light Upon the Art and Architecture of the Ancients

THE British school at Athens brings again to our notice, in its reports, the wonderful discoveries that will throw new light upon the art of ancient Greece. During the last ten years a new chapter has been written in Grecian history and the world has at last confessed that much that we have called myth and legend is really historical fact. Minos did live and his palace in Crete is something more than tradition. And this is but one of many old legends verified. It is evident from these ruins that the ancients had a knowledge of most scientific engineering and a system of laying pipes throughout their cities and houses for the prevention of disease that is more excellent than that in use in many of our up-to-date American cities.

One point of interest is the fact that many Egyptian monuments and records, as well as articles of Egyptian manufacture, are found among Cretan ruins. Greece and Egypt must have been in intimate communication with each other. In Central America, too, as well as in Alaska have been found coins and carvings unmistakably Egyptian. What is the nature of that link between nation and nation which these things prove to have existed beyond a doubt?

Herculaneum, too, attained exquisite Greek culture as is just now being proven by the evidence derived from excavations there, a culture more purely Grecian than its sister city Pompeii. It is difficult to foretell what surprises archeologists may have in store in the future for those who are seeking to arrive at a better understanding of the art and architecture of ancient days. STUDENT

WHAT will be the nature of that shock which is destined to awaken certain of our impresarios and actors to the bestiality of their present ideals? Not all, to be sure, are governed by the ideal "Will it pay?" or "Does the public want it?" or "Will it draw the crowds?" But very many still are. A paper recently reported the case of a thirteen year old girl who has confessed to the brutal, but most ingeniously planned, murder of an infant. When accused of the crime she made no attempt to conceal her share in it, saying that she carried out the plan of killing the child as it was suggested to her by a play she had seen at the theatre. Where lies the responsibility in this case, at the door of this mere child, or of those who put such a play upon the stage? What is the prospect for the future, if some of those who are giving the public "what it demands," do not awaken to the fact that each is his brother's keeper whether he likes it or not—nay, whether he knows it or not? STUDENT

AND now the newspapers are discussing the question "What is the origin of Yankee Doodle?"

It is said that the Hessians had the honor of bringing this tune to the Colonies; and that it is English there can be no doubt for it may be traced to the reign of Charles I, of England. But other writers credit it to Holland, where it was a harvester's song; still others to Hungary, on the statement of Louis Kossuth who is said to have remembered hearing it there in his youth. Another writer declares that it was recognized in Biscay and in India long before the war of the American Revolution.

Certain it is, however, that at one time "Yankee Doodle," under quite another name, was used as a "rogue's march" to drum soldiers out of the British army. And there is a little tradition that it was played in the streets so often at one time as to disturb the worshipers in the churches of Boston! It is, however, a well-known historical fact that this innocuous tune was played by Lord Percy's division in derision of the Americans as they marched toward Lexington, but that, although the British retreated on that day, the little tune remained, and "Yankee Doodle"

has had its own unique place upon the pages of United States history ever since those strenuous and memorable days. STUDENT

IN 1644 certain religionists succeeded in securing the passage of an ordinance in the House of Lords, England, which not only forbade the use of organs in churches, but ordered their total destruction. There was the logical result: a few organs were purchased by private individuals and a very few were allowed to remain; but most of them were partially or wholly destroyed, often by soldiers. And this was but one of the outrages resulting from the ignorant fanaticism of the day.



Lomaland Photo and Eng. Dept.

THE "GRUEBEL BRUNNEN," NUREMBERG, GERMANY
A TYPICAL CORNER OF AN OLD GERMAN TOWN

The earliest of modern organ builders, counting those who made organ-building a profession, were Germans, and the first organ successfully built in that country was the organ of Nuremberg, built in 1455.

A FRIEND of Mendelssohn's relates how they were walking in the country one day and, getting tired, threw themselves on the grass in the shade and were there pursuing their conversation. Suddenly Mendelssohn seized him by the arm and whispered, "Hush!" A moment later the composer told him that a large fly had just then gone buzzing by and he wished to hear its sound die away in the distance. Mendelssohn was at that time working on his overture to "A Midsummer Night's Dream," and not long afterwards it was completed. He then showed his friend a certain descending bass modulation with the remark, "There, that's the fly that buzzed past us at Schönhausen!"

—From *Great Musicians* by W. F. Gates

Universal Brotherhood Organization

Central Office Point Loma California

The Foundations of Real Religion

THE only firm basis for true religion is an intuitive perception of the truth—a direct knowledge of the powers and laws that reign and of the conditions that must be observed in order that men may live well. We have this kind of religion in certain matters concerned with our daily life and mutual intercourse, but we do not call it religion. On more extended matters we have not this direct knowledge, but depend instead upon traditional creeds and various philosophies.

For instance, we do not perceive directly as an obvious truth the Golden Rule, but instead have it in the form of a precept. But suppose mankind were to arrive at a general conviction, founded on experience, of the truth of this principle; suppose it were to become matter of certainty, obvious, indisputable. That would be true religion, and there would be no need for any one to preach the Golden Rule as a maxim.

This would be a "revelation." But, mark, a revelation must be collective. If one man has a revelation, and not others, he cannot impart it, and he may be tempted to set up as a Messiah. It is also much more likely to be a hallucination than a revelation.

There are also such things as collective hallucinations, as we see in revivals and the rise and fall of fanatical sects. But the test of genuineness is the one given by Christ: "By their fruits shall ye know them." Humanity cannot be long misled by false revelations; it has had plenty of experience of such. It will know the true kind when it comes.

THEOSOPHY IN LOMALAND

Students of Theosophy in Lomaland seriously try to make the Golden Rule something more than an injunction. Accepting it as the mainspring of all conduct, the key to all mysteries, the perennial fount of life, the perpetual lamp of the soul, they seek to prove and verify it in every detail of living. Thus a general and collective recognition of it and reliance on it gradually grows up.

The notion of goody-goodness inevitably creeps in when one tries to talk about this. That is because people are wont to regard religion as a kind of tight black clothes that have to be worn, and to use the Golden Rule to rap their children with. The opposite extreme is when people take God down out of the sky and strut about arm in arm with him. There is, however, a dignity which avoids equally the extremes of austerity and flippancy; but its language is silence.

THE SOUL'S PLACE OF STRENGTH

The multitudinous cries that arise from the world—the "simple life," the "new thought" systems, and so on—indicate that the world is turning away from the old authoritative catch-words, and seeking in its own soul for an anchor and for some unflinching light. It is as if men felt vaguely that they have lost something and were trying to find it again; some inner certainty, some place of rest. Perhaps, if this Golden Rule could be contemplated without the usual religious coloring, one might find in it some radical principle that could be applied to every concern in life and every detail of conduct, to every art and science.

One old Scripture says that "the self is the foe of the Self," meaning that what we conceive to be our own interests are not by any means so, but usually quite opposed to our *real* interests. When we resign personal desires, we are only clearing the way for a fuller life. People are everywhere beginning to feel that there must be a fuller life, and that there is an absolute religion founded on indisputable knowledge. H. T. EDGE

Reformers, True and False

"HALF-BAKED reformers" is the theme of a writer, who says they are the worst of all drawbacks to political reform, with cheap-John devices to "transmute leaden instincts into golden conduct," and their panaceas that are to precipitate the millennium tomorrow. They repel the common-sense voter and cause the name of reform to stink in his nostrils; and the professional cynic, laboring to prove the permanence of evil, finds them a regular stock-in-trade.

Well may real lovers of reform despair when they see the pendulum swinging backwards and forwards from stagnant abuse to misguided reform, and the same evils prevailing through all. Yet real progress gains ground slowly all the time, though it comes not where looked for and not in response to schemes. Most of these half-baked reformers, setting aside the obviously insincere and venial, are theorists who construct paper plans in seclusion and then try to spring them on the people irrespective of time and season. In short, they are cranks. It is easy to solve a problem when the materials are mere creatures of your imagination, plastic and obedient, lying still when they are not playing a part in your scheme. But actual people are different.

NEW WINE IN OLD BOTTLES

The matter may be illustrated by comparing the cases of an inexperienced and of an experienced teacher in a school. The former will come with a cut-and-dried plan, hatched under imaginary circumstances, and try to spring it. The latter knows well that he must first study conditions on the spot. He must be an opportunist. He may have all kinds of plans up his sleeve, but he must watch for the right time (if any) to produce them.

Again, let us remember Jesus' parable about the new patch and the new wine.

No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

But new wine must be put into new bottles; and both are preserved.

No man also having drunk old wine straightway desireth new: for he saith, The old is better.

We cannot have a patch of perfection on a dilapidated social fabric, nor entrust people with powers which they are not strong enough to use. The evils of society are enormously complex, and a touch here and a touch there is all we can give.

NO FADDISM IN TRUE REFORM

The Universal Brotherhood at Lomaland, with its central and branch Raja Yoga Schools, is providing the *new bottles* into which the new wine can safely be put. There is no faddism about the reform work of Katherine Tingley, no machine-made plans, no curricula, no diet-lists, no creed. The development of the children under the Raja Yoga system is normal, healthy and natural—according to the needs of the higher nature; and because of this the results already achieved are marvelous. The true reformer is one who has triumphed over the impatience and delusions of the mind, over scepticism and fanaticism, over narrowness and fickleness, and all that distorts the judgment and weakens the hands. He watches his opportunity and gives a telling touch just when and where it is called for.

STUDENT

Notice

Attention is called to the importance of having all remittances to or for any of the different Departments of the International Theosophical Headquarters at Point Loma, California, sent either by postoffice money order or by draft. Otherwise responsibility for any losses must fall upon the sender.

(Signed) CLARK THURSTON,
Chief of Finance.

For the Benefit of Enquirers

REGULAR weekly meetings of the Aryan Theosophical Society, established in New York City by William Q. Judge, the second Leader of the World's Theosophical Movement, are held every Thursday evening at 8 o'clock in Isis Hall, 1120 Fifth Street, San Diego, California. These meetings are intended to meet that large and growing body of earnest enquirers who desire to know more of the different tenets of the Theosophical philosophy. Students from the Universal Brotherhood Headquarters at Point Loma, California, conduct these interesting gatherings to which every truthseeker is cordially invited.

Students'



Path

CONCENTRATION

PHILIP VAN ARTEVELDE

ALL my life long
I have beheld with most respect the man
Who knew himself and knew the ways before him,
And from amongst them chose considerately,
With a clear foresight, not a blindfold courage,
And having chosen with a steadfast mind
Pursued his purposes.—*Selected*

MY GUARDIAN ANGEL

ETHELWYN WETHERALD

WHEN from my task I fain would steal,
And into vacuous languor slip,
With inward bleeding then I feel
My guardian angel's whip.

Or when to empty revelry
I give my spirit, though it sears
And shames that inner self, I see
My guardian angel's tears.

Or when I yield to grief, or fear,
Or pride, or say that life is chaff
Blown by an idle wind---I hear
My guardian angel laugh!—*Selected*

The Real Educators of the Age Must be Theosophists in the Profoundest Sense

AS MOST thinking minds are agreed that the present conditions are the logical outgrowth of the past, shall we not rightly conclude that the future will be the outgrowth of the present? We can then make the future just what we will. As the future depends so much on the children, is it not imperative that they shall have, at the earliest possible age, a true knowledge of life and its great purpose? What is of more importance to the children themselves than a real knowledge of the truth of Life? Do we honestly think that turning out reading and writing candidates for starvation, as H. P. Blavatsky said, is real education? Should not children above all be taught self-reliance, love for all men, altruism, mutual sympathy, and more than anything else to think and reason for themselves concerning the purpose of their being here? Should not the inner senses, faculties, and special aptitudes of the children be harmoniously, quietly and naturally brought out? Should not education aim at creating free men and women, free intellectually, free morally, unprejudiced in all respects and above all unselfish, as outlined by Madame Blavatsky in her *Key to Theosophy*?

Why do we not watch our children more and notice the questions they ask, and remarks they make—those *impersonal* questions which show that “the Soul knows what it requires,” and which are a hint to us to give some *rational* help? Do we not know that the battle of life is one between our Warrior-Soul and our personal nature with its lower tendencies? Then is it not important that we give to our questioning children noble and true ideals, such as would lead them to feel they are the Warrior-Soul, and that being *divine* they have to fight for mastery in their hearts for right and truth against the power of selfishness and wrong?

How earnestly they listen when being told that as a Soul, they are divine, immortal and *unconquerable*, if they will but listen to that voice inside—the voice of their conscience! What but the true teaching, the armor of Theosophy, will help a child to win in such a battle? Why are the millions of the earth in such a helpless and deplorable condition today? Is it not through lack of heeding what *all* the World Teachers have taught, and Katherine Tingley is teaching today, that the time for a warrior to put on his armor is *before* battle and not after?

Happily, through the influence of Theosophy we are awakening to our real duties, and we feel that our children must have, while they are

children, the shining armor of Theosophy if they are not to be worsted in the struggle against passion, appetite, and selfishness. But how can this be done unless the Educators themselves be such as have put on this armor, tested its irresistible power, and obtained a clearer insight into the needs and problems the children will have to face? Must they not be alive and alert, in real sympathy with the souls of the children?

Is this possible to the ordinary teacher? Must he not be in close touch and sympathy with his own Soul to be able to realize what is the soul-touch in children? Bringing *information* to the child's mind is not education in its truest sense, but evoking the knowledge and experience it has garnered in its past lives, *is*. And this can be accomplished only on the basis of the teachings of Theosophy: of the law of Cause and Effect, Cyclic law, Reincarnation, the dual nature of man, the Divinity of the Soul, and Brotherhood.

Thus it is essential that a teacher be well-balanced not only mentally, but in his moral and spiritual nature. Children learn readily and gladly the greatest truths when presented in the right way, but how can the teachings of life and destiny, the meaning of duty, the necessity for self-control, kindness, and cheerfulness, be imparted by one who has not himself experienced the truth of these teachings, and who does not express these qualities in his own life?

What are the signs of the times? The children are demanding more and more from us, more and more that we shall show in our lives an absolute sincerity in all that we profess, that we shall practise what we preach. If we would put before them a high standard, they demand that our own standard be high also. And where shall we find the knowledge of the truths of life, the knowledge of our own natures, that will enable us to satisfy these demands of the children? Where but in Theosophy. The education of the future is Raja Yoga, and the educators of the future must be Theosophists in the profoundest sense of the word. S. A. A.

The Philosophy of Action

WHAT is the philosophy of action? We cannot perhaps sum it all up in one phrase, but we can assuredly sum up a very great part of it in one little teaching which W. Q. Judge was never tired of repeating, and which indeed all truly great men have testified to. The secret is to concentrate all one's soul on the duty of the moment. This done, Time will multiply the act, the moment will become a lifetime, and the small duty a life-work.

How often do we allow our imagination to contemplate a task in its entirety, until our courage is staggered at the idea of undertaking it! An absurd delusion, since we fool ourselves by picturing ourselves as doing the whole thing at once, whereas for the present we are only required to *begin*; the time is as plentiful as the work. Sometimes, at the top of a flight of steps, the impatient body balks at the prospect of taking them one at a time and makes a rash attempt to negotiate the whole flight at one bound. At other times we upset a box of pins and stand aghast at the thought of collecting them, or go for a dustpan and brush, when it would take less than a minute to pick them up one by one.

If we have the ultimate object too much in view, we get impatient of the steps—a characteristic failing of this age. We are all too eager to achieve quick results—in education, business, building, what not.

The philosophy of action is concentration on the duty of the moment. Easy to say, hard to carry out; yet each time we reflect on it, we make a little progress towards its attainment. STUDENT

Reflections and Refractions

WAS H. P. Blavatsky dilettante? Not a bit; and one who for a moment supposes that her constant bringing forward of archaic religions and beliefs was not intensely practical, little understands her and her work. Because she is so practical one must constantly transpose her tenses, using the present where she used the past. Thus she says, quoting from the *Book of Dzyan*, “From the effulgency of light—the ray of the ever-darkness—sprang in space the reawakened energies.” If this were put in the present tense it would be also quite correct—from the effulgency of light *are springing* the reawakened energies.

In *The Egyptian Book of the Dead*, the Osirified asks that the image may perform the work in the netherworld. In *The Voice of the Silence* H. P. Blavatsky says that “the image (man's body) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden fire-fly.” MYSTIC

In the Land of the Rising Sun

(From the Special Correspondent of the NEW CENTURY PATH)

NEAR TOKYO, JAPAN, 10th May, 1905

THERE has just been held in Tokyo a great memorial service at the temple called "Shokonsha," dedicated to the soldiers who have lost their lives in battle. At 3 a. m. on the 3rd of May the sacred fires were lighted; and at about 10, the State dignitaries commenced to assemble at the shrine. Most of the Imperial Princes, Ministers of State and other high officers were present. Prince Fushimi, representing the Emperor, conducted a memorial service. The ceremony ended with ancient sacred music.

The names of about thirty thousand men who have given their lives for their country were solemnly placed on this national altar.

From all parts of Japan relatives of the dead heroes came to attend this service. Farmers from the provinces and young widows accompanied by their aged parents were present in large numbers. They were received with respect and heartiest sympathy. There were many very touching scenes.

"But where is Father? I want Father!" said one dear little fellow to his grandfather who led him to the shrine.

"The honorable home is very large—it is so large," replied the old man gently, and then seeing the poor child's disappointment, he burst into tears. For they are infinitely tender with the little ones. In fact many of the very old people have the simple unspoiled heart of a child.

The harvest in Japan this year may well be called the women's harvest, for so many of the men from every village have been called to the front that their wives and mothers must manage to till the soil. And right well, and bravely are they doing it, for the rice crop is exactly 22.5 better than that of an average year, and the barley crop promises to be equally abundant. In many parts of Japan there are volunteer labour associations who freely give their help to cultivate the fields of those who are very short handed. In fact, throughout the length and breadth of the land there are innumerable cases of real self-sacrifice and true brotherly co-operation of this kind.

It is needless to say, however, that the loss of the bread winner is causing much hardship. And yet it is borne so cheerfully, so admirably.

"Mi Kuni no tame ni" (It is for the sake of the honorable country), they all say—and so there must be no grudging. And there is none. However poor they may be, the children must still go to school, there must somehow be money for books and for the small fee; and so the old women go to the hills and gather edible herbs, and one way and another manage to eke out their scanty fare. And yet they all seem to

be smiling and cheerful and in perfect health in spite of—or is it perhaps on account of?—the extreme simplicity of their vegetarian diet. At all events it is something more than the food that nourishes them.

The time—the joyous time—of the cherry blossoms has just passed, and everywhere the places famous for trees have been visited by all who could manage to go. Here where I live—a most delightful village—there is an old Japanese gentleman over seventy years old. He could not go this year to any of the famous resorts that he has visited so many times before. But some one brought down several branches from a cherry tree in the hills and gave them to the old man. He carefully planted them in a box of earth so as to keep them alive as long as possible. I frequently saw him watering them as I passed by, and it really seemed as if the blossoms kept fresh beyond their allotted time out of gratitude to the good old man.

Many books have been written about Japan and the Japanese, and from many points of view, some of them very conflicting. It may be said, however, that a person sees in Japan just *what he is able to see*. The Japanese, less than any other people in the world, make a display of their treasures, and to the unsympathetic person they may seem to be non-existent. Yet the treasures do exist and in perhaps unsuspected abundance. Japan has learned many things from the Western World, and in years to come these eminently grateful people will make bountiful repayment.

STUDENT

Masons in High Places

NEARLY all our Presidents have been Masons, from George Washington to Theodore Roosevelt. It is said that 87 per cent of the lower house and 80 per cent of the Senate are at this moment members of the Order. If there is an error here, it would be of understatement.

The present King of England, as Prince of Wales, was grand master of British Masons for thirty years, an office now held by the Duke of Connaught. King Edward's successor to the throne, the present Prince of Wales, is also a Mason of high rank.

The King and Crown Prince of Sweden, and all the adult male royal family of Denmark are in the Order.

In Germany there is Prince Frederic Leopold; in France the President, and the President of the Senate; and in Mexico President Diaz.

A majority of the Cabinet officers of the Universal Brotherhood Organization are likewise high members of the Masonic Order. C.

MAN carries under his hat a private theater, wherein a greater drama is acted than is ever performed on the mimic stage, beginning and ending in eternity.—*Carlyle*

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		MAX	MIN	DRY	WET		DIR	VEL
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6	29.568	70	57	61	59	.00	W	4
7	29.636	69	59	61	57	.00	S	8
8	29.734	67	57	61	56	.00	W	2
9	29.732	68	55	62	58	.00	NW	8
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Issued monthly. Published by Dr. G. Zander, Majorsgatan 9 B, Stockholm, Sweden. Send all remittances direct to the publisher.	
UNIVERSALE BRUDERSCHAFT. Yearly subscription, postpaid	1.75
Issued monthly. Send subscriptions to J. Th. Heller, ob. Turnstrasse 3, Nurnberg, Germany, or to The Theosophical Publishing Co., Point Loma, California.	
LOTUS-KNOPPEN. Yearly subscription, postpaid	.75
Issued monthly. Send subscriptions to A. Goud, Peperstraat, ingang Papengang No. 14, Groningen, Holland, or to The Theosophical Publishing Co., Point Loma, California.	

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Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE TRUSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Meteorological

The Civilization of Mesopotamia

NEARLY five score years have rolled away since Mr. Rich, the political Resident of the East India Company at Baghdad, first drove the spade of archeology into the mysterious mounds of Hillah, the modern representative of mighty Babylon, following it up by sending home from the mounds of Kuyunjik and Nimrud, on the site of ancient Nineveh, in "a case scarcely three feet square," what was practically the only collection of Assyrian antiquities in Europe. The secrets buried in the plains of Babylonia and in the valleys of the Tigris and Euphrates were then yet to be unearthed; virtually all that was known of the civilizations of Mesopotamia lay in Biblical passages, and in a few allusions in ancient writers, Herodotus, Ctesias, and Diodorus Siculus, with a few questionable references in Eusebius and Moses of Chorene.

Rich's finds stimulated enquiry; but archeology in the early part of the Nineteenth century was lamed in both feet, crippled as much by prejudice as by disbelief. Twenty-five years after Rich, M. Botta, French Consul at Mosul, with funds supplied by the French Government, after he had shocked disbelief into conviction by his wonderful discovery of the royal palace under the Arab village of Khorsabad, returned to Europe with a precious collection of cuneiform inscriptions and tablets. Then, indeed, was science aroused. Colonel Rawlinson and Dr. Hincks, and, later, other scholars, found another Rosetta Stone for the weird and baffling cuneiform, and first began to laboriously spell out and transcribe the writings of a forgotten tongue.

Science Aroused by Discoveries

Botta's discoveries had meanwhile given fresh inspiration to Layard, who, with generous financial assistance furnished by Sir Stratford Canning, at last definitely and forever established the marvelous claims on archeological attention which have borne such strangely great fruit. Since then, Mesopotamia has been more and more dug up, and every fresh find has added interest to a rapidly growing knowledge (?) of ancient life on the Tigris and Euphrates.

Today archeological exploration in these regions is being pursued vigorously. Hilprecht's late finds promise much; but perhaps the most interesting of quite recent discoveries—because so unusual a find—was the unearthing of the statue of "King" Da-Udu by Dr. James Edgar Banks, of the University of Chicago. The age assigned to this statue by its finder is given as some 7,000 years. Now whether this age is arbitrarily assigned to it or not, or according to some scientific canon known to Dr. Banks and other scientists alone, is not stated sufficiently clearly in any report accessible to the general public.

Archeologists Timid About Dates

The timidity shown by most archeologists in refusing to push archaic dates much beyond the (exoteric) chronology of the Jewish Pentateuch, is always a standing wonder to the Theosophist, with his view of civilizations existing in grandeur and power in epochs so far remote that the modern profane scientist sees there naught but the titanic struggles of gigantic reptiles and but the first appearances of the mammalia. Yet, says Theosophy, Man, as a unisexual being, has existed on earth for the last 18,000,000 years, round numbers.

Dr. Banks's new discovery bears on its right arm a group of characters "so ancient and peculiar," according to Dr. Banks, that he had great difficulty in deciphering them. The day will come, certainly, and it may not be so very distant, when the archeological habit of cataloguing all evidences of ancient civilizations as belonging to periods only a few thousand years remote from our own date, will be found to no longer be reasonable or even possible.

Was Berosus a liar when he outlined a history of ten Babylonian "kings"—evidently eponymic—who reigned collectively over a period of time he gives as 120 sari=432,000 mortal years, or 60 neronic cycles? These ten antediluvian "kings," beginning with Alorus and ending with Xisuthrus "in whose time the great Flood happened," bear a very curious resemblance to the ten antediluvian Patriarchs of the Old Testament, and are theoretically accepted as identities by some scholars, in face of the astounding fact that in such a case the average age of each "King," or Patriarch, would have reached the quite unusual figure of 43,200 years! Was Berosus a fool, or a knave, or both?

Curious Resemblance of Patriarchs

Now as the statements of Berosus have in certain instances been found in remarkable accord with the information given in cuneiform tablets, this vouching for his accuracy as a scribe and his fidelity as a historian, and as he was a priest of the god Bel, it seems obvious that not only did he have access to the secret records of the Temple libraries, but that he was one who wrote in good faith. It is an absurdity to suppose for a moment that the ancients, any more than ourselves, believed (as such) in the highly exoteric and figurative expressions of ancient wisdom accepted by the masses. Their knowledge of the arts and sciences, and their mental capacity, are quite sufficiently demonstrated by what has come down to us, to inhibit any contrary presumption.

Theosophy alone, probably, must explain the meaning of the ancient fables and legends; explain them, and show as well that they are based

Theosophy Explains the Mysteries

on fact, on actual experiences which the human races have passed through.

One of four interpretations of the antediluvian chronology of Berosus is, that each of these ten "kings," represents a periodical avatar, an incarnation of a *Zeitgeist*, which held its sway over Humanity until the eternal stars brought the whirling cycles into another stage of upward progress. These figures: 4, 3, 2, with ciphers added according to the knowledge of the calculator, were as much used and as well understood in India as in Babylonia; and besides the ciphers there was always a certain additional sum to be added (or subtracted), which represented the intervals between succeeding races, *i. e.*, the dawn or the twilight of a race-cycle. This same method of computation was employed as well in Egypt as in far distant America; indeed, all over the inhabited globe, for time was when a *Mystery-Language* and a *Mystery-Knowledge* were universal, and this cycle of three figures (with ciphers added or not) is a veritable key to explain the identities—aye, even the (apparent) contradictions—in the remains of ancient human work everywhere.

So, these avatars, these *Zeitgeiste*, at least in this instance, were not men, but mystical eponymic figures for a life-cycle. This manner of

Manner of Counting said in Practice

counting time and computing periods has been a favorite in the Orient from unknown antiquity, and it is still so practiced today, by China and Japan, for instance. The life-cycle presided over by Oannes, the Fish-Man, may be taken as an example, who "instructed them in everything which tended to soften manners and humanize mankind." Perhaps a Platonic Year hence, 25,920 years, some future historian writing about our era and using the old *Mystery-Language*, may refer to our little cycle as that one "reigned over by King Jesus, the Fish-Man, who came up from the Ocean (Mare, Mary) and governed mankind for three neri."! Indeed, it is possible that such an event may well happen, for as a Messianic cycle has just closed (1900), Theosophists may be interested to watch and compare the developments of the next few years. The "Karma of Israel" as H. P. Blavatsky has said, has hung over our European civilization for two millennia; the next score or so of centuries may have another tale to tell posterity, but the way national destinies are trending at present, there bids fair to be soon inaugurated a period of moral horror: not immediately local like the French *Terreur*, but one throwing the entire Occident into a moral convulsion.

Ages of Human Culture Represented

Yet the 432,000 years of civilization found mentioned by Berosus in the Temple records, and passed by him to ourselves, did actually, according to Theosophical Teachers, represent ages of human culture and prosperity at present wholly lost in the night of time, now surviving in a few scattered fragments of tradition to be gathered up by diligent search in the folk-lore and mythologies of the ancient nations and even certain peoples of our own day. Theosophy refuses to accept the current theory of Aryan dispersion in or near the Pamir highland, in the manner sketched by modern science, as also the ethnological classification of mankind followed by modern speculation. For want of a more convenient Western term, that of "Aryan" is used in Theosophical text-books as representing the Caucasian races generally, and under this head and speaking of a *root-race*, the scientific *aryan*, *shemite*, and even *turanian*, are classed as fractions of one unity. Nevertheless, very sharp and distinct lines are drawn as *between* these divisions of the one great general family—in certain ways vastly more sharply defined than those drawn by modern science itself.

The teaching of Theosophy, as understood by its students, states that the "origin" of the so-called Aryan (and Mongolian) races of today and of antiquity, will one day be traced to the immense regions of Central Asia, in and around what are now Thibet and the Gobi Desert: regions once fair and smiling under an amorous sun, now arid and desolate as a nightmare, the abode of death and desolation. Once upon a time, said H. P. Blavatsky, those wastes were covered with flourishing cities that could vie with Babylon in her splendor; cities built up through many centuries by colonies from lost Atlantis, and later, by refugees from the same Continent as it sank in its last throes under the waters of the Atlantic. Gradually did civilization wane there likewise; the *Airyana Vaejo* of our Aryan forefathers became a wilderness and more than once

Once Beautiful Land Became Barren

an inland sea; the sea disappeared ages later to leave the land what it now is. A whole geologic epoch has intervened since its desolation—time enough, surely, for the separation and dispersion of the nations and the building up of many different races!

All that remains now to bear witness to the former glory are the Bamian statues in Afghanistan, the native traditions of the "gods" who once dwelt there, and the reports of occasional travellers who "tell tales" of what *chance* vouchsafed to their amazed eyes.

Hence, then, spread the flow of humanity. Settlers in the Peninsula of Hindustan, in China, and in the Euphrates Valley, and westward still, carried the germs of knowledge with them. They built up civilizations which waxed and waned, and so it continued to historical time.

Thus it is, that in view of the wonderful history outlined in Theosophical teachings, the student of Theosophy is so loath to accept the shrunken dates of many archeological "finds." He feels that they may be, and probably are, older by millennia than the age given to them by cautious science. And it will be so in all probability until the latter shall have been enabled to establish beyond cavil or question its claim to be *exact*, in method as in understanding. G. DE P.

Goodwill and Industrial Strife

THE industrial problem is mainly one of goodwill. The solution of all the contests, of all the disturbances of industrial peace, is to be found in the one word, "goodwill."

So said President Eliot of Harvard the other day. Goodwill lies at the root of all problems of human interrelation. Rules and government cannot replace it. But are we not sick of hearing such a platitude uttered by pulpit, press, and platform, and nothing coming of it? "Be good!" is an excellent maxim, but lacking in force. Goodwill springs naturally from sound health, physical, moral, mental; and these cannot be where the laws of lust and grab prevail. The whole training of citizens, from the cradle up, being of a kind that tends to destroy mutual goodwill by breeding its opposites—emulation, mutual distrust, strife, and so on—it will take something more than a pious aspiration to neutralize the effects.

Raja Yoga training, from the cradle up, is the only thing that can breed mutual goodwill, and make it a dynamic energy springing from an exhaustless reservoir of happy sane life. Teach the child to know goodwill as the very life-breath of the Soul, and he will grow up with an aversion to those selfish passions that breed social and industrial strife.

How can employer and employed have this goodwill, if each is trying for self-advantage at the expense of the other?—if all are strangers one to another, having no common ideal, no common understanding? STUDENT

France and the Revolutionists

FRANCE is aroused to intense indignation at the recent attempt on the life of King Alfonso of Spain. The municipal police of Paris are proposing to deport all the known revolutionists and anarchists of that city, giving them the choice of Switzerland, England, and America. In each case, the police of the country selected will be notified and furnished with the anarchist's record.

But what of Switzerland, England, and America? Are we anxious to accommodate the scourings and rinsings of French life? With every sympathy for France's desire to free herself from such degenerates, we are surely entitled to ask her to consume her own smoke.

Why, when a murder of a public functionary is consummated, are not those who have advocated such murders, held as "accessories before the fact" and treated accordingly—with humanity due to their condition, but with firmness? And why is not such advocacy, even when no murder follows, treated as a crime, the crime of being accessory to a *possible* fact? Murder, or the approval of it, as a method of expressing political opinions, is a mark of degeneracy, and should be treated as such. C.

Forest and Game Reservations

The President has proclaimed the Lassen Peak Reserve, on the northern Sierra Nevada range, in California, as a forest reserve. It contains nearly 900,000 acres. He has also proclaimed the entire Wichita reservation in Oklahoma, 57,000 acres, as a game preserve.

This most energetic and versatile President finds time to whip up every good cause. If this "game preserve" means the preservation from destruction of some of our *fauna americana*, and not a reserve for mere "sport," the action is remarkably commendable. H.

Some Views on XXth Century Problems

The Anti-Theosophical Movement IN various parts of this country a set of lectures is being delivered which have no apparent connection with each other. By way of titles you find "Fakers," "False Christs," "Impostors of History," "Superstition," "The charlatantry of the occult," "Buddhism," "The Religions of India," and many others. Many types of audience are appealed to, religious, freethinking, socialistic, spiritualistic, it matters not what so that an audience is collected to hear some favorite *bête noire* denounced.

It is all part of a movement to crush Theosophy, and whoever does not now see the game may do so by noting that in all of them there is a side wind of denunciation of Theosophy or Mme. Blavatsky or both. Funds are back of the movement, and where necessary are freely forthcoming.

Another part of the movement is concerned with India. The attempt there, it is said, is to identify Theosophy with the vagaries of a deluded person who has for years claimed the title of Theosophist, and who may be seen walking the streets of Benares in the guise of a Brahmin priest, telling beads!

In orthodox and conservative England, perhaps the most usual expression of the movement is, for one audience, to represent Theosophy as a secret attempt to introduce Buddhism under another name, and thus "paganize" England; and for another composed of the increasingly large numbers who are attracted to Oriental studies, to represent Theosophy as pretending to be Buddhism, as trying to be, but as failing because of Theosophists' ignorance of Orientalism. Other lecturers represent Theosophy as sun- or fire-worship. And in England as here, some long-haired lunatic or crank who for self-interest uses the word Theosophist, lectures as such before amused audiences on his psychic powers or the spiritual planes which he reaches. The attempt to tar Theosophy with the "twin soul" brand or that of some other form of sexual nastiness, is also very usual.

When the observer of our time sees clearly he will wonder why Theosophy should excite all this hostility, and from what quarter it sets.

Theosophy is the doctrine of man's spiritual freedom. Those who want his dependency, who want him to think that the power of the keys is in their hands and that to them he must look up in surrender of his spiritual manhood, freedom, and sufficiency, see in Theosophy the swiftly growing menace of their domination. It is the intelligent reader of the last fifteen hundred years of history who will understand. STUDENT

The Inspiration of Right

THE French journalist, Henri Rochefort, writing recently on the successes of the Japanese, said that "it would seem as if a mysterious guiding hand indicated to them the *exact* spot where it was necessary to strike." A noteworthy sentence, and one that may sometime be thought to contain a real truth now nowhere suspected, at any rate among Christian nations. Yet it is in their creed.

It is part of their creed that evolution is an intelligently guided, purposeful process. It is part of their creed that men are brothers, born of one essence. And it is part of their creed that evil sometime comes by its punishment, good by its reward.

Japan owed no debt to the Law. She had no acts of aggression and cruelty to pay for. Her people understands the principle of brotherhood as no modern people understands it. It is as free from internal strife, disunion, and selfishness, as a hive of bees. And she is fighting only in self-defense.

Why then should she not have Rochefort's "mysterious guiding hand" to help? If the Law of evolution is purposeful and intelligent, if it is not a mere accidental process, why should not an unusual light of intelligence come upon the leaders of a nation which, according to that Law, should move to a front place, a nation which has no bad debts to pay, and whose consciousness is, owing to its feeling of brotherhood, almost a unit?

If the idea seems extravagant to any one, it is because, whatever his

words, he does *not* believe in the intelligence, justice, or consciousness guiding the cosmic and human process. He may *talk* about "God," but in God as a present factor in the world, he does not believe.

Let us have it one way or the other. Once we are convinced that evolution is a guided and inspired process, let us have the courage and faith to assume and say that a ray of that supreme guiding intelligence may specially concern itself to help the intelligence of that man or nation whose progress or prominence will make for the general human progress and whose character and record make him a fit and worthy recipient of the illumination. STUDENT

Coal Tar Poisons

THE *Journal of the American Medical Association* publishes an important paper on chronic poisoning by acetanilid—the most popular of all the coal-tar narcotics. This drug is the basis of most of the "head-ache powders" and anti-rheumatic and neuralgic nostrums now on the market; and its use is often prolonged long after the disappearance of the temporary condition for which it was used. In these powders, and in most of the prescriptions containing it, it is combined with a heart tonic so as to obviate the danger of sudden faintness and collapse. This combination (one popular form of which is known as antikamnia) is advertised as being—and by the public is thought to be—harmless, and its use is consequently spreading. With most of those who habitually indulge in it, the habit is really a form of debauchery, not so recognizable as that of morphia, alcohol, or cocain, but scarcely less harmful. The result is a form of blood degeneration similar to that of profound anæmia, and the victim's career is usually cut short by some acute disease to which his condition lays him open. The failure of memory and the reasoning powers is very slow; insanity and the tendency to suicide are comparatively rare; and the individual dose does not betray itself to an observer. M. D.

Hypnotizing By Advertising

"A MYSTIC Eastern adept" has just published a \$2 book which "reveals in plain language the lost secrets of mediæval alchemy." Without doubt it will have a fine sale, and among all those who buy it not one will ask himself why the mystic adept who can make gold should be in need of \$2. This alchemy understands but does not teach the art of transmuting human credulity and folly into gold.

Another recent book shows that its author also understands the same gentle art of fishery in human waters. This book is given away free. The advertisement is perhaps more thoughtfully adapted to awaken curiosity than the other. It is headed: Who Wrote This Most Wonderful Mysterious Book?

We will insert a piece of "occult teaching" here, well known to the writers of such books, but not printed by them. In the shortest terms it is this: To the degree in which the newspaper reader permits his curiosity to be aroused by the heading of an advertisement like these, is he negative to—psychologically "suggestible" by—the statements that follow underneath.

The reader of the column-long advertisement of the second book is therefore fairly unlikely to ask himself where, since the book is gratuitous, the dollar-paying will begin, and why a man who can show the way to "unlimited prosperity and success" needs to make use of such methods. In our days the way is this use of tricks on the gullible, but those who know it do not teach it. What these books teach are methods of self-hypnotism which make the mind forever worthless to the owner, methods of breathing which damage for old age's requirements the respiratory centres, and such a misuse of other organs and functions as invariably results, and can only result, in total wreck.

To those who know how to read them, the advertisement columns of the daily papers complete the picture of a class of minds which is sketched by the news and comment columns. They show what people want sufficiently to be willing to pay for. And so they are not always very very pleasant reading to those who wish the best for men. M. D.

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Map of the Pyramids

THE accompanying plan, which has been drawn for the NEW CENTURY PATH, gives a good idea of the location and aspect of the pyramids of Gizeh and their neighborhood. The Great Pyramid of Cheops (or Khufu) has a side measurement of one-seventh of a mile and is 450 feet high, one of the most stupendous masses of masonry in the world. It faces the cardinal points. Near it is the second pyramid or Pyramid of Chephren (or Khafra), 4th dynasty; its base is 690 feet square and it is 447 feet high, being thus steeper than the first pyramid. Its original smooth casing is still preserved for one fourth the distance from the summit. The third pyramid, of Menkaura, is only 354 feet at the base and 203 high, but is much more beautifully and richly constructed than the others. It was originally coated with granite.

Kings were buried in these pyramids; and the archeologists infer that the pyramids were built for tombs! Was Westminster Abbey built for a tomb? Would not the people lay the remains of their great and deeply-revered sovereign in the holiest place they had?

There are three small pyramids east of the first, and three more south of the third. All around are numerous tombs, some of stone, and some excavated in the rock, others in the ground. Those west of the Great Pyramid are the most important, and date to the 4th and 5th dynasties.

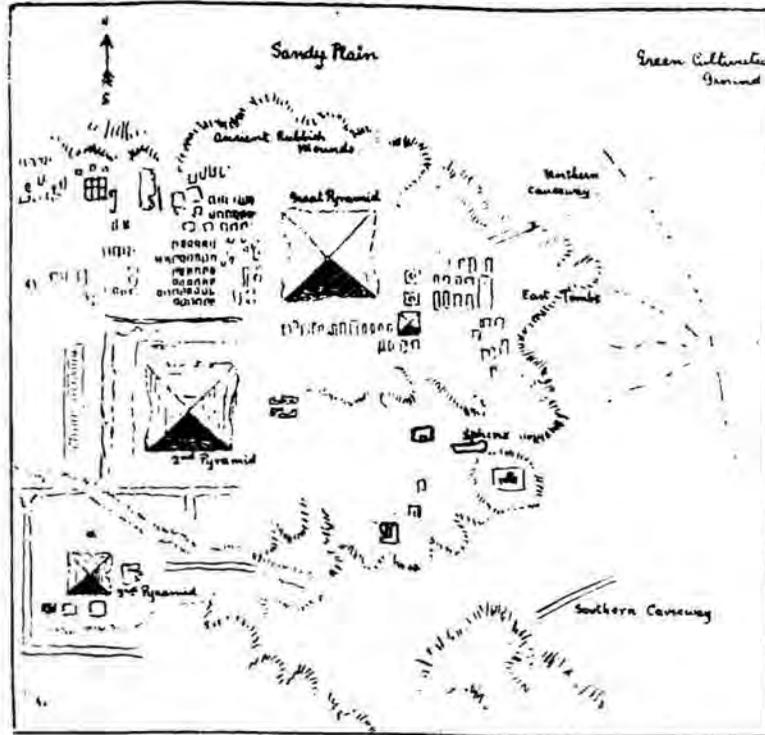
The Great Sphinx is seen to the east of the Second Pyramid—a symbol which typifies wisdom and lion-heartedness in union. 189 feet long, it is hewn out of a natural rock, and dressed with stone. Most of it lies buried in the shifting sand. E.

A Relic of Lemuria

An explorer has recently discovered that Easter Island is surrounded by an extensive submarine plateau, which, though 60 fathoms deep, is very high in comparison with the rest of the ocean floor in those regions. This plateau is, according to all dredgings, entirely devoid of all organic life, whether animal or vegetable, the bottom being of eruptive basalt.

Malayan Tribe in South America

UNDER the title of "An Ethnological Paradox," a traveler describes, in *Harper's Magazine*, a visit to the Leccos of Bolivia. This tribe has very pronounced Malay characteristics, thus differing from all the surrounding peoples and giving color to the theory that Asiatics immigrated to America and settled at some remote epoch in the past. A glance at a globe (not a map) will show that the east coast of Asia is in a nearly straight line with the west coast of America; and, given warm conditions in the Arctic, it might have been possible to coast gradually along in canoes. This theory however would not suffice to explain other ethnological problems of a kindred nature; there are affinities between prehistoric America and prehistoric Asia which demand a more comprehensive explanation. No doubt this people is a survival of one of the various Atlantean races, which got scattered, and they have preserved their distinct racial type by means of long isolation.



Lomaland Photo and Eng. Dept.

MAP OF PYRAMIDS OF GHIZEH AND HILL OF TOMBS



Lomaland Photo and Eng. Dept.

MERIDIAN SECTION THROUGH GREAT PYRAMID, LOOKING WEST

The Leccos were met in an Indian village at the eastern foot-hills of the Andes. They are not big-boned like the Indians, but slender and well-built, with quick lithe movements; perfectly Malayan in feature, like the Hindu or Filipino in complexion. Their costume is also Asiatic. They live in rude huts on river banks, and are very gay and careless, having no records of the past nor known myths.

STUDENT

Our Compound Calendar

FEW people realize what a curious mixture of old memories is our Calendar. We cannot name a date without recalling the past in every direction. Take for instance Wednesday, May 24, 1905, A. D.

Wednesday is *Wodin's Day*, sacred to *Wodin*, *Odin*, or *Votan*, a Scandinavian hero-god who appears in various guises in that mythology—as creator, as the ever present counselor of men, and as himself a warrior.

May is *Maia*, a Roman goddess, mother of *Mercury*; and the Hindoo virgin mother of the divine *Krishna*. A. D. has of course a purely Christian signification.

The numerals are Arabic, and the Arabs got them from India.

A day commences for us at the moment of midnight. This may be a survival from Egypt, for with the Romans the day began at sunrise. The seven-day week came from India or Egypt, as also the 30-day month. Is it not worthy of note that these archaic numbers refuse to die, and survive all attempts at "improvement?" They are not arbitrary. STUDENT

The Sabbath

"THE Sabbath," says a religious paper, "is undergoing a serious assault; troops of influences destructive of its sanctity are widespread, swift and defiant. The Lord's Day prostituted to bacchanalian revelry; Sunday papers, games . . ." and so forth.

This idea of the Sabbath needs to be separated in our minds from its ecclesiastical and religious associations. Sabbath, a very ancient word which has been traced back through the Chaldeans to the Accadians, is an Oriental name for a period of rest, of various duration, being the seventh after six periods of activity. A profound knowledge of universal laws taught the ancients that six periods of various activity are properly followed by a seventh wherein all outward activity ceases. This was a sacred day, devoted to the spirit. There were sabbatical years, as well as sabbatical days. The Hebrews had such periods of sacred rest, and they had them in the time of Jesus. Our Sunday is a pagan or oriental custom adopted by the Christian Church. Jesus does not sanction it. The only occasion on which he says anything about it is where he maintains that it is proper to do deeds of mercy and simple duties on that day, since the Sabbath was made for man, and not man for the Sabbath.

In our present life, the only reaction we know is from feverish work to pleasure; and naturally we keep the seventh day for the latter. If we had six days of orderly work combined with recreation, we could react naturally to a day of sacred calm and contemplation, and the Sabbath would satisfy the natural demand for whose satisfaction it is intended. But, at present, a day of contemplation would mean, for most people, a blank. STUDENT



Natural Lace

THE natives of Samoa and Hawaii wear clothing of "lace-bark," or "tapa" cloth, which is made from the bark of the *Brunsonetia papyrifera*. It is of a brown color, of great strength, and of a fragrant odor like freshly cured tobacco leaf. This however is not the real lace bark.

The real lace-bark, which is snowy white, occurs in Australia, in the *Sterkulia acerifolia* or "flame tree," in Hawaii in the *Plagianthus betulinus*, and in the *Lageta linteria* of the Caribbean Islands. It is a kind of fibrous pith within the outer bark, and can be removed in a sheet of about a square yard and bleached. It is airily light and has a faint fragrance. In the West Indies mantillas, collars, cuffs, curtains, etc., are made of it. It is very strong, and when rolled up makes tough string or rope.

This beautiful natural fabric has no commercial value, and would indeed look out of place on a member of our civilization. Things require to look manufactured to suit our tastes. They must be stiff, angular and creased.

Lost Knowledge of the Spirit of Places

ONE part of the ancient knowledge which we have lost and must recover is that concerned with the *genius loci* or influence of particular spots and localities in nature. To the so-called practical person all places are alike, save for their differences in adaptability to so-called practical purposes. To the more romantic individual, places have an esthetic or poetic quality which influences them but is not connected with any definite ideas or reasons. The former would dump his factory anywhere if water-power, etc., suited; that is, he would, if unseen powers did not constrain him (as they undoubtedly do) to unconsciously avoid certain places. The latter selects a site for his house according to his feelings of natural beauty.

But a study of ancient writers continually shows them as peopling scenes and sites with gods or nature-spirits and attributing various and powerful influences to places, some being holy, others baneful. With later writers, in a more degenerate age, the knowledge may have become little better than poetic superstition; and Horace may have sung of nymphs with little if any real understanding or belief. But, as we get further

CHARMS OF THE PRESENT

C. MACKAY

WE will not dwell amid the graves,
Nor in dim twilights sit alone,
To gaze at moldered architraves,
Or pilasters and columns overthrown;
We will not only see the light
Through painted windows cobwebbed o'er,
Nor know the beauty of the night
Save by the moonbeam on the floor:
But in the presence of the sun,
Or moon, or stars, our hearts shall glow;
We'll look at nature face to face,
And we shall LOVE because we KNOW.
— Selected

back, we come to what was clearly a very definite science, part of the Lost Mysteries, when we find that the ancient inhabitants of India, as of America, and of Greece, had sacred mountains, rivers, vales, etc.

What we look to in a hill site is fresh air; we know nothing of those purer influences of an inner atmosphere which caused the ancients to build temples on hills or retire thither to meditate. Nor do we understand the moral reason for such scenes of weird beauty as a petrified forest, a basaltic formation, or a grand canyon. Forests, streams, valleys, lakes, all have their appropriate influence, which we do not understand, so shallow is our science. And, if we

did understand, we should exploit the benefits for pleasure, profit, and personal interest.

Yes, there are in Nature potencies more wonderful than those that charm the outer sense. And they are ready to contribute to the service of man, when he can be trusted not to misbehave himself, and to refrain from doing what Adam did in Eden.

STUDENT



FORD ON THE CAUTO RIVER, CUBA

Lomaland Photo and Eng. Dept.

The largest river in Cuba; rises in the Sierra del Cobre, and falls into the Bay of Buena Esperanza on the southern coast, after a course of fifty leagues, for twenty of which it is navigable by boats, though at low water obstructed by bars. It is subject to sudden rises, on account of the heavy rains in the mountains, as much as sixty feet in three hours having been known. Cauto means "cautious."

STUDENT

Potatoes That Are Not Potatoes

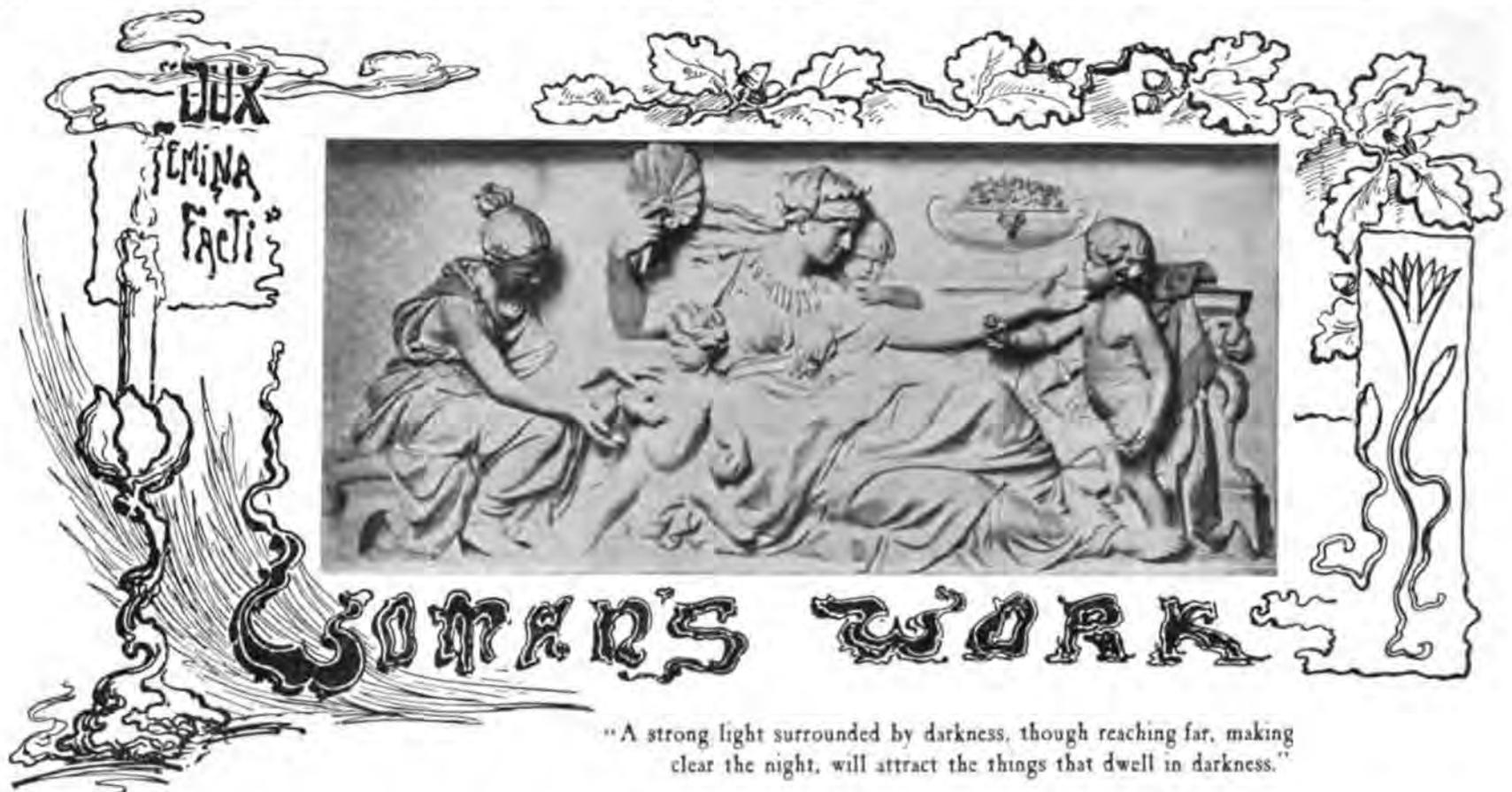
ACCORDING to a report, a man at Great Falls, Montana, has invented a method of growing potatoes without any tops. He puts the potato eyes in a box with a compound resembling soil, and heats the whole with a steam coil. Then the eyes grow and edible potatoes are produced by a growth which is exclusively subterrene and *tuberosa*, and which requires neither light nor air.

One would fancy however that a want of the coöperation of sun and air would cause some defect in the product; and that, since light and air are the finer elements, the qualities thus lacking in the potato would be precisely those which elude chemical analysis. Such a potato would feed the more gross and palpable parts of the human make-up, but it is doubtful whether it would be a truly vitalizing food.

STUDENT

Hedgehogs and Apples

The lairs of hedgehogs are found plentifully stored with apples, even at a great distance from any orchard. The wind-fallen apples in orchards also are sometimes found pierced as by spines. Evidently the hedgehog impales the fruit and thus transports it to its nest; but the secrecy with which this is accomplished is the marvel. H.



"To die for truth is not to die for one's country, but to die for the world. Truth, like the Venus dei Medici, will pass down in thirty fragments to posterity; but posterity will collect and recompense them into a goddess. Then also the temple, O eternal Truth! that now stands half below the earth, made hollow by the sepulchers of its witnesses, will raise itself in the total majesty of its proportions, and will stand in monumental granite; and every pillar on which it rests will be fixed in the grave of a martyr." . . . —*Richier*

HYPATIA was a superb woman in the very highest sense of the word. She herself began, when a mere child, to unfold the higher attributes of her character. It is easy to think that as a child she possessed a very deep and broad conception of the beauty of a sweet and noble life. History has recorded many remarkable stories of her heroic life, but it is the unwritten part which appeals to the writer; those days of sweet childhood, when Hypatia, with her heart reaching to the Infinite, studied with her father as his pupil and his companion! Theon, her father, was a scholar and a thinker; and he must have been a rare helper to Hypatia in the beginning of the upbuilding of her character.

About Hypatia's mother, little, if anything, is said. Yet, do not the splendid balance shown in Hypatia's sanctified life, and her modest and womanly ways, suggest the influence of a superior mother? More: does it need any stretch of imagination for us to believe that Theon and Hypatia's mother were united in thought and effort on altruistic lines, and that the influence of their harmonious life shed its rays upon the early life of Hypatia?

This fair daughter of Egypt sprang into light in Alexandria, at an epoch when she was most needed. In her life we can see the mighty hand of the Divine Law opening a way for truth to manifest through the heart of a young woman. In all the studies that Hypatia chose, one wonders at her rare discrimination. First, she began the study of geometry, which was a basic factor in her early education, and her writings on mathematical subjects were of great merit, though they perished with much other literature of hers at the time of her persecution. In this ignoble work of the enemies of Truth, we realize a terrible loss to the higher interests of Humanity.

Illuminated by the Divine Life, daily she went forth to the public lecture halls of Alexandria, and there gave forth to her hearers simple and elevating truths concerning man and his destiny.

Hypatia---Theosophist and Martyr

As a child, she came among the elders of her people, and pointed out to them the way to the eternal

life: to the glorious knowledge of the victory over death; and to the tender, beneficent mercy of the great Law.

Thousands flocked to hear her, to learn from her lips that they, like her, might find and follow the Christos-Light, which lighteth every man that cometh into the world.

Hypatia possessed rare and fascinating eloquence which held her audiences spellbound. By this gift she easily transformed the lives of many of her listeners, leading them into paths of virtue. She was truly a great Heart-tone in herself, a mystic. No wonder that her followers loved her; the charm of her whole life was, that she strenuously conformed in act to her professions.

Later, Hypatia studied law, and became a powerful and most successful pleader in the courts. This woman, young as she was, righted many wrongs for the people of her land; and if these could speak today, verily, they would call her Blessed among women.

With great enthusiasm she followed the study of philosophy, and with her womanly intuition, strengthened by a trust in her own Divinity, she became her own preceptor for a while. Noble

Hypatia! one can see her with manuscript in hand seated in the shady groves of ancient date palms near the temples, studying some of the problems of life as written by men; and at another time wandering along the silent paths in contemplation, gazing with her soul's eyes into the mysteries of human life, drinking from the fountain of being. And in these hours she found that exaltation which shall come to every soul who, in the right spirit, seeks Truth.

Hypatia's higher education was received in the Silence, away from the haunts of men, in the peaceful meditation of an unselfish love. Her wondrous life of wisdom and noble service points clearly to the fact that while she had the inspiration born of high endeavor, she also had a Teacher, one not recorded on the pages of History. He taught her, unobserved, those teachings that had been handed down by word of mouth, at low breath, from ages past.

There is no straining or effort in the prophecy that Egypt's temples still hold proof of the inner life of the great Hypatia, as well as that of

ON HYPATIA

WHEN I behold thee---when I hear thy lore
Thy maiden presence humbly I adore.
I see in thee the Virgin of the sky
The constellation shining there on high.
The heavens are still thy business and thy home
To which thy lessons lead, from which they come;
Noble Hypatia! of high speech the flower,
The lustrous star of wise instruction's power.

—*By an Unknown Disciple*

A little flower taken from a Greek garland; freshened by new drawn waters and with tender hand offered to Her whose blood was poured upon the Alexandrian sand.

other great Teachers of wayward man.

Hypatia's devotion to knowledge and truth at this time, the Fourth Century A. D., startled the enemies of progress in Alexandria to an organized effort to destroy her work, tending as it did so largely to free the human mind from the treacherous pitfalls of the age, made by men to delude the unwary and the unthinking. Many were the obstacles placed in her path from the very beginning of her public work, by professed followers of the Nazarene.

Her efforts to teach and demonstrate the essential unity of all religious and philosophic truth fanned the antagonism of her opponents into fury; and they renewed their attacks against her in many subtle ways. Yet Hypatia pushed determinedly on, giving no real offense to any of the real lovers of truth.

The wonderful work that she did in making the exact sciences the basis of her instructions, and applying their demonstration to the principles of speculative knowledge, marks her as a chosen teacher for her age. Among her disciples were many persons of high distinction and profound scholarship. One of these was a young Spartan, Synesios by name, of Cyrene. To him history is greatly indebted for many of the interesting records of Hypatia's life; but great as these are, the unwritten part must appear, to all true students, as greater.

Saint (!) Cyril, Christian Patriarch of Alexandria, stepped into public prominence when Hypatia was at the height of success as a teacher. Cyril the Patriarch was her most formidable enemy. He dreaded her power, and the lessening of his own influence among the people of Alexandria. History says that he was not a man to stop at "measures that he might rely upon to accomplish his end; and he was ready with pretexts and instrument for the removal of all who might stand in his way."

Cyril, being an enemy to truth, could not bear its purifying influence in his presence. Whenever persecution was to be carried on against any of his enemies, he headed the mob.

And now we come to the great tragedy, when Hypatia, the teacher and benefactress of men, was torn limb from limb in the great temple dedicated to Christian worship, by monsters in human flesh, who killed in the name of their God.

"It was in the morning of the 15th of March, 415 A. D., that Hypatia set out as usual in her chariot to drive to the lecture hall. She had not gone far, when the mob barred the way. On every side were men howling with all the ferocity of famished wolves. She was forced from her chariot, and dragged along the ground to the "nearest church." This was the ancient Cæsar's temple, which had been dedicated anew to the worship of the 'Christian Trinity.' Here she had been denounced by Cyril the 'Saint,' and her doom determined by his servitors. Her dress was now torn in shreds by their ruffianly violence. She stood by the high altar, BENEATH THE STATUE OF CHRIST. She shook herself free from her tormentors and springing back, rose for one moment to her full height, naked, snow-white, against the dusky mass around—shame and indignation in her wide, clear eyes; but not a stain of fear. With one hand she clasped her golden locks around her; the other long white arm was stretched upward towards the great still Christ, appealing. Her lips were open to speak; but the words that should have come from them reached God's ear alone; for in an instant, Peter, the Christian Reader, struck her down. The dark mass closed over her again. . . . Wail on wail, long, wild, ear-piercing, rang along the vaulted roofs, and thrilled like the trumpet of avenging angels through

Philemon's ears."

Not satisfied with this, these raging demons gathered up the remnants of the body of Hypatia, and ran through the streets with them to the place of burning; and then these creatures threw the ashes into the sea.

Ye Gods! what a blot is this ending on the pages of human life. History early records events as horrible as this in the lives of reformers and teachers; Truth today is being persecuted in many forms, victims of the oppressors can be counted by millions, and evil-doers stalk abroad crucifying Truth and defenders of Truth, with the self-same old spirit of Cyril and Peter.

Hypatia, the Great Soul, lifted the veil of the new life amidst the horror of man's inhumanity to man. But with her eyes turned to the stars, reaching out for the Infinite; and with the pure life of the Christos-Light in her heart, she went out into the realms of a higher exaltation. She left behind her the memory of a sacred life, dedicated to Humanity; and from the seeds of Truth which she sowed through unselfish effort, a larger influence of truth prevails throughout the world today.

Her life was an inspiration,
her memory a benediction.
K. T.



DEATH OF HYPATIA—ONE OF THE WORLD'S GREAT TEACHERS

PARENTS who, in seeking homes for their families in the great apartment buildings of cities, have been confronted with the words, "No children will be tolerated," will naturally be interested in the predicament of an architect and flat-owner of Des Moines.

All children have been carefully excluded from the apartments leased by him. Families into which babies came, were requested to move. Now the birth of a baby girl of his own makes it necessary for him to vacate his own apartments, in accordance with the rule which he has enforced!

A N old boat, fast moored to the dock, has been transformed into a "hotel"

for working girls in New York. Hot and cold water for baths and lavatories; electric lights, steam heat; large comfortable staterooms; wide passageways; a large reading and music room, with current periodicals and a piano; a great dining-room to seat one hundred people, (also provided with a piano); all this, with but one thing left to be added—the true spirit of comradeship. With that, what a glorious opportunity to make a new home life for one hundred girls!

PRINCESS ARISUGAWA, sister of the Crown Princess of Japan, who is to visit England soon with her husband, Prince Arisugawa, will during her stay in that country launch and christen the new Japanese battleship Katori. It is rumored that the Japanese Princes will bring a special message from the Empress of Japan to Queen Alexandra. If true, it will be the first occasion on which a Japanese Empress has ever addressed an autograph communication to the consort of a British monarch.

"QUEEN ALEXANDRA's campaign in England against live pigeon shooting is having its effect. The noted Hurlington Club has decided to drop the sport from its list." This is indeed a striking "sign of the times." The cruel sport of Hurlington live pigeon shooting has been one of the most renowned institutions of England. All honor to noble Queen Alexandra who has worked for years for the abolition of this scandal.

A CERTAIN widow in Vienna now receives part of her income from an unusual source. Two men considered it a practical joke to inform her husband that she was unfaithful to him. The report caused him to take his own life. The slanderers were promptly ordered by the Court to contribute monthly to the widow's support. They will learn by instalments that retribution comes to him who bears false witness.

OUR YOUNG FOLK

The Raja Yoga Question Box

TRUE patriotism in the heart helps each man to find the work by which he can serve his country nobly.

1 Who was Charles Thomson?

ANSWER—Charles Thomson was an American patriot. Thomson used to write down what the white men said to the Indians in their treaties, so that the Indians should not be cheated. The Delaware Indians adopted him into their tribe. They called him by a name that means "one who speaks the truth." When the Colonists met in a Congress to plan for their freedom, they needed some one to write down carefully all that they said. They sent for Charles Thomson, and he kept the minutes of Congress for nearly fifteen years.

2 Who was General Greene?

ANSWER—Nathanael Greene was a brave officer in the War of Independence. He studied military tactics when he was quite young. Washington soon saw that Greene would make a great general. General Greene did some famous fighting. He knew how to act promptly, and once saved his whole army by a quick move.

3 Who was Jonathan Trumbull?

ANSWER—Jonathan Trumbull was the Governor of Connecticut during the War of Independence. Washington's army was often in sore need of supplies. Governor Trumbull was always ready with a plan to get what the soldiers needed. Washington learned to rely on Governor Trumbull's help. The soldiers used to say, "We must consult Brother Jonathan." This was how the name "Brother Jonathan" came to be used.

The Fourth of July

WHEN the bell in the old State House in Philadelphia rang out on the first Independence Day, the hearts of the people were glad. The couriers mounted their horses and rode swiftly over the country to tell the great news. Congress had voted unanimously for a Declaration of Independence.

A great work had been done before this Congress voted, to a man, for independence. It was a work for brotherhood. When the colonists assembled at their first Congress in September 1774, there was not a strong feeling of unity among them. They did not know one another, for it was not so easy to travel then as it is now, and their homes were scattered over a wide area. They had different interests, and each State, naturally, was anxious to increase its own trade. They belonged to many different religious sects, and their customs and manners were by no means the same. Some States were Puritan, Pennsylvania was full of Quakers, and Virginia had been settled by the cavaliers. There had been disputes among them about the boundary lines of the different States.

Between 1774 and 1776, however, the representatives from the Colonies had met in Congress, and they had learned to think less about their differences, and more about what they might do if they could agree to take a step onward all together. The great hero-teachers of that time had begun their work among the people, and their teachings had fired men's hearts with the love of freedom and independence. They had planted a seed of brotherhood also, and when the members of the Congress were willing to look beyond and above their local differences to the great destiny they had in common, the heroes, like Paine and Washington and Jefferson and many others, were able to guide them forward safely and wisely.

When the Congress voted unanimously for the Declaration of Independence, a new strength entered the peoples' hearts. It was the strength that comes from unity. Now, indeed, they could fight to win, for the ideal which their hero-teachers had set before them. Now they were inspired by the thought of the great nation that was to be. The words of the heroes of the Revolution prove that they had the vision of America as a home of freedom from which should go forth light and wisdom to the whole world.

At certain of the ancient Greek festivals, it was the custom to read aloud before all the people assembled in the great open air theatre, the names of those who had rendered noble service to Greece. It was like calling the roll of honor.

What a roll of honored names might be read at our Fourth of July festivals! And, by the way, boys and girls, don't you think that we should



TO YIELD one right which is inalienable is to betray all other rights, making us slaves and cowards.—*Thomas Paine*

OBERVE good faith and justice towards all nations; cultivate peace and harmony with all. . . . It will be worthy of a free, enlightened, and at no distant period, a great nation, to give to mankind the magnanimous and novel example of a people always guided by an exalted justice and benevolence.

George Washington

all the means.—*Written by John Adams to his wife, July, 1776*

NOTHING glorious is accomplished, nothing great is attained, nothing valuable is secured without magnanimity of mind and devotion of heart to the service. Brutus-like, therefore, dedicate yourselves at this day to the service of your country; and henceforth live a life of liberty and glory.—*Josiah Quincy, Boston, 1774*

THE sun never shone on a cause of greater worth. 'Tis not the affair of a city, a country, a province, or a kingdom, but of a continent—of at least one-eighth part of the habitable globe. 'Tis not the concern of a day, a year, or an age; posterity are virtually involved in it even to the end of time. Freedom hath been hunted around the globe. Asia and Africa hath long expelled her; Europe regards her like a stranger, and England hath given her warning to depart. Oh receive the fugitive, and prepare an asylum for mankind.—*Thomas Paine*

TAxATION without representation is tyranny.—*James Otis*

make our festivals worthy of the work that these heroes did? Raja Yoga boys and girls are learning that one of the best ways to make stepping stones of the past and the present, is to do honor to the great in a true way. The Raja Yoga festivals are like a golden thread running through the whole year, linking the boys and girls of today with all that great heroes and Teachers have done for the world. When people have learned the Raja Yoga way of celebrating the Fourth of July, the fire of the higher patriotism will burn more brightly every year, and the great teachers and orators, and the noble statesmen and brave soldiers of the United States will receive the heart-homage that should be theirs. A RAJA YOGA PATRIOT

Sayings of the Heroes of Seventy-Six

WHERE liberty is not, there is my country.—*Thomas Paine*

WE are not contesting for pence, but for principles.—*Samuel Adams*

THE battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave.—*Patrick Henry*

WE have all one common cause; let it therefore be our only contest, who shall most contribute to the security of the liberties of America.—*John Hancock, Boston, March 5th, 1774*

I AM well aware of the toil and blood and treasure that it will cost us to maintain this Declaration, and support and defend these States. Yet, through all the gloom, I can see the rays of ravishing light and glory. I can see that the end is more than worth

THE CHILDREN'S HOUR

Music and Little Children

DEAR CHILDREN: I am sitting by my window in Lomaland. Just across the way is one of the lecture-rooms of the Raja Yoga Academy and I hear the children marching. Near-by is the little music temple and over the still air come sweet strains that seem to take me a long, long way from here. I almost feel as if I were in the shadow world and I can almost see timid little creatures marching up in the silence, dwarfs maybe, until every little shrill-voiced tot comes nearer and nearer and at last—they pass me, a tiny troop. And Lomaland disappears and I see the mountains of Norway and the cloud-hung sky above and the old pines in the distance until—hark! suddenly a song of exquisite loveliness breaks in. The wee elfin procession has passed and the fairies have come. For it must be the fairies' song that I hear! Ah, what a music picture! And all because some one is playing, as it should be played, Grieg's "March of the Dwarfs."

How can music bring to the mind such pictures? Who can say? We only know that it does. And that is why the music of the Raja Yoga children is so carefully selected, and so carefully taught; why their teachers are so careful to distinguish between the *right* kind of music and the *wrong* kind; and why the little ones of Lomaland live in the very atmosphere of the purest music day after day.

Then I fell a-thinking of Grieg, the composer of this fairy tale in song, and I want to tell you a little story of how he first came to write music. As a child he loved the birds and butterflies and blue sky and the flowers more than anything else in the world, and he said to his mother one day, "Mamma, when I grow up I am going to be a painter! Oh, I *wish* I could paint these things now." But the mother had no paints and in her little home no means of getting any, so she said, "My child, we *will* paint them—but in beautiful tones," and she began to teach him music, not only how to play, but how to compose. She, herself, tells the story of how one day the little boy picked up, instead of his school-books, a roll of music he had been composing and marched off to school with it. When he reached the school and discovered his mistake he said to the teacher: "Oh, I brought my music instead! I am so sorry, but I am sure you will like this better than my copy-book," and he showed it to her trustingly.

Was not this mother wise? And is it strange that her little boy should have become one of our great composers? O the magic of musical sound! There is only one thing in the world more wonderful—and that is the magic of the light that glows in little children's hearts.

AUNT ESTHER

WHEN birds build their nests and rear their little ones, the mother-bird does not take care of the baby birds all alone. The father-bird helps, too. Nearly all father-birds feed the mother while she is on the nest and often will sit near by and sing to her. Then, the father-bird is never far away while the little ones are still in the nest, for he seems to know that he must be on guard and ready to protect the mother and babies in case of danger. Is not that a lesson for some humans? How much better the world would be if people only followed the example of their little winged comrades! M. M.

Warrior Boys and Girls

FROM the hearts of warrior boys and girls there is bursting upon the world a great, wondrous song. It may sound strange to many people to speak of warriors having a song in their hearts, because when we hear about "warriors," it almost always has something to do with soldiers in battle, fighting and killing one another.

But the warriors that we refer to here don't believe in battles of that kind. They don't believe in selfish fighting and killing. They believe in building up, not in destroying.

Wars, like those we have now on earth, will cease to be when we warrior boys and girls shall have won our fight. We are fighters for the right and true; for freedom and justice and for peace.

Warrior boys and girls don't use hate and guns and swords for their weapons. They fight with love and knowledge, courage and determination.

We have learned that wars for killing people come from the lower nature in man. We know that in this lower nature live the evil things that bring sorrow into life, such as hate, anger, jealousy, ambition, greed, the selfish desire for possessions, and many more evil things.

And we who are warrior boys and girls also know that there is a higher nature in man, which does not like the evil, but is always wanting to do right and to be true. And on the side of this higher nature, we are fighting to conquer the lower; to change its ugliness, into beauty; its ill tempers and anger, into gentleness; its hate into love.

And as we win these victories, one by one, we find the freedom and peace which shall bless all.

This is our great heart-song, singing its victory out to the world. A RAJA YOGA WARRIOR



From Dramatic Representation by one of the young Students of the Raja Yoga School, Point Loma, Cal.

FRAGMENT

LONGFELLOW

LIVES of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;—

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

DEAR CHILDREN: A friend tells me this beautiful story of the devotion of one of our "brothers of the air." A while ago one of his neighbors, a farmer, set several traps near his poultry-yard for the purpose of catching weasels which were troubling his young chickens. A few days later he found one of the traps missing and on searching for it came across two horned owls beneath an old apple tree near by. One owl, to the leg of which hung the missing trap, was dead. The other, in great distress, was fluttering about, evidently trying to protect its dead mate. For nearly two days the birds had suffered together. Are we not just beginning to find out how much birds and animals know about brotherhood? And isn't it time that humans learned to be more loving and more just to the little creatures that look to them for protection and help and love? H. H.

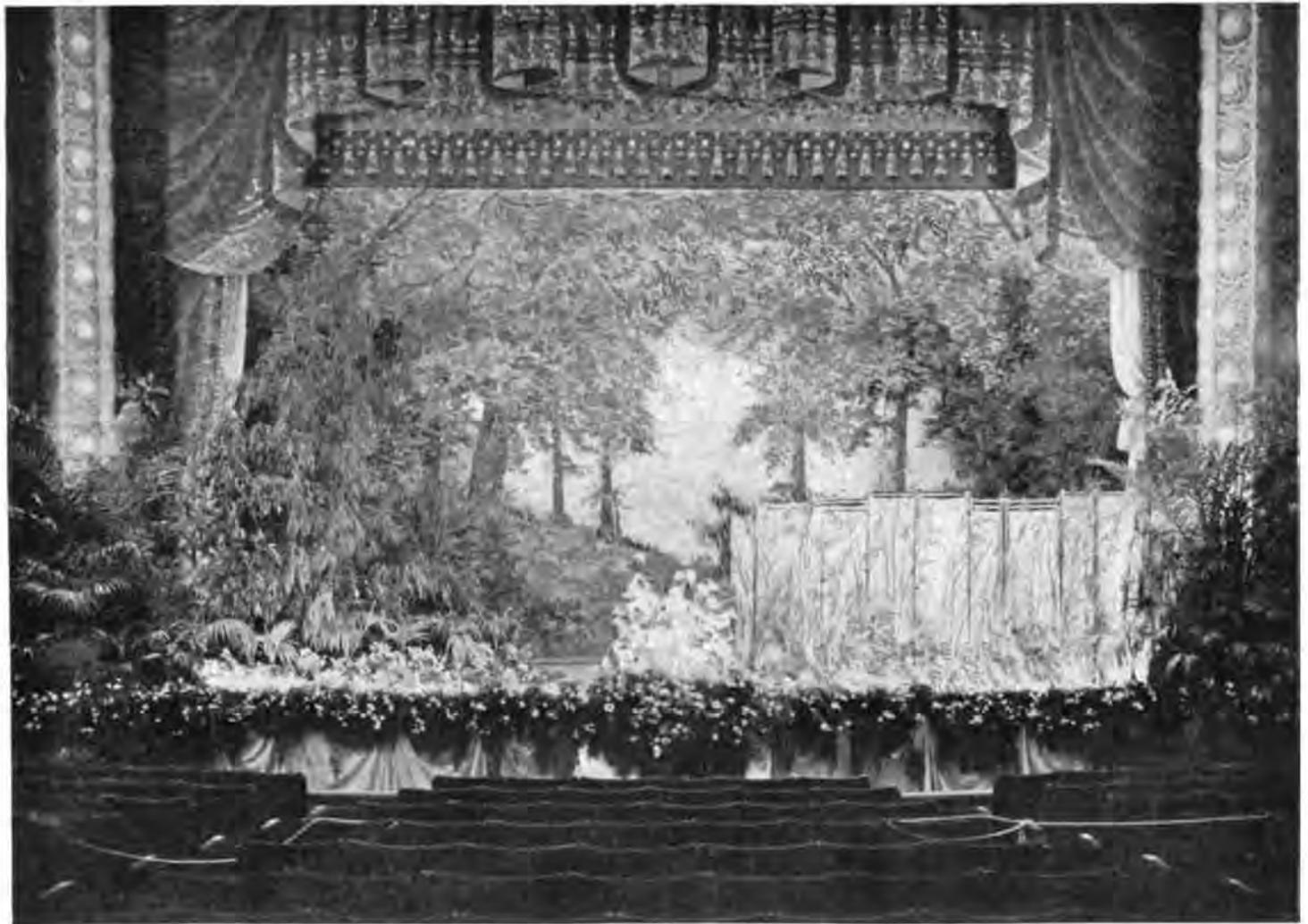
THE following story was told me a few days ago by the lady who owned the dog and cat in question, and who was an eye-witness of the incident, says a writer in *Our Dumb Animals*:

A dish of food was brought in for the dog, and the cat, who seemed very hungry, tried to get hold of it first. On being cuffed and sent across the room the cat began to mew mournfully, and this attracted the attention of the dog.

He looked at his dish of food and then at the cat, and before eating a morsel himself he took one of the best pieces of meat from the pan, carried it across the room and laid it before the cat. Then he proceeded to eat his meal.



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

AT the Universal Brotherhood meeting at Isis Theatre last Sunday evening, the principal topic was "Thomas Paine." Under that caption Mrs. M. C. Hiney read a paper, briefly outlining Paine's life. She pointed out his work in America in the cause of independence, his labors in England in the cause of human liberty; his efforts in France in behalf of an international republic; how that if his wise counsels had prevailed the reign of terror in France would have been averted. "Paine," said the speaker, "had a deeper understanding than any statesman of his time, of fundamental principles. He was a keen reader of human nature and a born diplomat. Then, too, he was honest. His life, standing as it did in the very vanguard of progress, his every motive true as steel, his every act breathing compassion, his one thought being for humanity, naturally challenged the hatred and persecution of the enemies to human happiness and the world's peace.

"And now," continued the speaker, "I bring before you a picture, the significance of which only the few—the very few—can to-day understand—the picture of Paine in that little room in Paris, rising like a tower once more above the wrecks of all his hopes for France, forming with five families the Theophilanthropical Society—the first in centuries to be formed for the purpose of establishing a nucleus of a universal brotherhood. Picture to yourself the simple meetings, the readings from the ancient sacred writings, Chinese, Hindoo and Greek—the flower-strewn altar in the center of the room. Witness Paine's own declaration that 'religion has two principal enemies, fanaticism and infidelity,' and the simple statement of the Theophilanthropists themselves as to belief in God and the immortality of the soul.

"Paine was one of the few who come, from age to age, to bear witness of the light. His doctrine was the heart doctrine, and compassion was the keynote of his life. Does not a knowledge of his life make it easier for us to avoid the mistake of persecuting the great helpers of humanity, whose lives, in their purity and compassion, are such a reproach to our own? For the spirit of persecution has not died out—as those who have followed the Theosophical movement in this century are fully aware—and in the ranks of those who make their living by religion,

are still many who crucify in a thousand ways the Helpers of Humanity, when they should be the first to help, the first to serve, the first to understand."

Mr. S. G. Bonn read a paper entitled: "The Over-ruling Law." In part he said: "The word 'law' is applied to regulations made by men for their common good; and it is also the term which we use to indicate the orderly working of nature. Regarding man-made laws, the measure of their perfection is to be judged by their being in harmony with the higher law, which we call the Law of Nature, or Divine Law.

"It must surely be the highest wisdom for every man, and every nation, to live in harmony with this Over-ruling Law. We hear much now-a-days of national allies. But the perfect safety which must result from acting in harmony with Infinite Power and Absolute Justice is thought of but little. Yet this supreme law is written in our hearts, as the Scripture says: 'I will put my law in their inmost hearts;' for man is the temple of the Most High. It was the wish of Socrates: 'Give me beauty in the inward parts, and may the inner and outer be at one.' It is the object of our existence here to raise the outer nature into perfect union and harmony with the God within. The whole course of life, and of many lives, is to help us to realize this as the highest wisdom, and the most perfect happiness. When we can say truly, and fully, 'Thy will be done,' then heaven and earth are one; and we have merged the imperfectness of the weak personal will in the Eternal Will, which ever lives and reigns throughout the boundless universe."

The program also included several choice musical numbers which were rendered in a manner doing full credit to the performers.—*San Diego News*

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8:15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Art Music Literature and the Drama

Architecture—What Type Best Meets the Needs of the Time?

A CONTEMPORARY pleads for the restoration of the Gothic style of architecture; to quote his own words, "not a modernized Gothic nor adaptation of it, but the pure Gothic." He is not concerned as to whether or not "pure Gothic" will meet the needs of today, nor gives he any hint as to the bare possibility that what was alive five hundred years ago may be (we say *may be*) very dead indeed at the present time. Why this critic's naïve refusal to distinguish between "then" and "now"? Our age, of course, is not restless enough! Methinks the tonic that the present day needs is not an architecture that expresses restlessness, but one that expresses serenity, such as the Grecian or that of the ancient Egyptian.

Another point lost sight of by this critic is that the architecture of any age is a thing not separate from the life of the people, but an integral part of it, reflecting the spirit of the age from which it springs. In the stately pylons of Egypt's old temples; in the columns of mighty Luxor; in the sacred places of Philæ; in the pyramids themselves—what do we read? Restlessness, impermanence, vacillation? None of these; Egypt's architecture reveals in all its fullness the secret of the heart-life of the age in which it came to be; and that heart-life, with all its drawbacks, was *serene*.

What about the age which bequeathed to us the Parthenon, the Erectheon, the old canyon-built, open-air Theatre, the severe Doric, the tender Ionic and the glorious acanthus-wreathed Corinthian? Was it an age silly, vain and frivolous; a time that bore no philosophy; whose people saw only the surface of things? By no means; Grecian architecture, in its beauty, simplicity and loveliness, was but a reflection of the unity and loveliness of Greek life itself and it tells a story of deep interest and assurance in things of the soul; a story, above all, of serenity. It is as impossible to dissociate Greek architecture from Greek living and Greek philosophy as it is to dissociate thought and speech, inspiration and deed, cause and effect.

No less is it unphilosophical to study Gothic architecture apart from the age that gave it birth. What was that age? Alas, few pictures are darker than the picture of medieval Europe—superstition rampant, human life held cheap, lands devastated by wars, plagues and famines; feudal barons warring against each other and communities of serfs whose lives weighed nothing against their master's whim. Europe then, saving the light that shone here and there, in Padua, in Venice and in one or two other places, had no philosophy, no light. Her whole life lay in the mud of things, as the lotus seed lies in the mud of a winter-chilled pond.

One of the first signs of a striving upward was Gothic architecture itself, its tall lines telling the story of restlessness, aspiration, of a seeking to leap away from earth altogether; a lack of that three-fold absolute health and balance. It was glorious for that time, glorious in its promise; as marvelous, in that sense, as the first tiny shoot of the lotus coming from the mud and water is a marvelous and rare promise of the blossom that is to be. But this tiny restless upward-striving shoot is not what we pluck and place in a vase to adorn our

rooms. We wait until the flower blooms, when the story it tells us is no longer one of restlessness but of serenity, repose and calm.

Is not the analogy plain? It is too late to make of any style of architecture a fetish. The time has gone by for that. We might have done it twenty-five or even ten years ago, but too many are already seeing the need of wiser thinking. As all must be considered in connection with the time, the spirit of the age, what excuse can those offer who discuss art, architecture or any other one department, and *forget life?* STUDENT

O BUILDING GODS! Every god, every goddess, who passes is in me who have been examined before Ra, before the Priases of Light.

—From the Egyptian "Book of the Dead"



A BIT OF LOMALAND ARCHITECTURE

What Were the Laws Governing the Art of the Ancient Greeks?

M. RODIN, one of the greatest of living sculptors, and the one who has been undoubtedly the most condemned, the most worshiped and the most discussed among all his compeers, said recently:

I invent nothing, I rediscover. And the thing seems new because people generally have lost sight of the aim and the means of art; they take that for an innovation which is nothing but a return to the laws of the great sculpture of long ago. Obviously, I think I like certain symbols, I see things in a sympathetic way, but it is nature that gives me all that. I do not imitate the Greek. I try to put myself in the spiritual state of the men who have left us the antique statues. The Ecole copies their works: the thing that signifies is to recover their method.

Rodin became first widely known to the American public through his work exhibited at the World's Exposition held in Chicago some twelve years ago. He stands today, in certain important respects, still alone. Some of his work, because of its ideals, is to be deplored; some, even of the best, has not escaped a certain dip into the sensuous. But, his work considered as a whole, Rodin is worthy of honor as one of the leaders in the march of a few courageous moderns toward a higher sculpture than the world has ever known. This he will continue to be, it would seem, in proportion as he holds to the convictions quoted. STUDENT

LITTLE MISCHA ELMAN, according to European critics, is not a prodigy in the ordinary sense of the term, but a full-fledged musician. He began playing when but five years of age. "You used to practice a great deal?" was asked him recently. "Oh, no, I never have practiced much; I soon learned to read music at sight and then I could tell just what it was meant to be. I would play it a little and then I would stop playing and think the music over until I felt just how it ought to go. Then I could play it all right."

The probabilities are that the little violinist, if correctly quoted, places too little, rather than too much, stress upon "practise;" for even the hand of a genius cannot become fit interpreter

of a high musical message without manual training which is full, insistent, even severe. Yet, none the less, in these simple words the child revealed certain grasp of one secret that all virtuosi know and most teachers but, for some strange reason, few students. The child in question comes of a musical family, his father and grandfather being violinists, and it is said that his two sisters, both of whom are younger than himself, give promise of being prodigies in their turn. STUDENT

Students'



Path

FAME is no plant that grows on mortal soil,
Nor in the glistening foil
Set off to the world, nor in broad rumour lies,
But lives and spreads aloft by those pure eyes,
And perfect witness of all-judging Jove;
As he pronounces lastly on each deed,
Of so much fame in heaven expect thy meed.

—MILTON

TAKE HEED, O ye who breathe, and, breathing, live,
Say all thou must;
Of thy heart's fulness generously give,
Lest thy sad dust
Wail for the golden words it left unsaid,
And, lying mute, will rest not, though 'tis dead.—Selected

—FANNY GREGORY SANGER

Silence as a Fighting Force --- A New Lesson Learned

IT is related of Christ that he was *silent* in the face of accusation and calumny.

From this fact has developed a complete theory of his character, the theory which makes him *meek*, the lamb theory, a theory buttressed by his injunctions to turn the other cheek, and to give the coat to him who has torn away the cloak.

But another interpretation is at any rate *possible*. The higher—the highest—nature of man, is outraged by an injustice. The closer the unity between a man and his higher nature, the more clearly will he appreciate the injustice, whether done to himself or others. If we maintain that that is not the case, we are maintaining that the higher nature is blinder to principles than the lower.

And again: the closer the unity, the stronger will be the man's will to rectify the injustice. The universe is just as much put out of gear by an injustice to him as to anyone else.

He must not therefore be blind to the injustice or abrogate the will to rectify it.

But if he cultivates the *meek* strain of character, the so-called lamb-like, he will try to blind himself to the injustice merely because it is done to himself, and he will totally paralyze the godlike will to rectify it. He is himself guilty of a double injustice towards the universe. And this injustice, which he justifies on the ground that the injury was towards himself, must like any other affront to the higher nature and the Law, begin to poison the character, and lead to similarly cowardly negligence when *others* are the victims of injustice. Christ said that he brought a sword, not meekness, into the world.

But what method shall the will to rectify employ? It may be reckoned almost axiomatic that any method instinctively employed by the lower nature is wrong or extremely likely to be so. Instinctively, the lower nature "talks back" and hits back and engages in voluble self-defense. This policy stimulates the attacking party to fresh exertions; the original wrong is added to; more defence and counteraggression is called forth; the whole situation is inflamed to the utmost, and no good whatever is achieved.

The opposite policy is a *silence*, a commission of the situation to the higher nature, a quiet positive *watching* of the calumny. During that silence the *higher nature is acting* in several ways, throwing a disconcerting something into the camp of the enemy, a slow but sure force; and, still more slowly, but as surely, calling forth the higher consciousness of the enemy himself. Pursuing this policy, the evil is minimized, the beginning of its rectification is made, and the man who pursues it becomes his brother's (if also enemy's) keeper. Faith in the higher nature as an active power, enables it to become one.

All that seems consistent with Christ's teaching. And if it is what he meant, if perchance it is what he taught—and the teaching may have been lost or somehow suppressed—then *meekness* is a false and unchris-

tian ideal, devised perhaps by an intelligence that did not want men to understand this positive weapon of stern silence, and made instead an emasculated substitute for it.

But if, pursuing this policy, we ourselves make no use of or demand for the common forces of defense, we have no right to pursue it where others are concerned. They, when attacked and calumniated, do look around in appeal, and it becomes our duty to speak and act. The Silence is a weapon within the life-sphere of the one who employs it or invokes it. He can leave his interests in its hands whilst he places all his forces of speech and act at the disposal of the Law of right and justice. But there, his duties are defense only, not aggression. Lastly let us note that the Silence would never be invoked by the man whose thought was: that I may be justified! It is the *injustice* that must be thought of, not that little self that happens to be its victim. In other words, this self-defense is only a particular case of that general living in touch with the Silence at which we should all aim.

H. C.

FRIENDS IN COUNSEL

DEAR COMRADES: In order to secure harmonious working in communities in the world, fixed rules must be devised and times and seasons set if such are to be preserved from quick descent to chaos and misrule. The regulations for our daily life are broadly based on natural law, and simply formulate those principles which would spontaneously occur to every man did he but lend a more attentive ear to intuition's voice. 'Tis true that discipline involves the notion of restraint; but such restraint is only felt by our rebellious personality, and who is there deserving of the name of man who does not always exercise control over his lower tendencies?

A regular routine is of enormous value to conserve that mental force which those who live a solitary life must constantly expend in making small decisions all day long. Our minds are thus left free for other kinds of work. It might be thought that life by rule would be devoid of moving incident and somewhat lacking opportunities to train the mind to meet emergencies. Quite on the contrary with those who have transferred their interests to the inner world. With such the day is crowded with adventures. Temptations we imagined had been buried with our youthful days leap into sudden life and make a vigorous assault. We are exposed at every turn to showers of subtle thought suggestions, poisoned arrows from the hosts of those who war against the light, and unless the venomous shafts are recognized and drawn without delay they may diffuse their virus through our minds and paralyze our spiritual life.

There is no foe more difficult to seize and overthrow than is the gloomy shadow of despondency which sometimes tries to vampirize our very life and chill the ardor of the soul upon its upward way. Its coming on is almost imperceptible. At first a diminution of the heart light, followed by a stealthy spread of overwhelming gloom, until at last a pitchy darkness folds us like a pall and utterly excludes the shining of the eternal day. Against the slow approach of this insidious foe nothing avails but constant vigilance to note its first advances and disperse the gathering gloom by that self-generated sunshine of the dauntless heart. It would appear as though the lower aspect of our human nature was personified in some dark spectral form, blinding the mind to all the glories of the higher life and striking chilly terror to the heart by the suggestion of the emptiness and void of an existence where sensation plays no part.

The guides can do but little to assist the pilgrim at this point. The grim phantasmal shadow is his own creation and must be dispelled by his unaided powers, or rather by the might of that innate divinity residing in the heart whose golden light will shine into the darkest corners of our being if we allow it free, unhindered course.

STUDENT

IT is said in the Book of Poetry, "Although *the fish sink* and lie at the bottom, it is still quite clearly seen." Therefore the superior man examines his heart, that there may be nothing wrong there, and that he may have no cause for dissatisfaction with himself. That wherein the superior man cannot be equalled is simply this,—his *work* which other men cannot see. It is said in the Book of Poetry, "Looked at in your apartment, be there free from shame, where you are exposed to the light of Heaven." Therefore the superior man, even when he is not moving, has a feeling of reverence, and while he speaks not, he has *the feeling* of truthfulness.—*Chinese Classics*

The Lewis and Clark Exposition

JUST over a century ago, two army officers, Meriwether Lewis and William Clark, were sent out with a small party by President Jefferson to explore the vast and then little known territory constituted by the west basin of the Mississippi, between that river and the Rio Grand.

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tion through with entire success, for 2600 miles, crossed the Rock-a River, and finally, after three

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manufacturers and foreign governments every square foot of the original additional space as well. One of plan contains 90,000 square feet and the impressive but not unwieldy, *Liberal Arts and Varied Industries and Transportation* needed the addition it is 100 feet wide and 500 feet long by 100 feet. The pressure of

space made it necessary to restrict their occupation. Only exhibits of unusual attractiveness were finally accepted, special attention being paid to working exhibits which show the process of manufacture rather than the manufactured products.

The States of the Union have been fully awake to the duties they owe the Exposition and themselves in the exhibition of their specialties. The Washington legislature appropriated \$75,000 for erecting the Washington building and collecting and installing a comprehensive display of the resources of that State. Our own Californian building is four times as large as the pavilion the State erected at St. Louis.

The Fraternal Societies are not behindhand. They have erected a *Temple of Fraternity*. Over \$20,000 was pledged towards the project, and the raising of a beautiful and appropriate structure is the result.

Besides the exhibits, the Exposition is being used as an opportunity for a number of interesting functions. Germans all over the Pacific Northwest are planning to attend the greatest Saengerfest ever held by the North-Pacific Saengerbund. Distinguished guests will include the German Consul-General and the German Ambassador. The North-Pacific Saengerbund includes Societies in Portland, Tacoma, Seattle, Everett and other cities, and all of them will co-operate in the celebration. "German Day," July 22, will mark the concentration of their

efforts, and special trains from many directions will arrive with large numbers of delegates, each group with its own choir and band:

One of the most important of all the many doings at the Exposition is a great conference of the representatives of cities to be addressed by leaders in the movement for municipal reform. It was proposed that a league of Northwest cities should be formed for their mutual benefit in co-operation for the purposes of good civic government. "*How to fight corruption in cities*," is a vitally important subject set down for discussion. "*Social betterment work in cities*," is another; and this discussion will include the methods available for the suppression of vice and the regulation of the liquor traffic. "*Municipal improvements*," covering such practical matters as drainage, watering, and lighting, is also down on the list.

The floral arrangements of the grounds of the Exposition are on a very elaborate scale. The climate of Oregon leaves nothing to be desired for such purposes. Roses bloom in riotous profusion the year round, and Portland even bears the name of *The Rose City*. Roses will, however, have a competitor. A Portland florist has been giving special attention to the pansy, and his results suggest some of Luther Burbank's works. Last year he had a multitude of pansy blossoms *four inches* in diameter, and this year even better results are promised. Five thousand pansy plants will be bedded in the Exposition grounds, to compete in beauty and luxuriance with the masses of Oregon roses.

Finally it is worth noting that the Exposition buildings are protected from danger of fire by an automatic system of fire alarms. The arrangement not only includes the automatic ringing of the warnings but the automatic harnessing of the horses to the engines and wagons. H. C.

Whales as Food

SOME Newfoundland speculators are arranging to supply whale meat to take the place of beef. They have already supplied the West Indian market and are arranging to supply the London market. It yields a profit at six cents a pound and is described as being finer flavored than beef and more like venison. This will perhaps also help to remind us that the whale is not a fish. E.

House Set on Fire by Goldfish

WATER can, as we know, start a fire under certain conditions, but one would never have suspected so very mild and unenthusiastic a thing as a jar of goldfish of being incendiarily inclined. Yet a news item assigns, as the cause of a recent fire in a tenement house, the leaving of such an article on the piazza, where it acted as a burning glass. The spherical glass paper-weights have been known to behave in the same way, as can readily be proved by experiment. H.

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		MAX	MIN	DRY	WET		DIR	VEL
19	29.780	69	60	63	58	.00	N	8
20	29.764	68	60	62	59	.00	N	9
21	29.694	69	59	61	60	.00	W	2
22	29.646	66	58	59	59	.02	SE	4
23	29.622	66	57	60	58	trace	SE	6
24	29.694	67	60	63	58	.00	W	3
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Vol. VIII

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No. 35

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Meteorological

Our Lack of Self-Discipline & Its Results

IN Chicago the strike spirit has spread to the schools, and there exist among the scholars "frats" and "sororities," which are organizations formed out of school and calculated to be subversive of discipline. Says a paragraph: "They are clamoring for enlarging school festivities and uprooting any lively sense of school discipline."

These organizations are entirely distinct from the within-school social unions, which are beneficial, and are "due to the spirit of organization which is splitting up sociability and good-will into labelled factions."

Evidently the world is becoming educated to the fact that things can be done in the name of "fraternity" which are far removed from fraternity, and that an alliance with greed for its motive may be more like a brotherhood among thieves. But the fate of factions is proverbial; they

contain the elements of self-destruction. The paragraph adds the following wholesome remark:

May it not also be asked if the self-abdicating meekness of parents and the refuge from mishaps it did not know how to cure, which the home has sought in the school, is not also accountable for the youthful eagerness to have its own way? The child has been so much studied that at last aware of his powers he has enrolled himself in secret societies and would boss the schools.

Too Feeble to Assert Our Manhood

Feebleness on the part of parents seems to be responsible. And, as there is no reason for supposing that a person becomes feeble when and because he becomes a parent, we may presume that feebleness is general. And what is this feebleness? It is simply the refusal to assert our own manliness and our own authority over ourselves. The prevailing type of character is sloppy, slovenly, and down-at-heels. This description may seem overdrawn to those who estimate smartness by its manifestation in business; but nevertheless human character, contrasted with the ideals set forth in Raja Yoga training, is certainly loose and uncontrolled.

And the penalty for persistent feebleness is tyranny. People kick at governments when perhaps those governments are better than they deserve. If each one governed himself in the spirit of self-forgetfulness there could be no despotism.

DISCIPLINE is what society needs—and the place to begin is on yourself. You cannot discipline other people till you have disciplined yourself. A self-disciplined man can control and harmonize others without speaking a word or lifting a finger. An un-self-disciplined man has to resort to rules or violence or penalties, and even then fails to control.

Self-Respect Will Give Us Character

When we suffer from our lack of self-command, we rush to organizations and suchlike machinery to get that which we could get by our own efforts if we were not so feeble. People form clubs for study and pass resolutions to do things in a body, like a band of cowards holding together for mutual protection.

We cannot pose as a victim, a hero, and a logician at one and the same time. There are too many "victims" in the world, parental and otherwise, and a little more self-respect would diminish the number.

H. T. EDGE

The Futility and Horror of Legalized Murder

FROM the pen of a well-known English writer on questions of social reform we have some trenchant criticisms of the modern systems of punishment for criminals which seem to represent the ideals of the times. Brave words they are, and also true, attacking as they do, the fetish of compassionless heartlessness which blinds even our most progressive peoples in their treatment of law breakers. Some day perhaps we shall awaken to the fact, that in any scheme of reform the idea of revenge can have no part. He says:

The prison, as it has hitherto existed, is simply a hardening institution, which inures folk to crime and the criminal life, and deliberately renders them unfit to become decent and useful members of society. It is an epitome of folly and wickedness. In the prison the State is seen, like an evil stepmother, beating its own children—whom it has reared in poverty and ignorance, and among conditions which must inevitably lead to crime—beating them for its own sins and neglect, and confirming them in their hatred of itself and each other.

And on the scaffold and in capital punishment it completes its program, and carries the same to the bitter end—murdering its own misbegotten sons and daughters, because forsooth they have murdered some one else. Here, finally, it abandons all method or hope of reform, and for the sake of revenge, or on a vague plea of deterrence, commits deliberately the very crime which its victim has committed in a moment of anger or of madness. For nine-tenths of the murders for which men are hanged are of this kind.

The man had killed the thing he loved,
And so he had to die.

They are murders committed in a moment of jealousy, of sudden access of revenge, of despair, of self-defense (as in cases of burglary or poaching); they are committed in the fever of the blood, without premeditation, and are followed by agonies of remorse and grief. Probably, dreadful as such crimes are, there are none (if we except a few deliberate and calculating cases) in which the actors are more open to reforming influences than in these; yet here the State steps in, blind and barbaric, summarily cuts off all hope of amendment, and adds another homicide, cold-blooded and revolting to the last degree, to those which its children must witness. So evil and contaminating has the effect of criminal executions

been recognized to be, that while in some countries they have been abolished altogether, in all modern lands nowadays they have ceased to be public, and the representatives of the people admitted have become more and more limited in number, while we now hear that the officials of Sing-Sing Prison petitioned the New York Legislature some years ago "to remove all executions to the little prison of Dan-nemora in the Adirondack wilderness, on account of the pernicious effect which such events had upon the prisoners generally." STUDENT

Over-Work in Schools

A GERMAN nerve specialist is pleading for shorter hours in school work—for German school-children presumably, who study more assiduously than American or English ones. He proposes a five-hour morning session, with an interval of a quarter hour at the end of each hour, and no afternoon session. Afternoon sessions, he says, exhaust the vitality of the children, and the afternoon should be devoted to outdoor recreation. Medical investigations are cited to show that sickness is much more prevalent among children who have attended morning and afternoon sessions than among those who have attended morning sessions only.

Most sensible advice certainly; and undoubtedly more could be gotten out of the shorter hours than the longer ones, owing to saving in health and efficiency. But why are such long hours considered necessary?

The fact is that under the terrible conditions of our civilization there is an increasing strain felt everywhere. Stamina is weaker, nervous control less; more labor is done and less achieved; more energy lost over useless things; more friction between the various parts of the body politic. We work at an ever increasing disadvantage. What is to show for all this grinding of the children?

The remarkable results attained by the Raja Yoga system at Point Loma and elsewhere are due to the fact that the children are taught from earliest years to gain complete control over their own nervous system, temper, faculties, and attention; so that they have a well-disciplined organism under control of the will, and can learn more in a short time than other children, hampered by ailments and disabilities, can in a longer time. STUDENT

Men of Character Needed for Juries

A SUPERIOR court judge has been addressing members of the Young Men's Christian Association on the subject of juries, and finds that the fault is not with the institution of trial by jury, but with the character of the individuals composing the jury. These may be ignorant, stupid, prejudiced, or affiliated with law-breaking organizations. The judge said that any efforts at improvement, to be successful, must begin with improving the individuals of which the jury is composed.

Thus all questions come down at last to the question of individual character. Institutions have been made on the assumption of a certain standard of integrity and intelligence in the individuals involved in them; and, where these qualities fail, no institution can stand. Originally the institutions derived their strength from a union of the individual strengths; now the individuals rather expect to derive strength from the fact of their union. But there is a vast difference between a lot of sticks propped up against each other and a group of columns supporting a superstructure.

For reliable juries, we need men in whom principle will be stronger than self-interest and prejudice; and we need Theosophy to restore the lost foundations of principle in character. STUDENT

The Vatican's Nest Egg

FROM within the Church of Rome the Pope is being urged to accept at last the appanage offered thirty-five years ago by the Italian Government. This now amounts to 19,000,000 francs, and is under international guarantee. Though it has never been accepted, it has never been refused. The non-acceptation has enabled the Vatican to maintain the pleas for Peter's pence and other forms of donation. And the non-refusal has enabled them to preserve the pleasing consciousness of a large and increasing sum of money which could at any time be claimed. Every possible advantage comes from such an arrangement.

Some of them think that the time to claim has now come. There are hard times everywhere, and Peter's pence are falling off; whilst the defection of France means a serious money loss. This view is voiced by Monsignor Patrice. "Should it please the Holy Father," he says, "to demand this appanage . . . we will submit to his decision and say that he is acting rightly in trying to save at least this small part of his riches from the shipwreck which robbed him of everything else. . . ." C.

Norway's Vivid Past

THE attention Norway is drawing to herself reminds one how considerable a share she has taken in the making of early European history. During the Ninth century her people wandered as uninvited and unwelcome guests all over Europe. One Harold the Fair-Haired, apparently a masterful warrior, subdued all the little Kinglets of the country and made them his vassals. But even as far back as that they were dissentients and so, since they could not conquer they proceeded to emigrate. Some went charging southwards to Italy, and gave much trouble there. Others went to Normandy in France; others to Northumberland in England; some became kings of Ireland and some settled in Iceland. "Settled" is a relative term, for they spent much of their time in the famous Viking raids. But in the long winter time, when they had not much raiding on hand they told stories and sang songs of the past, weaving much and highly colored embroidery around legends and myths already very vivid. And the things they sang, accounts of the creation and all that was before the creation and all that was after it and all that all their heroes had done and suffered—are the sagas on which some of Wagner's operas, and the *Nibelungen Lied*, and many another drama and poem, are founded.

Norway was united with Sweden in 1397, but a century or so after she found she did not like it. She was united again in 1814 and has again found she does not like it. One feels inclined to regret her secession from Sweden, for *union is strength* in more ways than one and against more enemies than one. C.

A New York Horror

NEW YORK has unearthed one of those horrible systems of traffic in youth which will always go on till the punishments allotted are much heavier, and until wealth is no longer permitted to shield a single participant. The rule is to make a scapegoat of one or two, and suppress names wholesale. No less than three hundred citizens appear to have been concerned in this last affair; but as usual, money will flow in any quantity and men who should spend the rest of their lives behind bars will still be able to pose as reputable citizens.

In this case girls were boldly abducted, and in one instance nothing was known of the victim's fate for six years. It was the escape of one after four months of this hideous slavery, that led to the discovery of the nest.

If New York allows this to pass without dissecting out into open view every fibre of the plot, she deserves that it and others shall continue and flourish to her universal shame and speedy downfall! STUDENT

France's Ecclesiastical Treasures

A N official inventory is about to be made of the vast art treasures accumulated for centuries in the churches and cathedrals of France. Including altars, statues, stained glass windows and similar fixtures, the worth of the whole is thought to be not less than \$1,200,000,000. Of this sum the reliquaries, pictures, tapestries and similar movables are estimated at a value of \$400,000,000. A small church in Aveyron put some of its treasures on view at the Exposition of 1900, and they were valuable enough to draw from a syndicate an offer of \$6,200,000. The tapestry in one room of the palace of the Bishop of Beauvais is worth \$60,000.

Bearing in mind the history of France, and its connections with Rome and, later, with the Holy Roman Empire, there can be no doubt that the libraries connected with many of the ancient churches and cathedrals contain literary and historic treasures of untold value. STUDENT

Sakhalin Island

A CURIOUS state of affairs seems to prevail on the island of Sakhalin, if we may trust accounts given of it in a German magazine. It is a penal settlement for the worst class of criminals from Russia; not political convicts, who are either executed or exiled to Siberia, but criminals who in other countries would be sentenced to the horror of capital punishment or imprisonment for life. They are at first imprisoned, chained, and set to labor; but afterwards, on good behavior, released and allowed to go into farming on the island. It is curious that these released prisoners are allowed to go armed, so that they rob each other and are a danger to any person visiting the island. These prisoners are described as being of the class of brutal desperate ruffian, and the condition of Sakhalin must resemble that of hell. Probably now it will revert to its original owners when law and order may be restored. E.

Some Views on XXth Century Problems

Mysticism, Music, and Religion

A WRITER in *The International Journal of Ethics* makes an interesting comparative study of music, mysticism, and religion. His view is somewhat as follows: The mind that is listening to music is thrown into a set of states of feeling; the mystical mind is always in, or constantly throws itself into, similar states, but they are not left to themselves. A sort of unformulated and unwordable comprehension of them is made. And in true religion, similar states are reached, but they are made the basis of definite statements and creeds. Religiously minded people take these statements and use them to reproduce the mystical states of feeling which are at their root.

In these days of scepticism, the formulas of religion are not credited. Mysticism is hardly to be met with, and so through neither of these paths do the majority reach states of mystical feeling. But there is an irrepressible longing for those states; and though they are no longer credited with any noëtic or gnostic value, though it is no longer believed that any wordable or unwordable comprehension of the universe is in them, they are got at through music. Therefore people go to religious services for the music that is offered. Their religious and mystical needs are thus satisfied without any requirement of the intellect that it shall assent to anything. So far the writer we refer to.

He would appear to be very nearly right. Is there anything to add?

Music can hardly help its hearers to spirituality unless they believe that it can. It gives wings to the soul, to the Ego, the wings of high feeling. But the wings are taken as an end in themselves. They are not used. The soul does not fly with them to the height at which spiritual self-recognition is attained. "The universe is the garb of God's feelings," says a mystic of our day; "by feeling with those feelings do we reach God." But for that, the will must act on, select from, intensify, the feelings inspired by music; and the Ego-soul must recognize itself in doing so; not let itself be negatively carried along upon the stream of feeling.

Those who are wise will use music to get up to where the soul can recognize itself and commune with its Source. And they will refuse to permit their minds to gnaw the words of great Teachers to death. They will force the mind to silence whilst a greater faculty than it, bears them on and up to knowledge.

STUDENT

Self-War- ranted Guides

A MAN who volunteered to teach chemistry, or boot-making, or singing, would be required to show credentials. He must have a chemist's diploma, or display a boot, or be prepared to sing a few respectable notes.

But you may advertise that you will teach "soul culture," or "the secrets of spiritual power," without the slightest fear that any one will delay his purchase of your five dollar book to enquire whether you show a single mark of soul culture, or of spiritual power. You will be taken fully at whatever valuation you wish. In perfect safety you may lecture in drawing-rooms or give private lessons.

The teachers of athletics must envy this. They, if they appear in public, must look the part. If they advertise, they must print a photograph. If they give private lessons they must do what they propose to teach the pupil.

What then shall the public do? Shall they buy no books on soul culture or the acquisition of spiritual power?

Why not apply the ordinary tests, *mutatis mutandis*? Why not require the evidences of the life? This man proclaims himself a teacher, and in that act foregoes something of the right to privacy of private life which others claim. The tree must show all its fruit, not merely a lot carefully selected (and perhaps painted) for public view. The firstfruits of soul culture and spiritual power are a clean life, absolute honesty, unselfishness, and freedom from greed. People risk more than they know in reading the books or listening to the well-paid lectures, of the "Swamis" and anonymous and pseudonymous quacks from East and West who gather for the easy spoil in ever greater numbers. The words may read and sound well enough, but like all books and writings that are not mere lists and dictionaries, they are ensouled by the inner character of the author, and it is that which is the real operative; it is that which calls up its like in the recipient. Fine writing on soul culture is today turned

out by the yard, filched from the Upanishads, from Emerson, from H. P. Blavatsky, from Patanjali, from a score of places, either as it stands, or diluted with water, or malodorous with "twin-soul"-ism or other form of sexuality. Why not go to the originals? It is all there, clean, full of the heart-force of teachers whose lives could stand inspection and whose "soul culture" and "spiritual powers" breathe in every line.

But the majority like the vociferous quackery, and the supply almost exceeds the demand.

STUDENT

Ideal Marriage

THE Leader of the New York Society for Ethical Culture, dealing with the divorce question, defines an absolutely theosophic conception of marriage, a conception so unusual outside of Theosophy as to be worth quoting. "The highest aim of marriage," he

says, "is to perpetuate, promote, and enhance the spiritual life of the world, to keep the flame of mentality burning in the universe, and to confer perpetual benefits one upon the other, especially the highest benefits of moral growth."

How many enter on marriage with any such conception, with any knowledge of the power of the relation? How many have any conception, or enter it in any other way than instinctually? And those who have something higher than the commercial or instinctual impulses, are yet thinking only or chiefly of themselves.

That it is no ordinary relationship, the energies that play about it—so often transforming themselves to mutual hate, to be slowly lived down, or not—might show. So far, society knows only of the lower forms of these energies. That real, divine, marriage, sometimes produces around the two a spiritual atmosphere which is a very medicine and healing of all who come within it—this it is true, society dimly knows. But it does not know or suspect that the creation of this atmosphere is the work of those same energies made to show their highest, instead of permitted to revel in their lowest, forms.

But even the higher forms need safeguarding from selfishness. Even when the instinctual is surmounted, a couple are often so closely circled around each other that no one can break through, no other is admitted, no compassion emerges for the world's healing. What compassion can do and be, what heights it can reach, what scope, when energised by the mysterious power that lies in marriage, no one suspects. Purity is much, is an essential; but it is not all. Perhaps by a merely pure marriage, the world is merely not worsened. But by one whose basis is as well unselfish and compassionate, it is endlessly bettered. Let this ideal, and not that of sentimental romance, be set before children, and the divorce question will have solved itself.

STUDENT

Health & Morals

A MEDICAL paper quotes some interesting experiments—if they can be so named—made by the medical officer of a New York school on a thousand boys and girls. His aim was to determine whether the correction of physical deficiencies by appropriate gymnastic and other means, would also correct mental and moral deficiencies.

His report is that without exception, physical betterment was accompanied by moral and mental betterment; that—in his own words—"as the body straightens and approaches the normal, the mind quickens and becomes more retentive, and the moral characteristics are invigorated."

The inner working of the body should go on almost without sensation. The mind stands between body and soul, and if its attention is continually occupied by morbid sensations from below, even when it does not consciously recognize them, or is utterly accustomed to them, so much the less must it be responsive to those infinitely finer waves from above which are the stimuli to morality, which are conscience, and which in their full strength can awaken to the supreme activity we call genius.

And the physical culture also calls for the exercise of will, not only in performing definite gymnastic movements at fixed hours, but in a self-denial of the instincts of laziness, gluttony, and so on. And this exercise of the will is itself a part of morality. The findings of the New York experimenter are just what is being practiced and proved daily at the Raja Yoga School, Point Loma, California.

STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

The Daibutsu at Kamakura

THE Daibutsu of Kamakura is the most wonderful piece of metal-work in Japan if not in the world. It is situated in the grounds of a monastery of the Jodo sect. It is formed of sheets of bronze, cast separately, brazed together and finished off with the chisel. The height is fifty feet; the face is eight feet long, and eighteen wide from ear to ear; there is a boss of silver between the eyes, fifteen inches in diameter and weighing thirty pounds. The eyes are of gold. There has been a temple here since the Eighth century, but the



Lomaland Photo and Eng. Dept.

THE DAIBUTSU, AT KAMAKURA, JAPAN

"The Daibutsu, or Great Buddha, stands alone among Japanese works of art. No other gives such an impression of majesty, or so truly symbolizes the central idea of Buddhism—the intellectual calm which comes of perfected knowledge and the subjugation of all passion."—*In Murray's Hand-Book of Japan*

image is much later. The project of erecting it was first conceived by a priest who in 1195 A. D. was taking part in the dedication of the restored Daibutsu at Nara, and wished to have a similar image at Kamakura. He however died, but money was collected with assiduous devotion and the image made, in wood, during the years from 1224 to 1238. A few years later the image was cast in bronze and the temple restored. This temple has been destroyed twice by storms and finally by a tidal wave in 1495, so that only remnants remain; but collections are on foot for providing a new shrine for the Daibutsu.

Captain John Saris, who visited Japan in 1613, has left a quaint record which, though not always accurate, indisputably refers to the Daibutsu. He says:

We saw . . . amongst others one Image of especial note, called Dabis, made of Copper, being hollow within, but of a very substantial thickness. It was in height, as we guessed, from the ground about one and twentie or two and twentie foot, in the likeness of a man kneeling vpon the ground, . . . his arms of wonderfull largeness, and the whole body proportionable. He is fashioned wearing of a Gowne. This Image is much reuerenced by Trauellers as they pass there.

Many writers have admired the majesty and repose of this statue. Bayard Taylor says: "There is an irresistible charm in the posture of Daibutsu, in the harmony of his bodily proportions, in the noble simplicity of his drapery, and in the calmness and serenity of the countenance."

STUDENT

Hundreds of Ancient Graves Found in Germany

Europe is by no means ransacked yet. Reports from Russia state that near Breslau four hundred graves and one hundred and fifty cave dwellings have been unearthed. They are assigned, some to the "earlier bronze age" and some to the later. There was also a village of a dozen huts containing a collection of spinning and weaving instruments. What archeological riches America must hold in its virgin soil! STUDENT

Anglo-Saxon Respect for Antiquity

IF the men who wantonly burned up vast masses of historical and ethnological treasures found by . . . Spain in Central and South America, could have known of and put their hands upon the books and palm-leaf records of India before the protecting shield of England was raised against them, they would have destroyed them all as they did for the Americans, and as their predecessors attempted to do for the Alexandrian library. Fortunately events worked otherwise.—

W. Q. Judge

However many faults the Anglo-Saxon race may have, it certainly does possess a veneration for antiquity, for knowledge, and for relics,

which has done much on the side of good. Many are the things it has preserved in museums and libraries out of sheer veneration for antiques, keeping them faithfully, in ignorance of their real meaning, against the day when those come who are able to interpret them. And the same race is foremost among the diggers and explorers in every corner of the earth.

It was this race that, with the Dutch, beat back the Catholic power of Spain and Portugal from the Old World and the New; otherwise those Indian records might have shared the fate of the others, and still more devastation would have been wrought in America.

When the English came to India, that land was largely under the dominion of the race that burned the Alexandrian library and so many other things. Notice the words in the quotation above—"attempted to do."

STUDENT

The Painted Tombs of Marissa

THE Committee of the Palestine Exploration Fund has issued a book, with illustrations, on *The Painted Tombs of Marissa*. Marissa is the ancient Mareshah, between Gath and Ziph, and is mentioned in *II Chronicles: xi 8*, as a city fortified by Rehoboam. About 300 B. C. it became the capital of Idumea, and after Alexander's death belonged alternately to the Seleucids and the Ptolemies, finally becoming the seat of a Sidonian colony. To this last period belong the tombs.

There are four burying places at Marissa, and the oldest has a wonderful frieze of painted designs representing animals, which have survived in their colors for 2000 years. Some of the designs are artistic and life-like, others clumsy attempts to draw from description only. The names of the animals are given, such as Camelopardus (the Giraffe), Rhinoceros, Orux, Crocodilos. There is a Cerberus, with three heads, and a man-headed lion, and the mysterious animal known as Grups or the Griffin, here represented as a winged lion with four legs. It is stated that, as soon as the tombs were opened, Moslem fanaticism defaced one of the best paintings, as being contrary to religion. STUDENT



THE SETTLER

THE paths which woad mid gorgeous trees,
The streams whose bright lips kissed their flowers,
The winds that swelled their harmonies
Through those sun-hiding bowers,
The temple vast—the green arcade,
The nestling vale, the grassy glade,
Dark cave and swampy lair;
These scenes and sounds majestic, made
His world, his pleasures, there.

His roof adorned a pleasant spot,
'Mid the black logs green glowed the grain,
And herbs and plants the wood knew not
Throve in the sun and rain.
The smoke-wreath curling o'er the dell,
The low, the bleat, the tinkling bell,
All made a landscape strange,
Which was the living chronicle
Of deeds which wrought the change.

The violet sprang at Spring's first tinge,
The rose of Summer spread its glow,
The maize hung on its Autumn fringe,
Rude Winter brought his snow;
And still the settler labored there,
His shout and whistle woke the air,
As cheerily he plied
His garden spade, or drove his share
Along the hillock's side.—From *The Settler*, by A. B. Street

The Victoria Falls

WE are proud of our Niagara Falls; and justly so, as far as the scenic grandeur of the spectacle is concerned. But in point of size they are surpassed by the Victoria Falls on the Zambesi River in South Africa, which are more than twice the depth. These falls were discovered by Livingstone in 1855. They are the most stupendous and awful in the known world; while the scene at Niagara is one of beauty, that at the Victoria Falls is one of grim and appalling vastness.

The Zambesi runs for a hundred miles over a rough, wild plateau of dull basalt, sparsely covered with vegetation and lonesome and still beyond description. The river is about half a mile wide. As the Falls are approached a vast column of smoke is seen, and a deafening roar heard, but there is nothing to suggest what actually happens. The river suddenly disappears from the scene, comes to an end, is no more. It has been swallowed up by a crack three or four hundred feet deep, down which it pours in a thunderous mass amid dense volumes of mist. According to Livingstone, this crack is a huge rent in the basaltic rock. The effect is that the river is completely removed from its rocky course and escapes from the bottom of the rent by a narrow side-channel which leads it into a zigzag gorge conducting it past the basalt.

The Trap-door Spider

THE trap-door spider is a common member of the very numerous insect tribe in Lomaland. He is very much larger than any ordinary spider, and lives in a deep tubular well which he sinks in the ground to a depth of several inches. This tube is about three-quarters of an inch in diameter and is lined with a fine silky coating of web. It is covered with a round lid made of web and earth mingled together and fastened on one side with a spring hinge of elastic web which keeps it shut. The outside of this trap-door is made to look exactly like the ground, and it fits so perfectly that no joint can be seen. Those that we find are difficult to discover in the hard sandy earth, and there may be many that are overlooked altogether. If the door is opened, the beast will come up and try to shut it again. This particular Arachnid is a fine example



ROYAL SUMMER PALACE OF KING OF GREECE, CORFU

Corfu is agreed to be, with the possible exception of Crete, the most beautiful of all the Greek isles. The surface, being composed of various limestone formations, is greatly diversified, and provides magnificent prospects. The olive and the mulberry, and the cypress and the pine, moderate by their verdure the brightness of the sunny climate. The capital city, Corfu, is picturesque but the streets are narrow and tortuous. The palace is of white Maltese stone, plain and unpretentious in exterior, with many stately apartments within.

of the selfish recluse who hides his person in solitary safety. STUDENT

Papaya Juice

THE culture of the papaw tree is one of the industries of Mexico, and a consular report gives some particulars of it. The papaw tree attains maturity in one year and produces from 40 to 50 papaws of a dark green color, ripening to yellow, in shape like a squash. The papaya juice is collected from shallow incisions in the fruit. It is then evaporated so as to yield a white granulated product which is the papaw of commerce. As it is very corrosive, porcelain and glass vessels must be used and rubber gloves worn. The substance is a powerful digestive, considered superior to the pepsin products. The raw papaw is refined in the United States and used in medicine. The ripe fruit is a good digestive, and meat wrapped in the leaves soon becomes tender without losing flavor. E.

Spring in New England

IT is a wonderful spring. The weather bureau reports call it late and cold, but Nature never seemed so conscious as during the long days of low brooding sky and soft clear moist air, and over and through everything the calm that is peace. No dust or wind or glare or swift warm breath of activity: but all the leaves and buds unfold in fresh and tender beauty as to some hidden music. Everything is moving to a gentle rhythm of harmony, and the very earth seemingly knows the power and sweetness it enfolds.

Sometimes the season comes with warm rains and strong sun, and then the leaves and flowers burst forth in quick eager, riotous profusion. But now it is all sweet leisurely dignity. Everything seems to feel that each note of color is a part of the great chorus of Nature, and is serene and confident that this time men must pause and listen to the music. Every blade of grass stands erect and alert as things do that know, while the tulip heads are balanced with a full measure of the joy and beauty of living. The trees stand with outstretched arms and leaves turned palms downward blessing the earth below. The tree trunks, soft and dark with fresh sap and moist air, now range themselves for Nature's fête day into branched candlesticks illumined with a starlight glow that enhances and shines through fresh shades of living green. NEW ENGLAND



Courage

THE courage required to abide the deed done, is greater, often, than the courage required for its doing. The test comes in the temptation to recede from the position we have taken—a true position or verily it would not have been so hard to take and so hard to keep.

The world needs courage. The good are passive. The bad are active and persistent. Direst of confusion is the result. Why? Mainly, it must be confessed, because the few who long to help humanity have not the courage to actually do so.

The keynote of any life which is helpful, strong and true is courage, courage to do, courage to dare, courage to plunge, courage to brave failure, again and again.

The test of our sincerity as women world-workers lies more in the quality of our courage than most of us are aware. We all come closer to being cowards than most of us would be willing to admit. Of course we are courageous at times, we all know how to be heroic spasmodically; then we drop and become negative. As far as being of any actual and positive assistance to humanity is concerned, we might almost as well not have been brave at all. The student—man or woman—who is courageous by fits and starts is about as useful in the ranks of the Theosophical movement as an epileptic would be in a regiment. The kind of courage needed these days is the quiet, silent, steady, persistent continuous kind. None of us—certainly very few of us—possess it. But if we do not and are not making a strenuous effort to acquire it, we may be certain that our usefulness would be greater without the ranks of this movement than within.

Let us begin, once more, to build in courage. But what shall we build it on? *Trust*. If we have a trust that is unshakable, a devotion to humanity's welfare that nothing can break down, we will not have to bother about being courageous. We will be heroic as a matter of course. We could not be cowardly if we were to try. And at the present time, when so much of awful moment crowds each day, each hour, even; now, when the old is passing away in death-throes which are also the birth-pangs of the new; now, as never before, is there need of the higher courage.

Let us, then, think less about developing courage than about hewing square and strong the foundation stone upon which it must be built, trust, trust in the Great Law, and a wiser, diviner faith in ourselves. The Gods have counseled us. Shall we then lack courage? E. W.

Climbing the Heights

AN English lady who recently had a narrow escape while ascending the Jungfrau writes as follows:

"Has any one looked on the Jungfrau from Interlaken and not wished to make a nearer acquaintance with her gracious undulations of soft white snow?"

"Though she looks so calm and gentle, she is fiercely guarded by her wild lovers (the spirits of the air), who do their best to make an end of any mortal who dares to soil the pure mantle of their beautiful Jungfrau.

"If their furious rage of wind or snow cannot kill the daring one with cold, or bury him alive, they will unexpectedly cause the pinnacles of ice to crack from above and then with booming crash come hurtling down across his path; or having laid deep chasms of green and awful depth and covered them with tender white, wait with an endless patience the slur and drop of their presumptuous rival.

"Not being acquainted with the jealous keepers of her purity, I started up the Jungfrau with eager expectation of all the wondrous loveliness that would be unfolded to me on her snowy plains."

Heavy snow storms soon came on and it would have been dangerous to rest until they reached the little hut placed as a rest house for climbers. They had seen it above them "perched on a piece of rocky mountain, surrounded by eternal glaciers."

The climb became such a struggle that of one period she writes—"I became so petrified with cold and shaking with fatigue, that my one desire was to throw myself backwards and put an end to the exhausting strain, but being roped together this was impossible."

At another time she had slipped into a crevasse while an avalanche of snow came rolling down the mountain over her head. In her account she says: "With a booming roar the avalanche rolled over us, falling thickly over me, between the deep green glistening walls of what might have been my death chamber. Having vainly kicked my swinging feet, cleared the snow from my mouth and face, I quieted myself and looked up through the narrow opening into the blue sky. Then I listened intently for any sign of life from above."

Once safely down in the hotel she looked back on the scene of her struggles. "The weather was perfect and how I wished," she said, "that I was on the white slopes of the Jungfrau, while her wild and jealous keepers were sleeping peacefully in the warmth of the spring sunshine." Even so before the soul's gaze stretch the heights of purity

WILT thou do the deed and repent it?
Thou hadst better never been born.
Wilt thou do the deed and exalt it?
Then thy fame shall be outworn.
Thou shalt do the deed and abide it,
And sit on thy throne on high
And look on today and tomorrow as those
that never die.—William Morris

and clear vision; and their jealous guardians thrust back every aspirant who would bring a trace of impurity within their precincts.

To start on this ascent without presumption we need a guide who knows the way; we must submit to the needful preparation; and our purpose must be strong and true enough to keep us going steadily. Then, if we are roped to our fellow comrades with the ties of love, we may pull each other up in our moments of despair.

When we seem to be overwhelmed with opposing forces, quieting ourselves, we may look up and see the blue of eternal Hope.

Once through the storms the heights allure us again. But in this climb we need not return, only wait with our guide until the right time comes for us to push on further and higher. STUDENT

The prize poem for the Lewis and Clark Exposition at Portland, Oregon, was won by a woman, who wisely entered the poem under the name of John Malcolm Graham:

"THE TRAIL"

Mrs. A. A. LINDSLEY

THE call comes, strong and insistent,
Out of the West---oh, hark!
"Follow through hail and sun the trail
Blazed by Lewis and Clark!"

On with the blanket and saddle,
Ride like the devil possessed,
Swift on the way by night and day,
Hit the trail to the West!

Sting of the wind in our faces,
Craunching of hoofs on sand---
Whate'er betide, pause not, but ride
Straight to the promised land.

Whiteness of sails on the ocean,
Gleaming of gold in the hills,
Glory of grain on the harvest wain,
Curling of smoke from the mills.

Of with the saddle and blanket,
Kindle our hearthfires' spark---
Here's all hail to the Westward trail
Blazed by Lewis and Clark!

little children come from the lower world, (represented by the outside of the basket), and that their destination is the inner world, (represented by the center of the basket). To make this journey the child spirits must pass through the earth, the dark portion, represented by the border with points jutting both into the under world and the upper world. So it comes about that the earth is never quite closed lest the little spirits should be barred from entering. It is said that Indian women have been offered large sums by buyers in the effort to induce them to close the border to the marriage basket, but that not one yet has been induced to do so.

THE recent death of Miss Sarah Chauncey Woolsey, better known as Susan Coolidge, at Newport, R. I., at the age of seventy, removes another favorite author of stories for young people, whose books, like those of Louisa M. Alcott's, will be read by boys and girls of the second and third generations. The "Katy-Did" books were among her most popular and best-known works.

AN Australian woman, who has recently been sent to America to write letters on American life for one of her home papers, says: "The Australian women are more interested in American women than in anything else. Australian women are now, of course, all enfranchised; yet they are very much behind the women of America. Our women have not the influence in public affairs that the women of the United States have, nor do they show the same interest. They do not carry on the great enterprises in education, reform and philanthropy that American women do. It has seemed to me that suffrage would remedy this, but it has not done so.

"Our husbands do not respect our opinions in general, as much as the American husband respects the opinions of his wife. And, altogether, seeing how much more advanced American women are, I feel that the question of suffrage has very much less to do with the question of woman's advancement than I had supposed."

Indian Heroines

ON the Uncompahgre Indian Reservation in eastern Utah still lives Chipeta, wife of the famous Chief Ouray, long celebrated for her daring midnight ride to rescue the women who were captured by the Utes at the time of the terrible massacre in Colorado some twenty-five years ago. She has ever been a strong friend of the white people and loyal to all that was best in civilized life. Her heroism came as a climax to one of the worst Indian massacres in the history of the West.

When Chipeta learned of the proposed massacre, she made the night ride that has been described by Eugene Field in his poem "Chipeta," delivered her husband's ultimatum to the renegade chiefs and forced their consent, then rescued the women and cared for them in her own home.

And she is but one of many Indian heroines who were friends of the white race. The women of the Northwest, in erecting a statue to Sacajawea, the girl-wife who acted as a guide for the Lewis and Clark expedition, have sounded a new key-note and possibly started research on new lines, for Sacajawea is the first woman of her race to be so honored in this century. Is it improbable that in the annals of Indian history, so long obscured, may be found records of many heroic Indian women who stood as guardians

of all that was best in the life and traditions of two races and as links between the red man and the white? Stranger discoveries are being made daily, for the truth is revealing itself with persistent clearness at the present time. E.



INDIANS OF SAN DIEGO COUNTY

Navajo Basket

A CLOSE observer will notice that in the Navajo marriage basket the pattern never meets. It is due to the old superstition that the spirits of



THE widow of Leonidas Hubbard, the explorer who perished while on an expedition into the interior of Labrador in 1903, recently left Halifax for the Labrador coast. It is her intention to continue explorations from the point at which her husband lost his life. Her party includes a number of Americans, besides Indians who will serve as guides. Mrs. Hubbard accompanied her husband in the past on many trips to wild and isolated sections of Canada, and with regard to the last trip that they made it is stated that she was as well versed in his plans as the explorer himself.

OUR YOUNG FOLK

The Raja Yoga Question Box

NEW ENGLAND has given us many writers of song and story, and many teachers who have tried to make the world a happier place.

1 Who was Bronson Alcott?

ANSWER—Amos Bronson Alcott was a philosopher of New England. His home was in Concord, Massachusetts, where so many great men have lived. He was a teacher, and had a famous school for very little children. Bronson Alcott tried to show people how to live simply and wisely, and he used to speak to them about noble ideas, as the philosophers did in olden times.

2 Who was Louisa Alcott?

ANSWER—Louisa May Alcott was Bronson Alcott's daughter. Louisa and her sisters had a very happy childhood. They were busy, unselfish girls. Their life

together helped Louisa Alcott to learn how to write the stories which children love to read. Her books are read by young folks all over the world. During the Civil War, Louisa Alcott worked as a nurse among the soldiers.

3 Who was Longfellow?

ANSWER—Henry Wadsworth Longfellow was an American poet. He was a professor at Harvard College. Longfellow began to write verses when he was thirteen. He learned seven languages, and translated many poems into English. In this way he helped people to know the poetry of other countries. Longfellow's life was long and happy. His poems sing a song of cheer and courage. He loved children, and wrote many poems which they can learn. How many young folks love the music of his "Hiawatha?"

The Magic of Trying

"IF I only had had a chance, I might have done something," we often hear people say, when they are no longer young folks.

They forget that when people try, the doors of opportunity stand wide open. I am going to tell you about two young girls, whose lives would have been full of unhappiness and disappointment, if they had not had heroic perseverance.

One of these was a young American girl, who lost both her arms when she was nine years old. "How unfortunate!" you say. "Her whole life must have been spoiled. Why she could never learn music nor drawing, and not even to write nor to sew. And some one would always have to wait on her."

But this girl did not give up trying because she had no hands. She is over twenty years old now, and her life is busy and happy and useful. Her writing is legible and she can sketch very cleverly. Needlework is quite easy for her, and she earns her own living by selling her drawings and the articles which she has sewed. She does it all with her feet, which she has trained to do what others do with their hands. How she must have worked, to train her feet so cleverly!

Aimée Rapin, the second of my heroines, lives in Switzerland. She was born without arms. One day, when she was a baby, her mother held her up to see the roses in their garden. Little Aimée stretched out her tiny foot and caught a rose by the stem with her toes. The flower seemed to teach the child what she must do.

In a few years Aimée began to dream of painting beautiful pictures. She set to work bravely and patiently to train her feet to serve her as hands, so that she *could* paint. She kept on steadily year after year, and when she was fifteen, she was ready to enter the School of Fine Arts at Geneva. Aimée Rapin was very successful as a student, and after finishing her course in art in Geneva, she went to Paris, and studied with the great artists there.

Today this clever footed girl is a celebrated artist herself. She lives in Geneva, and delights in painting the portraits of children. And so well does she do this that one feels like speaking to the little ones who smile from the canvases. In them Aimée Rapin sees her dreams realized.



A CLASS IN WOOD-CARVING IN THE RAJA YOGA SCHOOL

Don't you think these two young girls had perseverance and trust, real Raja Yoga qualities?

Their lives show that they found out the magic of *trying*.

A RAJA YOGA STUDENT

Facts Worth Knowing

PROFESSOR NICHOLS, the astronomer, has recently made an instrument so sensitive to heat, that it will register the warmth that emanates from a man's face two thousand feet away. As an experiment with this instrument, the Professor selected two stars, Vega and Arcturus, which are an inconceivable distance from the earth. He found that Arcturus sends as much heat to the earth as a man could get from a candle six miles away. Vega sends only half as much heat as this.

Question: if physical science can make such remarkable records, what may we not expect when men have learned the Science of the Soul, that is, Raja Yoga?

THE ARROW AND THE SONG

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.

—Longfellow

loss during the years the farmers have been bombarding the clouds has been only about one-sixth that of former years. The Government does not yet fully agree that it is this means which is lessening the damage, but is obliged to recognize the fact that the sections buying the least powder suffer the most from the destructive hail-storms.

A GIGANTIC floating workshop is being built for the United States Government. It is a dry dock one and a half acres in area, with walls standing nearly sixty feet above the water. Automobiles and locomotives can be run on the top of these walls. This dry dock is soon to be launched in Chesapeake Bay, and tested by our largest battleships. It is fitted out with a machine shop, and every modern appliance necessary for the work of repair.

THE CHILDREN'S HOUR

A Letter About Swedish Children

DEAR CHILDREN: Sweden, the home of this little Lotus Bud, is a very beautiful country. There are big trees growing around the lakes, and rivers with great waterfalls rushing down the high mountains; and nearly all have a song or a fairy story of their own.

What the children love more than anything is the wild flowers. They learn their names; they know what time of the year it is when the different kinds are blooming.

By this time the children are hunting around in valleys, groves and shady places by the brooks. Some one calls out: "There they are! I smell them!" What do you think they have found? Ah—big fragrant clusters of Lilies of the Valley! They also pick bluebells, forget-me-nots and wild narcissus in the meadows.

On Midsummer Eve, 23d of June, the children are busy picking great bunches of leaves and wild flowers with which to decorate their homes, inside and out. Swedish children are always careful not to forget the simple and hidden flowers, the wee ones.

And it is the wild flowers' turn on Midsummer Eve to be invited and honored in place of the garden flowers.

Out on the plain they are woven into wreaths and garlands for the children to wear when they dance around the Maypole, which is adorned with them also.

Swedish children have many songs and sagas about heroes of olden time. They love to hear about their brave ancestors, and they want to become true Warriors also. This is why they love our Lotus Groups so much, for, you know, we have many in Sweden. In these they are taught how to become real true Warriors—Knights of Peace. There have been Knights of War for such long time; people have suffered and many little children have lost their fathers and homes; and now these little Warriors of Peace have much to do, to make the wrongs right. The Lotus Buds in Sweden are learning how just as the Lotus Buds and Blossoms are in Lomaland. When they are grown to be noble women and brave men, they will take their "viking" ships and sail out to help by teaching people Brotherhood.

Sweden has a king of peace, the good King Oscar. He has written many beautiful poems; and he loves and protects all that will make the children of his country noble and happy. AUNT GUDRUN

The Story of Ali Hafed

DEAR CHILDREN: Persian fathers and mothers tell to their little ones an old, old legend which runs something like this:

Once upon a time, Ali Hafed sat with his wife looking out upon the broad lands of his farm. That was in the Orient long, long ago. Suddenly he saw some children coming through the trees bringing with them a stranger; and this stranger, weary and travel stained, showed Ali Hafed a diamond that he had just found. It shone like a glorious great dew-drop in the early morning. He told Ali Hafed that this diamond was worth whole mines of copper and silver; that a handful of these would make him a prince and that a mine would buy a kingdom. "And," he said, "you can find many such as this—if you search."

That night Ali Hafed went to his rest dreaming of diamonds. When

the morning came he sold his farm for gold and went forth on a long, long search. Many years passed by and at last, old and gray, ragged and poor, he returned. He found that the peasant who had bought his farm had labored all these years faithfully and hard and had become a man of wealth. Ali Hafed sat down, sad and discouraged, beside a little stream at the foot of the garden. Suddenly, as he sat, aimlessly digging in the white sand, he saw a shining something and running his hand down through the sand beneath the water, he found it sown with beautiful gems.

"Oh, that I had remained in my own garden and tilled the soil at my very door!" And poor Ali Hafed, old and poor and discouraged, bent his head low over his hands and wept. All his search away from home had been in vain.

Is there not a lesson in this little story for all of us? How many children—and grown-ups too—think they must go far away in order to do wonderful things and make great conquests, when the real chances are so close at hand! UNCLE FRED



Lomaland Photo and Eng. Dept.

A SWEDISH LOTUS BUD

IF I WERE YOU.

IF I a little girl could be,
Well---just like you,
With lips as rosy, cheeks as fair,
Such eyes of blue, and shining hair,
What do you think I'd do?
I'd wear so bright and sweet a smile,
I'd be so loving all the while,
I'd be so helpful with my hand,
So quick and gentle to command,
You soon would see
That every one would turn to say,
" 'Tis good to meet that child to-day."
Yes, yes, my dear, that's what I'd do,
If I were you.

Or, if I chanced to be a boy,
Like some I know,
With crisp curls sparkling in the sun,
And eyes all beaming bright with fun---
Ah, if I could be so,
I'd strive and strive with all my might
To be so true, so brave, polite,
That in me each one might behold
A hero, as in days of old.
'T would be a joy
To hear one, looking at me, say,
"My cheer and comfort all the day."
Yes, if I were a boy, I know
I WOULD be so.—Selected

DEAR CHILDREN: A friend writes me about a dog who, having hurt her foot badly, knew enough to go to the doctor. It happened that this dog had seen the doctor dress her master's wounded hand. On the day she cut her foot she was alone and, evidently losing no time, she hobbled, badly crippled, tired and weak, to the doctor's office, lying down quietly in front of the door. Presently the door opened and Madge walked in. Going up to the doctor, she laid her bleeding paw upon his knee. Quickly and tenderly the wound was dressed, for this doctor knew a great deal about brotherhood and he was just as tender and prompt in the case of poor, wounded Madge as he would have been with a child. And then Madge went happily home, wagging her tail and apparently quite proud of the new white bandage. Her foot is now quite well, but she has never forgotten the doctor's goodness and she never fails to give him a friendly wag of her tail when she sees him. Madge knows about gratitude. A LOTUS GROUP TEACHER

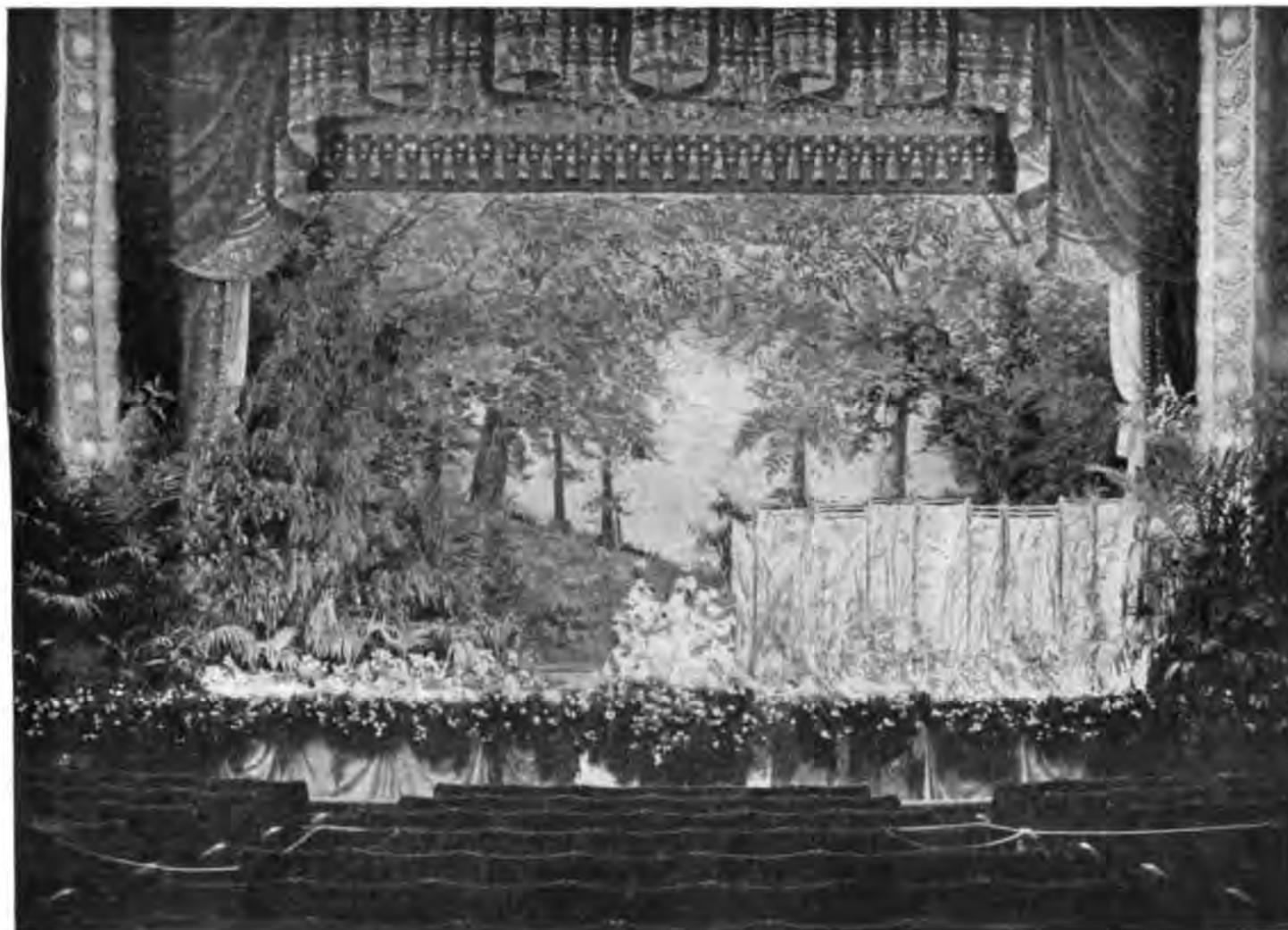
RUBENSTEIN, long after he had won fame as a composer and great pianist, used to tell of his childhood days and of how careful his teacher was about little things; how careful he was about just the correct position of the hands, of holding the fingers and all those tiny, tiny details which the average child would think did not count. "That was what made me a pianist," Rubenstein would say.

But I think his mother's help had something to do with it too. She played the piano and gave him music lessons while he was still a little boy. She had many sons and daughters and all the children learned music, but little Anton was the most musical of all and his mother could inflict no greater punishment than to deny him the privilege of his practice hour.

When he tried, while still a child, to put his thoughts into musical form, his mother aided and encouraged him. Few mothers would have been wise enough and unselfish enough to help their children in this way. How fortunate the little Anton was! His mother must have known about Raja Yoga and heart-light, I am sure. A RAJA YOGA TEACHER



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

THE meeting of the Universal Brotherhood and Theosophical Society, held at Isis Theatre last Sunday evening, was one of more than ordinary interest, being patriotic in its nature. The following musical program was rendered by members of the Isis Conservatory of music: "Agnus Dei," (Bizet); "Adagio," violin solo by Mr. Bland, (Ries); "Einladung zum Tanz," (Weber); "Peer Gynt Suite," (1st Movement,) (Grieg). There was also a charming recitation by a little Raja Yoga girl, the subject being, "An Ode to Liberty."

"A Raja Yoga Boy's Interpretation of the Fourth of July," was the title of a very good paper read by one of the boys, from which the following is a quotation: "The Declaration of Independence! Truly there is a great deal in that statement. It was a bold one, and meant not only the Independence of a nation, but surely, to the framers of it at least, a freeing of their better self from the clutches of their selfish wants and desires, that they might make this country a home for all, in the face of all odds—yea, even against the strongest political power of the time—and they did it.

"And if we would know how they did it, this is the answer: Because they had faith that the very righteousness of their cause would carry them through at any cost. And, while they simply declared themselves free from England, and then went to work to fight for it, they actually made themselves independent of selfishness first. This is readily seen in the life of America's ideal American, George Washington."

"What Theosophists Think of the Fourth of July," was the subject of a paper read by Dr. Herbert Coryn. "The signatories of the great Declaration," said the speaker, "pledged to its support their lives, their fortunes and their sacred honor. In that moment they discharged from their minds the old-world conceptions of a man, and took another. From their midst they discharged the old-world spirit, and another stood among them in that room and touched their thoughts with living fire so that in the glory of that inspiration they saw the promise of the spacious future.

"There is a spirit that has never yet been born on earth, has never yet been permitted to crown with its undimmed presence the splendor of

any civilization. It has stood near with watchful, perhaps hopeful, eyes, as each great nation moved to the climax of its powers; and has time after time withdrawn as the nations successively proved false to its inspiration and to their own possibility. Its light was about the men who signed the Declaration; they felt it in their hearts. From that room it went as a thrill throughout the young nation, and the men and women of those thirteen states, though they knew not fully what had happened, what had come upon them, felt a joy as of rebirth under a new sky and on a new earth. They were face to face with themselves and with Freedom. A great land was in their charge; no traditions tied them; they could do as they would, responsible only to the spirit that had freed them and given all possibilities into their hands. For a moment every heart was linked with the rest; a new consciousness was upon them; they were ready to sacrifice and to serve and to die. Behold! they were an actual nation, one heart, one mind. If they could have stayed so, the earth would have been redeemed by now, and human life were not what it is.

"The signatories of the Declaration pledged their lives, their fortunes and their sacred honor. They held back nothing. Their one care was to safeguard the nation born in that hour. For the instant they were more than men. The light of all redeemers was upon them. Each must have deemed it the greatest hour of his life. It is any man's greatest hour when he is not thinking of himself, but of serving. How many hours of that sort have we? Have we one to look back to? Yet the crown is reserved for that nation which shall consist of such men, men whose lives are one long hour of inspiration, that is, of service."—*San Diego News*

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8:15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Art Music Literature and the Drama

The Lesson of the Orient—Modern Ideals Destined to Change



THE following account of a visit to the ancient Hall of Tablets in Shensi, a place virtually unknown to the Occident, is of special interest at this time, not only because present events have forced the Orient upon our attention in a new way, but because the present is so peculiarly a time of change, of transition. The account gives some hint of the way in which certain of our notions are destined to change, as well. Sian, the city referred to, is the capital of Shensi, a part of China that very few travelers know anything about and still fewer visit; a land so ancient that things Pekinese are spoken of by the people of that gray province as altogether modern and even a bit uninteresting, on that account. It is evident enough that one of our ideas which is destined to evolve along with other things these days, is the old notion that the Chinese are "Pagans" with "no sense of beauty;" that they are a race of artisans but not artists.

To ourselves of the Occident who so glibly talk of "art for art's sake," and of "beauty as its own excuse for being"; to the modern world which finds it so easy to forgive the sensuous if it only wears a garment of the so-called beautiful, and to whom art and ethics are not one, but two, the lesson that China is destined to teach us is surely needed. But it will not be learned by us until, as the author of the following, Frances H. Nichols, quite simply states in other writings, "we come to look upon China as something besides a mission field, a yellow peril, and a market for opium!"

Anyone possessed of an adequate knowledge of the Chinese language and literature could find few things more delightful than to spend weeks in studying the old gray slabs in the Sian Hall of Tablets.

Even with my ignorance of the language in which the inscriptions told their stories, I readily understood the hush that the tablets inspired. Apart from their antiquity there seemed to me a cold beauty in some of the outlines on the stones that made commonplace comment sound jarring.

A large oblong tablet was covered for the most part by a series of ponderous proverbs like "Truth is not confined to speech, but the use of speech is to reveal truth," and

"The void has no form, but form reveals the void."

But mortised into the centre of the slab was a panel that had nothing to do with the proverbs. On the panel was pictured a spray of chrysanthemums and bamboo branches. In spite of the difficulty of portraying flower petals on coarse stone, the delicacy of the outline was so perfect that no one who saw it could help an involuntary expression of the sentiment written in verse around the chrysanthemums:

How exact their resemblance,
Their whiteness rivals the snow,
And you almost smell their fragrance,

and the signature of the engraver, Chang Tai Ho of Kurgin. The tablet must at one time have been quite famous because several pilgrims, nearly all of them mandarins, have recorded, near the top of the stone, their names and the fact that they had visited it. A date on the tablet shows that it was placed in its present place A. D. 679, in the twenty-ninth year of Kau Tsung.

This emperor was the husband of Wu How. When Chang's chisel carved the chrysanthemums, she was the dominant power in Sian and in China. It may be only an idle fancy, but more than once, as I have looked at the lamp-black impression of the picture of the white flowers that bloomed twelve centuries ago, I have believed that it was Wu How herself who had the panel mortised into the centre of the slab. It was not like a man—not even a Chinese man—to break the monotony of dreary old proverbs with an irrelevant bouquet. It looks to me like the work of a woman.

The Chinese idea of flourishes and curves differs greatly from ours. Scholars and thoughtful men have a curious habit in a moment of introspection of making idealized characters with a marking brush. The mood of a Chinese at such a time is far different from that of an American school-boy attempting to write

his name in flourishes. The man with the ink tablet and the marking-brush is trying to interpret his soul. He selects at random any well-known character of the alphabet and then allows his brush to swing in curves over the paper, trying, as far as possible, to keep his own personality out of his writing. I have seen a Chinaman sit silently for hours in a moment of illumination, while his brush wanders dreamily over the piece of brown paper before him. Only very rarely, sometimes not more than once or twice in his lifetime, does he succeed in making a character in which he sees his soul reflected.

STUDENT

The "Wonder Child"—What Is the Rationale of Marvelous Precocity?

FLORIZEL VON REUTER, Franz von Vecsey, Mischa Elman—these are the musical prodigies of today, and to the list must now be added the name of another, a nine-year-old girl, little Vivian Chartres, whose wonderful violin playing London critics declare "is likely to remain the uneclipsed sensation of the music season this year."

In a recent conversation held with the mother of little Vivian, the latter stated: "It seems exceedingly strange that Vivian should be so talented and, in one sense, it is a judgment upon me. It was about seven years ago that I heard young Hubermann and I remember how hurt I felt at the sight of the little lad doing what seemed to me inhuman for his age. I was then writing for the newspapers and my critique of that concert I closed with the words: 'Go little lad and burn your fiddle, beautiful as it is, and run and play in the beautiful sunshine.' My own Vivian was only two years old then. I little thought that I would so soon have to take back not only my words but my views.

"As a prodigy Vivian has forced herself upon us against our will and I have had to modify my views on many lines. I had thought, for example, that these mites who play so remarkably must have been forced through endless hours of intolerable drudgery, but I know now it is not the case. The secret lies in the fact that they possess a marvelous ease of acquirement which is simply beyond the comprehension of grown-ups, let alone beyond their imitation. I cannot explain it and it is not confined to music in Vivian's case. She learns other things just as readily, already speaking English, French, German, Italian and Spanish well."

Those who look upon the world as a joke and evolution as a series of accidents may take some comfort in the thought of one child being specially gifted by divine favor, while another is deprived, for some inexplicable reason, through no fault of his own. But those who believe the universe to be governed by eternal and divine plan can see both rhyme and reason in the marvelous aptitude of some children for acquiring knowledge, as well as the slowness—and even stupidity—of others. Karma and reincarnation—these keys will solve the problem of genius and precocity, and these alone.

STUDENT

LISZT used to call some of Wagner's compositions "seven-storied melodies," declaring that it was small wonder they were not appreciated, for most musicians had only a one-storied musical education—a remark that has its application in more than one sense.

ONE of the most remarkable evidences observable in the sculptured hieroglyphics and picture writings of primitive peoples, is that showing the general use of the left hand. A number of the most ancient rock-carvings yet discovered indicate that the artists and sculptors of their day were ambidextrous. Adding to this the fact that it is not at all uncommon, at the present time, to meet with artists who have equal use of both hands, one inevitably concludes that this use must hold some direct or indirect advantage. Certain advantages are obvious enough, others are as yet but hypotheses to our men of science. M.

THE SYMPHONY—FRAGMENT

SIDNEY LANIER

LIFE! LIFE! thou sea-fugue, writ from east to west,
Love, Love alone can pore
On thy dissolving score
Of harsh half-phrasings,
Blotted etc writ,
And double crasings
Of chords most fit.

Yea, Love, sole music-master blest,
May read thy weltering palimpsest,
To follow Time's dying melodies through,
And never to lose the old in the new,
And ever to solve the discords true—
Love alone can do.

And ever Love hears the poor-folks' crying,
And ever Love hears the women's sighing,
And ever sweet knighthood's death-defying,
And ever wise childhood's deep implying,
But never a trader's glozing and lying.

And yet shall Love himself be heard,
Though long deferred, though long deferred:
O'er the modern waste a dove hath whirred:
Music is Love in search of a word.

Universal Brotherhood Organization

Central Office Point Loma California

The Unseen Comrade

BY well-nigh universal consent, those who are seeking the welfare and happiness of their fellow men, agree that the times are out of joint, and that a critical period of history has arrived which must produce a change in many existing conditions. Preachers and teachers, philosophers and politicians, proclaim that ills of all sorts are facing us which require a remedy. No doubt this is the first step towards a better state of affairs. When a man is sick it is sometimes quite a while before he will acknowledge it. Even then he is not generally willing to put things in train to produce a more healthy condition of mind and body.

Probably by far the most important of the new ideals which must be brought about is a right conception of the duty which every man owes to every other. The bond which exists between each member of the human race has been obscured by a dark cloud of wrong and self-seeking, which has deluded us for ages. So thick is this darkness that it has come to be considered as the normal condition of affairs. We are hypnotized by it, so that with difficulty we are aroused to pierce the gloom with which it enfolds us. And in wandering about in this darkness, we find a thousand transient lights which only serve to make it more visible. Yet beyond the cloud there is still the light which Jesus the Nazarene and all the great teachers have proclaimed—the light which is the key to every social problem, showing as it does, the tie which binds us to each other. This is the only true religion.

When we come in contact with our fellow men, how many of us have any clear idea of what we are doing in this daily association? Do we recognize the men whom we think we see, for what they really are, or do we suffer from some old delusion in which we have moved all our lives? Is this man whom I meet really the outward form which meets my eye, or is he something else, invisible, more lasting, a transient inhabitant of the external house before me?

A TENET OF THE WISDOM-RELIGION

The teaching of the Wisdom-Religion is that man is a soul, a divine consciousness with a power to recognize, and a free-will to choose both good and evil. In the cycles of his life-appearances we see his outward tenement only. When he departs we look upon what is left, and we say, "He is gone."

Of this real man whom we do not see, we can really form but little opinion from externals. Of his thoughts, ideals, and aspirations we may indeed know something, but there is obviously very much more that we do not, and cannot know. We cannot know it from what he says, nor from what he writes. We cannot know of the daily struggle of thought which passes through him. We cannot know of the despair which comes of disappointment, nor of the hidden hope. We cannot sit by his pillow and read his longing for a truer and nobler life. We cannot know of the hidden resolve to learn the lessons which life is teaching him. In the place of these, there are indeed outer signs which we may and usually do read wrongly. For they are but the shells of the real, and if we are inclined to judge unwisely we may mistake that which the man has rejected, for that which he has chosen. It is wrong and untrue, to take a man for the mass of mistakes which he may outwardly appear to be. Surely we should not blame him for what he is getting rid of, possibly with efforts of the divinest heroism.

We cannot fail to see that many of the troubles of the world would cease if men realized all this more fully, and had more fellow feeling for their unseen comrades. How much suffering could be avoided, how much real help could be given, how much happiness would spring into being, if we had this compassion for the troubles of others, this confidence in the divine spark which lightens every human soul, and if we fulfilled the command: "Do unto others as ye would that men should do to you."

"HOW BEAUTIFUL IS MY BROTHER!"

In one of her delightful stories, Olive Schreiner relates her dream of

a man who had suffered so deep a wrong, that he could not forgive the offender, try how he would. At last it was given to him to see the soul undraped by the outward form of the wrong-doer. Then, at last, all his anger fell away, and he exclaimed, "How beautiful my brother is."

The Universal Brotherhood Organization—as a body—is founded upon the knowledge of the true comradeship which underlies all the appearances of outward seeming. The joy which is the heritage of all men is starving for the lack of this knowledge. If we look around, perchance we may see with the inner vision the image of our unseen Comrades. Then moved by the sympathy and love which we shall feel, we shall join our hands with theirs and seek the Light. STUDENT

The Influence of H. P. Blavatsky's Work on the Present Century

IN thinking over ideas to best express the influence of Madame H. P. Blavatsky's work on the present century, can we find a truer and better idea than the one of *purity*? Her influence was essentially the touch of the purified hand, and that is why her influence is so loved by young children and pure-hearted unprejudiced people: and as a necessary consequence, in an impure world, she became the great objective point of attack by impurity and those who are really most responsible for the evil in modern life.

THE NOBILITY OF SELF-SACRIFICE

Was not H. P. Blavatsky's purity of the positive royal type? She was not only pure minded and pure in life in every sense of the word, but she had served, and earned the custody of pure truths of vital importance to the world, especially given to modern civilization to help it out of its difficulties. Without this help these difficulties would have strangled it; and our civilization would have died like the great civilizations of old by falling into barbarism. These civilizations fell because the lower savage, selfish influences had gained control, and destroyed all civilized life, as it did in the mighty past of Egypt, Greece and Rome, and many another great civilization of still more ancient times. Imagine the martyrdom of such a soul as H. P. Blavatsky's, working in the malicious, poisonous influences of modern life! For is there not a vast difference between positive and negative purity? The one entering into the life yet holding its ground, in defiance of the most cruel and dastardly attacks, determined to bring the Light even at the cost of life; and the other (if indeed it can be rightly called purity) that separates itself from worldly life, and builds the wall of seclusion. Surely only the great Mother heart out of sheer love for us would even have attempted such a work.

Think of the poisonous influences stirred up by the outspoken truths she proclaimed on religion, science, philosophy, and social life!

SEEDS OF THE FUTURE HARVEST

The very existence of hypocrisy and shams depended upon the destruction of the work and the worker, who lived and spoke the Truth for the common good. This life of constant martyrdom ended at last; but not until she had finished her work, and put in printed records the priceless Truths of pure Theosophy, seeds planted for the future harvest. Is it not this Theosophy, this Divine Wisdom, once translated into living deeds, that will redeem the world and establish our civilization on reformed lines ultimately to make it a permanent blessing to mankind? Who can prove this is not so? If the downward trend to animalism and hopeless pessimism had not been checked, what other result could have occurred but a fall into barbarism? Where can we find an honest, intelligent, hopeful possibility of progress outside of the ideas of Theosophy? Then, as the present century unfolds its life of Brotherhood and Peace, shall we not know that we owe the continuance of our civilized existence to the refining influence of the work of that splendidly royal and masterly Soul, who dared to come and plant the standard of purity and truth in an unstable civilization? T. W. WILLANS

Students'



Path

THREE COUNSELLORS

G. W. R.

Reprinted from *The Irish Theosophist*

IT was the Fairy of the place
Moving within a little light,
Who touched with dim and shadowy grace
The conflict at its fever height.

It seemed to whisper "quietness."
Then quietly itself was gone;
Yet echoes of its mute carress
Still rippled as the years flowed on.

It was the Warrior within
Who called, "Awake! prepare for fight,
"Yet lose not memory in the din;
"Make of thy gentleness thy might.
"Make of thy silence words to shake
"The long-enthroned kings of earth;
"Make of thy will the force to break
"Their towers of wantonness and mirth."

It was the wise all-seeing Soul
Who counselled neither war nor peace.
"Only BE THOU THYSELF that goal
"In which the wars of time shall cease."

Beliefs, Living and Lifeless

IT is said that during the Middle Ages, so firm was men's belief in heaven, that they were able to borrow money from each other upon the agreement to pay it back in that vividly imagined hereafter.

Have we today any spiritual beliefs that are as "live" as that? How much strain will our beliefs stand? Not much; it would seem that we have not inner vitality enough to make them live.

Pick up the last volume of essays on *Plain Living and High Thinking*. The style is exquisite, clothing high and exquisite thought. You think the author must live with his head in the stars; he at least has solved the problem of the perfect and regulated and contemplative life in this perturbed vale of ours. Well, how will he bear close acquaintance? Is he indifferent as to what is on his table, or whether it is half an hour late, or whether the children are noisy? Does his life correspond with his theories?

And then that other volume of *New Thought—Communion With the Silences*—does its author's life correspond, throughout the hours of his waking day, with the meditations whose products fill the pages?

One hopes so, but perhaps it would be just as well to be content with the essays and not try too hard to find the author in undress uniform. For if one were to name the chief present weakness of the human mind, one would perhaps say it is powerlessness in realising beliefs, it is absence of imagination. Our beliefs have no blood in them. The life blood of the spiritual heart does not reach our brains. So we spin theories about life and the soul and God, and hold multitudinous "views;" but none of the theories or the "views" get into action. We have not spiritual energy enough to fertilise our beliefs. It is not more beliefs that the world needs; it is the fertilisation of some of those it already has.

A great character, a leader of men, is one whose beliefs live. For that reason they sway and influence others. They are realised.

But every belief tends to become a living power, if only thought is allowed to rest on it long enough. And that reveals the modern weakness; we cannot control our thought a moment. We believe that this thing is good for us, that that is bad; that this is right, that wrong; that evil brings pain, and virtue joy; that this life is but a moment of eternity; that we are divine souls.

Yet in honest holding of these beliefs, we act as if we had never met with one of them! We have not vitality enough to give them life. We never hold them in thought till, like Galatea, they glow into real life.

But practice makes perfect. There is no need to sit down under the inability. We can learn to add to our beliefs that something from the

heart that will make them "living powers," to dwell on them day by day till they can no longer be swept under by the rushing waters of the hour or obscured by the quick pulse of desire.

STUDENT

The Power of Stillness

RESTLESSNESS, incessant activity, craving for the stimulus of action, inability to keep still, horror of silence and solitude, lack of strength to resist the impulse to do things, impatience, hurry, eagerness for quick results, love of change, inconstancy—these are some of the terms which describe the disease of modern life.

We regard our restless activity as a positive quality, and its absence as an empty void. The truth is that in repose and stillness lies power, while bustle is a mere fretting away and leaking of it. But our secret reservoirs are empty, so that the flame of our energy leaps up like the flame of a lamp when the oil is exhausted. As a man will flee from a desert, so we flee from our silence, which is empty, to where bustle gives a semblance of life.

But this bustle is not energy; it is simply a form of drifting, because it is directed by impulses which are yielded to and not resisted. We are caught in a current. It is not meant however that we should give up, and go and live an idle life in the country; that is also drifting.

The way not to drift is to be able to stand still and resist the countless impulses to action that throng us. To do this demands a nature firmly grounded on a central faith. Who is strong enough to first stand still and then calmly choose a course of action? In times gone by men had the still calm spirit, full of power, a joy in itself. In comparison we seem verily like a lot of chattering monkeys. To restore that forgotten dignity is an aim of Universal Brotherhood work.

STUDENT

FRIENDS IN COUNSEL

DEAR COMRADES: The object of the Raja Yoga training seems to be to form a royal union of the Soul, the mind and the body, each aspect of the triple man receiving due development and forming a united whole of which the Soul is center and animating life. Those who suppose that intellect may reach the highest development without the culture of the moral nature have surely sadly misobserved the facts of life. A man in whom the passions rule may, it is true, acquire a certain subtlety and foxlike cunning; but a profound sagacity and breadth of mental vision can be possessed by him alone whose interests overflow the narrow channel of the personality, on whom the passions cease to exercise their tyrannous control.

That freedom from the domination of the lower self is requisite for free untrammelled thought, is very plainly seen. As everybody is aware, those whose positions are maintained by teaching certain views of man and nature can scarcely trust their intellects to give a fair reception to new facts and arguments which tend to loosen the tenacity with which they hold those doctrines that provide them with a living. No conscious insincerity is here implied; but is it not a fact that love of comfort is so strong in most of us that it can cast a glamour on the mind and so becloud discrimination? Unless we are so strong that we can disregard sensation, we simply cannot give a fair impartial judgment on those questions where our physical well-being is at stake.

It may safely be predicted that pupils going out from here will passionately love the truth for its own sake, and for the power which knowledge gives to serve their fellow men. No soothing falsehood nor expedient compromise will satisfy their hunger of the heart for what is true.

This strong desire to gaze upon the clear unclouded face of the Reality is rare indeed among mankind today. Careless observers may protest that everyone desires the truth, but surely that which most of us desire is just that aspect of the truth which serves to prop and bolster up our preconceptions; while those new truths which threaten to deprive us of our cherished views meet with a very cool reception, or even find the door shut in their faces. Most people are encumbered with a stock of notions and beliefs which by familiarity, and something like parental fondness, come to be regarded as a portion of their very being, and anyone suggesting that they should discard some antiquated, outworn view, is treated with as much resentment as if he tried to amputate a limb.

The readiness to fling away all preconceptions and adopt new truths requires a certain selflessness of character, a quality almost approaching moral sublimity, and only those in whom this quality prevails have minds at liberty to exercise their proper functions.

STUDENT

LIFE

HENRY VAN DYKE

LET me but live my life from year to year,
 With forward face and unreluctant soul,
 Not hurrying to, nor turning from, the goal;
 Not mourning for the things that disappear
 In the dim past, nor holding back in fear
 From what the future veils; but with a whole
 And happy heart, that pays its toll
 To youth and age, and travels on with cheer.

So let the way wind up the hill or down,
 O'er rough or smooth, the journey will be joy,
 Still seeking what I sought when but a boy;
 New friendship, high adventure, and a crown,
 My heart will keep the courage of the quest,
 And hope the road's last turn will be the best.—Selected

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What is the Theosophic explanation of the Atonement as compared with the orthodox interpretation?

Answer In giving some account of the orthodox view of the Atonement, and then stating the Theosophic interpretation, it may be well to explain the general Theosophic ground on this and other religious or scientific matters.

Theosophy, or divine wisdom, is that ancient teaching concerning man, and nature generally, which was given, and handed down for long ages, by great masters of wisdom. In the course of time these teachings became mixed with gross human conceptions, so much so that in some cases the original teaching was practically lost.

In many cases the original teaching was wrapped in the form of a story or parable, or symbol; and in time men read a materialistic meaning into the story or symbol. Hence, most forms of religion have materialised, and lost the original meaning. The "Fall of Man," "the Serpent," and many other things are illustrations.

The orthodox theory of the Atonement is based, first of all, on the story of Adam and Eve in the garden of Eden, "eating" the forbidden fruit. Modern orthodoxy has philosophised about this and said: Adam being the federal head or representative of mankind his act was for all, hence his fall included all, and produced that original sin which has descended to all. Again, the orthodox theory holds that God is a great Judge, and man's violation of God's law left all men in the position of prisoners condemned to death, and unable to save themselves. Some have even held that the sin being against an infinite Judge, man could be saved only by one who was God as well as man, or by a substitute who was infinite. This Christ was held to be, and by his offering himself up for all humanity he paid the death-penalty due to Adam and all his descendants. This was the "Atonement," in that it completely satisfied the justice of God as Judge, and brought all who accepted Christ as their Substitute into the relation of perfect sonship and unity with God. In other words Christ was the *Second Adam*, the federal head or representative of all who accept him, and who are thereby born from the dead into a new life.

It must not be supposed that this teaching concerning the Atonement sprang into existence all at once. It did not. There is a vast gap between the religion of the *Book of Samuel*, one of the oldest in the Bible, and the Priestly ritual that we find after the captivity. Then again, there is a vast gap between the teaching of the First century and that of the Middle Ages, or the time of Calvin.

The radical difference between the Ancient Wisdom Religion and the orthodox teaching which travestied it, is this: Orthodoxy made God after its image—made God an angry Judge, and placed him away far from man. The ancient teaching was, and is, that man is himself the Temple of God; and that man's lower nature has to be purified—by water, by fire, by sacrifice—and raised from its death-like condition into unity with the Christ within. This is the real At-one-ment—the new birth, the great reconciliation.

In the *New Testament* there are many hints which show that the Theosophic teaching had not been entirely lost. We read of the "new birth": of "Christ being born in you": of "Christ in you the hope of

glory": of being "born not of corruptible seed but of incorruptible." And even in the prophets of the *Old Testament* there are clear statements that the Priestly teaching, on which modern orthodoxy is largely based, was not from God. We read in *Isaiah*: "I delight not in the blood of bullocks or of lambs—who hath required this at your hands to tread my courts? Bring no more vain oblations; incense is an abomination to me." And again, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke," etc.

In fact it is very evident that the orthodox notion of the Atonement rests on a false and materialistic conception of ancient symbolic teaching; on a priestly code invented by the priests; and on modern interpretations of those teachings. The Atonement is a real thing, it is the Victory of the Christ, the God within, over the carnal man, or lower nature. This is not accomplished without shedding of blood, and great trial, but it is not physical blood. As is said in *Light on the Path*, "Before the Soul can stand in the presence of the Masters its feet must be washed in the blood of the heart." This blood is not the physical substance, "but the vital creative principle in man's nature which drives him into human life in order to experience pleasure and pain, joy and sorrow."

(REV.) S. J. NEILL

Question Does Theosophy teach that one can suffer through the sins of another?

Answer Theosophy does teach that "Brotherhood is a fact in nature," and what would Brotherhood be did we not suffer for others and through the sins of others, and also have joy because of the joy of others. What is the meaning of compassion? But I do not think that it is necessary to ask does Theosophy teach this, for we have only to look at our own experience and at the experience of the people around us to know it for one of the facts of life. If anyone has not yet had in his own life the experience of suffering for the sins of another, or perhaps of seeing others suffer for his sins, he has certainly much to learn. And because this is one of the facts of Brotherhood, Theosophy does teach it and lay great stress on it, though as said it seems hardly necessary to ask the question, since it is not a theory, but a fact, and certainly Theosophy recognizes all the facts of life.

This further point, however, Theosophy teaches, which is not generally recognized nor acted upon in the world, namely, that every effort after self-conquest, every act of brotherhood, every aspiration towards a nobler life, not only raises the individual but the whole of humanity, and makes the path easier for humanity; whereas every act of self-indulgence, every neglect of duty, every evil committed, in deed or thought, in like manner not only adds to the load of the individual, but weighs down to that extent the whole of humanity, and makes the pathway harder.

Were it not a fact that we do suffer and have joy through another's acts, Brotherhood would be meaningless; compassion, sympathy, friendship, would be mere hollow names; and the solidarity of the human race would be a mockery.

STUDENT

Question In the issue of June 11, a question was asked in regard to the manner in which one may enter the ranks of the Universal Brotherhood, and it has often been said that the Organization has no creed—what then do the members have to accept, and what is it that unites them together?

Answer In the first place it is inconceivable that an honest-minded person should seek to enter the Universal Brotherhood unless he were in thorough sympathy with its purpose and objects. And so safe-guarded is the Organization that it would be a difficult, if not impossible matter for a dishonest man to gain admittance. As stated, there is no creed, but being an organization and, what is also true in a larger sense, an organism, those who would enter its ranks must conform to the principles that govern its life as such. These are expressed in its Constitution, which includes the objects of the Organization (stated in the issue of June 11, referred to), and an applicant for membership must declare his acceptance of the Constitution.

But that which unites the members together is not the mere outward acceptance of a document, but the underlying purpose actuating the whole body, and this purpose, as expressed, is "To teach Brotherhood and to make it a living power in the life of Humanity."

STUDENT

In Europe

(By our special correspondent)

June 6th, 1905

THE advent of Japan was not such a surprising event to students of Theosophy as it was to the civilized world generally, because the former realize that a "new order of ages has begun." Sleeping peoples are awakening to new life, not only in Japan, but in other regions of the earth. Cuba, Spain, Russia, Egypt—are arousing from slumber to become forces in a higher, more comprehensive civilization than the world has witnessed for many a long day.

And yet another people shows signs of awakening. Abyssinia seems likely to emerge from centuries of anarchy and take a place among the

progress"; and that, "between their respective countries, the bonds of affection should be tightened, as is natural for people of the same blood, and who have so many and such great interests in common."

The Oregon Desert

IN central Oregon there is a vast tract which looks extremely simple and unimportant on the map, consisting of a few names ten to twenty miles long with spaces between them. But these clean surfaces of paper on maps often represent regions big enough to lose a nation in. The Oregon desert is as yet almost wholly unknown. It is a vast area of volcanic formations, mostly recent, bounded by mountains, of which those of the Cascade Range on the West are the chief. The elevation varies from about 4000 feet in the valleys to over 10,000, which is the height of Mount Jefferson.

Basaltic lava flows spread over the valleys, from eighty up to several hundred feet thick; and over this has in many parts been scattered a shower of pumiceous dust and fragments to a depth of seventy feet. This covering occupies an extent of several thousand square miles and is very porous. It absorbs what little water is precipitated in this arid region. All over the plain are countless volcanic cones, some ancient, many new and scarcely eroded since their formation. The whole area is characterized by the broadness of its elevations and the level flooring of its valleys, due to the building-up power of vulcanism in the absence of much water influence.

Formerly there was much more rainfall, as is shown by the large river cañons containing only small streams, and some of them quite dry. One of these is seventy-five miles long, and in places is a narrow steep-sided gorge four hundred feet deep, cut in basalt; yet it has never been known to contain enough water to make a continuous stream.

The Deschutes River is anomalous in one way. Though the head of water fluctuates according to the seasonal snows and so on, the level of the stream is almost constant—so much so that bridges are built close to the water. It has been found that the cellular lava through which it flows absorbs the surplus and acts as a regulator. Exploration shows that the water thus absorbed runs under the lava surface and reappears, often at a distance of thirty or forty miles.

The national government has its eye on such places with a view to rendering them habitable and developing them industrially. One always seems to drop suddenly into the dreary common-place, when one fetches up, at the end of a description of colossal scenery, against the commercial question; and the pious aspiration is suggested—May Nature continue to seclude some of these spots until the time when a more ornate and dignified brand of civilization can people them? STUDENT

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their manufacture was to convince his people (there were representative men present on both occasions) that there was no mystery in the products of European civilization, but that they themselves could make such things. Menelik has since introduced electricity, motor-cars and Roentgen rays, and is generally alive to all that goes on in the world of inventions. His people are devoted to him, and he to them. His patriotism has a generous quality. He has forbidden the commemoration of a victory gained over the forces of Italy, so as not to wound the feelings of his former enemy!

But the Negus of Abyssinia has competitors in good breeding. The Cuban Legation in Spain has addressed a letter to the Spanish press repudiating in the strongest terms a banquet recently held in Barcelona to celebrate the establishment of the Cuban Republic. Its consular representatives in that town were entirely ignorant of the said celebration, as were Cuban residents therein. The document concludes with the wish that, "All—Spaniards and Cubans—should work only for their common

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		MAX	MIN	DRY	WET		DIR	VEL
26	29.666	67	60	62	59	.00	SW	3
27	29.720	68	61	64	59	.00	W	3
28	29.748	69	59	61	58	.00	W	4
29	29.696	67	60	63	60	.00	W	4
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- NYA SEKLET. Yearly subscription1.00
- Issued twice a month. Dr. Erik Bogren, Publisher, Helsingborg. Torsten Hedlund, Editor, Goteborg. Address all business communications and make remittances payable to Dr. Erik Bogren, Helsingborg, Sweden.
- THEOSOPHIA. Yearly subscription75
- Issued monthly. Published by Dr. G. Zander, Majoragatan 9 B, Stockholm, Sweden. Send all remittances direct to the publisher.
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THE BROTHERHOOD OF HUMANITY

the promulgation of

THEOSOPHY

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE AND ART

Edited by KATHERINE TINGLEY

New Century Path

by KATHERINE TINGLEY
WEEKLY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the Business management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Incentives to Action

IN an early stage of development we are moved to action by natural instincts. As we grow, the feeling of "mine" and "thine" creeps in, and men are moved by the desire of "self," as the world is largely today. The highest and last stage is when our hearts beat in harmony with the heart of the Universe—when we are moved to action by the pure will to do good; by love; by altruism. This goal is the one pointed out by all religions, but the "Path" by which it may be reached is narrow and difficult; and we make it longer and more difficult than need be.

In an early stage of human progress hunger is one of the great incentives to action, and if it were not for hunger many people would not work, or would do but very little. It is, therefore, a beneficent arrangement that activity, which is so necessary for growth, should be forced

upon us until we are impelled to action by higher motives. Since the soul has come into life on earth for the sake of experience, many conditions must be gone through. Impulses to action for the sake of gaining experience must exist, and these must be in accord with our various stages of development. Difficulties are not drawbacks necessarily: they should be stepping stones, or should be used as a fulcrum.

An Easy Life Tends to Inactivity

In those parts of the earth where Nature has made human life easy, the tendency has been to cease from activity in a greater or less degree. In the torrid zone where little clothing or fuel is needed, and where one can sit in the shade of a banana or bread-fruit tree, and supply the needs of nature without much effort, there human beings tend downwards rather than upward in many instances. Whereas, in the temperate zones, where Nature has to be wrestled with, even where the climate is severe, and the conditions of life difficult, there the rulers of the world are born. The bulk of the land-surface of the world is in the northern hemisphere, and from the North the now existing and progressive races of mankind have sprung.

In the life of the individual the same law holds good. The Scripture says, as the embodiment of ages of experience, "It is good for a man that he bear the yoke in his youth." While too much hardship may repress or kill, as too much cold does in the extreme north, yet a certain amount of trial seems necessary to develop and make strong all the better and nobler qualities of the nature. It is surely in the spirit of this truth that the Apostle says, "Count it all joy my brethren, when ye fall into manifold temptations," or testings. Patience, faith and other lofty qualities can be developed only through trials. Exercise is one of the laws of growth.

Passions and Desires Hard Taskmaster

When men are no longer impelled to action by the need to satisfy hunger, or by other natural instincts, they come under the sway of passions and desires which make them labor harder than ever. The desire for wealth, or for the things it will procure; the desire for fame; the love of power and rule, these are mighty impulses to action with most men: and by action experience is gained. Many require much experience, even bitter experience to make them wise. Without impulse to activity there would be no growth, no wisdom gained through experience.

Humanity today is said to be in the Iron Age, the age in which men are in a larger degree moved to action by some form of selfish desire. In itself this may not be a good thing, for it leads to much pain and suffering, but, in passing through this age of selfishness the human race gains much experience, and gains it quickly. It is, however, eventually found that all incentives to action which have their root in selfishness must bear a bitter fruit. When that lesson has been learnt there comes to many a period of pause. Having found the hollowness of so many incentives to action the question naturally arises, "What is the good of anything?" "Is life worth living?" Many today are in this condition or doubt, of pessimism.

'Find Your Work and Do It'

One stage beyond this is to act from a sense of duty. "To find your work, and to do it," as Carlyle says, that is a great step onward. Many strong, stern, noble lives have been moved to right action by this high sense of duty. There is, however, a still more excellent way; it is when the love of good; the love to uplift and bless all, impels us to take up the cross, wherever it is needed, and truly and gladly to follow the Great Helpers of humanity. This joy of giving; this joy of sacrifice is in itself a reward beyond all comparison; and it sows a Divine Seed which will produce a harvest of joy for all. This Divine incentive to action is the very spring and fount of the Universe; it is the upholding power behind, or within all creation. Hence as we are moved and sustained by noble, altruistic motives, we enter into conscious union with the Life of the Universe; and for us the promise becomes a fact, known and realized, "As thy days, so shall thy strength be."

Generally speaking, the motives which at present move men, are very mixed. There are lives moved by selfish desires, which, now and then, are kindled by the fire of high motives. Again, with many who are moved in a great measure by noble and altruistic purposes, a subtle spirit of self will creep in, and hinder the good results that naturally flow from altruistic aspirations and endeavors. For this reason we need to be continually on our guard without cessation against ourselves: "Guard thou the Lower lest it soil the Higher." (REV.) S. J. NEILL

King Alfonso's Opportunity

WHATEVER crazy idea may have been in the brain of the lunatic criminal who recently attempted the life of the King of Spain, it is certain that his success would have been a serious blow to the cause of liberty. For those who know anything of King Alfonso know that his great aim is the fuller education and awakening of his subjects, their awakening to a complete consciousness and use of their existing constitutional powers.

These powers are really very large and the government of Spain is only oligarchical because the people have permitted it. *In theory* it is even more popular than that of England, but the nation has been carefully kept in ignorance of its formal rights. That ignorance King Alfonso evidently intends to enlighten, and one wonders whether his would-be assassin were not perhaps a tool.

As in England, the legislative authority is divided between the sovereign and two chambers. The "lower" of these two, corresponding to the English House of Commons, is purely elective, and the suffrage right is in the hands of every adult male who has paid a land tax of \$5 for a year or an industrial tax of \$10 for two years. So it is fairly broad.

The other chamber is half elective and half appointed or hereditary. The English House of Lords, it will be remembered, is wholly appointed or hereditary. Of the non-elective half, some are nominated by the King for life, and the rest are members by reason of birth or high state office. The elected half is contributed by the state corporations and by the more highly taxed subjects. King Alfonso has a great opportunity and one feels he will use it in the best interests of his people. STUDENT

To Preserve Our Forests

PRESIDENT ROOSEVELT has called attention to the extensive and in part wasteful destruction of timber in California. The records of the Geological Survey show that while the State's rainfall has been fairly constant during the last twenty years, the waters of the streams are shrinking. The area of fire-bared country and of the deforested and young timber sections is increasing, largely at the expense of the superb forests of redwoods, some of them thousands of years old. The rain is therefore no longer held after its fall, to reach the streams slowly; but allowed to flood downward as it comes.

Great forest sections will now be reserved from the attacks of lumber companies and individuals, and the Bureau of Forestry will attend to the replanting of denuded areas. It has been hitherto believed that the seed of the redwood tree is mostly infertile. At any rate it has rarely been induced to sprout. A ranger of the General Grant National Park has however found that when a thin coating of ashes is spread over the planted seed it sprouts readily and flourishes well. With this fact to go upon, there is no reason why the wasted slopes of this beautiful State should not in a few years begin to show something of their old appearance. STUDENT

An Enlightened Government

PRESIDENT DIAZ and the Mexican Federal Government take a wide view of their duties towards their people, a view that would have horrified Herbert Spencer and his school. They keep a close look out for the exhibition of talent and genius anywhere, and young men of promise are if necessary educated at the State's expense, or even sent abroad for special courses of study. Classes in English are provided for working men and are enthusiastically attended. Spanish is to remain the language of the country, but the necessity for a wide popularization of English is fully recognized. There is no compulsion, but the classes are crowded and if the teacher gives an extra evening hour, every one comes. "What it really means," says the *Mexican Herald*, trying to praise its people in the strongest terms it can command, "is that in a busy crowd of young Mexicans, all working hard for a living, there is a desire for instruction which equals that of a similar number of young Japanese." An unexpected introduction of a compliment to another people.

If this sort of thing goes on, and the intercourse between ourselves and Mexico grows constantly closer and more friendly, English may become a twin tongue to Spanish as "the language of the country." STUDENT

Curious Effects of Tornadoes

THERE is abundant evidence to show that tornadoes can cause straws to become imbedded in trees, wooden splinters in steel, and play other such pranks. This seems impossible, because we imagine the straw being driven into the tree from behind, in which case its soft structure would of course cause it to bend and collapse against the tree instead of penetrating. But the straw is not pushed from behind; it is traveling through the air with great speed, and the front particles are moving as rapidly as those behind. Hence there is no push from behind to

make the straw collapse. We shall get a better idea if we imagine the very apex of the straw as a tiny hard sharp particle piercing the porous wood, and the rest of the straw as being trailed along behind. Such things as wood, straw and feathers are soft in *structure*, but the *particles* are not soft. Consequently, in any case where (as in the present case) the structure does not count, these bodies behave as if they were very hard. Armor-piercing shells have points of soft lead, but these can pierce the hardest steel plates because the lead is not being pushed from behind but is traveling on its own account.

Tornadoes, or "cyclones" as they are called, are said to tear feathers off a bird. Many of the effects, such as the twisting *outwards* of the walls of a house, are caused by the vacuum created in the wake of a condensed air wave. There are all kinds of queer things happen when very high velocities are involved, but the laws of mechanics explain most of them, though few minds are clever enough to *predict* them. STUDENT

It Was That War Office!

RUSSIAN papers have been showing a disposition to push back the blame for defeats from Kuropatkin on to the War Office. It seems that the gentlemen at home knew a great deal more than the general on the field. *His* plan was to refuse battle, retire at once to the Harbin-Kirin line, and there await the Japanese forces. But he was compelled by orders from home to fight the series of losing battles which culminated at Mukden. Then "we should have had the 700,000 men and 2,000 guns dispatched to the commander-in-chief since the beginning of the war. Our adversary would not be exalted in spirit as he is today; our soldiers would not have lost all hope, nor would they regard the Japanese as invincible."

It may be all true. But do the Russian officials extract no other lesson from an unbroken series of full disasters than that their War Office made mistakes? Is the universe run by skillful War Offices? Has the Divine Justice and Law slowly brought out man from the abyss merely to leave his further destiny a question of the biggest and best handled battalions? It cannot write its message to us all plainer than in the progress of this war, and those of us who will not open our eyes must stay blind a little longer yet. C.

Theological Students at a Premium

REALLY there is something to be said for the view that there is plenty of work for those who are willing to do it. At all events this seems to be the case in the ministerial profession—judging from what ministers themselves are reported to be saying about it. But what can be the drawbacks to this kind of work, that are so strong as to overcome such coveted pecuniary advantages?

One writer states that there is, in the theological colleges, an organized system of competition or "bidding for students." A professor in a prominent theological seminary admits this, and justifies it on the ground of its necessity as a means of self-preservation. A case is mentioned where a brilliant young graduate from a Canadian college pitted several seminaries in the United States against one another for inducements to him, and closed with an offer equivalent to \$700 a year. A seminary president complains that a rival institution bought off five of his promising candidates.

It has been supposed by cynics that people can be found who are ready to do anything for money, but apparently they draw the line somewhere. This is not an attack on religion, but it is a criticism of machinery which surely has very little connection with religion. STUDENT

Pelf and the Holy Profession of Teaching

ONE of our papers makes the following remarks as to the teaching profession:

As a matter of fact, the average college graduate enters the profession filled with enthusiasm and energy, but after a short experience with those in power such enthusiasm and energy are soon displaced by a determined desire to quit at the first opportunity.

If the body of New York school teachers were treated more like intelligent human beings, and less like automatic machines, the so-called "holiness" of the profession might become a reality, even at the fabulous salary of \$50 or \$60 a month.

Those in the high places of authority, it seems, get enormous salaries. Thus it appears that the teaching profession, like so many industries and institutions, has become commercialized into a machine by which a few at the top are made rich, the rank and file being considered as merely contributory parts of the mechanism. It is like the gigantic factories where "division of labor" and iron regulations for the employees have turned healthy work into a soulless grind. Does not this illustrate the point so constantly urged in the *NEW CENTURY PATH* that selfishness is fast killing out the humanizing element from our corporate life? E.

Some Views on XXth Century Problems

Ancient and Modern Ways

MIGHT we not try to take a leaf from some of the ancients in their way of presenting religion? Do we not from the first, hamper and tie down the spiritual wings of the children, so that in after life they remain useless? Why not, instead, stimulate and encourage them? An ancient book of precepts from Egypt says: "But if thou shut up thy soul in the body and slight it saying: I understand nothing, I can do nothing, I cannot climb up into Heaven, I know not who I am, I cannot tell what I shall be—what hast thou to do with God? Be a lover of the body, and evil. For it is the greatest evil not to know God. Thou sayest, God is invisible; but be advised, for who is more manifest than He? For therefore hath He made all things, that thou by all things mayest see him."

The pulpits complain of the general lack of interest in things spiritual. Why do they not look in at least as much as out for the cause? May not they themselves be at fault, trying to convey spiritual truths, the profoundest and richest of all, yet so doing it as to leave their hearers', and especially the children's, imagination utterly unstirred?

The ancients held it to be the highest reverence of God to try to understand Him, held it to be His aim to be understood of man. We teach the children that such an attempt would be presumptuous and futile. Can man by searching find out God? Yes, said the ancients, and such search is his duty. "If thou believe in thyself that nothing is impossible, but accountest thyself immortal, become higher than all height, lower than all depth; comprehend (imagine) in thyself the qualities of all the creatures, of the fire, the water, the dry, the moist; (that is, acquire universal sympathy;) conceive thyself as unborn, young, old, dead, the things after death, and all these together—or else thou canst not understand God." And elsewhere the same book says that man's higher mind "is not cut off, or divided from the essentiality of God, but united as the light of the Sun (is to the Sun)."

They taught, then, that as the highest part of the mind was from the essentiality of God, by it could God be comprehended; by it, making itself at sympathetic tune with the inner being and feeling of all animate and inanimate things, could God in them be known. "He therefore, being One, doth all things in many things."

Realize what a child would become, growing up with imagination thus alive to the Divine everywhere, feeling out for the Divine in all things, feeling in for the Divine in himself, for that ray directest of all rays from God which is himself proper and by which he of all created things may ascend to the Creator, thus living outwardly and inwardly in touch with God. His life would be continuous joy, fuller than we can conceive of, loving, compassionate, sympathetic. His mind would be swift in growth and action, rapid in acquirement, viewing the world as some living thing of which it was a part. STUDENT

Philosophic Tailless Foxes

WHY are those who have persuaded themselves out of belief in immortality and the soul, so very anxious to have others share their unbelief? Is it not a case of the fox who has lost his tail? "My friends, tails are not only useless and even injurious, but evidence of a low level of vulpine evolution!"

The dim mental process seems to be this: They have not lost or killed the belief, but only crushed it down almost out of their own sight. That being achieved, the very soul they are denying causes a vague fear that their personal immortality is imperilled by this vehement denial of it. Then comes the natural desire for as much company as possible in the gloomy eternity of conscious non-immortality. So the belief in immortality lies concealed in the denial of it!

The band of the negators is led by Professor Haeckel, who at short intervals issues a Bull. In the latest, a few days ago, he says: "The soul is supposed to have divine origin. Those who believe this do not explain why the Almighty decided to create souls just at the time when man appeared in the animal life of the world." No one ever held any such view; no one ever taught that the appearance of man was the signal for the "Almighty" to bestir himself and add on a soul to the man. It was the adding of a soul to the highest human animal, the full incar-

nation of a soul in it, that made it man. The soul waited till Nature had evolved a being high enough to serve as its vehicle and keyboard.

The Professor argues that God cannot exist because man's ideas of God have constantly changed. Why not argue that the solar system cannot exist because man's ideas about it have changed? Is there no sky because it was once a dome hung with lights or perforated with holes?

Then, speaking of the idea of immortality, he asserts (in order to get in a little blow at the Christians) that Plato and Aristotle introduced it! Does he know nothing of Indian philosophy, of Egyptian, of Persian? We are perfectly willing to admit that he knows very little, but surely not so little as that.

Let us put a question to any man who sincerely thinks that he thinks himself to be but a temporary product of material combinations that will be utterly and finally dissolved in a few years: What lies at the root of the force that impels him to take immense trouble to prove this to as many other equally temporary products as will listen? STUDENT

Medieval Theology Alive Yet

THEOLOGY will have to wake up to the XXth Century, or it will find the world turning for its religion to the science of such men as Sir Oliver Lodge. Here and there it is still dreaming in medievalism, whilst science, with daily increasing clearness and certainty, is moving on to spiritual conceptions of the universe.

A schoolmaster who left his school in riotous disorder, unruly and untaught, till within a few days of the examination, would be regarded as a knave or a lunatic.

In a recent Pentecostal address, a noted theologian delivered himself of some (presumably orthodox) teaching concerning the Holy Ghost, "the third person of the blessed trinity, consequently God." With bracketed comments of our own, here it is:

"The condition of the world (school) before the advent of Christianity was appalling (in riotous disorder)." Then follows particularization of the disorder. "All this has been changed since the coming of the Holy Ghost (schoolmaster)."

Does the analogy fail anywhere? The world was created some indefinite time ago. For millenniums men sinned, warred, robbed, bled, wept. The Power that created it and then took no notice, left the suffering turmoil to rage as it would. Millions upon millions died in darkness.

A trifle of time ago the "Holy Ghost" came, and proceeded to make order in a fragment of the world, the west corner of Asia. Millions went on dying, never hearing what the Holy Ghost was doing. Millions are dying yet, still knowing nothing. Yet this strangely and cruelly neglected world was the creation of this very Power!

One can only pray that the children at least may be spared the injury to their higher nature that such teaching must inflict. STUDENT

Enlightened Selfishness

THE Merchants' Association of New York has adopted a resolution declaring that "as the most important foreign outlet for American manufactures, particularly cotton goods, is China, it is the sense of this Association that the present exclusion laws are harsh, unreasonable, and detrimental to the best interests of the people of the United States," etc., etc.

Whatever the Association may mean behind its phraseology, it means by its phraseology that it has been aroused to a sense of the harshness and injustice of the exclusion laws—not by their harshness and injustice, but by the injury they are doing to the Association's pockets. Are the materialistic sociologists then right in describing the sense of justice and mercy as only an enlightened selfishness, selfishness enlightened by becoming aware that justice and mercy pay?

The same point obtrudes itself in the words of a delegation of the American Asiatic Association which recently called on President Roosevelt and urged him to adjust our relations with China on a basis more equitable to the Chinese. Our present treatment of the Chinese coming to this country was declared to be a bar to the growth of our Asiatic trade. Can we be just and courteous to a "heathen" people for no other reason than that it pays us well to do so? STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

The Foundation of Mexico

AMONG the Aztec picture writings of the foundation of Tenochtitlan, or Mexico, as the city is now named, that of the Codex Mendocino is the best known. This record dates from a period shortly after the conquest. In the centre of the picture describing the foundation is the familiar emblem of the eagle perched on a cactus growing on a rock. Surrounding the island which this picture represents is a stream of clear water, which also, in the shape of a diagonal cross, divides it into four parts.

Around the eagle are grouped the ten founders of Mexico with various plants of hieroglyphic signification. Among the founders is Mexitz, the chief warrior, whose name, together with that of the god Mexi, is perpetuated in the modern Mexico.

Driven from their original habitation by the more powerful tribes, the Mexicans found refuge in this island, availing themselves of the natural defense afforded by the lake. The story runs that an Axolohuan named Cuauhcoatl went with two other pioneers in search of a place to found their new home. Here at Acatitla they found the tenochtli or cactus on which the eagle was perched; at its foot was the nest of the bird Cuahuatli built of the feathers of many beautiful birds. From this place returned Cuauhcoatl and related that the party had reconnoitred the road and the fen; but in the latter one of them named Axadoa was drowned at the place where the cactus grew by the nest. Cuahucoatl added that Axadoa appeared to him the next day and told him that this should be their new home; also that his beloved son Huitzopochtli should be their protector.

After this, according to the story, they all went to Tenochtli and there built an altar and a fortress for the tribe. — *Translated and adapted from "El Mundo Ilustrado" (Mexico), dated September 1904. Hieroglyphic pictures copied from reproductions in same paper.*

The 7000-Years Old Statue in Babylonia

IN the NEW CENTURY PATH, vol. viii, no. 6, under the heading, "Statue of an Ancient King," it was mentioned that on the site of Bismya in Babylonia, a statue was discovered which was conjectured to be that of the ancient Sumirian King Da-Udu or David. In vol. viii, no. 18, under the heading, "Chaldean City 7000 Years Old," it was said that, while working on the site of Bismya, explorers found the city of Adab, dating at least 5000 B. C., and containing many valuable antiques. The discoverer of the statue, Dr. Edgar James Banks, gives some details (in an Eastern paper) about these researches, of which the following is a summary.

In the center of ancient Babylonia, midway between the Tigris and Euphrates, lies a series of long low hills about forty feet high, about a mile and a half long and three-fourths of a mile wide. The country is an absolute desert, forming a neutral boundary between neighboring Arab tribes. The surface is strewn with minute fragments of terra-cotta pottery and small flint saws, and here and there are broken bricks. The absence of water and the presence of the tribes has hitherto discouraged explorers; nor were the in-



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with it we have actual specimens of the art of at least 7000 years ago. STUDENT

Antiquity of America

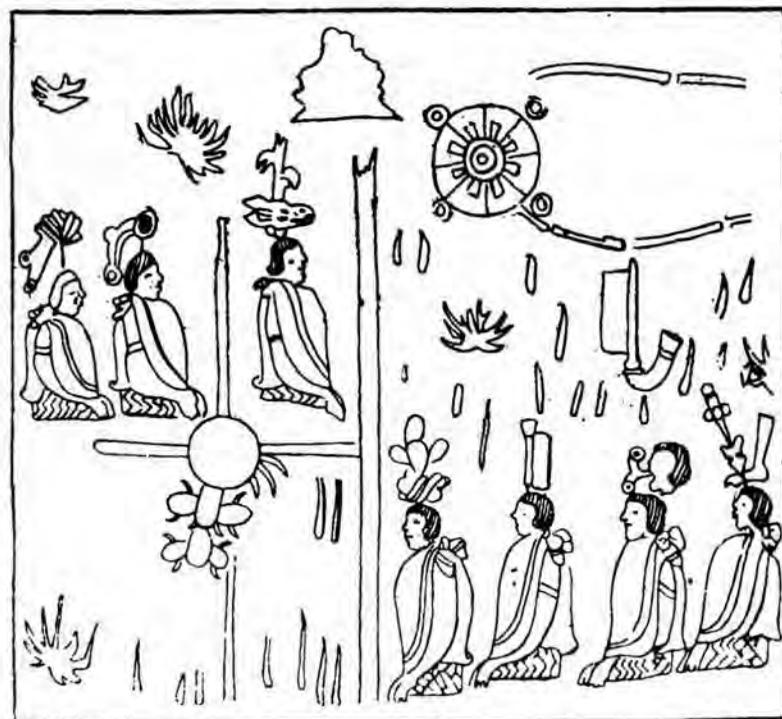
THERE is no subject more fraught with intense interest to Americans than the study of Ancient America as shown in American archeology. That America is older than Egypt is an idea that is making its way more and more among those who pursue such studies.

It is like the idea of Atlantis which, at first laughed at and even derided (although advanced by Plato), has made more and more headway since Donnelly's *Atlantis* appeared, until now it is tacitly accepted by almost everybody.

Baldwin's *Prehistoric America* is also a very strong advocate of this thought. Désiré Charnay, the amusingly egotistical explorer of the Toltec cities of Central America, cites one case where the deposit of fine soil between layers or strata of remains would seem to indicate an antiquity that he declares "ridiculous." In a recent script of the series of *The Pit and Marrow of Some Sacred Writings*, attention is called to the fact quoted by Madame Blavatsky, that at the time Columbus reached America there was a town in Central America called "Atlan." H.

Giant Human Skeletons Found in Maryland

SKELETONS of men nearly eight feet tall have been discovered on the banks of the Choptank River in Maryland. They include the bones of men, women, and children, which are being articulated; and among them was at least one complete skeleton of a man. The place where they were found consisted of steep shelving cliffs of sand and gravel, underlaid by marl; the bones occurred in sand, a few feet above the marl, and were covered by 20 or 30 feet of deposits. An antiquity of at least 1000 years has been assigned, and one would imagine that the cautious archeologist will be on a dilemma as to whether to push the date further back or the giants further forward.



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✻ The Trend of Twentieth Century Science ✻

Where is Pain?

SOME years ago, a distinguished surgeon had to submit to a considerable dental operation. Chloroform was administered to complete unconsciousness, and the patient awoke with no memory of having suffered anything. But the following night he dreamed every detail of the operation, going through in dream all the pain that in the narcotic state he had avoided. Consulting the operator, and telling him the details of the dream, he was told that all were correct, that he had actually dreamed every step.

There is a surgical state known as shock, which often follows operations of capital magnitude notwithstanding that an anæsthetic is completely administered. No details of the operation are known; no very marked pain may be suffered after awakening. Yet the state is somewhat like that which an intensely sensitive woman might experience to whom the details of the operation were vividly related. It is usually quite transient and readily met with food, stimulants, and encouragement.

Considering the nature of this condition, along with the surgeon's dream, one is led to suspect the possibility of a fact in our make-up. May not anæsthetics of the chloroform species leave a certain purely sensuous consciousness belonging to and inseparable from the bodily life, quite or almost unaffected, merely divorcing the thinking self, the Ego, from its usual blend with this purely sentient, animal element? And may not the latter, provided it is not *killed* by the chloroform, remain, in its uncomprehending way, conscious? Then when the man, the soul, returns, he is sometimes made aware, by a species of feeling-transference, of the disaster (as the elemental consciousness considers it) that has happened in his absence. If the disaster be great (the operation a "capital" one) though he can get none of the *details* from a creature that does not properly understand them, he gets the general impression, and the state called "shock" supervenes. But it is temporary, because his mind has no pictures, no details, to work upon and reproduce again and again in memory. But in such rare cases as that of the surgeon, the blend—in dream or half sleep—became close enough for the thinking self to get from the physiological consciousness even the details.

May it not be, then, that the sufferer of physical pain, and the enjoyer of physical pleasure, is a sort of entity, conjoined with us in the body, perhaps the inhabitant of the sympathetic nervous system, communicating with the intellectual-spiritual man through the brain? At any rate we know that narcotics are much later in acting upon the brain than upon the sympathetic system, and that when alcohol or chloroform *do* begin to act on the latter, danger to life is imminent.

But the subject goes much further than can be treated here. When physiologists take to the study of Theosophy and admit that H. P. Blavatsky was a teacher of more than will ever be found out in the laboratory, their science will get a new light upon it. Vivisection is not only not the path to any deeper knowledge, but by reason of an unsuspected effect on the vivisector's mind, it renders him *incapable of finding that knowledge in any direction.*

STUDENT

The Coming Eclipse

NATURE occasionally startles us with sensational effects; volcanic eruptions, hurricanes, gorgeous sunsets are profoundly impressive, but what can be more striking than a total eclipse of the sun at noonday? The sudden onrush of strangely colored shadows, flying across the country, the intense and weird darkness when the day-star vanishes into the unknown, the chill and sighing wind, the flashing out of the stars and planets—sometimes the unexpected apparition of an unknown comet—the strange behavior of animals and the roosting of birds, and then the rapid brightening and relief of the blessed sunshine—all this forms the most dramatic episode in nature's moving panorama. Yet this thrilling scene is but the effect of the interposition of the moon's body in front of the sun as she travels in her regular course. If her path lay exactly or nearly in the Ecliptic (that is the imaginary plane in which the earth travels round the sun, as if floating in water) she would eclipse the sun at every period of new moon and the phenomenon

would become familiar, but its rarity is caused by the fact that the lunar path is inclined a little from that of the earth, dipping, as it were, into the imaginary water surface on which we travel, during half its journey round the earth, and rising above it during the other half. Though the moon passes from one side of the earth to the other thirteen times a year, it is only when the sun is in a straight line with the earth and moon at the moment the latter is entering into the plane of the ecliptic that it can throw the moon's shadow upon the earth. This happens rarely, and also it is only occasionally that the moon is near enough to us to cover the whole of the sun's disk. It is usually a little too far, leaving a ring of the sun's brilliant surface visible round the dark body of the moon and producing an "annular eclipse," or it passes above or below the exact center line. The most favorable eclipses for observation occur when the moon is nearest the earth, for then she appears a little larger than the sun, and therefore hides him from our view for the longest possible time. The forthcoming eclipse will last for 3 minutes 45 seconds in Spain. The line of totality passes through Labrador, Spain, Algeria, Tunis, Tripoli and Egypt, and many expeditions are being sent to observe it.

Until lately it was impossible to study the corona at any time except during the few rare moments of totality. It is curious to reflect that but for the illumination of the particles in our atmosphere in daytime the sky would always be as black as midnight; and so, when at total eclipse the moon completely intercepts the sun's rays from reaching the surrounding atmosphere, the corona, a comparatively feeble source of light which is in ordinary daylight entirely lost in the glare, stands out vividly relieved against the dark background of the abysses of space. At such a time its complicated streamers can be seen even with the naked eye.

For many years the red flame-like "prominences" which flash into view round the edge of the sun at the moment of totality have been studied daily by means of the light-sifting power of the spectroscope, and it is almost certain that we shall no longer have to wait for the infrequent total eclipses to study the details of the corona itself, for news is to hand that M. A. Hausky, director of the Mt. Blanc observatory, by attaching a very ingenious light-filter of various-colored films to the 12-inch telescope, has at last succeeded in isolating and photographing the red rays of the corona. If this be so, and in the clear mountain air of Mount Hamilton, California, the great Lick telescope should quickly prove it, a new field of study will be opened which has hitherto baffled explorers. In the whole vast field of astronomy the problems offered us by the sun and his companion orbs, the "fixed stars," are the most profound and important. We cannot hope to penetrate the mysterious veil which hides his true face, but the study of his outer robes and his rhythmic pulsations as they influence our earth-life afford scope for the most acute intellect and the strongest intuition. The sun in more senses than one is the heart of the solar system. R.

A Cured Cancer

THERE seems no doubt that Dr. Harper, President of the Chicago University, is cured of the intestinal cancer that so nearly had his life. He thinks himself cured, and his doctors think so too. Moreover he now looks, say the reports, the picture of health.

As most people will remember, the treatment was the light of fluorescence, that is, light beyond the ultra violet. Quinine was given internally, and then the rays from radium and a cathode tube passed through the blood—which thereupon became fluorescent.

Why the cancer cells cannot carry on their activities in this light, no one knows. It seems possible that the lower end of the spectrum, the red end, would stimulate them. Other experiments lead one to suspect further, that one function at least of the various inorganic elements existing in the body, with their various spectra, may be to respond to and as it were detain this and that ray out of mixed light; that they are in fact the keyboard whose keys separate out and use the tones blended in light. Each would behave as a tuning fork which separates and accentuates its own tone from a chord sounded near it. STUDENT



"Truth only needs to be for once spoken out,
And there's such music in her, such strange rhythm,
As makes men's memories her joyous slaves."—Lowell

IN ancient days the mother who had naught else to give to humanity, had the privilege of tak-

ing to the Temple and consecrating to Humanity's service, her little babe. At least she could give her child, relinquishing all her mother-rights, stepping by that one act out of the life that is personal into the life that is universal; entrusting her babe from that hour to the care of those whose lives were pledged to purity and to service and who, because of this, had the power to lead that child into a usefulness that the mother herself could never hope to do.

Many mothers, particularly among the humbler classes, anciently followed this revered custom, for there were hearts then, as now, yearning to give their uttermost in service to the world's life. But dark days came to humanity. The higher knowledge, yes, even the memory, of this custom, passed away. If we today are grateful to the Teachers who are bringing back the Wisdom-Religion, one reason must be because they are bringing back to the mothers of the world the picture of that ancient ideal. Many other records and ideals have been brought back to us by these Teachers. To many they have appealed more than this simple picture. But there are those—the few—to whom the record of this custom opens as it were, a new doorway.

Yet in many a mother-heart today there is a half smothered rebellion. It is inevitable at first that it should be so, for high ideals serve but to reveal the grim weariness of life's conditions, as the light reveals much of which darkness tells no tale, as wisdom opens many a book that to ignorance remained sealed. Many a mother, to whom this picture of the old ideal comes like a light and an inspiration, finds herself filled with a great longing to give—to give—to give of time, of energy, of her very self in humanity's service. Perhaps it is that mother-suffering has opened the doors of her heart; yet, however that may be, by what seems like the irony of fate, hand in hand with the broader view always comes a host of narrow duties, the personal *little* things of life, the thousand wearisome details that mothers give their lives to because no one else will do so. It may seem, at times, as if everything had been given up. Then it is that the nobler woman quietly transmutes into a higher patience the selfish, perhaps personal, desire to help humanity in the broader way—for baby hands are held out for help and family duties exist to be fulfilled and understood.

It is easy to say that women lack courage to do the broader work, but

✻ The Higher Renunciation ✻

in many cases outward quiescence is but a sign of the greater courage. Let the picture of that ancient custom be

revealed to such as these and there pours into the heart a light which is even an inspiration. It may not be within their power to unfetter themselves. They may have given up all hope of ever being released from conditions that bind. But there is the promise that their children need not be bound; and yet what can they do? How can they give the uttermost, as gave the mothers of old?

Yet after the storm comes the calm. Out of confusion is born the pause—that time of inner quiet when thoughts go their way and the soul steps forth to counsel the life in the silences. Then comes the higher insight and the mother sees that the longing to give her child, since she cannot give herself, may have its selfish side. Then, in the light of that higher insight, she finds it possible to analyze her own motive and to see whether her desire is absolutely selfless and pure, or whether it is colored by some *personal* dislike of petty duties, some *personal* preference for "broader" work than tidying-up rooms and washing soiled little hands.

There is a Higher Renunciation for ever and ever, after all is said and done. There is ever the step beyond, no matter how high we may stand at any moment. There must ever be some truth higher than that which we call truth today. And it is some glimpse of this higher truth that the woman who takes counsel with her

soul at that juncture comes to understand. She sees then that there *may* be a certain hypocrisy in believing herself to be unjustly denied this or that thing; a certain hypocrisy in keeping before her mind, and mentally feeding upon it, this picture of the things that bind and fetter. Verily, the real things are denied to no one and they may be grasped in the quiet of one's own soul, and held, *independent of all outer conditions*.

There is the Law surrounding and encompassing the child's life no less than the mother's. It is higher than even the highest of those that minister to it. If the mother cannot surrender the child to these, there is a higher surrender that she can make, and the first step toward making it is a willingness to accept *in the right spirit* what the Law bestows. Then for the first time will that mother step into the pathway of the life she has longed to live. Then and only then will she find it within her power to give her child to humanity, for humanity's sake, *in the right way*, her renunciation tinged with no selfishness but only with joy.

LIFE

EMILY DICKINSON

ONE share of night to bear,
One blank in scoring,
One blank in bliss to fill,
One share of morning.

Here a star and there a star,
Some lose their way.

Here a mist and there a mist,
Afterward --- day.

A
 Californian
 Olive Ranch
 near
 Point Loma



The ancient custom itself is but a picture of the highest that mothers could reach to, then. It is not an ideal to be slavishly followed today, but is to be viewed, rather, as symbolic of that giving up of the selfish and personal mother-claims which, all through the ages, have crucified the souls of little children. But mothers are learning slowly. At last, through the suffering of centuries, they are beginning to see that to say "This child is *mine and mine alone*" is an insult to that great Law which bestows motherhood as a gift; a gift which, used after its true nature bringeth peace and joy, but which, not so used, carrieth in its train destruction and danger, sorrow and death. It is no crude, outer giving up that is needed; nor is such required. The real renunciation is that inner and absolute surrender which declares: "Not my will but thine be done; that my child may go forth into the world, a Child of Light, rendering noble service unto all that lives." STUDENT

THE strong protective impulse inherent in the mother love which is forgetful of self is delightfully shown in an anecdote of Sir Arthur Conan Doyle and his aged mother.

When the motor mania seized upon the famous son she felt that her duty called her to his side and she bravely climbed upon the front seat beside him in the early days of his guiding the machine for himself, because she said she knew "he would never do any reckless driving when he had his old mother with him."

"In autumn all the girls' schools in Tokio offered to make the underclothing of the soldiers during the hours of their sewing lessons. The offer was accepted by the War Department, and even the youngest little girl was made happy thinking she was doing something for the soldiers." —*From a letter written by the Marchioness Oyama*

THE Mayor of Chicago has recently appointed three women as members of the city's Board of Education; Mrs. Emmons Blaine, Miss Jane Addams, head of Hull House, and Dr. Cornelia DeBey, philanthropist and educator as well as physician.

It appears that even the mothers of great geniuses have their troubles. Mrs. Rossetti, mother of a whole family of distinguished children, once said, "I always had a passion for intellect; now I wish there were a little less intellect in the family, to allow for a little more common sense."

UNDER the patronage of the wife of the President of France a society known as "La Dentelle de France" has been organized, the object of which is to extend the use and production of French hand-made lace. Its objects are announced to be not commercial, but purely philanthropic.

Empress Eugenie

One of the most pathetic diaries written within our time must surely be that in which the ex-Empress Eugenie has preserved the stirring and eventful history of her life. This, we may be permitted to hope, will one day be placed in sympathetic hands, in order that the inner view of the last years of Imperial France may be given to the world.—*Cassell's Saturday Journal*

ONE of the loneliest figures in this modern panorama of quickly varying shifting scenes, is that of the Empress Eugenie. Once the leader of fashion, the center of a gay Parisian court life, she now passes, unnoticed, through the city where she in former years reigned as queen. She has been observed by those who know her walking much in the Tuilleries Garden, during her recent sojourn in Paris. When questioned she said, "I seek the place where my boy used to play." All her great contemporaries have passed away—and the Empress seems to live entirely in the past, especially brooding over the events connected with her son. Mothers will appreciate the motives which prompted Empress Eugenie, contrary to her custom, to call in person on the young King of Spain during his stay in London, a visit which caused much comment in London at the time, and which gratified King Alfonso greatly.

NOTHING shows better the gentler and tenderer side of Russian life than the fairy tales of that land, many of which are plainly allied to the Grimm fairy tales of Germany. There are, for instance, in the Russian story, "Winter—the Frost King" and the "King of the Mushrooms." "The Golden Bird" of Grimm may easily be identified with "Ivan Czarewich" and the most casual reader cannot fail to recognize the similarity between Grimm's "Three Feathers" and "The Frog King." For years these tales have lacked an interpreter, and the children have had to depend upon their nurses and the village "old women." But within the last decade a woman has come to the rescue and now the children can have these fairy stories, simply and beautifully written, illustrated and published, at so low a price that even the poorest peasant is not debarred from purchasing them. It is a woman who has written these down—Mme. Poljanowa, and she obtained her material from the children, their nurses, and the "old people" themselves. STUDENT

ACCORDING to statistics, Germany employs a greater number of women postal clerks than any other country, having no fewer than 250,000. In that country, however, the postal and telegraph systems are combined, which is not the case in the United States. Otherwise the United States would easily rank first. Great Britain employs but little more than one-half that number, France 81,000, while Russia, Japan and British India, some 60,000 women in this capacity.

OUR YOUNG FOLK

The Raja Yoga Question Box

THE most genuine tribute which we can offer to the patriots who have nobly worked for freedom, is loyal and unselfish service to a great cause.

1 Who was Gen. Gomez?

ANSWER—Maximo Gomez joined the Cuban patriot army in 1868. Before that he had been in the service of Spain. Gomez was a brave and energetic soldier, and rose to be Commander-in-Chief. He knew how to lead the Cubans to the best advantage. Time after time, with few men and poor weapons, he defeated the great Spanish armies. His success encouraged the Cubans all over the island to fight on for freedom. Heart and soul he devoted himself to Cuba Libre. Go-

mez was the staunch comrade of Antonio Maceo, Calixto Garcia and José Martí.

2 Who was Gen. Bolivar?

ANSWER—Simon Bolivar is called the Liberator of South America. He gave his life to the cause of independence, and routed the Spanish armies in several countries. Bolivar was made President of Colombia. Bolivia received its name in honor of this brave patriot who also assisted the Peruvians in gaining their independence.

Bolivar's ideal was to give the people of South America better government and make their lives nobler in every way. He was so enthusiastic and so unselfish, that he became a great leader in the cause of freedom.

Raja Yoga Free Day School, Santiago de Cuba.

BELOW we append a translation of an article published in *La Independencia* about the exercises held at the end of the school year.

A program was given, which consisted of Recitations, Drills, Exercises, Spelling in English and Spanish, Oral Geography, History, Oral Arithmetic, English Reading and Translating into Spanish, (the audience choosing selections and the children reading and translating paragraph by paragraph into Spanish.) This was a difficult test.

The exhibition consisted of Maps, Drawings, Physiology Papers, etc., etc., Embroidery, Lace and Baskets, Spelling, Writing and Drawing-Books, complete volumes of the boys' two Club Newspapers, *The Raja Yoga Century* and *The Progress of Brotherhood*. And last but not least, the Boys' Club Museum, which latter is already, after four months work, large enough to cover seven school tables, and which consists of war relics, money, stamps, mineral specimens, shells, historical articles, curiosities, etc.

This was the first time that a school exhibition had ever been given in Santiago, and it attracted considerable attention, a stream of people pouring through the halls all evening. The school was decorated with foliage and the international flags, all serving to make quite a pretty effect.

FESTIVAL AT THE RAJA YOGA SCHOOL

Having been courteously invited to attend the festival of the Raja Yoga School, which took place there last night, we were agreeably surprised by the execution of the various numbers of the well-planned program, and we passed a delightful hour. Like all the festivals given by this establishment, it was very brilliant, the good-sized audience warmly applauding everything presented by the children.

We give a short resumé of the program. Classes were given in Arithmetic, Reading and Composition, Music, Geography, English, Spanish, and Military and Physical Exercises, in which children from three to sixteen years of age took part.

Miss Bolting, Mrs. Anderson, Miss Sierra, Mr. Reineman and Mr. Turner, who compose the corps of teachers, ought to be well pleased with the work accomplished in the school term just closed. We, echoing public opinion, tender them our sincerest congratulations.

What attracted most attention was the school work on exhibition. We admired a collection of drawn and colored maps, done by various children, with very unusual skill, showing the lines of longitude and latitude in their proper places. Among them we observed one that was very original. It was a map of the United States, intended to show at a glance the products of each State, whether vegetable, animal or mineral; and to demonstrate this, grains of corn, wheat, small pieces of woods, cotton, wool, minerals—gold, silver, copper—etc., were fastened on the map



CUBAN RAJA YOGA CHILDREN IN PATRIOTIC DRAMA AT SANTIAGO DE CUBA

TRIBUTE TO MAXIMO GOMEZ

AT the Raja Yoga Academy, Point Loma, on June eighteenth, nineteenth and twentieth, the Cuban flag was placed at half-mast in the presence of the school-children, who saluted it reverently in silence. This was a tribute of respect to the great Cuban hero and patriot who died June seventeenth. At a general assembly of the school, the life and work of General Gomez were reviewed by the children, and a deep feeling of gratitude, and of love for Cuba's devoted patriots, was stirred in the hearts of the young Raja Yoga Warriors of Lomaland.

physical exercises, which play a most essential part in the development of the intelligence, are not in the least neglected.

May those in charge of the Raja Yoga School continue in the good path already entered upon, and may they be sure that here in this hospitable land, their arduous labors will find, among Cubans of noble soul, the stimulus which grand and good works have a right to receive.

STUDENT

Facts Worth Knowing

IN Iceland there is no jail nor any place of confinement for criminals, neither is there a court where the more serious crimes could be tried. The percentage of crimes is so small that it does not warrant the expense of keeping up a court. When a trial is necessary the offender is taken to Denmark to be tried. Of what other country can this be said?

THE Moki Indians are often bitten by rattlesnakes in their annual snake dances. They never die from the poison, however, as they have an antidote for it, which is kept a profound secret. The Mexicans also have a remedy for the bite of the rattlesnake. They find it in a little sac in the rattlesnake's own body, and store it carefully in bottles made of empty cartridge-shells. Mexicans are never without this medicine on their long rides over the mountains, or on the desert. Many secrets of the healing power of plants are treasured by the Indians, and form a part of the sacred knowledge which is still handed down from generation to generation.

THE CHILDREN'S HOUR

A Story of Cats

DEAR CHILDREN: A letter has just been received from one of our little readers asking for another glimpse of Lucifer and Fifi. "Dear Mrs. Editor: Will you print again Lucifer's picture, and Fifi's? I have a little kitty, too." These are the opening sentences and the little missive is signed "Your loving Lotus Bud, H— L—."

So here is the picture, children. Do you remember Lucifer and the letter he sent you? Well, he is still wandering about Lomaland, devoted to Fifi as always, and the pet of all the students. I often wonder if all cats are as intelligent as Lucifer. I have no doubt that he seems more intelligent merely because we know him better. We really are not one-half as well acquainted with the little animals about our houses—most of us are not—as we should be; with cats in particular. How many ever stop to think what may be going on inside that little furry head, and how much thinking that little cat may do, and what is it keeps it so close to some of the good things that we call in Lomaland, Raja Yoga? It is not often that scientists pay much attention to cats, but not long ago one of the professors in a great University made some investigations. He didn't make them as so many do by first taking the life of the little animal; no, he just—but here is what he says and then you may guess for yourselves how he found it out:

Its anatomical structure considered, the cat is more decidedly specialized and more finely differentiated than man, and is in some respects a finer creature. It is as nearly perfect as an animal can be in an anatomical structure. The muscles are more delicate, they are prettier, and in some cases they are more complex. The eye is protected in a way ours is not, there being a third lid. The shape of the cat is beautiful. It uses all its force to advantage, and never wastes any. When it makes a leap it will alight in just the right place. It can turn in the air in a very slight space, and it always alights on its feet.

The cat has extreme keenness of apprehension. It recognizes its friends and its foes. A single harsh word or blow will alienate the dearest pet of a cat for at least a month.

If cleanliness is next to godliness, the cat is the most religious of animals. Cleanliness is not only a habit, but a fad with it.

The affection of cats for human beings and for each other is remarkable. The homing faculty is extraordinary. In Germany thirty-seven cats were carried in sacks twenty-four miles in various directions, and all of them were home within twenty-four hours.

Now, is this not wonderful? Do we really appreciate cats? A RAJA YOGA TEACHER

One of Our Stumbling-Blocks

WHAT a big stumbling-block prejudice is! Wherever we go, all over the world, we meet it. But what is prejudice? It's when we make up our mind to think a person or thing is good or bad before we are sure—isn't it?

We find prejudice among races and nations, too. One race thinks it is separate from the rest because it is of a different color. And perhaps one nation dislikes another because it has a different government or religion.

Then, prejudice in religion—oh, what a stumbling-block! And one of the worst things about this stumbling-block is, that it makes people blind. When one thinks other people are wrong because they don't believe as he does, isn't he blind? He don't see that his religion is really

prejudice. And when one has prejudice how can he be just? If he only looks at one side of a question he can't know much about the other.

And then this stumbling-block keeps one standing still in one place. Sometimes it does this by telling us to think and act just as our ancestors did. And sometimes it keeps us standing still through fear. We are afraid people will tease us and laugh at us if we do not do as they do.

But where did this great stumbling-block come from?

Don't you think we made it ourselves? Just built it out of our own selfishness and jealousy and fear? For when we are prejudiced, if we look deep enough, we often find it is because we are selfish, or jealous, or afraid.

How shall we move this stumbling-block out of the way of people everywhere?

Let us begin by getting rid of those things in ourselves that helped build it! And when we do this won't we really be pushing against the stumbling-block itself, the prejudice? Perhaps when other people see us pushing they will want to come and help too. And when many push at once don't you think we can roll this stumbling-block right out of the path?

Then we can all march on together! How glorious that is! A RAJA YOGA STUDENT



LUCIFER AND FIFI—TWO CATS OF LOMALAND

THE SONG OF THE THRUSH.

THIS is the song the Brown Thrush sings.

Out of his thicket of roses;
Hark how it warbles and sings.

Mark how it closes:

Luck, luck,
What luck?
Good enough for me!
I'm alive, you see.
Sun shining,
No repining;
Never borrow
Idle sorrow;
Drop it!
Cover it up!
Hold your cup!
Joy will fill it,
Don't spill it,
Steady, be ready,
Good luck!—Selected

rubbed its nose against the dog. The dog's owner tried to call him away, but he refused to go. Finally, one of the onlookers suggested that it might be the stolen horse, and on examination this proved to be the case. The animal's tail had been docked, his mane had been shorn off, his hoofs and several white spots had been dyed, but it was the same horse nevertheless and the dog had recognized it when the owner would have passed it by. Today the horse is back in his home stable and a happier dog than Rex you never knew.

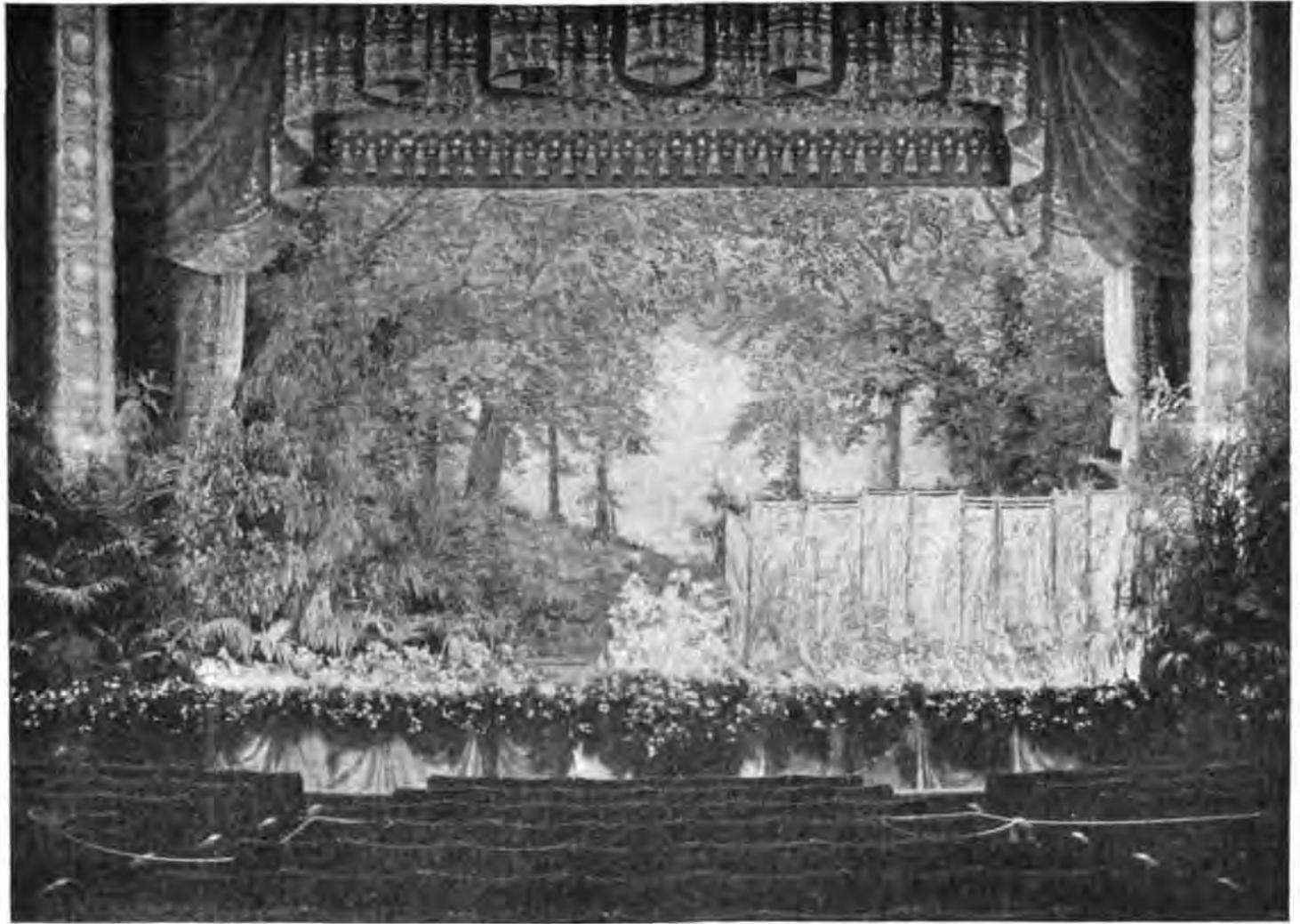
A LOTUS GROUP TEACHER OF WISCONSIN

THERE is a story among the Arabs which tells how the ostrich came to live in the desert. Once upon a time—so they say—all the birds and animals met together to decide which one should be first, and which second, and so on. All went smoothly until the ostrich said, "But, I do not belong to the birds, because I cannot fly. I am an animal." Then the animals drew back and said, "But we have

nothing to do with a creature who wears feathers." And the poor ostrich didn't know what to do. It hid its head and thought and thought and finally said, "Well, since I am neither an animal nor a bird, I must be an angel." At this—so the story goes—all the animals and birds became indignant, rushed upon the ostrich and drove it into the desert where it has lived ever since. But this is just a story, you know, and perhaps it isn't true! However that may be, all the ostriches do not live in the desert, today. In Southern California there are several "ostrich farms" which are well worth going a long way to see. UNCLE FRED



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

AT the Universal Brotherhood meeting at Isis Theatre last Sunday evening, the principal topic was "Theosophy and Capital Punishment," an interesting paper on that subject from the writings of William Q. Judge, being read by Mr. S. G. Bonn.

"The killing of a human being by the authority of the state," said the writer, "is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offence. If the administration of the law is so faulty as to permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

"Under Christianity this killing is contrary to the law supposed to have emanated from the supreme Lawgiver. The commandment is: 'Thou shalt not kill!' No exception is made for states or governments; it does not even except the animal kingdom.

"All the modes of execution are violent, whether by the knife, the sword, the bullet, by poison, rope, or electricity. And for the Theosophist the term *violent* as applied to death must mean more than it does to those who do not hold Theosophical views. For the latter, a violent death is distinguished from an easy, natural one solely by the violence used against the victim. But for us such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead; they remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of society.

"What happens? All the onlooker sees is that the sudden cutting off is accomplished; but what of the reality? A natural death is like the falling of a leaf near the winter time. The time is fully ripe, all the powers of the leaf having separated; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us; we begin to separate our different innate powers and parts one from the other because their full term has ended, and when the final tremor comes, the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life. His inner body is not ready to

separate from his physical body, nor is the vital, nervous energy ready to leave. The entire inner man is closely knit together, and he is the reality.

"When, then, the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient, living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime.

"Still living as he does in the very realm in which our mind and senses operate, he is forever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

"The Theosophist sees that capital punishment is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal."

Miss Edith White read a very interesting paper entitled: "More Life, More Light." The view presented was that according to our attitude we gain or waste life. Any act of duty done in the spirit of giving yields some life to the doer. "It is not only more blessed, but more joyful, more life-giving to give, than to receive."—*San Diego News*

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8:15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Art Music Literature and the Drama

The True Renaissance—What the Future Has in Store

THE history of human evolution is marked by periodic revivals, times of renaissance, or rebirth, when the spirit of man seeks a more perfect expression of its true nature. But in reading works devoted to this subject one can not fail to note the materialistic conception of rebirth that has grown up, and naturally, in a people who have lost touch with the true philosophy. The writers seem to take it for granted that the rebirth, renaissance or renaissance, is the reappearance of an old form made new again, whereas it is and must be the rebirth of that which is never old—the Spirit itself. The fact that such periods are marked by a revival of old forms and methods is due to ignorance and lack of faith; ignorance of the true nature of man and lack of faith in the divine truth of man's perfectibility. This is the basis of that conservatism which causes men to fall back on old methods, instead of trusting to their innate power to find new and more fitting means of expressing the reawakened spiritual force that, at such times, surges through the whole world. Then, too, there is the race memory to contend with, which constitutes what is called "tradition" and in which old forms and methods are shared. This conservatism it is that has constantly thwarted the efforts of the Spirit of the Race to find a free and full expression, by forcing upon it the old mannerisms that stifled its last and former efforts.

In the first outbreak of spiritual energy that shows itself in these periodic revivals of civilization, the lack of a fitting means of expression is felt and a hasty study of the preceding age of greatness affords examples of style, manner or method that were once made vital by the presence of the same spiritual force. These are then once again called into use and lend themselves readily to the expression of some part of the new energy and become identified with it in the public mind. Then come the followers of the revivalists, who think that the force lies in the form, and who slavishly imitate this without seeking to interpret the spirit, that alone can give it life; and they inevitably produce a style that is empty and insincere, an affectation, destined to become later a mere conventionality.

So we find that each revival in art is first marked by a return to nature and a revival of ancient methods and, in the next stage, by affectation and mannerism, which lead to the death-stage of mere convention. But, as the philosophy of life and reincarnation become better understood, we may expect to see revivals of the spiritual life of humanity accompanied by new methods that will not so rapidly become effete but will serve as stepping stones to yet higher development. R. M.

FROM a work on Egypt, written by Maspero, we quote the following: The banjo is strictly evolved from a prehistoric type and the word "banjo" is itself of Egyptian origin. The old harp also is very similar to the modern instrument. At Alexandria the earliest forms of musical notation were discovered. An ancient manuscript by Alypius shows signs for musical notes in harmonic pairs.

Old "Persian Lustre" Tiles

COLLECTORS here and there are occupying themselves with a new departure, that of collecting rare old "Persian lustre" tiles. The most beautiful specimens of these, of which there are no great number extant, date from the Tenth, Eleventh and Twelfth centuries and we first hear of them in the accounts of travellers to Spain, Persia and Egypt. Though the style of decoration known as "Persian lustre" originated in the country which has given it its name, the same spread from the Indus on the one hand to the Guadalquivir on the other. Not until the Fifteenth century did the art reach Italy, to be later introduced into Spain and from there into Mexico. The lustre is evidently a metallic paint of which silver and copper are parts. Being applied over the glaze it is easy to account for the rarity of well preserved examples.

The designs are, of course, distinctively Persian, although in many of them Byzantine influence is plainly traceable. There are the rose, iris and tulip, the bird and the inevitable gazelle. The charm of these tiles, however, consists not in the design, which is often stilted and occasionally disagreeable, but in their wonderful sheen of ruby, copper, nacre and emerald, which glows in certain lights as with all the colors of the rainbow. STUDENT



LANDSCAPE BY COROT (LOUVRE, PARIS)

PSALM OF THE WEST --- FRAGMENT

SIDNEY LANIER

MASTER, Master, poets sing,
The Time calls Thee;
You sea birds hard on everything
Man longs to be.
Oh, shall the sea-bird's aimless wing
Aloof move free?

"Gods of Light" announce by a flock of birds the coming of great heroes to be re-born on earth. To give but one example, the legend of King Conchubar:

One day, it is said, the King and his chieftains were feasting at Emain Macha when a flock of birds appeared above their heads. So beautiful were these birds that the King gave the command to yoke the chariots and follow them. Among those who went out with the warriors was Dechtere, a beautiful woman who afterwards became the mother of Cuchulain.

All day the warriors and this warrior-woman followed—until night came on. "Most beautiful birds they were," says the old manuscript, "and they kept singing in their flight. There were nine flocks and twenty birds in each flock and they were linked together, two by two, with chains of silver; and the two birds that flew at the head of each flock were united by a silver yoke."

Erin has ever been associated with bird legends. Where Dublin now stands was once a sunny plain called "Moy-Elta," meaning "The Plain of the Birds;" and in ancient times a lake in the plain of Ai was named "En-loch" or the "Lake of the Birds." ANNIE P. DICK

A REMARKABLE example of early plastic art has just been received in America from Italy. It is in the form of a small bronze statuette of "Victory" and was discovered in the ruins of a villa in Pompeii, evidently a home of wealth. The lightness and daintiness of the pose, the exquisitely modeled outspread wings, and the work in general bear the mark of exceptional skill. Authorities declare the piece to be Grecian.

Universal Brotherhood Organization

Central Office Point Loma California

PEACEFUL Lomaland this spring is showing rapid growth in every department of the work,

and it would almost seem as if nature was determined not to be left behind, and had put forth her utmost energies in harmony. The season's rainfall has been plentiful and everywhere the plants have flourished luxuriantly. Looking westward from the high bluff on which the Aryan Temple stands, down to the wide expanse of gentle slopes where the famous golf links are laid out, the eye ranges over a most picturesque and diversified sea of green, gold and purple vegetation and flowers, ruddy mother earth peeping out here and there in rich contrast. The hundreds of stately palms in the avenues have now attained such proportions as to give quite an Egyptian look to the scene, and the singing birds, which have been attracted this year in greater numbers than ever before make the air resound with melody. Within the last few months long rows of graceful pepper-trees have been planted along the roads leading to the corner-stone of the School of Antiquity, and the Lotus plants lately put into the pretty little artificial lakes are flourishing mightily. They give an additional Eastern touch to the scene.

Mr. and Mrs. A. G. Spalding (the latter so well known for her tireless work among the children in New York and elsewhere), who now reside ten months out of the twelve here, have laid out a portion of the flower garden round their lovely home in unique manner for the culture of a great variety of quaint cactuses which thrive so well in this equable climate; while

of flowers there is never a scarcity.

WORK OF THE HORTICULTURAL DEPARTMENT

Point Loma was once thickly covered with trees and a splendid beginning of re-afforestation has been made by our Horticultural Department. Thousands of young trees, pines chiefly, are being brought from the mountains and replanted in picturesque groups upon the slopes of the hills and the sides of the cañons, and much of the level ground north of the International Headquarters of the Universal Brotherhood, hitherto uncultivated, has been reclaimed from the wild sage-brush and grasses. Here, also, many trees have been planted, to form shady groves, such as in old times were associated with the Temples. The high ground where these groves are planted, commands a superb general view over the blue Pacific Ocean, and lovely peeps of the rugged coast line, both north and south. The planting of these trees in the future will be under the skillful care of our comrade, Mr. George Gowsell, late of the United States Geological Survey. At the edge of the bluff here, we find the quaint and cozy little temple-houses occupied by some of our faithful and loyal workers of many years standing.

LOMALAND SPORTS

Opposite these newly planted groves, and south-east of the drive, several acres of level ground have been laid out for athletic sports, and there, on Saturday afternoons, the members of the Senior Club and the

A Glimpse of Lomaland Life

boys of the Raja Yoga School hold their weekly base ball games and other manly sports.

The Greek Theatre at the northern end of the School of Antiquity grounds, with its firm and perfectly level arena, is an admirable spot for exercise or recreation, and is used daily by the Woman's League and the girls of the Raja Yoga Academy. As the players enjoy their basketball or other games, the musical sound of happy laughter fills the air. The system of physical recreation and athletics that Katherine Tingley is introducing, is being acknowledged as the most perfect method known for the upbuilding of the outer man. There is no strain, no excess, but a steady and healthy unfolding of the physical powers, and with this a strengthening and purifying of the moral nature also. A sound mind

in a sound body is the aim in view. Further developments of this most important branch of education upon lines of ancient Greek wisdom will follow in due course of time.

Half a mile or so south of the Greek Theatre, in a cozy secluded cañon leading down towards the ocean, the Lomaland Bee-farm is thriving. This has been a good year for honey and the students in charge of this rapidly increasing industry have been well occupied in keeping up with the growth of the Apiary. In this ideal climate many of the hindrances to successful bee-keeping are unknown, and this department is clearly destined to play a valuable part in the industrial life in Lomaland. The sympathetic study of the ways of the queen bee and her family of workers,

reveals most precious lessons in brotherhood and impersonality.

CAMP AND HOME LIFE

Almost under the shadow of the Aryan Memorial Temple and the Raja Yoga Academy, are groups of tents, facing the ocean, occupied by the Senior Boys, under the supervision of our old and tried comrade, Joseph H. Fussell. About half a mile further south, high up on the grounds of the School of Antiquity, is another unique touch of tent-life, for here members of the Literary staff, and a few other comrades, live and work the year round. They are quite emphatic in declaring that nothing could induce them to spend the rest of their lives shut up in houses after having tasted the healthy charm of this practically open-air-existence.

Midway between these two camps, on the west side of the Way to the School of Antiquity grounds, is a large, handsome building with quaint dormer windows and wide verandas, occupied by many of the lady-students of Lomaland. Here, surrounded by flowers and handsome eucalyptus trees, etc., the ideal home-life is lived in the atmosphere of altruistic endeavor. Further still to west of this large students' home, is a long row of pretty white tents, the homes of married students, and there other examples of the simple and beautiful are found. The convenient and elegant Bungalows, crowning the rising ground opposite the Academy and separated from its grounds by the Boulevard, form another attractive feature of Lomaland life. These Bungalows are also



KARNAK HOUSE, LOMALAND

occupied by married members, and the simple home life is followed in all particulars, save that the residents take their meals at the Refectory with the other students. Mr. Stevens, the able President of the Buffalo, N. Y., Center for many years past, occupies one of these Bungalows with his family. Many of the children rescued from lives of poverty, and perhaps crime, by the devoted work of that Center, are now thriving, bodily, mentally and spiritually, in the Lotus Home.

Across the great mulberry plantation, now a wilderness of rich green foliage, about a quarter of a mile north of the Bungalow homes, the long rows of permanent tented houses forming the Tent Village of Lomaland with its graceful music pavilion and pretty Refectory, glitter white among the trees and honeysuckles in the eternal sunshine. This restful spot has become a favorite resort for tourists who appreciate refined and quiet surroundings.

ARTS AND CRAFTS

A rapid development of this branch of activity has taken place. We now have four studios in full working order, and drawing, painting and designing, clay-modelling and wood-carving are being pushed ahead with enthusiasm. Many of the young folk are showing great promise, and, even in the cases of the few who are not naturally gifted in art, it has been found of great use in elevating the character. The Raja Yoga studio is a well-lighted and splendidly-appointed hall in the large Industrial Building, near the Lotus Home, where the older and more experienced workers help the younger students day by day to do their part in the useful and absorbingly interesting industries carried on here.

That busy mart, the Women's Industrial Building, is a perfect wonder-house from basement to attic. The Industrial Arts and Crafts department is housed in this building, and it is here that those exquisite creations of artistic taste and skill originate which have so rightly astonished and delighted the lovers of the esthetic and the practical. Many new features have been recently introduced.

A mile or so away from the International Headquarters toward the south, over twenty acres of land have been secured. Here is another group of industrial buildings and workshops, containing the newly built Constructive Building and Carpentry Shops with their machinery, the metal work, the painters and decorators stores, and the well-equipped tailoring department. Here also the publication department of the NEW CENTURY PATH has been placed, where on mailing days, a busy scene is enacted. Another spacious building near by, holds the studios and dark rooms of the Lomaland Photographic and Photo-Engraving departments. The fine examples of artistic process work published in the NEW CENTURY PATH in the last few months speak eloquently for this branch.

MUSIC

The musical work among the children and the adults is developing rapidly. The large audiences attending the Sunday meetings at the Isis Theatre, San Diego, (or Port Orient as we call it), show an increasing appreciation of the high class music provided by the Isis Conservatory. The public has learned to feel the difference between ordinary professionalism and the unselfish work of the Lomaland musicians, who are giving their whole time and artistic power for the furtherance of the cause of Universal Brotherhood. There is a something in the music of the students that touches the hearts of the people and carries an influence for good which reaches farther than is possibly imagined.

Then there is the choir-singing of the children. It can be said without exaggeration that not a single person has listened to the clear heart-tones of these pure and joyous souls without being stirred to the depths, and being the better for it. The orchestral and choral concerts given in the Rotunda of the Academy, are an inspiration to those who are privileged to hear them.

RAJA YOGA WORK

But of all the signs of growth and progress, the advancement of the children is foremost since the great change of last October, when the students vacated the Homestead Building and it was re-modeled and fitted out for its higher educational destiny as the Raja Yoga Academy. The older pupils are now developing into young men and women, well-equipped intellectually, accomplished and cultured, and with perfect poise and manners; but above all are they conscious of themselves as souls, and ardent with the desire (for which they have the ability) to help suffering humanity, regardless of self! This is no small result to have obtained in the few

years of the existence of the Raja Yoga system. The future developments under the fostering care of our Teacher will exceed our wildest hopes. Already the Raja Yoga work is firmly established in half a dozen centres, and at the present rate of increase, the earth will be covered with a network of these schools before ten years elapse—if all do their duty and act on the lightest hint of our great Leader. Think well, what other hope is there for humanity in this time of the break-up of all old ideas and the collapse of time-honored institutions! Every true worker must feel the ardent desire to help on this godlike work at any sacrifice. *Genuine devotion to humanity brings the power to help.*

Although the Academy building is well occupied by the pupils, the Lotus Home is still in full working order, and another spacious building has been called into use to house a large number of the smaller children, for the demands of parents for admission of their children increase daily. More and more teachers are being called for. But, truly, the growth of the Raja Yoga work cannot be adequately described in words. Even were every member of the Universal Brotherhood Organization to visit Point Loma and to remain for weeks, but a glimpse would be possible into the marvelous working of the system. But the results tell the story. One look at the healthy, rosy, and merry faces and the upright carriage of the children, or the sound of their cheerful voices with never a note of quarreling, is proof that their education, practical yet uplifting, is the basis of the New Order of the Ages to come.

Plans are even now being considered for the enlargement of the schools, and we shall see, in no far distant period, many surprising announcements in connection with the development of the Raja Yoga work, here and elsewhere.

DOMESTIC ECONOMY

The Refectory and School of Domestic Economy is quite a world in itself. The science, or art, of right living, is most thoroughly taught. The dignity of this important department is much accentuated by the educational aspect of the work. Katherine Tingley does not think any teacher fully qualified to train the children who has not worked in this branch. The study of dietary, or proper food, is given great attention, and the effects are marked in the general good health of the students, and the rosy faces and bright eyes of the children. Indeed, the success of the Raja Yoga system is in a large part due to the devoted and skillful work of the Refectory department.

This brief outline of the growth of the work here would be incomplete without a reference to the great progress made by the children at the San Diego City Raja Yoga School, which is now in its third year of active existence. It is impossible to keep pace with the demands for admittance, though additional teachers have been sent from time to time. The children have already gained a high conception of the meaning of Raja Yoga and the effect upon their home conduct is said by the parents to be very marked. These hundreds of future citizens of San Diego will be an entirely new factor in the life of the city, for they are learning that which will change the evil conditions of the day, and will, perforce, bring them to the front as reformers on practical common-sense lines.

Like the inscription on the tomb of Sir Christopher Wren, the architect of St. Paul's Cathedral, London, which gives, as the testimony of his greatness, the one word "Circumspice!"—"look around you"—so the pure love and spiritual illumination shining in the eyes of the thousands of children who look to Katherine Tingley for knowledge and inspiration, would be a sufficient monument to her itself, even if there were nothing else.

C. J. RYAN

THE world is shadowed or brightened by our own heart rather than by anything in itself. Our joy makes the cloudiest day glad, and our grief finds night in the sunniest sky.—*Joseph Parker*

For the Benefit of Enquirers

REGULAR weekly meetings of the Aryan Theosophical Society, established in New York City by William Q. Judge, the second Leader of the World's Theosophical Movement, are held every Thursday evening at 8 o'clock in Isis Hall, 1120 Fifth Street, San Diego, California. These meetings are intended to meet that large and growing body of earnest enquirers who desire to know more of the different tenets of the Theosophical philosophy. Students from the Universal Brotherhood Headquarters at Point Loma, California, conduct these interesting gatherings to which every truthseeker is cordially invited.

"GO ON."

Go on! Go on! the skies may lower,
The storm may burst;
Unshaken in the trial hour
Good purposes shall give the power
To brave the worst. Go on!

Go on! Go on! thou can'st not tell
Thy mission here;
Whate'er thou doest labour well,
Nor let a doubt within thee dwell
Or coward fear. Go on!

Go on! Go on! thy Master's car
And constant eye,
Observe each groan, each struggling tear,
He, midst the shadows dark and drear,
Is standing by. Go on!

Go on! Go on! thy onward way
Leads up to light.
The morning now begins to grey,
Aron the cheering beams of day
Shall chase the night. Go on!

— From "Great Thoughts"

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What logical evidence can be offered for claiming that Theosophy is any more true than other religions and systems of philosophy?

Answer That Theosophy contains more of the same truth which vitalizes other religions and systems of philosophy is shown: *First*, in its entire consistency, and *second*, in its comprehensive scope which includes and harmonizes the real meaning of all the varying systems of thought which have heretofore stood for Truth.

Truth itself is unchanging and eternal; but the human consciousness is capable of an ever new and enlarged vision of it. It is only a figure of speech to say that a subject grows upon us. The subject matter remains the same: while we grow more conscious of it. The message of Theosophy is peculiarly suited to the present time of transition in the thought world, when outgrown and discarded beliefs have left many former believers to wander in a desert of doubt. As new phases of truth are unfolded and the old beliefs are proven not to be finalities, many minds are confused and unsettled with the changing views.

The vision of Truth may be compared to a mountain view which is seen by the human travelers who are climbing up its sides. Those who are at the foot of the mountain believe that the horizon which includes the visible landscape is the outer boundary of solid substance. The trees and buildings, the lake and the cattle, the broad meadow-land and the winding mountain path make up a familiar picture of what comes to be regarded as the world to those who see it continually. The traveler who leaves the lowlands and begins to climb the mountain of truth finds that the higher up he goes the wider his view becomes. The enlarged horizon adds new features to the familiar landscape, which loses nothing: but its details, though retained, assume a changed relationship and importance when combined with other features to compose a larger whole. The lake is no less clear and deep, the meadows are as broad and the human ties are no less real than they were when viewed from a lower level. But the lake is but a drop compared with the greater ocean of water whose shore line has been added to the enlarged view. The broad meadows are a mere grass plot to the great prairies spread out over added miles that help to round out a larger world. The close personal ties which meant so much in earlier pictures are even more significant as they come to stand for the greater tides of human feeling which make for brotherhood in the race.

There are many paths which lead up the mountain of truth. Some are broad and distinct and well worn with the touch of many feet; while here and there along their margin masses of people are encamped, content to make no further progress but rehearsing the details of the landscape from their point of view. The nearer the campers are to the earth level, the narrower is their horizon and the more widely separated are the paths. The higher up they go the broader becomes the view and the nearer the paths converge toward the common summit. Some travelers leave the first road they had chosen and wander from one path to another along the

same level. They see things differently as they move around and the view point of the campers they are with becomes, for the time, the reality to them. But because they are winding around the mountain instead of progressing upward, they are often confused with the ever changing pictures, as the first of the series are progressively lost sight of and finally become unreal. Sometimes a winding path does also progress upward and the traveler who takes this road is less disturbed with the changing scenes because he gradually sees more broadly. The higher up one goes the more lonely and ill-defined the path appears; yet there are always brave pioneer souls willing to blaze out a trail for those who shall follow after. The isolated travelers who reach the summit, in the fullness of time, meet each other face to face, and see the whole truth as it lies revealed on every side.

The Wisdom-Religion of Theosophy teaches truth from the standpoint of the summit. The various religious and philosophic camps which dot the paths along the mountain side, are each confident that their point of view is the true one. Each camp jealously guards its faith in the details which make up its landscape and seeks to proselyte, not in the name of progress, but by inducing desertion from other camps. From the narrow standpoints a change to a new view on a like level means a giving up of the old scene, and the change is painful from the sense of losing familiar things and of uncertainty and insecurity of the newer conditions.

Theosophy teaches that there are many ways leading to the goal, and that the best way for each man is to progress along his own line. Discarding nothing which has stood for truth to him, each is taught to find a wider knowledge by natural *extension* of his own field of thought and work. Theosophy does not encourage any believer in discarding his own religion but points out the vital germs of truth in it which are often overlooked and obscured by externals. Theosophy does not criticize the devotion of any believer nor belittle the sacredness of any one's aspiration, however poorly it may be expressed. So far from taking away a familiar Deity it gives to each one's God a meaning so sacred and supreme as to be worthy of all men's veneration. It is the universal essence of religion which makes better Buddhists and Christians, better Jews and Mohammedans, better scientists and nature worshipers.

Theosophy unites science and religion in a comprehensive study of man's three-fold nature, which can be understood only by properly relating the physical to the metaphysical nature. Thus it unites the half-truths which were held by the opposing schools of epicureans and of ascetics—the one disabling the body by indulgence the other crippling it with too rigid restraint. Both were right and both wrong. Neither by deprivation nor by indulgence is the body to be made strong and flexible and alert for the difficult journey up the mountain of truth. The balanced training of the physical, mental and moral nature not only gives strength and skill but the real joy of living which the epicurean lost in surfeit and the ascetic missed in starvation. Theosophy makes it plain that it is not the thing which is done but the spirit in which it is done that counts. Theosophy goes all around the thinking of the Greek philosophers who variously saw the universal substance in fire or air or water, in showing that the eternal essence is one behind its many forms of expression in matter. Thus it unifies the universals. Is any other system broad enough for that?

No one is ever converted into Theosophy. When a traveler outgrows his viewpoint, he moves on up the path and wins for himself the larger outlook which can no more be given to him unsought than it can be withheld from him when he is ready and moves on. The larger truth is no strange and mysterious thing but for each man is a progressive extension and enlargement and enlightenment of the knowledge which he already has. The test of truth is its ability to put more meaning and a larger purpose into whatever has previously been regarded as true. L. R.

THE great face was so sad, so earnest, so longing, so patient. There was a dignity not of earth in its mien, and in its countenance a benignity, such as never anything human wore. It was stone, but it seemed sentient. If ever image of stone thought, it was thinking. It was looking toward the verge of the landscape, but looking at nothing, nothing but distance and vacancy. It was looking over and beyond everything of the present, and far into the past. It was gazing over the ocean of time, over lines of century waves, which, farther and farther receding, closed nearer and nearer together, and blended at last into one unbroken tide, away toward the horizon of a remote antiquity. It was the type of an attribute of man—of a faculty of his heart and brain. It was memory—retrospection, wrought into visible, tangible form.—*Mark Twain, (on the Sphinx).*

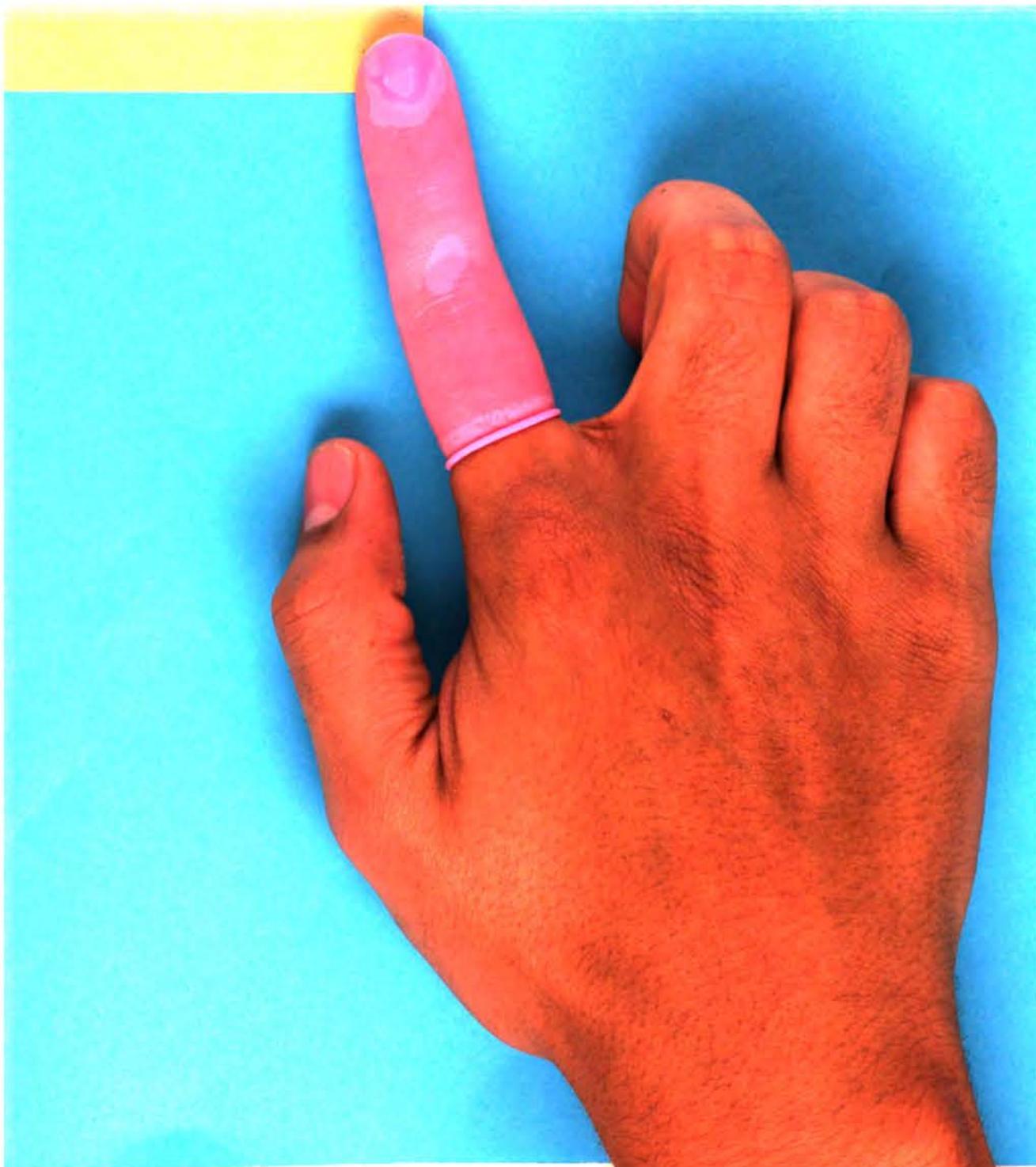
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Thibet "Opened Up"

PERCEVAL LANDON, who accompanied the British expedition to Thibet in 1903, gives a distinctly outside view of that land and its people and customs, such as might be expected from one following the fortunes of a military expedition. Travelers seem to find more or less, according to the degree of their sympathy and breadth of mind; and one gathers that the British mission did not get so far into Thibet as might have been, nor see anything that was out of sight. The people are "dirty and unwashed" on account of the extreme cold, and "gross superstition and priestly tyranny prevail." Yet did not Huc find cultured and refined people and speak highly of the character and disposition of the Thibetans generally? Thus to one observer, people are degraded and dirty, and to another joyous and noble-hearted, according to the point of view. All experience goes to show that the resources of a people are not to be known from the judgment of the passing observer.

Mr. Landon saw a monk immured in a dark cell in the solid rock, whose sole diversion was when he would thrust up through a hole a skinny hand and grope for the dole of food which charity bestowed. The state of such an individual's consciousness is inconceivable to a Western mind.

The expedition may nevertheless claim to have revealed that country to the world and to have proved the veracity of rumors and previous accounts of its wonders. And this in spite of the fact that persons of a certain class of mind are trying to make out that the opening up of Thibet has been a disillusionment.

The Potala or great lamasery is one of the most wonderful buildings in the world; and, while it rivals in massiveness the structures of ancient Egypt, its style is, so far as we know, unique. Perceval Landon, who accompanied the expedition, says in his book:

Sheer bulk and magnificent audacity could do no more in architecture than they have done in this huge palace-temple of the Grand Lama. Simplicity has wrought a marvel in stone, nine hundred feet in length and towering seventy feet higher than the golden cross of St. Paul's Cathedral. The Potala would dominate London. Lassa it simply eclipses.

The vivid white stretches of the buttressing curtains of stone, each a wilderness of close-ranked windows, strike a clean and harmonious note in the sea of green which washes up to their base. Once a year the walls of the Potala are washed with white, and no one can gainsay the effect; but there is yet the full chord of color to be sounded. The central building of the palace, the Phodang Marpo, the private home of the Grand Lama himself, stands out four-square upon and between the wide supporting bulks of masonry, a rich red crimson, and, most perfect touch of all, over it against the sky the glittering golden roofs—a note of glory added with the infinite taste and the sparing hand of the old illuminator—recompose the

color scheme from end to end, a sequence of green in three shades, of white, of maroon, of gold, and of pale blue.

A brown yak-hair curtain, eighty feet high and twenty-five feet across, hangs like a tress of hair down the very centre of the central sanctuary, hiding the central recess. Such is the Potala. STUDENT

In Europe

(By our special correspondent)

June 20th, 1905

A FEW weeks ago mention was made of a conference to be held at Rome dealing with international agriculture. This conference has taken place, and its results appear to be very hopeful. A permanent Institute has been founded, and there will be periodical meetings at Rome of delegates from the various countries interested. The first object of this Institute will be to gather the most precise information possible concerning the agriculture of all countries, and then to distribute such knowledge rapidly. The second object will be to encourage by all means in its power agricultural co-operation and credit.

One of the chief organizers of the scheme, is very sanguine as to its consequences. He says: "A great Institution is born, and it is called upon to acquire the highest and most happy influence upon the social destinies of all nations." May this be so. One gets tired of town-made and town restricted schemes for human betterment. To give intelligence and spirituality to life in the open country is a far nobler ideal. Much is said about the narrowness and stupidity of the rural mind. Here we have a plan for making the rural mind cosmopolitan in its outlook, and to place fresh knowledge of those subjects in which it is most interested within easy reach. A fresh note of Brotherhood has been struck.

Another scheme, which should fit in most admirably with the above, has just been originated in Paris. Under the title "L'Hygiène à l'Ecole," *Le Journal* lately gives a long report of a Congress of Doctors and men of Science recently held in the Amphitheatre of the School of Medicine.

The ideal of this gathering was physical health for the young. Their school-training should make for health. Therefore, the time given to purely mental studies ought to be lessened, and physical studies (*as far as possible in the open air*) should be systematically conducted. Moreover, the co-operation of parents and relatives in this work ought to be encouraged. The home should become sanitary as well as the school. This and much more of a like character was expressed by the various speakers. The President, M. Lavisse, speaking of professors and schoolmasters as gardeners of the human plant, concluded by saying that, "this little plant ought to be guarded with tenderness and love, since it is precious for the future of the race." Surely, Raja Yoga is in the air!

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		MAX	MIN	DRY	WET		DIR	VEL
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4	29.756	68	61	65	64	.00	W	7
5	29.732	69	61	64	63	.00	NW	7
6	29.696	71	62	64	63	.00	NW	4
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Meteorological

New Light on Evolution

THE theory of evolution of species states that different species, in the animal and vegetable kingdoms, are derived successively the one from the other by gradual and continuous change. But there is a well-known and serious objection to the theory, namely, that in familiar species, like the horse and the dog for example, the type seems invariable, no change whatever having taken place within recorded time. A dog is always a dog, and a horse a horse, nor has there been in the course of centuries any tendency whatever in either of these animals to become modified. If even a minute alteration had taken place within our own times, then the lapse of ages would suffice to multiply that change to the extent required by the theory. But, where the change is zero, no multiplication can increase it, and a type that does not change in a thousand years will not change in a million. This objection has

been answered (?) by M. Hugo de Vries lately, in the *Revue Scientifique*, by a theory which he somewhat clumsily calls "Evolution by Explosion." He thinks that evolutionary change is not continuous but periodic: each species remains unaltered for a long time and then has a period of rapid change during which the old form disappears and a group of derived and closely related forms takes its place. M. de Vries mentions some plants

Animals and Plants Are Included

which seem to be undergoing one of these periodic changes. There are a large number of closely-related varieties of wild rose, which, according to the theory, would be, as it were, tentative samples of the forthcoming pattern of rose. In short, the rose would seem to have reached one of the periods when the species changes. Butterflies are also instanced in the same connection, the species of this insect seeming to be more various than fixed at present.

Thus we have a new theory with regard to evolution, which removes one of the objections to the old theory. Species may remain invariable for a long time, and then change rapidly. We are reminded of the rival schools of Geologists—the Uniformitarians and the Cataclysmists. The former hold that the vast rock-movements traceable in the earth's crust took place continuously and gradually; the latter hold that they were wrought periodically by cataclysms. It is probable that, in this case, each school has a portion of the truth and errs only in pushing its theory too far. Nature works by both slow and rapid changes, both continuous and periodic movements. A cañon or valley is carved out partly by slow continuous wear and partly by sudden flood action. Observation shows that the land-

Too Narrow Views of Nature

level is slowly rising or sinking all the time, but this is no reason why there may not also be great and sudden risings and sinkings now and again. We must not take too narrow a view of Nature, nor seek to restrict her to one particular mode of conduct.

In evolution too there is probably room for all theories, and more also; and, rather than choose between two rival theories we should try to piece them together and get an outline of the truth. But what can be said about evolution of species from the standpoint of our philosophy?

To answer this question let us for a moment take a homely and perhaps ludicrous analogy. Let us consider the evolution of—say, hats! We observe on the earth a great variety of different species of hats, and the close analogies and graduated differences among them suggest that they were successively derived one from another; the whole variety perhaps emanating remotely from a single pattern. Yet we observe no measurable change in any given type of hat during ever so long a period of observation. A silk hat is always a silk hat, and there is no missing link between a straw hat and felt one. Perhaps the evolution is periodic, and takes place "by explosion" at intervals instead of gradually all the time.

Evolution Takes Place In the Mind

But we have a better theory; it is this. That the evolution takes place in the *mind of the hatter and the wearer*, and afterwards becomes materialized on the physical plane in the form of a new fashion. No individual hat grows; but the hatter evolves a new type in his mind, and then the old pattern dies out and the new one is made.

This, applied to animals and plants, is roughly the teaching of Theosophy and of common-sense. The mere *form* of the creature cannot change of itself; forms as such do not grow *per se*. It is the "living soul" that inhabits the form—it is this that grows. And when the "soul" has outgrown a particular form, then it no more incarnates in that form, but in another. Therefore the changing goes on out of our sight, and we see only the results—not the process. A dog is always a dog; we should not expect it to be a cow. But it does not follow that the intelligent being that gazes at me through those great brown eyes will enter forever into precisely the same forms. These ideas must be elaborated by the reader; but the point is this. Evolutionists have been studying the form instead of the spirit, the creation instead of the creator, the house instead of the builder. They are like people who should evolve a theory to account for the growth of cities, without ever suspecting the existence of men. It is not species that evolve, but the animals themselves. A species is not a living thing in itself, it is an abstraction. The whole confusion is one of the many sad consequences of trying to philosophize on the so-called "materialistic" basis. A philosophy which, instead of starting from mind as the one sure starting-point, starts from mere mental abstractions like "matter" and "force," always leads to chaos and confusion. Regard Nature as a living and intelligent soul, and we can construct a philosophy that will hang together and be reasonable. H. T. E.

The Thirteenth Alfonso

THE King of Spain is the only sovereign in Europe, almost the only one in history, who was born a King. His father, the twelfth Alfonso, had died some months previously, leaving his widow—a daughter of the Austrian house—regent for the elder of two little girls, of whom one was proclaimed interim Queen. The widow had hitherto kept herself quite in the background, and no one suspected her of the possession of the qualities she now evinced. Through the sixteen years of her son's minority she filled her difficult position with eminent tact and ability, supervised his education, and fostered in him many of the ideas which future years may see him develop into action.

Some difficulty arose over the young King's name. If he took that of his father, he must be Alfonso XIII, and to that number there was considerable objection from those who thought it unlucky. But it was also "the number of wisdom," and if through due exercise of wisdom, its tendency to bring ill luck could be surmounted, its other aspect came in view. So the mother's wishes prevailed and the infant King became Alfonso XIII. They prevailed in another matter too. The Pope had sent for the christening ceremony a most magnificent dress. But the Queen preferred that her baby should wear instead his own father's baptismal robe and sash, and her desire was yielded to.

The severity and completeness of King Alfonso's education do not seem to have injured his health or spirits. His training had to be finished by the time his coronation was due—at the age of sixteen—and so he was subjected to a sort of tutorial forcing process. He is as well educated a man as there is in his country and converses in several languages with ease. His English accent is said to be perfect.

His visit to England has produced the most favorable impression. Some pressure was brought to bear upon him not to go to that country. Anything rather than that there should be as good an understanding between Spain and England as between France and England. But he has his own views on high politics and the various "pressures" to which he is subjected appear to effect very little compression. C.

Cause of Plagues in India.

A MEDICAL man, who has recently visited India for the purpose of inquiring on the spot into the conditions connected with the plague, has given a report which seems to be based on common sense. He points out that the commission of inquiry in 1898 was hopelessly handicapped, from the fact that two of its members were bacteriologists who ignored all evidence that was not bacteriological; and that the other two were departmental officials who were not eager to admit errors in their sanitary administration.

Viewing the circumstances, however, with an unprejudiced eye, he finds the cause of the plague to lie in the poisoning of the soil, through too long habitation of the same spot. Villages are built on mounds of earth, the accumulation of organic refuse since the days when Alexander fought Porus. The soil has long since had its purifying powers overtaxed, so that the fresh additions of refuse merely sink in and rot. In the day, the heat of the sun and of the cooking fires warms up this mass, so that in the night, when the air cools and vapors arise from the ground—! Especially is this the case where, as is usually the case, the huts are of mud and have no floor.

He therefore advocates, as the best immediate measure for plague prevention, a precaution which even the natives themselves often adopt when the plague breaks out—namely the evacuation of such huts during the night; and, as a permanent measure, the total evacuation of all such sites. STUDENT

A Libel Punctured

LIBELS of the Japanese from various sources are becoming more and more frequent, and it is worth while to puncture them whenever one meets them. One of the latest asserts that the number of divorces among that people shows their standard of practised morals to be very low. The fact is that a Japanese divorce is usually the mere lapse of an engagement. When an infant, boy, or youth has been adopted into a family with a view to his future marriage of the daughter, taking then the family name, and this projected marriage for some reason does not take place, the lapse is officially registered as a "divorce."

A better test of Japanese morality is the fact that in one whole year, 1901, only 260 foundlings were registered, 91 being infants. What Western population of the same size could show such figures? C.

Changing Contour of Atlantic Coast

THE connection between elevation and depression of the earth on the one hand, and change of coast line on the other hand, is quite complex. For instance, on the New Jersey coast the land is rising; and yet in many parts the coast line is receding inwards, because the waves eat away the land faster than it rises. In other parts, however, the sea increases, not counteracts, the gain of land; for it deposits sediment instead of eroding. Again, the erection of jetties and breakwaters on a coast that is rising, saves the new soil from being washed away. In short there is a complicated interaction of various forces and conditions, such as can be studied very well on the small scale by a boy with pail and wooden spade on the beach.

Sandy Hook has now four times the area it had when surveyed by George Keith in 1665. The Sandy Hook light was placed, in 1764, 500 feet from the end of the point, but is now nearly a mile inland. In some parts of the Atlantic coast land is being gained, and in others lost, as shown by inland beaches and other familiar signs; so that the whole contour is continually changing.

As regards explanations of the causes and mechanism of earth-movements, we are too apt to reason as if the earth were a rigid solid. But when one compares the vast size of the earth with the coherence of its substance, one sees that molasses would be a better type of its rigidity. It is well known that ice in large masses behaves like molasses, as in glaciers; and even the most rigid substance known would, in blocks measured by the cubic mile, lose its rigidity. The earth would seem to be a flexible mobile mass held in shape by the resultant of various forces, and liable to changes of all kinds, sudden or gradual. STUDENT

The Awakening of China

COLONEL MANIFOLD, describing in the *Geographical Journal* a recent tour he made through the more rarely visited parts of China, gives many instances of the awakening of the people to modern influences. In the large towns were special buildings for instruction in western learning. In one province each town was sending at the government's expense three students to Japan for education on modern lines and in modern science. The foreign trade is also, he says, very swiftly growing and the need of railways is being acutely felt. But the people want to do the building themselves, and have indeed on a small scale already done it in many places. A railway is especially needed from Szechuen (the richest province of the Empire) to the sea. An official announcement invites subscriptions, and it contains the words, "and no foreign assistance is to be accepted." The Indian cotton-yarn trade of this same province has doubled in two years.

Perhaps such items of news as this may inspire us to treat the Chinese who come here, with a little more consideration. But perhaps also, the altered policy might be too late, and its motive too transparent. STUDENT

Eclipse Expedition

THE Lick observatory is sending out three expeditions to observe the eclipse of the sun on August 30th, one to Labrador, one to Egypt, and one to Spain. The one to Labrador will station itself on the eastern coast about three hundred miles north of Newfoundland. The one in Spain will be somewhere in the northeast, between Madrid and Saragossa. The intra-mercurial planet Vulcan, whose existence is suspected but which has never been seen, is to be looked for, in the hope that the suspicion may be justified. E.

Municipal Tramways

FIFTY-FIVE towns and cities in Great Britain now own and work their street railways. In thirty-six of these, the municipality has made a profit, ranging (in 1904) from \$262,000 down to \$3,700, and municipal taxes have been correspondingly reduced. This includes all the larger towns and cities, and in some the reduction of taxes has been so marked that no citizen now remains opposed to the scheme. In nineteen there has been a deficit, but they are all small towns, and the deficit has also been small.

The fares charged are as low as possible, mostly one and two cents, since profit-making is not the first object, and it is reasonably expected that the residential congestion of some of the cities will be markedly relieved. An incidental result of this relief will be a considerable improvement in health, and a lessened mortality from epidemic diseases. STUDENT

Some Views on XXth Century Problems

The Illusion of Sacrifice

MOST people who keep their eyes on current literature have read Lafcadio Hearn's little essay on the ant, and probably gained from it a number of new ideas. But to some, the limitations of the writer himself will appeal most strongly; and especially to the Theosophist.

The essay suggests that the human race must sometime advance to a level of evolution as high as that of the ant, an evolution so high that morality has become a matter of instinct and wrong doing no longer is a possibility. The individual will live for the race, care for his own welfare and health only to the extent that they will enable him better to serve the race, and pursue no private ends or pleasures.

The writer points out that among the ants, differentiation of function has become so complete that a special group is even told off for parenthood, all others foregoing that function that they may specialize some other.

He makes the picture depressing by insistent use of the word *sacrifice*. The individual *sacrifices* that the race may profit, puts on blinkers, lives a narrow and gloomy life that the *race* may have a rich life. And the assumption is that the individual loses by this.

But if the ant has grown to a perfect code of conduct, may it not—*must* it not—also have grown to a higher level of consciousness? After all, is not *consciousness* what nature is after? Is that not the real end of organization—a richer and more perfect, a fuller, consciousness? Is she after mere numbers, or mere form as such? Is man erect merely that he may be erect; or that his erectness may permit a larger brain and *therefore* a larger consciousness?

Nature's Aim

Two consciousnesses contend in us; one working for its own pleasure, the other for the welfare or pleasure of others. We get a pleasure in the pleasure of others, get it in that higher consciousness to which we sacrifice the pleasure of the lower. One may forget a neuralgia in the joy of a crowd of happy children. The electric essence called joy, making an atmosphere in each child, among them, and around them—almost visible—one enters into and is entered by it. One is then *part of that common consciousness*, whilst retaining individual being.

We sometimes speak of a "hive entity," or in the case of ants, of a "nest entity," either regarding ourselves as speaking metaphorically; or thinking of a sort of over-reigning Moloch in the nest, separate from the ants and demanding *their* sacrifice that *it* may profit and grow. But think again of the happy children. Is their joy an entity to which the bystander is made to contribute? May not the ants have a common consciousness so real that they have most of their life in it, only enough of their consciousness standing separate to enable their duties to be done?

Then "sacrifice" disappears. The unit contributes from one—the least—of his consciousnesses to the other, and feels only pure gain and enrichment and pleasure. In that larger consciousness, he feels, *shares in*, whatever the rest feel, whatever pleasure they gain in their fullness of action. This must be so, or evolution means nothing. And the "death" of an ant would not mean any loss to it of its race consciousness. Why should it? Via the egg next laid in its home, it would at once rejoin the band of workers.

Let us carry the idea, with a little care, to *man's* next stage. The very word "sacrifice" will disappear with the idea into a heretofore unimagined harmony and joy. The completeness of specialization of function may bring *all* activities into the consciousness of all. And into the divine harmony and full consciousness of the great human body, family, may come a Presence that has to wait for that harmony, the Presence whose thought has been nature's guide and whose overshadowing nearness man's inspiration and the source of his religion.

This is the case even with the individual body. Not until the cells have differentiated out, some assuming one function, some another, and all discharging their duties to one end—the welfare of the body and only *through that* gaining their own welfare, does the body become a fit and possible vehicle for the waiting and overshadowing soul. As above, so below. As on the greater scale, so on the smaller. STUDENT

Esthetics and Piety

AT a recent religious conference, the conferring reverends considered how they should now teach of God to a generation that does not want to learn.

One of the ways in which the ancients taught of God was as the Essence of the beautiful, and the Platonic quest for God was the quest for Absolute Beauty. With them, holiness had not become piety as we have flavored that word; and it *was* beautiful, having nothing to do with not whistling on the Sabbath.

All men perceive God in feeling the beauty of things really beautiful. But, as they do not know it, as the esthetic perceptions are in our education now kept absolutely distinct from religion, the path is almost closed. It is *the* Twentieth century problem to reopen it. As a man moves Godward, all things should become more beautiful; beauty will everywhere come up upon his horizon. He will get something new from flowers, music, youth, age, color, sound. His intellect will tune itself to a new and higher key. As he persists, old pleasures will fall away. A new graciousness comes upon him, a higher courtesy, a franker bearing. He is as one who carries in his breast some joyful and lofty secret, and with every pulse it floods him with its beauty. Vice falls from him, for it no longer attracts; the failings and faint-heartedness and weight of flesh are easily surmounted by the power of his new joy; the virtues and nobilities of character come naturally as the tones of the symphony within. His body and himself are transformed; and the Power that did it, unknown only as we now count knowledge, is ever beyond, yet within, calling him higher. What can he *tell* of so much fullness? Yet he can give, by radiation, and he can show the way to the path.

He will be silent on all unecessaries; but his silence will be above, not below, speech; fuller, not emptier, than it. He is as one rapt after the ceasing of great music, yet he will not let go of brain and body, holding these ready for service and registration and translation.

The Great Transformation

And all this, as the crown of long effort, may come upon him in a moment. He is in the flesh, yet the flesh responds to the soul as never before, in a wholly new and inexpressible fashion. He feels himself as always in the presence of that which he would not have see him do one ignoble thing or think one base thought. Now he has really entered upon the path to that "Absolute Beauty" from which, the real God, men have been turned to gaze upon the forbidding phantom fashioned by the theologians.

He can now see God everywhere, in all beauty, in all that is noble, in all that blooms, wherever life is passing to more life, and so in flowers and young animals and children. In the winds and the sea and the trees he hears God.

And wherever life is lacking or hindered, in those who suffer or are sick and need aid, he longs to give God from the godhood within him, to give life, establish growth, and stay the pain. In time he can do without music and color and all those things that awake men's perceptions of beauty; he has found all within himself, and now from the gladness of receiving he passes to the gladness of giving. He is the true teacher, and the children will come about him and the multitude hear him gladly. STUDENT

Revivalism and Insanity

ANYONE who studies the psychology of "revivals" will be prepared for an increase of insanity in the districts where these have taken place, but it is not often that proof can be obtained that such an increase does occur. But in Kansas, investigations have been made by the State Board of Control of Charitable Institutions. And the results of these show that the counties in which lengthy religious revivals have been held during the past year show a high record of insanity.

"Insanity," said H. C. Bowman, member of the board, "seems to have followed religious revivals like an epidemic. Reno county, where there was a protracted revival early last year, has sent fifty-two insane persons to the State asylum in Topeka in twelve months.

"I find this epidemic of insanity has also followed the revivals which were held in Topeka, Arkansas City, Winfield, Wichita and other places." STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

A Vancouver Island Totem

THE wolf devouring a child signifies more than a mere ornamental carving. In the Indian mysteries human sacrifice and even cannibalism are reputed to have existed until very recent years. And in those ceremonies the characters wear such masks as wolves, bears, or other ferocious nature representations; sometimes, to all intents and purposes, becoming for the time being the thing they represent, so terrible a power of concentrated imagination do they throw into the part.

Of old many were the ideas symbolized by such means and afterwards, the meaning hidden, reduced to brutal materialistic dead-letter. The prevalent idea of absorbing a powerful foe's qualities, symbolized as eating him up; of making holy (*tabu* in the South Sea Islands) a visible representative of the deity, and then similarly attempting to gain some extra share of the divinity within, by outward material practices; of pacifying evil powers by the sacrifice to them of human beings still recognized as divine; all, all are degraded ideas, once abstract beautiful symbols. P. M.

Progress of Egyptology

THE works connected with the restoration of the Karnak temples have progressed well and rapidly. All the columns of the Great Hall, which collapsed in 1899, have now been rebuilt to their full height. It only remains to place the capitals and architraves in position.

The works necessitated by this restoration brought to light at the south end of the Hypostyle Hall a number of most interesting statues. A pit was discovered in which the architects, who restored the temples—during the reign of the earlier Ptolemies in the Third century before Christ—had buried a mass of statues belonging to the temples connected with the residence of the high Priests of Ammon. The excavation has not yet been terminated, but already some five hundred statues have been disinterred, some of which represent the highest known types of Egyptian art.

M. Legrain, who has been in charge of this work, as well as of the restoration of the Karnak columns, deserves very great credit for the zeal and energy which have led to this result. Nothing like the present find has been made since Mariette's excavation at the Serapeum. The historical value of these statues is immense.

Excavation and repairs to the temples have been carried on at the principal sites. The portion of the Kom Ombo Temple which fell in, and the great wall which collapsed at the west of the Edfou Temple have been rebuilt.

The general improvements in the arrangement of the collection in the new Museum have been continued. A statue and a monument to Mariette Pasha were inaugurated in March, 1904.

The great catalogue of the Museum is progressing. Eighteen volumes have been published, seven other are in progress, and eight more are under preparation. It is hoped that this work will be completed in about ten years' time.—*Extract from Lord Cromer's Annual Report.*

Ancient Homeric Art

THE British Museum has recently received one of the columns from the Treasury of Atreus, "taken from Argos" in 1812 by Lord Sligo. No record of the excavation made by him was made, but he brought the column home and set it up at his place.

The "Treasury of Atreus" at Mycenæ, to which the above item must

refer, is an ancient relic of Mycenaean architecture. The name is that assigned to it by the Roman antiquary Pausanias (about 160 A. D.) It is one of a number of treasure-houses, or dome-shaped, partly subterranean buildings, which are found in Greece. It consists of circular courses of evenly hewn and jointed stones, held by a keystone at the top; but the most remarkable features are the pilasters and tablets of colored marble, and the sheets of bronze with which the interior was plated.

As the nature and elaborateness of the ornamentation differ much from the simplicity of the familiar later Greek work, it is inferred that the builders at this early date (before Homer) were influenced by Oriental taste. But what is most noteworthy is the fact that this building answers to the descriptions given by Homer of the princely palaces, which he describes as plated with bronze and having cornices and pillars enriched with metal work.

Thus Homer is vindicated, and, says an authority, it is "reasonable to assume that his testimony elsewhere in matters of art was equally reliable." Perhaps in other matters too, and perhaps also the testimony of other ancient writers. At any rate we have Homer and the results of exploration concurring in the testimony that the prehistoric Greeks were a great and skilled people.

One notes, in passing, that the *Encyclopedia Britannica* writer solemnly puzzles over the problem why Homer attributed some of these works of art to Hephæstus. "That Homer should in the same breath speak of an object as Sidonian and the work of a Greek god, is a singular mistake," he says, and he infers a connection between the Greeks and Phœnicians. But was Hephæstus a god, or the Greek name for a divine-human power? STUDENT



TOTEM: WOLF EATING CHILD—FORT RUPERT, VANCOUVER ISLAND

Hidden Records

IN England a Royal Commission has been at work for years rummaging among the muniment-rooms and archives of the ancient houses of the aristocracy. Through its efforts priceless historical documents and records have been saved from the rats and the dust-bins. If only similar organized undertakings could be made in France, Germany, Spain and elsewhere through the world! In the crypts of the monasteries scattered through the countries that formed part of the Holy Roman Empire must be documents that would clear up for us the darkness that shrouds the early centuries of the Christian era, yes perhaps even that first century and a half during which such vitally important first-hand records disappeared.

The monasteries of Syria and Palestine must also be full of valuable matter whose existence is not even suspected by the sleepy custodians. The famous Sinaitic manuscript of part of the *Old Testament* was quite accidentally discovered by Tischendorf in one of these. He was visiting a convent at the foot of Mount Sinai in 1844, and in the middle of the great hall he saw a basket of old papers. The librarian told him that two such lots had already gone into the fire. These archaic looking sheets of manuscript were our Sinaitic manuscript, or the first installment of it. The monks became very wary as soon as they learned what a treasure they had in their charge, and it was not till fifteen years after that Tischendorf was able to get the rest of it. Large quantities of the teachings of Christ, at present absolutely unknown to us, are doubtless buried somewhere. Some of them may even be in a certain part of the Vatican Library which is neither shown nor spoken of.

"Chance" will bring them all to light at the proper time, and we shall discover that Christ was indeed a Master of Wisdom. STUDENT

The Trend of Twentieth Century Science

The Real Root of Disease

EVERY now and then the doctors favor us with lectures on disease, in terms simplified for public comprehension. They mean well; they want us to reform some habit which seems to them to stand as a cause of disease. The lectures perhaps do some little good; but how much farther-reaching *might* be the message!

A set of lectures has just been delivered by an English physician on the evolution and degeneration of the teeth. Teeth, it seems, are less and less perfectly formed, and decay earlier. And the cause? The increasing use of artificial foods.

Well, that may be a cause; but how far in does it go? Opticians and oculists are also lecturing here and there on the civilized man's failing eyesight or rather failing accommodation. The lens is getting as imperfect as the teeth. Aurists do not usually lecture, but if they did they would be telling us the same about the ear. As to the nose, we all know of the increasing prevalence of catarrh, polypi and so on. We are also getting bald. And we are becoming insane, in this country to the extent of one person in 400. Finally, cancer is increasing.

Our bad teeth are due to artificial foods; our bad sight to stooping at school, or artificial light; our bad hearing to—cause not yet given; our catarrh to sugar; our baldness to hats; our insanity and diseases of the nervous system to strain, competition, education, want of education, religion, want of religion—we can take our choice; our cancer to meat-eating or what not.

It may be all true, but a very curious fact will present itself to the doctor who will step outside of his specialty. The lecturer in England did not do this. But he ought to have done it, for he pointed out to his audience that the enamel of the teeth is really a portion of the skin. Those who study embryology know that the crystalline lens is also a portion of the skin specially developed. The specifically hearing part of the ear, the complicated internal membranous part is also developed from skin. The skin pits deeper and deeper, and the bottom of the pit becomes the inner organ of hearing. The catarrhally afflicted nasal membrane is also skin. And curious to say, the brain and spinal cord—the places where we keep our insanity and nerve diseases—are also formed from that same layer of embryonic cells which gives rise to the skin. And the skin itself is the most usual seat of cancer.

So we begin to see a relation between all these diseases, and to speculate whether their *real* cause must not be some inherent weakness, some failure in vitalization, of that first formed mass of embryonic cells from which all these increasingly diseased tissues arise? We may accept the causes offered by doctors, as contributory or superficial; but it is time to look deeper. And if the doctors *would* look deeper, and combine to tell the public the results of their looking, they could do more in the cause of health in a year than a century of prescriptions. They know of the enormous waste of vitality, in and out of marriage, cloaked by the silence of both the professions that might speak of it, and by consequence regarded as "natural" and necessary, which robs the developing cells of the life-force they need for their growth, often robs them years in advance of their existence. They have to begin business under-capitalized and half bankrupt.

When will the doctors read physiology with open eyes and tell us something about it? STUDENT

Spontaneous Generation

IT would seem that spontaneous generation has at last been persuaded to occur. Radium is of course responsible for the success. A Cambridge scientist, who has been experimenting for ten years, speculated that the forces radiated by radium might serve to awake sleeping monads into active life. That of course is not his phrase. He speaks of spontaneous generation, but unless he has induced *nothing* to create itself into *some things*, the term monads for those not-yet-some things seems a good one.

Diluted meat extract was sterilized by sufficient heat to destroy any forms of life now known. This was done in a sealed tube, under pressure so as to prevent it from bursting. Within this tube was also a

fragment of radium, contained in an inner tube.

After a fortnight it was opened and the contents, under very high magnification, showed extremely minute spheres ("diplococci") of living matter, nucleated, growing, and multiplying by subdivision. Other tubes, similarly treated but without radium, showed no change.

The experimenter suggests that these little bodies are the primitive form of life developing after countless generations into the bacteria we know, and that in the far past, when life began, this was the way of its beginning.

Science will have to come to the ancient theory which made the universe consist of countless monads ever evolving onward in response to the call. It seems that radio-activity, whether proceeding from radium or the sun or moon or whatever else, is that call for a certain stage. It is light, though to us invisible, saying: Awake; come up higher. And it is Light which is always calling to the soul of man: Awake; come up higher. May it not be another degree of the very same thing? STUDENT

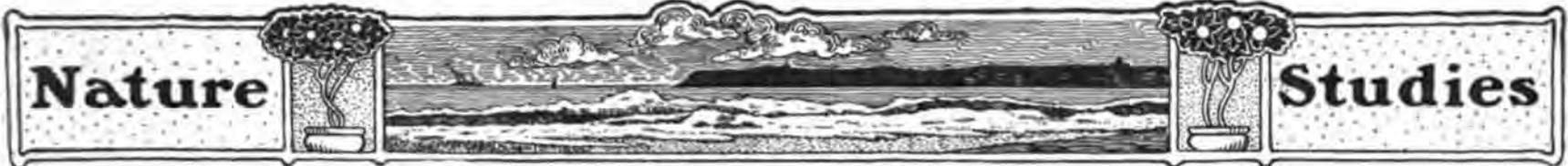
A Season's Keynote of Disease

PHYSICIANS notice that often the various diseases which prevail during a season or a year are marked with certain types of disability. It may be that catarrhal conditions affect the various mucous membranes, or neuralgic pains may be a marked feature of a season's general sickness, or there may be a tendency for even ordinary diseases to take on a septic type. The winter and spring of 1905 has seemed an unusually trying season for the nervous system. Among children the type of meningitis known as "spotted fever" has been wide-spread and in some places epidemic and severe. Coincident with this overwhelming of the child's impressionable nervous system, there has been an unusual number of cases of nervous exhaustion among adults. Neurasthenia is common enough at any time in these days of high-pressure living. Periodically, however, an increased number of busy, helpful, wholesome persons seem to reach a climax of nervous endurance in activities which had not previously been too severe a tax.

In treating these cases of "Americanitis," the use of nerve restoratives for the irritable and exhausted nerves is best supplemented by an entire change of surroundings. Life has become so one-sided with specialties and superficial activities, that these nervous patients show that the uneven wear and tear leaves the nervous system threadbare in spots. After a preliminary treatment of simple nourishing food and much sleep and rest, the nerve stability is best maintained by activities and interests along wholly new lines. Certain elements in the complex modern nature seem to be in a state of starvation, with the result that a physiological strike is ordered in the organization and a more just recognition of rights demanded. L. R., M. D.

Brain and Thought

THAT the brain cells are in some way fact-holders seems certain. But that each cell holds or corresponds to one fact can hardly be true. Some men must surely know more facts than they have brain cells. Mezzofanti, for instance, could read, write and speak in fifty languages. How many words does that imply? It is impossible to estimate, but surely more than he had cells. A contributor to a contemporary relates that Prof. Holden, he himself, and a friend, went through *Webster's Dictionary*, counting the words of which they knew the meaning. Each of them reached somewhere about 35,000. To these must be added myriads of other facts connected with their daily life, sciences known to them, history, and the matters of general education. One can hardly make even a guess at the total number. Probably the brain cells are doors to stored facts, but have no more relation to the number of facts stored than the number of doors in a house corresponds to the number of things in the rooms to which the doors give entry. The rooms, or rather the contents, may be in an ultra-physical world of substance; and memory the mind's power to look therein. At death the contents of all the rooms appear to be turned out into the central hall for a final inspection, so that whatever is of permanent value may be selected and taken on as part of the soul's luggage; whilst the rest, which is nothing but useless rubbish, goes to the ash-bin. STUDENT



A Flower That Beautifies Bare Places

THE dainty pink floweret, called the Canchalagua, that now covers field and hillside, teaches a real heart lesson.

Among the coarse growths of shrub and scrubby bush, it springs up in luxuriant profusion, as if its heart were the centre of infinite giving.

These plants select for their temporary abiding places the spots most hidden and barren of beauty. These they light up with a rich glow of warmth, as if glad to grow for the use and delight of man.

And so these myriads of dainty flowerets from Nature's heart bestow bounty, beauty and cheer, wherever they appear.

R. B.

Robin's Nest on a Train

A CONTEMPORARY mentions the case of a robin which has built its nest on one of the car trucks of a train that takes a daily trip from Providence to Blackstone and back. Despite these frequent journeys the bird finished the nest and laid eggs in it. Things like noises and jars do not seem to affect such birds, and safety is the main requisite.

E.

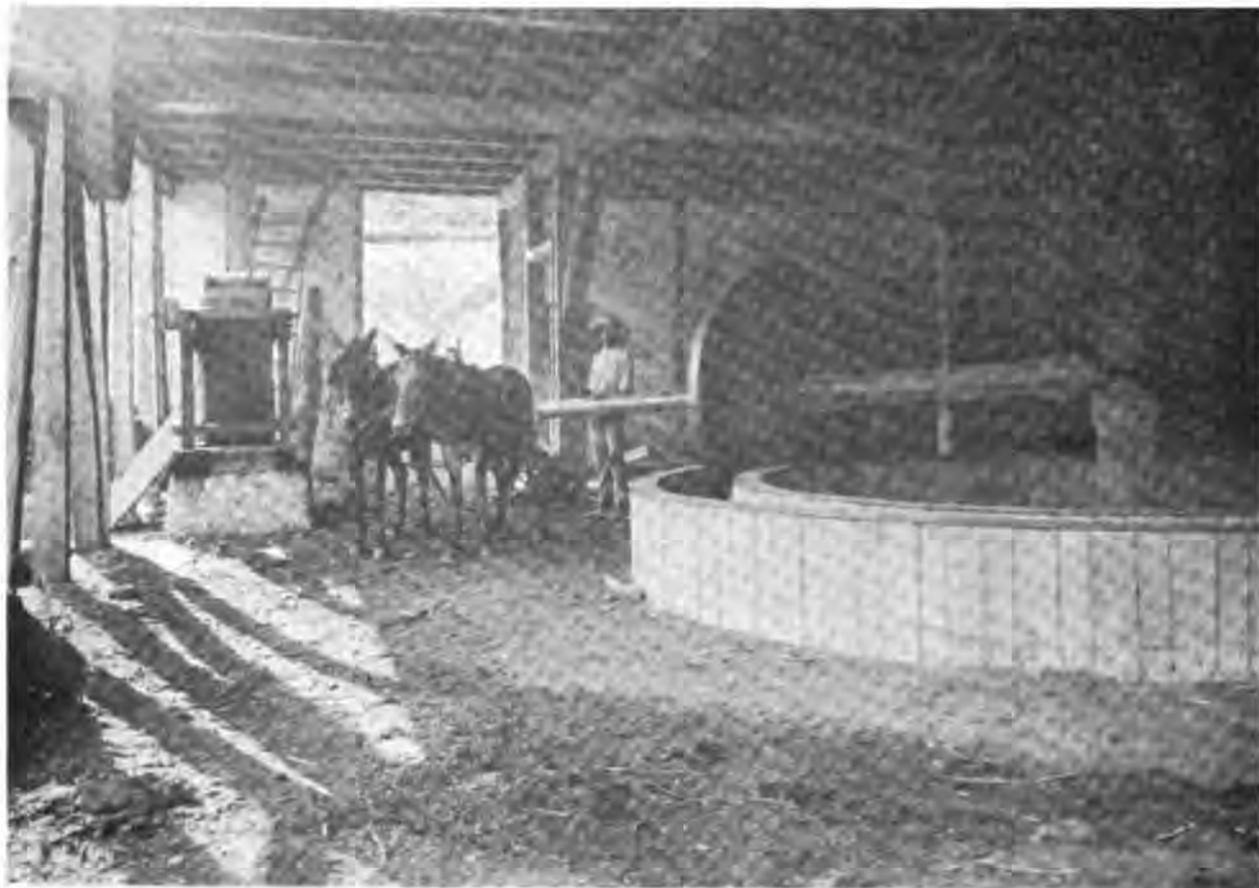
Fishing by Telephone

WITH regard to the invention, mentioned recently in the "Nature Notes," for detecting the presence of shoals of fish by means of a combination of telephone and microphone—further particulars state that the kind of fish can also be determined. The different sorts, when passing the submerged transmitter, produce in the receiver different kinds of sounds, according to the beat of the fins and the whistling of the water through the gills. Thus herring, for instance, can be distinguished from cod.

H.

Present at a Submarine Eruption

IN connection with the appearance of a new island in the Japanese seas, it may be remembered that it is not infrequent for islands to suddenly appear in the ocean, and also to as suddenly disappear. Sometimes this has been witnessed, as for instance, in the summer of 1783, a volcanic eruption took place about thirty miles from Cape Reykjanaes on the west coast of Iceland. An island was built up, from which fire and smoke continued to issue, but in less than a year the waves had washed the pumice away, leaving a submerged reef.



HULLING COFFEE-BERRIES IN CUBA

Lomaland Photo and Eng. Dept.

In 1831 Graham's Island was thrown up between Sicily and Africa. It reached a height of 200 feet above sea level, or 800 above sea-bottom, and a circumference of three miles; but it was similarly demolished. In 1811 an island was formed in the Azores, reached a height of 300 feet, and was destroyed.

These were hills of accumulation; but sometimes the sea-bottom itself has been raised, as at Santorin and Therasia in the Ægean Sea. The *Pall Mall Magazine*

relates the following experience of men who assisted at such a scene:

Our ship was out twenty-three days from Manilla to the Sandwich Islands. It was a silent, dead-black night. The lead showed deep sea. Suddenly we felt as if we had grounded. The mate suggested a sunken wreck, but the skipper stuck to the theory of earthquake. Subsequent events showed that he was right.

Daybreak revealed a low and misty sky. We lay as if becalmed in the midst of an oily sea, strangely discolored in patches. Suddenly the water trembled. I can use no other word. The ship rolled, and in the distance rose a huge, balloon-shaped mass of vapor, steam or smoke. There was not the slightest sound, but a long line of chafing water stretched across the streaky calmness. Then the vapor settled over all, and we could hear but not see the seething and pouring water all about us. The captain ordered a bucketful to be drawn up. It was hot, and smelled like gas works.

"H'm!" remarked the old skipper, as he sniffed it. "They're poking up a new continent. I wish we were out of it."

The air grew more oppressive every moment. The vessel gave a gentle side roll, and word was passed that we were aground. Over went the lead and came up covered with blue, oozy mud. We were wallowing in sludge, the darkness was pall-like and the atmosphere suffocatingly close. Then the air was rent with reports awful to hear in that blackness. There were three of the deafening, roaring blasts, and all was again still.

When the light came, red and unnatural, a strange sight met our eyes. It was as if the bottom of the Pacific was laid bare. We were helpless in a sea of thick mud. The sulphur fumes were choking, and we had to take refuge below. Hour after hour we gasped, facing the probability of a death by suffocation. Suddenly we felt that we were afloat. Whatever the bank of mud that held us, it had disappeared, and after a time we made our way out of the gruesome spot.

When we reached Honolulu the crew deserted. "There's no luck in a ship that has seen the bottom of the sea," they said.

STUDENT

DIVINE HARMONY INSPIRED BY NATURE

WORDSWORTH

THAT blessed mood
 In which the burthen of the mystery,
 In which the heavy and the weary weight
 Of all this unintelligible world
 Is lightened:— that serene and blessed mood
 In which the affections gently lead us on,
 Until the breath of this corporeal frame,
 And even the motion of our human blood,
 Almost suspended, we are laid asleep
 In body, and become a living soul;
 While with an eye made quiet by the power
 Of harmony and the deep power of joy,
 We see into the life of things.



Personal limitations must not obscure the possibilities of the hour, and the criticism of the cynic should not be allowed to paralyze our efforts.—*Katherine Tingley*

"K A whawhai tonu, ake, ake, ake," which, being translated, reads, "We will fight forever and ever and forever." This was the ancient Maori battle-cry.

The Women of the Maoris

race. This the young Chief did, with what results any who care to investigate from other than the mis-

itary standpoint, can easily ascertain.

To those who are content with seeing only fragments, and who have no power to relate fragments to the great whole, these words must seem the reverse of prophetic. To the few who are able to look beneath appearances to that hidden place where dwells the truth; to the few whose love for humanity makes clear many things that to others are seen but as through a glass and darkly, the words are prophetic in the deepest sense. It is true that the Maoris, within the few decades since their conquest by "civilization," have dwindled in number and in moral strength. Yet, beneath it all, the few who can judge of inner conditions, recognize a sustaining force, and those who have studied the question most closely declare this to be due to the influence of Maori women.

missionary standpoint, can easily ascertain.

For the women of the Maoris Katherine Tingley always expressed peculiar sympathy. She said, many years ago, "We shall help them and they shall help us. We shall yet clasp hands across the seas." It was some years later that she visited New Zealand when on the first Crusade around the world, and there met some of these women face to face. It was at that time, also, that she met the young Chief of the Maoris. Though much that occurred during that conversation has not yet been written, it is known that he listened to the friendly voice, which, in its message to his disheartened people, poured new courage into his soul. "You are not pagans, not savages," she said, "as a few so-called helpers have tried to make you believe; you are the scions of a mighty race. Today your real history has been obscured; your wisest priests know but little of the whole great truth. But the future will reveal it all and will show you why I appeal to you to call again upon the greatness still left in the souls of your people. You are descendants of the ancient Egyptians; you are greater than you know. Build upon that knowledge; take it back to your people, the knowledge that between you and the ancient great races of the world, such as those of pre-historic Central America, there exists a secret and imperishable, though as yet unrecognized, link."

The larger significance of this visit was revealed when, a year later, Katherine Tingley founded the International Brotherhood League, one of the objects of which was "To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them." It was then that Katherine Tingley declared that she would yet reveal in all its purity the heart tie that actually exists between civilized races and certain finer types of those known today as "savages," such as the Maoris. And it was at this time that she said of the Maori women, "Their faces show, to those who can read discerningly, that to them must have been handed down some knowledge of the secret of physical life and health. They must have an intuitive knowledge, not only of the laws governing physical life but moral life as well. They have not had for centuries the advantages of what we term 'education.' Yet many show in their faces the heart force that most of our educated women have lost. The Maori women are a saving force among their own people. Studying their faces and thinking of the centuries that have passed since they dwelt in their traditional *Hawa iki*, it is with a sense of surprise that one notices how much they resemble, in contour, the finer Egyptian types. Would that they might be saved—and through them the Maori race—from the pernicious influence of certain so-called helpers of humanity who come with the white man's vices in one hand and dogmas in the other."

Katherine Tingley in that conversation urged the Chief to call about him the young people of his tribe, the young men and the young women, and to show them the folly of being led away by the vices of "civilization." She urged him to revive the ancient Maori customs, ceremonies and games and to keep sacred, above all, the religious traditions of his

According to Maori tradition the people anciently dwelt in the sacred land known as *Hawa iki* and in one part of that land, in a place known as *Mua*, stood the *whare-kura*, or Sacred College, where mythology and history, agriculture, medicine, mathematics, the arts and sciences, were taught to the sons of the people. The school itself was built by the priests, and it stood facing the rising sun. In this school were the neophytes educated, their teachers being the priests of the people; but over all, as their guardian, was a woman known as the "Sacred Woman," whose duty it was to guard the young students from evil during the period of their study. Some hint of the work and philosophy of this ancient school may be gained from the fact that it was not uncommon for neophytes to bind themselves to each other by vows of brotherhood, of mutual affection and eternal love.

Today almost the memory of the higher education of ancient days has been lost. A large proportion of the young men of the tribe have been

affected and debauched by the white man's example. The beautiful Maori arts and crafts are passing, the magnificent carvings are today but a relic of an almost lost art. But some Maori women still cling closely to the ancient crafts and traditional beliefs of their people, disturbed and dismayed doubtless by the attempts made to replace heart-truths by dogmas, but in their innermost souls not shaken. Grounded are they in belief in one supreme God, in reincarnation, in the existence of a "heaven-world," in a future life and in Eternal Justice.

And the Maoris are advancing. They have made undreamed of strides within the last few years, and one evidence of the reason for their new courage and new determination we can read in the message sent to Katherine Tingley by the Maori chieftain, at the time of the great congress held in Point Loma, April, 1899. The following is a close translation of the message sent, which was, of course, in the language spoken by the Maoris themselves:

AOTEAROA, NEW ZEALAND, Feb. 18, 1899.

An Affectionate Greeting (literally, *Sigib*) to Katherine Tingley, the Real Leader and Permanent Head of the Gathering together for the Universal Brotherhood (literally, *the causing to become one*) of the whole of the Races of the World, also called the Elder Brotherhood and the Younger Brotherhood of the Races of the World, under one Parent.

Salutations to you, Dear Old Lady (*Ekue*, a term of veneration and love used only with women of high rank):

Great, indeed, are the congratulations which proceed from us to you and our love to you and to our Elder and Younger Brothers of the whole World, assembled on the 13th day of April at Point Loma (*Looma*) at the Great School for the Revival of the Ancient Mysteries of the Priest Adepts who really Knew in former times. Salutations to you all; to you, our Elder Brothers and our Younger Brothers assembled there at Point Loma, America, to arrange for the Salvation of downcast Races of the whole Earth. Very great indeed is the love that proceeds forth from us to you, and very great is our rejoicing and congratulations at the good news, at the great news of your great work, of your strong work, of your strenuous work to assist the Races of the whole Earth, that they may receive the word (*message*) of the Great Enlightenment, and the enlightenment of truth and justice and of liberation and of the solidarity of discouraged humanity. (Note: It is difficult in English to convey the meaning in the intense force of the Maori words. *A ka whakapuina uga bibi* means that every race shall come together and cast all the burdens down in one heap to be shared or borne alike by all.) This is the Heartfelt Word (*Message*) of the remnant of the Maori race. The Aboriginal Race of the North Island (mystically *Aotea-roa* is the New Island or Dawn of the New Day; *Waipoumu*, the water of the green-stone, is the South Island, type of the everlasting Past.) Let us all be Very Strong, one united Body, to save all races sitting in Darkness; to consolidate or unite them under the Bond of Justice, that we may act to each other as Elder and Younger Brothers. Let us be exceedingly Strong. Let us be exceedingly Strong in everlasting Power for ever, and for ever more, that our efforts may become renowned for ever and for ever more.—
From T.—P.—, New Zealand, on behalf of Ngatipoua Tribe.

Macaulay once prophesied that some day a New Zealander would be found standing upon the ruins of London Bridge, sketching the yet more dilapidated ruins of St. Paul's. Was the vision before him that of the future Maori? To believe so would require no great stretch of the imagination. There is something Divine in the Soul-perseverance of this neglected and maligned race, something godlike in its patience and quiet faith. STUDENT

The Work of an Empress

ONE of the recent activities of the Dowager Empress of Russia contemplates the erection of a home for children's nurses, who, in their old age, have become destitute. It will be erected on the coast of the Gulf of Finland and it is said that it is due to the patient self-sacrifice of a certain woman who was head-nurse to the children of the present Emperor. According to time-honored custom, Nicholas II always presented this nurse with articles of jewelry and a goodly sum of money upon each birthday and, a few years ago, when making the customary present, he remarked "You must be a rich woman by this time." The nurse replied that she had nothing besides her clothes and a few articles of jewelry; and upon the Czar inquiring the reason she explained that in the Smolensk province she had no less than four bed-ridden aunts, who would be absolutely destitute except for her support. For nearly a decade her earnings had gone toward keeping the old aunts alive and in comfort. All four of these had been in their youth children's nurses. The Czar had them removed at once to one of his many homes and himself provided for their maintenance. The work now undertaken by the Dowager Empress was the next step.



MAORI WOMEN

PROBABLY no relationship has given rise to more litigation than the relationship of parent and child, particularly where touching upon the guardianship of children. In England the husband alone had power to make such an appointment down to within a very recent date. The mother could by will appoint a guardian for her dog, but not one to take care of her own child, even though her husband were dead. All this was altered by the Guardianship of Infants Act, which declared that on the death of the father the mother alone shall be the guardian of her child, provided, however, no other guardian had been appointed by the father. If, however, one has been appointed by him, the mother becomes, with this person, joint guardian; certainly a tremendous step in advance of Eighteenth century laws and ideals!

AT a recent civil service competitive examination for the position of bee-keeper in one of our New York parks, one young woman candidate, a school-teacher, headed the eligible list with a percentage of 97. She had made a study of bee-keeping and was an expert. But the appointment was given to a man who passed many marks below and the young woman was calmly notified that she could not be appointed because of her sex! *O tempora! O mores!*

Is the Hon. David J. Brewer a Prophet?

HONORABLE David J. Brewer, Associate Justice of the United States Supreme Court, in an address recently given before the graduates of Vassar College, said:

In this land we have no privileged class that comes to its opportunities by inheritance. You are a privileged class for you have had the privilege of a collegiate education. Do not give yourselves entirely to the enjoyment of literature, leaving the republic to take care of itself. You owe to your country the duty of serving it with all the advantages of your education. Who shall say that, before grey hairs shall come to your heads, a woman like Queen-Victoria shall not sit in the White House at Washington to glorify this nation as Queen Victoria glorified England?

THE CHILDREN'S HOUR

What Is True Freedom?

"MEG!" said Kathleen, "once you told us that great people always love freedom."

"Yes," replied Meg, "it is because they live near, and sometimes in, their true, beautiful selves. You see, as people become unselfish they are really blossoming—just like flowers—into that part of their nature that is free. It is truly free because it has the power and knowledge and the will to be so; there is no need for it being selfishly dependent on any one else. And it longs to give us this freedom and power and knowledge, so it guides and teaches us by awakening love and other feelings in our hearts. And one of the feelings it awakens, so as to teach us, is the feeling of—*freedom!*"

"Freedom!" echoed Kathleen.

"Yes, freedom," repeated Meg, "because from it springs honor, and that impels people to rely on themselves, and do things for themselves. Then they begin to use their own intelligence, and after that they value two things that help make them fit to know more about their true natures. The two things are *energy* and *time*; and this urges them to do their own work, their own duty, so well, that it will not take another person's time and energy to do it over again.

"And they begin to know, too, that doing one's own duty well, saves a great deal of trouble and confusion and avoids a very great danger; because then, you have no time to interfere with any one's else duty.

"You know," said Meg gravely, "it might keep them from using all their intelligence, and then they would not get to know their own strength and power and will! And that would be dreadful!

"And something else happens," she continued brightly, "from using intelligence and doing things for oneself, some of the truths that great people have taught and written about become as clear as crystal—and as beautiful! All the great people that have ever lived, no matter in what age, or in what country—the language they have spoken has never made any difference—all arrive at knowing the same thing. They know, that the only true way to live is to love a simple life, to have true Freedom within the heart."

ANNIE P. DICK

Now We Are Older

THIS picture was taken long ago when we were small but we asked the editor to put it in again so you could see what we were like then. That was one day when we had all our Christmas presents. My doll was the biggest, so we called her the Mama and we sat her on the rug all by herself, as you see in the picture. We have all our dollies still and yesterday we had them out for a game. Mama dollie did not seem nearly so big as she used to, but her dress was just right for her. But I cannot wear the dress I had on in the picture any more, nor can Alice, nor May, for we have been growing all the time.

We have been to school every day and learned how to read. Katie has a big history book and May knows all the countries in the world. Even little Robert can spell "Brotherhood." We like mental arithmetic.

You know that means seeing the sums in your head; and we can do even the hard numbers as quickly as our teacher can say them.

When we sing "Lullaby" in the Rotunda we have some beautiful big dollies, that really shut their eyes, and we hold them in our arms; but then they are not like our old dollies and we do not like to play with them so well. We were just having a lovely game and pretending our dollies were gone to sleep when Katie came in. Katie is the biggest of us all and she marches with the big girls now.

"Dollies cannot read books and they don't grow a bit, but always stay just the same. That is where its nicer to be a little girl."

Katie says that, and I think so, too.

RUTH

"TRUE FREEDOM can only come to those who work in harmony with the Law."



ONE CHRISTMAS DAY IN THE RAJA YOGA SCHOOL AT LOMALAND

AMERICA

Written in 1832 by
SAMUEL FRANCIS SMITH

MY country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the Pilgrims' pride,
From every mountain-side
Let Freedom ring.

Tante's Story of the Stork

"A STORY, a story, Tante, please, before bed-time," said Jamie and Anna together.

"A very short one, children, or you will be late to bed, and then not wake up with the lark in the morning," said Tante.

"Oh yes, we will, Tante, it is such fun to get up with the birds," said Jamie.

"The robins came to the window and sang, this morning, and woke me up," said Anna.

"In Germany the little children sing to the birds," said Tante. "In the spring time when the storks come, the children greet them with songs, and the older people go around saying to each other, 'The storks are here—do you know it?' just the way we say 'Merry Christmas.' Every one is so glad and happy to have the storks come.

"The stork likes best to build his nest on the gable end of the house, where people live. No one

would think of harming the stork for he brings good luck. Every year he comes back to his old nest. Early some morning he is seen, and then when he is sure things are all right, he brings the mother stork. And then how he does take care of his family! He stands guard like a sentinel over the mother stork at night, and in the daytime he helps to feed the five baby storks and teach them how to take care of themselves. They learn how to go to the meadows and marsh lands for food. They can easily wade in the water, they have such long legs. As tall as little children—three feet high—the

storks grow. They have white feathers all over the body and long neck. Part of the wing is black and the legs and bill are bright red. In September the stork takes his family to a warmer land, across the sea to the River Nile in Africa. Will that do for a story?"

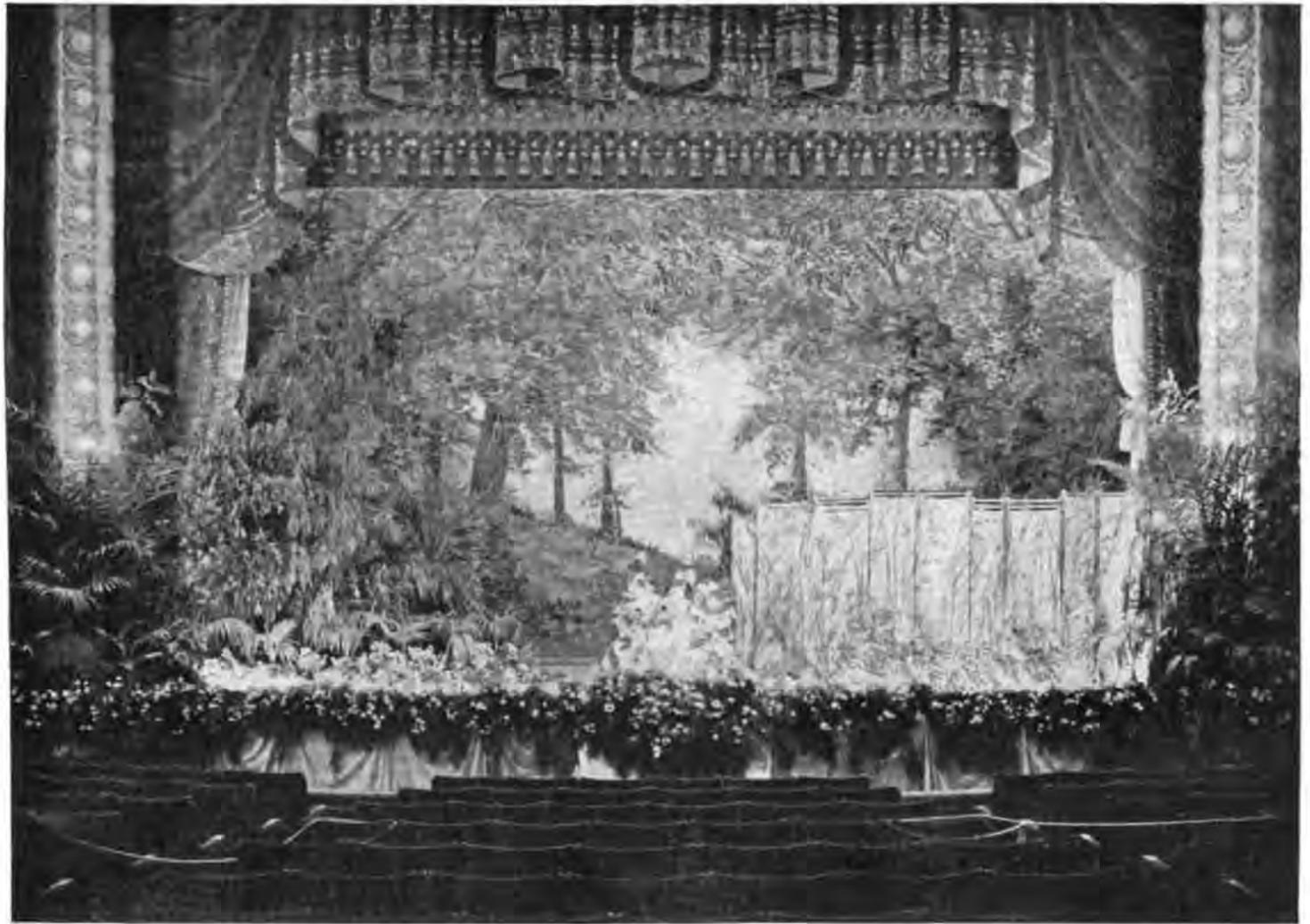
"Yes, yes, Tante, thank you. And now we must say good night."

E. W.

RECENTLY in San Diego, California, three bright little children, whose father and mother were beginning to build a new home, laid the corner-stone of the dwelling themselves. The ceremony was very simple and pretty and a step, it would seem, toward that ancient conception of a home as a Temple of all that is purest and best in life. A home so consecrated must always seem to these children as something more than just a place to eat and sleep in, I am sure. H.



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

A LARGE and appreciative audience greeted the Theosophical students from Point Loma, at the Universal Brotherhood meeting at Isis Theatre, last Sunday evening. The musical numbers were, as usual, well selected and delightfully rendered.

The first paper of the evening was by Miss Elisabeth Bonn, her topic being: "The World's Regeneration." In part she said: "It is true that 'Rome was not built in a day'—it is also true that 'in the twinkling of an eye man may put on immortality'—for the relation of the higher nature, and the resolve to live in it, to raise the lower nature, can come in a moment—and then follow days of test and trial, years of upbuilding the character and purifying the personality, that we may prove its truth and strength. And the higher and stronger the resolve, be sure the more exacting will be the proof.

"O, the great, patient, noble souls who day by day and year by year have built and hoped and believed, most often with none to help, with none to encourage! It is always an inspiration to think of these great ones of earth, who have fought the glorious fight—with self and other foes—that they might not fail in their resolve. And when I say, to fail—I do not mean what the world calls failure—that is often for these warriors a victory of the soul, wherein they grew too great for this world's prizes—I mean what William Q. Judge meant when he said: 'To fail would be nothing, but to stop working for humanity would be awful.'

"Surely you must feel that the world needs regenerating. One need only look at the daily papers, at the horror, the crime, the suffering, the want that are told there—one need only look about them at the lives of acquaintances, friends, relations, at the failures, the selfishness, the ugly faults, the weak and diseased bodies, at the aching hearts we see—one need only look into their own lives and hearts, at the disappointments, the broken hopes, the lost ideals, look back into our childhood, which was pure and holy and might have always been so if the world had remained to us as beautiful as we thought it—and then say if it does not need regenerating, and if we can in any honor or honesty of conscience, free ourselves from the responsibility, the sacred trust, of helping to re-

generate it. Who that is anything more than a clod would wish to shake off this responsibility, and take life lightly, carelessly, selfishly, while the world cries out in pain! Is there one among us who has never had the desire to help another human being? And is not that desire itself a call to arms, to put aside self, and with all that is within us, battle gloriously for the world's redemption?

"This message of the world's regeneration is what Theosophy has brought, and those who heard the call and answered it are steadily working to that end—and they will reach it, for they have will and faith and a great purpose, and a Teacher who knows not what discouragement is."

Mr. W. Ross White read a paper on "Hypnotism," pointing out the dangers that lurk in the path of him who would seek to acquire the power to influence and control the minds of others without their knowledge, or against their will, by means of thought suggestion. "Hypnotism," he said, "is not the same force that makes the character of the self-conquered, self-liberated man, in whom the spiritual will is active. In such a man the lower nature is controlled by a higher will, so impersonal in character as to seem but the evidence of the universal law of the fitness of things. In him this sense of the fitness of things is so continuous that there is no opening by which another's will can enter into his mind to influence him nor is there any moment when a personal desire can get such control as to make the man the victim of his own passions or ambitions. Such a man will be anxious to help others to gain their freedom and become self-mastered, and will have no desire for the vulgar triumph of a treacherous victory over an unguarded mind."—*San Diego News*

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8:15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Art Music Literature and the Drama

The Increasing Number of Modern Musical Prodiges—What of the Future?

FROM the mysterious bosom of nature have come forth from time to time geniuses who have showed remarkable precocity.

Mozart was a musician of very rare accomplishments at the age of six; Beethoven was a "wonder child;" Schubert, Chopin, Mendelssohn and Rubinstein were musically promising almost in infancy.

Of late the number of prodigies is increasing with ominous rapidity. From all countries, notably, Germany, America, and Hungary, we hear of "wonder children" gifted with musical genius. There are dozens of the type of Josef Hofmann, Fritz Kreisler, Stefi Geyer, Moritz Rosenthal, Jean Gerardy, Kubelik, not to mention the children von Reuter and Elman, any one of whom would have been considered incomparable a century ago.

Richard Strauss, also phenomenally gifted when quite a boy, is today the greatest living composer. It is said that he surpasses Richard Wagner in versatility, nobility and depth of conception. When quite young he boldly stepped out with his remarkable ability in new and unexplored fields of human emotions, overthrowing old forms with masterly decision, and building anew with utmost freedom and that certainty which brooks no limitations to his grand ideas. The critics are a-gog over his innovations, but they are compelled to acknowledge his creative ability and the cultured public clamors loudly for his recognition.

There is Florizel von Reuter, the American "wonder child" of ten years. Of him writes a musical paper:

It is a problem, æsthetic, moral and social, this "wonder child" who flits across the contemporary canvas, a bewildering apparition, an upsetter of traditions, a deranger of critical values. Florizel who played at Carnegie Hall in New York, Tuesday of last week (February 4th,) that little cherub with the curly hair and conquering air of a virtuoso—what can we say about such a boy? Obviously the best advice is: "Take his fiddle, hide it, let him go into the fields and grow up with the birds, and trees." But advice is not always practical, and the youngster seems so sound in mind and limb, his cheeks so ruddy with health, his every movement indicative of vitality; he enjoys fiddling, he is not happy unless he fiddles, so let him fiddle to his heart's content. Is it healthy for a lad to bare thus the secrets of his little soul? Or is it only a trick of the nerves, the ears, the imitative faculty of a phenomenal being? We don't know. No psychologist knows. The thing is as disquieting as if some wandering Djinn had entered the body of Florizel and directed its every motion. He again astonished musicians with his skill. An army of small boys and girls, accompanied by parents and guardians, were there, and from the rapt attention of the little folk it was evident that many of them were students of music. Then every other grown person in the house was either violinist, 'cellist or pianist, not to omit the vocalists. Thus it will be seen that the audience was a musical one with a vengeance, and therefore, when Master Reuter played those familiar compositions like the Mendelssohn *Violin Concerto in E minor*, the *Rondo Capriccioso* by Saint-Saens, a *Tarantella* by Wieniawsky as an extra number, one-half of the house applauded because they were listening to favorites in the repertory of all modern violinists. The boy surmounted all technical difficulties with marvelous ease, and he accomplished it all with the dignity of a man. Who can solve the mystery of this child's extraordinary genius?

It has never been solved in the case of the other "wonder children." And this is not all. This child of ten years has composed three beautiful concertos for violin and orchestra, orchestrated by himself in manuscript.

Fritz Kreisler, another young violinist, who has been astonishing New York and Boston audiences with his extraordinary technique and the voluminous, rich and mature sympathy of his tone, is said to be equally accomplished as a pianist.

News comes also of a beautiful Mormon diva—to be—with a rose

fresh voice and style and exceptionally mature powers of tone, delivery and declamation.

It would be a long list if we were to name the prodigies who have already risen to considerable prominence in Europe during the last five or ten years; there are so many, and their talents so diversified that it forebodes a remarkable era of musical development in the near future. One of the most remarkable violinists in Europe is the young Hungarian, Arthur Hartman, whose playing is said to eclipse everything that has heretofore been heard.

Of one of the very numerous musical prodigies, a foreign writer has this to say:

Miecio Horsyowski, a wonder boy of eight, who has already composed, even for orchestra; who modulates and improvises, and who, though his feet do not reach the pedals and little hands barely reach an octave, plays Chopin Nocturnes like an artist, which he certainly is, and Bach Fugues and Inventions *à la* virtuoso. He cannot remember the time in his short life when he did not play. He has a magnificent sense of rhythm, and an abnormal finger facility, and a concentration of mind and purpose that many a grown man might envy; but he has more than and above all this, an innate love of and reverence for beauty. And he knows where to find the lovely goddess and make her seen of others. It is impossible to look at this child and not recognize genius of a high order, a genius which breaks forth even in his healthy childish games.

The woods are full of musical geniuses, and many are seeing the light in America. How and whence come they by this ripeness, this fullness of expression? All modern theorists are at a standstill in face of the facts. Heredity does not explain it, other strenuous theories fail utterly to account for such phenomena.

Is it not clear that these prodigies simply pick up the threads of former endeavor in the natural sequence of cause and effect? Some long delayed efforts are evidently coming to fruition. Nothing is ever lost. How many idealists have closed their eyes without having realized the fruits of their labors! What has become of all the work of years of concentration on one subject? Has it been lost? Ah no! what I have accomplished

in the way of mastering knowledge is mine indeed; *it is the only thing that is really mine*. No power on earth or in heaven can take it away. It is preserved by the all-wise dispensation of universal law and sooner or later it must become manifest. Neither has one any more than he has earned but: "Unto him that hath shall be given."

The soul cannot be cheated of what is its own. Gradually our ideals are builded and unfolded out of the mysterious depths of human life and endeavor and thus comes it that we reap every atom of what we have sown.

E. A. NERESHEIMER

MUCH may be laid at the door of some of our collectors of stringed instruments. We can forgive those who use, and encourage others to use, the glorious instruments which they collect, but it is difficult to see the utility of the effort made by others, as for instance by Gillott, the wealthy manufacturer of pens. He was not a musician, and it is a question whether or not he had any close appreciation of the intrinsic value of the instruments in his collection, but at one time he had about five hundred Italian violins and 'cellos, many of them stored away and condemned to utter silence; scarcely a logical way of serving humanity, surely.

IN the search for freedom there is eternal alliance between man and nature, and the voice of sea and wind can shout the battle-cry, as also they can sing the songs of peace, and whisper their dreams of the sunlit times to come.—*Katherine Tingley*.



A GLIMPSE INTO ONE OF THE CHILDREN'S STUDIOS—RAJA YOGA SCHOOL—POINT LOMA, CALIFORNIA

WHAT a comment on our life is the least strain of music! It lifts me above all the dust and mire of the Universe. I soar or hover with clean skirts over the field of my life. When I hear music, I fear no danger. I am invulnerable, I see no foe. I am related to the earliest times and to the latest.—*Thoreau*

Universal Brotherhood Organization

Central Office Point Loma California

The Necessity for Action

THE necessity for action is very simple; only those who do the deed will know the doctrine. We never discover the truth about anything by merely talking about it. Theory is absolutely useless without practice, and remains an unproven abstraction. The true philosophy of life—Theosophy—is essentially a *practical* philosophy and it teaches *right action* as the sole and royal road to progress. It does not treat of physical objective deeds, as the *only* action, but teaches that *thought* also is action on the mental plane, and that *feeling* is another mode of action. *Thought* and *feeling* may be looked upon as the hidden activities of a man's nature, the seed and germ of what will later appear in his outward actions, and "by their fruits ye shall know them;" by the visible expression of this hidden action our characters, and the nature of our inner work is shown. And this is only reasonable; we use cotton for the fabrication of cotton goods, and silk for silken ones, and when we feed the machine with one kind of raw material we do not expect the finished fabric to consist of the other; so with ourselves. We form our characters in accord with our hourly thoughts and feelings, and express them in our daily outward actions; how trivial then and paltry must be many of our thoughts, how limited and selfish our feelings, since they find outlet in actions that degrade and not uplift humanity and leave us in the darkness of ignorance. How can we learn the Truth which is Universal and All-embracing, unless our mental, emotional and physical activities are such as enable us to grasp it? This is the task that lies before us for us to achieve.

UNIVERSAL BROTHERHOOD IS A FACT IN NATURE.

We can only individually know this to be the truth, as we think, feel, and act on brotherly lines. There is another aspect of the case, which is serious: we are never for one moment *inactive*. You cannot think of a living human being who neither acts, thinks, nor feels; his feeling towards other beings is either one of love, hate, or indifference, and each state of feeling will produce its fruit in outward action.

The great Souls think, feel, and act towards a definite purpose, their whole lives are given in service to humanity, and so they become wise.

Masters of right action, the book of life lies open before them and they gain true knowledge about man and his destiny. And what do they teach? Each and all—down to the present Teacher, Katherine Tingley—a steadfast adherence to these three things: *right thought*, *right feeling*, and *right action*, for, put into active use, they enable the Soul—our real self—to disentangle itself from the mesh of selfish desires which constitute our lower nature. We abdicate our rightful position as free men, and neglect our lawful duty, taking up the position of slaves and bondsmen to the animal bodies in which we dwell, when we permit the selfish, ignorant tendencies of our personal natures to guide our actions to the resulting misery of ourselves and others.

LAMPS UNTO THE FEET OF MEN.

There is not the slightest use in sitting down and grieving over the misery and wrong-doing in the world. If our hearts are touched by the pain of our fellow-beings, then let us set to work to reform ourselves, and each thought, feeling or act for brotherhood will lessen the sum of evil; each evil one increase it. Each man or woman who insists on his or her divine origin by soulful action is a lamp and a guide to the feet of brothers of less vigorous growth. Thus great Teachers can say with truth: "I am the way, the truth, and the life," and "No man cometh to the Father but through me," for they are identified consciously with the Christ-Spirit that dwelleth in the hearts of all men. It is only through making manifest our own inner God by right inner and outer action that we can fulfil the command of the Teacher of Nazareth: "Be ye also perfect." "The kingdom of heaven must be taken by violence," we are taught. To assert our divinity needs constant active effort, and he who conquers himself is greater than the taker of cities, because he is master over the evil forces of his nature, and becomes Godlike in his tenderness, courage, compassion, and knowledge. Hence his power to help; such an one has eaten of the fruit of the tree of knowledge of

good and evil, and has consciously chosen to ally himself with the Powers that work for righteousness. He has become part of that army of Light to which the Soul of Humanity belongs. It is in the power of each one of us to choose to walk aright, and unselfish action *alone* will unshackle our fetters and show us the true purpose of our existence and the real joy of life. STUDENT

The Advent of the Golden Age

IN all the stories and legends of ancient civilizations whether in the East or West, no matter how far apart they have been in time or place, there is one great similarity, which in itself is significant of the truth; and that is *the fancy of the race commenced with a Golden Age*, an age of purity, prosperity and happiness, in which there was no misery or wrong. Then life was joy and full of love and devotion to the welfare of all.

Divine men governed and taught the people perfectly, as wise fathers and elder brothers. In the childhood of the race, in its infant days of innocence and peace, it had the priceless truths taught to it in every department of life. These have never been wholly forgotten, though they have been misunderstood, mistaught and misused for ages.

HUMANITY'S DIVINE INSTRUCTORS

Music, sculpture, painting, the drama, architecture, and all arts had their Divine instructors, who imparted to the infant races the true meaning and purpose of them.

Religion was not then a separate profession. As all life was pure, innocent, happy and true, real religion entered into every thought and act, for each thought and act was the outcome of Divine instruction. Then, as a child has to grow out of its infant state and begin its own individual experience in life for the purpose of self-evolution, so humanity itself, and the great races of which it is composed, have naturally evolved on similar lines. Theosophy (the truth about life, that has been *kept pure* throughout every age and race by the Great Helpers of Humanity) is the teaching of the Golden Age, and it demonstrates to us the truth of these stories and legends of the early races of mankind.

THE NEW RACE-CYCLE

Theosophy shows that humanity has lived on earth for an immense period of time, but has practically only completed a part of its earth life; that there are still many races yet to be born in higher and nobler forms of civilization, and that we are now at the beginning of just such a new race-cycle. Many of the souls at the present time alive on earth, are the pioneers of this *new race* which is destined to take the lead in human affairs. Every new race has its periods of birth and infancy. In its infancy it has its Golden Age of purity, prosperity and happiness, receiving in its turn the great truths of life from its Divine instructors. This time also corresponds to that recorded in an ancient Scripture that says: "Whenever there is a decline of virtue and an insurrection of vice and injustice in the world then I (the Supreme Truth) incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

So this very insurrection of vice and injustice that we are now experiencing in the world, is a sure sign of the death of the old life and of the disappearance of a civilization built largely upon selfish lines. But with this is also to be seen the birth of the new and nobler life based on unselfish brotherly lines.

THE GUIDING STAR

A race can be divided into four ages: the Golden, Silver, Copper and Iron Ages, each showing different stages of evolution. The Iron Age is the opposite of the Golden Age, and represents the death of the race, as the Golden represents the birth and "perfection" of all humanity. It is the souls that have self-evolved and progressed in the Iron Age that begin the new race. So, each great race goes a step higher than the last.

To those who love the good, beautiful and true, a glorious time of joy and happiness is dawning, for they will see Right prevail. Point Loma, the heart and nursery of this true life, will extend its beneficent influence wherever a germ of good is living, and will be the land of Light for all that is Just and True, the *Guiding Star* of the New Race. T. W. W.

Students'



Path

GREAT ISSUES

JAMES RUSSELL LOWELL

O TRUTH! O freedom! how ye still are born
In the rude stable, in the manger nursed!
What humble hands unbar those gates of morn
Through which the splendours of the new day burst.

We stride the river daily at its spring,
Nor, in our childish thoughtlessness, foresee
What myriad vassal streams shall tribute bring,
How like an equal it shall greet the sea.

O small beginnings, ye are great and strong,
Based on a faithful heart and tireless brain!
Ye build the future fair, ye conquer wrong,
Ye earn the crown, and wear it not in vain.

The Influence of the Great International Centre of Theosophy at Point Loma

NO wonder that Point Loma is proving "a revelation to the peoples of the Earth"! For what are the principles of Theosophy, and wherein does the theosophic life differ from the life as ordinarily lived in the world? I think the case is not overstated if I say the life lived in that wonderful city upon the hill, overlooking the peaceful waters of the Pacific, is the *exact opposite* of life as lived apart from theosophical teaching. Point Loma is a place of peace and harmony, a community where Brotherhood as a *fact* in nature, and the *Spiritual Unity* of Mankind are recognized and *acted upon*. Each works there for the good of all, and there is no room for ambitious love of power or place. Under the wise guidance of Katherine Tingley each finds him or herself set at the work that will prove of the greatest benefit to all. People of many nations are gathered together at this wonderful place, all united in object and aim "to form the nucleus of a Universal Brotherhood," that the warmth and light of the "Heart Doctrine" may lighten the sorrow of the weary waiting world.

There is nothing *dreamy* or *speculative* about the practical application of Theosophy in action, so we find at Point Loma the Sciences, the Arts, and Industries, all woven into the strenuous life of Katherine Tingley's students.

An ideal life is unfolding before our eyes! Such a life as should be lived by human beings, for has not a human being the possibility locked up within his nature of becoming Godlike? "Ye are Gods," say the great teachers, those more learned in the mysteries of life than we are; and that is one of the teachings of Theosophy—the appeal to the divine in each—that is in practical application at Point Loma. Already the Raja Yoga School there is of world-wide fame. "Let me have," said Katherine Tingley some years ago, "a child from the time of its birth until it is seven years old, and all the temptations in the world will not move it, for it will have been taught the divinity of its own Soul. This is not a theory, it is a fact."

Katherine Tingley gathered together many little waifs and strays from their infancy who are now at the International Lotus Home at Point Loma; she went to the suffering Cubans and brought children from Cuba; children came from England and continental nations; and all these with the Americans make up an international family. Some of these children gathered together at the great centre are those of wealthy parents, others homeless waifs, but all alike receive the Raja Yoga training and in five years have become "a Revelation to the peoples of the Earth"—five short years!

There are some hundreds of children in Lomaland now, growing up in that marvelous atmosphere of unselfish love and work for others, where the key-note struck is not *to get* but *to give!*

What benefits may we not expect for poor humanity when these stalwart young warriors go forth into the world as the Messengers of the

New Golden Age now dawning, examples of the true dignity and nobility of human life lived upon natural lines in tune with the Divine in human nature; and making the soul controller and guide of their personal actions? One's thoughts turn naturally to the children there, because they have received a fuller benefit from the Raja Yoga training than the older students, and will carry on the work after their elders have passed away. Are not the children always the hope of the future?

But the Theosophical teachings applied from the Centre are a revelation in all departments of life; the whole life at Point Loma is educative on true lines. Music is given its true position; the Drama takes its old place in purifying the thoughts, and awakening the intuition; physical exercise has its due influence upon the lives of the students. Children and adults alike are brought into close touch with nature; the flowers blossoming, the birds filling the fragrant air with song, ever the picture before the eyes of wide sweep of sea, or distant mountains, nestling hills, and placid bay; is not such a home a fit training place for world-workers and helpers?

Could such work fail to influence the world for good? Is it possible that such an example could fail to benefit? Does not rather a great spiritual uplifting force of Brotherhood and Love flood the currents of thought and feeling, and find their way to the hearts of men, because of our inner unity, and by reason of our Universal Brotherhood? E. L. W.

HAD the great truths waited until the majority voted in their favor, they would never have been heard of in the world. Had they not found the place from which they are proclaimed at all times as sufficiently grand, they would be silent to this hour.—*Paul Cassel*

FRIENDS IN COUNSEL

DEAR COMRADES: The coming on of evening at the Homestead is a marked event in the procedure of the day. The slowly westering sun casts lengthening shadows of the buildings and the trees. The moon which all the afternoon hung like a pallid disc in the bright sky, begins to take a silver luster and to shine. The swallows softly chirping, cleave the quiet air, sweeping huge circles round the Homestead's dome. The vast Pacific stretched in level calm assumes a tint of steely blue, while in the further west grey bars of cloud obscure the sinking sun. But just before he disappears below the far horizon line, he shows his shining face flushed with a roseate hue and then descends by slow insensible degrees till the last glittering spark is screened from view. The twilight deepens till the afterglow sets all the western heaven aflame with yellow splendor, and ethereal flushes of a rosy pink gleam from behind the banks of cloud now of an inky blue.

The moon increases momentarily in her white brilliance. Now here, now there, a silver point pierces the soft blue dome that arches overhead as one by one the brighter stars appear. The ocean now displays a deep, rich, velvet, blue upon its distant stretches, while on the nearer waters rippled by dancing wavelets, may be seen strange sinuous markings like the wake left by a fairy fleet, extending from the kelp beds to the shore below. The air is vibrant with the strains of Nature's minstrelsy. A chorus of shrill crickets from afar and close at hand make the air tremulous with their sweet, cheerful cries. The tuneful hooting of the owls floats upwards from the cañon down below. How gracefully the forms of nighthawks print themselves with definition sharp and clear upon the glowing background of the western sky, as with their bold erratic flight they chase the beetles of the gloaming through the balmy air. The monotone of Ocean's voice now rises and now falls, but never wholly dies away, for even in the hush that intervenes between the breaking of the waves upon the shore below, the sound of breakers on the coastline to the North like muffled thunder falls upon the listening ear, borne by the fitful breeze.

But hark! The symphony of Nature is now superseded by the children's voices swelling out upon the evening air. It often is a great relief to turn from man's harsh dissonance to Nature's ceaseless song, but those who live in tune with that undying harmony on which all Nature rests can make a sweeter music still. No monster of the jungle utters cries more terrible than human voices wrecked and spoiled by selfishness and sin, nor can the sweetest songster of the glades outvie the human voice that thrills responsive to the master touch of the indwelling soul. STUDENT

NAPOLEON AND THE SPHINX

by CHARLES MACKAY

BENEATH him stretched the sands of Egypt's burning leads,
The desert panted to the sweltering ray;
The camel's plashing feet, with slow uneasy beat,
Threw up the scorching dust like arrowy spray;
And fierce the sunlight glowed, as young Napoleon rode
Around the Gallic camp, companionless that day.

High thoughts were in his mind, unspoken to his kind;
Calm was his face---his eyes were blank and chill;
His thin lips were compressed: the secrets of his breast
Those portals never passed, for good or ill;
And dreaded---yet adored---his hand upon his sword,
He mused on Destiny, to shape it to his will.

"Ye haughty Pyramids! Thou Sphinx! whose eyeless lids
On my presumptuous youth seem beat in scorn,
What though thou thus hast stood coeval with the flood---
Of all earth's monuments the earliest born;
And I so mean and small, with armies at my call,
Am recent in thy sight as grass of yester-morn!

"Yet in this soul of mine is strength as great as thine,
O dull-eyed Sphinx, that wouldst despise me now;
Is grandeur like thine own, O melancholy stone,
With forty centuries furrowed on thy brow:
Deep in my heart I feel what time shall yet reveal,
That I shall tower o'er men, as o'er these deserts thou.

"I shall rebuild a name of never-dying fame,
My deeds shall fill the world with their renown:
To all succeeding years, the populous hemispheres
Shall pass the record of my glories down;
And nations yet to be, surging from Time's deep sea,
Shall teach their babes the name of great Napoleon.

"On History's deathless page, from wondering age to age,
New light and reverence o'er that name shall glow.
My deeds already done are histories begun,
Whose great conclusion centuries shall not know.
O melancholy Sphinx! Present with Future links,
And both shall yet be mine. I feel it as I go!"

Over the mighty chief a shadow came of grief.
The lips gigantic seemed to move, and say---
"Know'st thou his name that bid arise yon Pyramid?
Know'st thou who placed me where I stand today?
Thy deeds are but as sand strewn on the heedless land:
Think, little mortal, think! and pass upon thy way!

"Pass, little mortal, pass! grow like the vernal grass---
The autumn sickle shall destroy thy prime.
Bid nations shout the word which ne'er before they heard,
The name of Glory, fearful yet sublime.
The Pharaohs are forgot, their works confess them not:
Pass, Hero! pass! poor straw upon the gulf of Time."—*Selected*

THEOSOPHICAL FORUM

Conducted by J. H. FUSSELL

Question If Karma means the certainty of retribution for every evil deed, how can you call it a doctrine of hope to the discouraged?

Answer In order to understand the question, a little insight into the meaning of Karma will be beneficial. Karma is the most important Law of Nature, so comprehensive in its sweep as to embrace at once the physical, mental and moral planes of being. It has been defined as the Law of Cause and Effect, the Law of Action and Re-action; and although these are good definitions, they are not sufficient to explain the beneficence as well as the undeviating justice of Karma.

William Q. Judge has given a definition so clear and all-embracing that any mind may grasp its meaning. He calls it "The Universal Law of Harmony, which unerringly restores all disturbance to equilibrium." It is not a being but a Law; beneficent and wholly merciful. Everything in the universe comes under its sway; Solar Systems, Planets, Worlds, and Man, as well as the tiniest atom.

Man is its focus and, as a race, a nation, or an individual, cannot escape its justice.

Being merciful as well as just, for neither true mercy nor true justice can exist the one apart from the other, its tendency is ever to restore perfect balance in the three realms of Nature, the mental, the moral and the physical. The immutable rule is that harmony must be restored if violated, and as the action of Karma is to resolve all discord into harmony, it can at once be seen how beneficent this Law of Nature is, and that herein lies the greatest hope to the discouraged.

We may regard the action of this Law on our individual lives as reward and punishment; but as it ever tends towards growth and progress, it may help us to look upon its action as discipline and opportunity—neither as a reward for good deeds, thoughts and acts, nor punishment for evil ones; but as a great lesson in the school of life, on our journey to a Divine Destiny.

The question has been asked, "Does the knowledge of Karma bring hope to the discouraged?"

We would answer that even a little study of Karma liberates the mind and frees it from the apparent injustice in the world. It brings with it an elevating and ennobling influence, that carries the soul through all dark and gloomy periods, lighted by the Star of Hope.

Through it man learns his power and freedom of will as a divine being, and that it is in his own hands to rule his destiny—thus giving a new courage and strength that kills out fear and despair.

Karma is the cause of birth and rebirth, and through rebirth the workings of the Law are made plain. In one short period of incarnation neither justice nor mercy would be possible. In order to work out man's divine destiny, many expressions of life, through many incarnations, must

be realized. The *Bhagavad Gita*, one of the ancient sacred books, says: "I myself never was not, nor thou, nor all the princes of the earth, nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass."

In the knowledge of Karma lies the hope of the world today. To know that man is the arbiter of his own destiny, that within him lies the power to mould conditions and circumstances of life, educes a dignity and self-respect that could never be attained by believing himself to be the puppet of some capricious deity, or that he was the creature of chance.

Knowledge is power; and the power to guide and direct his thoughts and actions in harmony with the great Law, is the rightful heritage of every man. It has been said of old that "whatsoever a man sows, that also shall he reap." This is a pure statement of Law; and it applies as well to the seeds of thought and act sown by man in his relation with his fellow-men, as it does to the seeds of barley or corn sown in the fields.

If barley is sown, barley will be reaped, and if man sows the seeds of kindness, charity, mercy and brotherhood, he will reap a harvest of such fruit and he will reap in the field of life where he has sown, not in some far away distant region apart from earth.

The world today is full of sin, suffering and sorrow, leading to despair and despondency. Is it not time to awaken and seek the knowledge which will bring hope where despair now reigns, and joy in place of despondency?

The knowledge of Karma would lift this heavy pall from the hearts of men, which has been laid upon them by false teaching. And today, as in the past, great teachers have come bringing the keys that unlock the doors to knowledge and wisdom.

The light shines for all who will turn to it; the truth is rewarded to all who seek it. Let us grasp the opportunity that Karma is now giving us and move forward in the grand progression of the races. The great souls who founded this movement, Madame Blavatsky, and William Q. Judge, and Katherine Tingley, their successor, have again proclaimed this message and themselves given the example of working in harmony with the Law, teaching men their divine birthright and their responsibility because of their Divinity, and bringing truth, light, and liberation to discouraged humanity.

The knowledge of Karma brings a hope that dissolves all discouragement, that fills the heart with new courage, faith and power, and leads on to a continually renewed effort on the path by which alone we can find true happiness.

E. L. I.

"WHAT! hear a German singer! I should as soon expect to derive pleasure from the neighing of my horse," was the remark made by Frederick the Great when asked to hear Mara sing. It gives a fair idea of the prejudice against German singers, even in their own country, then. There was but one school, and that, Italian. Truly times change and with them opinions.

General Maximo Gomez

THE death of Maximo Gomez on the evening of June 17 at Havana, Cuba, after a long illness arising out of a complicated liver trouble, was an event which cast sorrow over all Cuba and over his many friends in America.

His life was a strange one, one of those lives which must be judged from a higher standard than mere appearances might seem to justify. He was a Santo Domingan by birth, of good family, a lieutenant in the Spanish army, and an ardent patriot of his adopted country, Cuba, whither his family had emigrated to settle many years ago.

In 1868, when he was forty-five years of age, he withdrew from the service of Spain and threw himself with fiery earnestness into the cause of "Cuba Libre." From that time on he labored incessantly to attain and establish Cuban independence, and his personal courage, magnetism, and his remarkable tactics earned for him the name of the "Cuban Napoleon." It is said he was very proud of having never lost a battle.

General Gomez was a small man, five feet six or seven inches tall, and slenderly built. His eyes were keen and penetrating. During the last years of his life he suffered much from a gun-shot wound in the right leg.

Certainly as much as any other Cuban leader he enjoyed the trust and love of the people of his adopted country. Only the very morning of his death his son received a check for \$100,000 from the Cuban Secretary of Finance, voted by the government as a testimonial of its gratitude to him.

As General Gomez passed away, his wife, his six children, President Palma and the Secretary of State, with a few others, surrounded his bed. His passing was unconscious.

General Gomez's last visit to the United States was in 1903, when he visited the World's Fair at St. Louis.

Life in Ocean Depths

AFISHING net has been sunk to a depth of 23,000 feet, or over four miles, in the neighborhood of the Tonga Islands in the Pacific. The temperature at this depth was only just above freezing, and the pressure would be over 10,000 pounds to the square inch or about 70 atmospheres. Yet life was found. It took a whole day to sink the net and raise it. H.

Submarine Vulcanism

A MADRAS exchange reports the occurrence, off the Karachi coast, of a submarine disturbance which has resulted in curious electrical phenomena and the destruction of millions of fishes. E.

English Notes

(By Our London Correspondent)

June 20th, 1905

NOW that the youthful King of Spain is home again among his own people, one may begin to sum up impressions of his visit. I saw him in Oxford street on his way to the Guild hall.

There was a big crowd all along the route, although rain was threatening. The cheering was very hearty. His face attracted me; that is all I can say. For the procession moved swiftly—no doubt, because of the experience in Paris—and there was no time for more than a rapid glance. But it would be a pleasure to see Alfonso XIII again. As a rule public characters do not come up to one's anticipations.

One curious fact about the tour of King Alfonso is the number of narrow escapes he has had. First of all that abominable affair of the bomb throwing in Paris. Then, as the train carrying him to London approached a country station it had to be pulled up—a portion of the roof of the station had fallen across the line! When the train arrived in London, the king jumped out before it stopped, and was almost thrown into the arms of King Edward. A few days later he was riding in a motor-car when it caught fire. Lastly, only clever horsemanship saved him from an awkward fall during the Aldershot Review. Here, surely, is ample material for those who are given to speculating on "the otherness of things."

However, our Royal guest managed to reach Spain unharmed, and everybody is full of praise when talking about his stay among us. And what is more significant still is the fashion in which Spain is being talked about in the papers. Japan, for the moment, has suffered eclipse. Spanish literature; Spanish manners and customs; the past and future of Spain; its value as a coming force, etc., etc.—these subjects are being keenly discussed by English writers of all parties.

And in the current number of *The Week's Survey*, a very thoughtful periodical, is an article entitled: "A Plea for Spanish." Therein it is urged that this language "from some points of view is more important than French or German. . . . If we turn to the New World as the great opportunity for future trade, we find that there practically only two languages are spoken—English and Spanish, which is practically unknown in England. Spanish is also the trade language of parts of the East and of Africa." There is much more in the same strain. Yes, by all means let Englishmen learn Spanish, if they would keep abreast of the times. W. J.

IN Thibet the cremation ashes of lamas are often mixed with clay, and the mixture molded into various forms of images which are kept as relics.

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COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

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Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Teaching Patriotism

HOW do we teach patriotism, and how do other nations teach it? The question comes to one's mind in reading an article on his own country and in one of his own country's journals by the Japanese statesman Count Okuma.

We can hardly be said to teach it at all. A feeling of the greatness of their country soon enters our children's minds as they read history and the newspapers. We do not teach that any special code of conduct is therefore proper, and the feeling usually contains hardly any higher element than vanity, vaingloriousness and egotism.

It is therefore not really patriotism at all, not love of country, but of self. It does not get recognized as such because it does not happen to interfere with our neighbor's feeling.

In Japan they do teach a very high form of the real thing, and it can stand a strain. A recent writer on the military aspects of the war dwells on the success of the Japanese in keeping the secret of Togo's whereabouts. "There was probably no information more eagerly sought for by the press of the entire world; and it is certain that to any one able to give it a price would have been paid which might well seem a fortune in itself. Yet out of the thousands of Japanese who could have said where that fleet was . . . not one told."

Japanese Not Tempted By Gold

Count Okuma points out that in the criminal code of Japan there is no punishment provided for treason for the simple reason that the crime has never once been known in the whole of Japanese history.

The children are not taught that their country is the greatest on earth, that it "rules the seas" or that it can "whip creation." They are taught that it was founded by the gods, that a set of sacred duties therefore devolve upon them, and that their life-conduct must correspond. As members of a State founded by the gods they must carry a high sense of honor into every act; they must be invincibly courteous; they must have courage to death; they must put their own interests after those of their country in every case; and their lives must always be ready to hand over. In other words their national consciousness is stronger than their individual consciousness; that is patriotism. The national vanity of the individuals of other nations is not a national consciousness at all; that is proved as well by acts as by omissions. In the eyes of the Spirit of Progress, Japan is therefore a nation; the others are—relatively speaking—mostly mere collections of individuals.

A national consciousness is a divine thing. We cannot do any nobler service to the children than evoke it. Not only is a nation made by it a unit, but a unit with the sense of justice alive, and compassion. It is not alone a home virtue. If we think we are justified in saying that America has more of it than any other Western nation, the proof will lie in our conduct as individuals as much as in our national policy. Some of its light is on the pages of our better journals. But we shall not achieve it in its fullness or even in any considerable measure till we begin with the children, till we rewrite the history books from which we teach them, and till we teach them that a dishonorable act is a sin against the Coming America. STUDENT

Latter Day Philosophy and Ancient Wisdom

If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. — Luke xvi: 31

A CERTAIN learned reviewer, trying to review in a prominent quarterly magazine a book on Hindu philosophy, asks the question, Why is it that the Indian philosophy is so like the Greek? and wonders which of them copied from the other, or whether both had a common source of inspiration; and concludes by remarking that anyone who could answer the question would confer a boon on humanity.

On the same page, but in an unrelated paragraph, the reviewer takes occasion to air his very vulgar and surely quite inexcusable ignorance of the very author who, above all others, could have, and has, thrown light on, and in fact cleared up, this very question. In short he repeats, parrot-fashion, some of the silly abuse which was levelled at H. P. Blavatsky in the days when she strove to blast an air-hole in the skull of modern culture. Surely he should have known better than to print, in a quarterly review of some pretensions to solidity and impressiveness, slang borrowed from the despised cheap press or the music hall; and that too, in these latter days when many of the very class of writers that contribute to such magazines are actually reading H. P. Blavatsky's works on the sly and printing the results as their own ideas.

Now such a mind as this reviewer's is either absurdly lacking in penetration, or else insincere. The latter alternative seems the more probable in view of the fact that he, at one and the same time, prates with the very aristocracy of culture and hoots with the music-hall gallery. In either case it will be useless to try to enlighten that mind.

So far as we can see, the chief point of similarity made out by this reviewer between Indian and Greek thought is the luminous contrast of both of them with the obfuscations of occidental "philosophy." The sun and moon are alike in comparison with a yellow fog.

But, apart from the fact that several Greek philosophers are known to have studied in India, there is the circumstance that the Egyptians had

philosophy, and the Chaldeans, and the Persians, and the Chinese, and the ancient Americans, and so on. The reviewer seems to be unaware that anybody has studied the similarity between all these philosophies and traced them back to a common origin. In fact he is unacquainted with the elements of his subject, and talks about the ancient Oriental tenets as if they were vague clumsy guesses at truth, like our own.

He thinks H. P. Blavatsky got her ideas about Mahatmas (*perfected men*) from the life of Apollonius; a remark which shews such a beggarly outfit of erudition that one marvels how such writers get their reputation.

And the same magazine contains articles offering timid amateur speculations about the mathematical laws underlying the universe, and solemn debates on philosophical questions, as if the ancients had never existed and no one had ever thought of such things before. STUDENT

The Argentine Republic

A PAPER on Argentina is contributed to the *American Review of Reviews* by John Barrett, formerly United States Minister to Argentina and to Panama, and now Minister to Colombia.

The object of the paper is to awaken the interest of the United States in Latin America generally and in the Argentine Republic in particular. The writer thinks that such an aroused interest:

Would exert a mighty influence in educating the North American people to a realization of the fact that we should devote more time and energy to making the intimate acquaintance of our Latin neighbors. It would demonstrate how ignorant many of us are of what Latin America can do and is doing under favorable conditions of temperate climate and national wealth. It might teach some critics of Spanish America to remove the "beams" from their own eyes before they point out the "motes" in those of their southern neighbors.

In commerce the Argentine Republic exceeds any other Latin nation; and, although its population is only 5,000,000, it exceeds Japan with her 40,000,000, and China with her 400,000,000. It is progressing by leaps and bounds. The United States comes fourth, after Great Britain, France and Germany, in the list of foreign dealers.

The area is equal to that of a slice of the eastern United States stretching from Canada to the Gulf of Mexico, and included between the coast and a line drawn just west of the first tier of States on the Pacific side of the Mississippi. The climate is temperate. A large railway system intersects the country, and even Patagonia is being reclaimed. The capital, Buenos Ayres, ranks among the great capitals of the world.

An interesting point is the author's belief that Argentina is becoming the home of a new, forceful, energetic and ambitious race; and that the Spanish blood is blending with that of the French and Italians, and with English, Irish and German strains, to evolve a new people, strong, energetic, and quick, versatile and graceful.

In commenting on the above, one or two points strike one. The first is that we are apt to forget that the United States is not America; and, while we are going on in our self-sufficiency, other American powers are developing and attracting the notice of the world.

Another point is that the Argentine Republic is at present trusting much to its great natural resources. Glowing descriptions of how the country is divided into rich men's farms of from 20 to 300 square miles each of grazing ground. Easy to beat Japan with such resources as these; but what would the Argentine people make of Japan's scanty acres?

But the chief point is that, unless Latin America can produce a better social and economic order of ages than the usual one, this prosperity will not last. And one is obliged to confess that, under present conditions, such a desirable end is not likely to be furthered by bringing Argentina into too close relation with United States methods of industrial development. For in our country, notwithstanding its wealth of space and natural resources, the pinch of hard times is felt, and the few alone are benefited. Are we to see those fertile square miles gathered in by the monopolist, and those products for export made to pour their tributary streams into the gigantic reservoirs of capitalists?

Existing industrial methods, polluted as they are by selfishness and individualism, can incredibly waste the most luxuriant resources, and burn up whole continents to get a few particles of dross from the ashes.

The question is, Is Latin America likely to profit by an introduction to Northern America? Can we teach it anything?

Nor can one help marvelling over the persistent blindness of people who can go on estimating the progress of a nation by its imports and exports,

its railroads and trolleys; not by its newspapers, but by the cost of the office-buildings of its newspapers; and, in short, not by quality, but by size and expensiveness and display; when we see that all this is the machinery of modern competitive industrialism, based on selfishness and materialism, and leading to huge monopolies, slums and tenements, strikes, and all the other evils with which we are so familiar.

Better leave Latin America alone than help it along such a path. And it is to be hoped that the new race that is developing there will find a better use for its fine qualities than to equip it for overreaching others in the destructive race for wealth. Otherwise one loses interest in the question and concludes the Argentine people might just as well be stupid and undersized.

Let us hope there are some noble hearts in those fine bodies, and that the people will evince a national character firm and independent enough to strike out a better path of civilization, and to accept from other nations that kind of help only that can really benefit them. Possibly it is the mission of Latin America to teach us something—say a less cold and calculating view of life, a more genial and generous social atmosphere, more chivalry and grace. And, accepting such aid, we might, in greater humility, be then privileged to give in return—not our *worst*, but our *best* qualities. STUDENT

The Other Man's Standpoint.

EPICTETUS advises us to turn the situation round when we are affronted, and look at it from the other man's point of view. We think we are confronted by a "Yellow Peril." Let us sit alongside of that Peril and see whether from *its* standpoint some of us Westerners were not previously a *White Peril*.

A French publicist has been doing this. M. Anatole France says: "Now we are discussing a menace to ourselves. If it exists, who created it? It was never the Japanese who intruded on Russia. It was never the Yellows who came intruding on the Whites. Now we are finding a Yellow Peril, but it was many years ago that the Asiatics began to see reason to fear a White Peril. The sacking of the Summer Palace, the Peking massacres, the drownings at Blagovestchensk, the dismemberment of China—were they never reason for disquietude to China? And did the Japanese feel perfectly safe under the guns of Port Arthur? We have made the White Peril. And the White Peril has created the Yellow Peril."

Says Mr. George Lynch in the *Nineteenth Century*. "As the White has created the Yellow Peril, so will the passing of the White Peril lay the ghost of the other. To anyone really familiar with the peaceful character of the Chinese people, and conversant with their history, the idea of their ever becoming aggressively warlike is thoroughly absurd."

Let us note—*aggressively* warlike. But what about Kiao-Chau, Wei-Hai-Wei, and Cochin China? Is a man aggressive who wrenches his finger from the grasp of another man? STUDENT

Is Mars Inhabited?

CAMILLE FLAMMARION, who has been studying the planet Mars for thirty years, feels certain that it is inhabited, and by a people probably more advanced than we. The climate, he says, is very mild; there are no gales and the atmosphere is very light, with scarcely any clouds. The Martian year is 730 days, and the force of gravity on the surface only a little more than one-third what it is here.

It is indeed difficult to think that our own is the only planet with human beings upon it. But there is no reason to confine our speculations within the limits of familiar experience; nor does the absence of conditions that on earth may be essential to human life, prove that life does not exist upon another planet. Teeming life—of kinds—is proved to be everywhere and often under—to us—impossible conditions. How then can it be for a moment doubted that organic life exists on other worlds? And, as wherever life is there is also change—which is another name for evolution—who can say "Life ends here," or "No further change is possible?" We ourselves are the product of myriad forces identical in generals with those which rule the Universe; logically, therefore, each planet is "inhabited"—by beings *naturally adapted to it*. Sometimes in moments of deep contemplation the mind reels amazed at the vastness of the universe. Let us enlarge our conceptions so as to realize that we on our world are children of the one Eternal, whose one attribute—if an attribute may be postulated of the Infinite—is infinite and eternal Motion—to us, or Life, and that no spot or sphere in space can be void of conscious, intelligent life proper to its surroundings. STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Eleusis and Its Mysteries

ALL that now remains of Eleusis are the ruins of the Temple of the Mysteries, and a small village called Lefkina. Eleusis is of unknown antiquity, one of the twelve old Attic cities, and anciently a rival of Athens. The Temple, sacred to Demeter and Core (Persephone), and considered one of the most beautiful masterpieces of Greek architecture, was founded by one or other of the early kings. It was burnt to the ground by the Persians when they invaded Greece, but immediately rebuilt by the Athenians. Pericles adorned it with the sculptures of Phidias. The city was finally destroyed by the hordes of Alaric in 396 A. D.

With regard to the Eleusinian Mysteries, it is impossible to give an adequate idea of what they were, since there is no institution in modern

The Heirloom of American Antiquity

WE Americans have not yet awoke to a sense of the tremendous heirloom bequeathed to us by the ancient civilizations that flourished on these two continents. All the centuries, nay millenniums, during which the Old World has been changing and developing (along lines at once downward and forward) America has been passing through corresponding phases. On both sides of the ocean were left offshoots of the great Atlantean civilization, and each World has followed independent lines of development.

But, while we have a certain acquaintance with the history of the Old World branches, we know practically nothing of what has gone on in the Americas during the many ages between their isolation and the day before yesterday when Columbus came.

But already we know enough to discern that in American antiquity we may expect to find ideals, equally lofty and potent, yet differing very much in their form of expression from those in the Old World; and even a European, with his veneration for old associations strong upon him, may feel that it would be a relief to harp upon a new string. There is that in the blood which, emanating from the untrammelled spirit that electrifies its corpuscles from within, hails and welcomes the prospect of *discovering a new world* in the universe of ideas and sentiments—a world new-born, yet ancient, as a blithe child may be older than a hoary patriarch.

Perhaps then, if we cannot any longer find sufficient inspiration in Old World models and conceptions, we may *dig deeper* and find what inspired the ancestors of our own soil. But we shall have to study with minds entirely free from preconception and open to the *facts*; for archeology and ethnology admit that the usual rules and reasons will not serve as



Lomaland Photo and Eng. Dept

A BIT OF ANCIENT ELEUSIS

times with which we can compare them. Historical writers may call them a feast in honor of the Gods, with the most erroneous idea as to what was meant either by "feast" or "Gods." If we describe them as "occult" or "magical," we at once bring in the absurd notions conveyed to modern ears by those terms—notions of self-aggrandizement and the acquisition of mysterious "powers." As explained by H. P. Blavatsky, the true magic consists in an evocation of the *divine* powers in human nature which manifest themselves only when self-interest and desire are entirely subordinated to a whole-souled devotion to the common interest.

What was carried on in the silence of those chambers was of a most sacred character—far more sacred than anything that pertains to our modern religion; and the symbolical ceremonies there enacted were no mere mummeries, as they appear to the profane and ignorant scholar, but invocations of power and wisdom which were effectual to the good of the nation, because the celebrants knew and believed what they were engaged in.

The mysteries were of course secret, to guard them against profanation; and, though in degenerate times some of the more public ceremonies may have been burlesqued, the real inner teachings have been withdrawn out of the reach of profanation. The Mysteries of Antiquity became lost, but can be restored when we have a basis in human character firm and just enough to establish them upon. H. T. EDGE

a key to the understanding of the Indians or their forerunners. The whole scheme of ideas and mental and moral atmosphere seem to have been entirely different—quite *sui generis*.

Of course history covering so much time and continental area will be variegated; races and manners will be numerous, as in the Old World. And the remains which we discover are certain to be miscellaneous and fragmentary. Therefore theories will have to be held in abeyance until a very large assortment of facts is available. Unless indeed we are sharp enough to avail ourselves of the key to antiquity furnished by Theosophy, which will enable us to fit the pieces of the puzzle into their places as we find them.

That vast and powerful empires have flourished here, and that they had the keys to the Ancient Knowledge, are matters already abundantly proven by the stupendous ruins of Central and South America and the signs and symbols carved thereon. A study of these, and of what others the future may reveal, in the light of Theosophical teachings, would open up a new world of thought and inspiration.

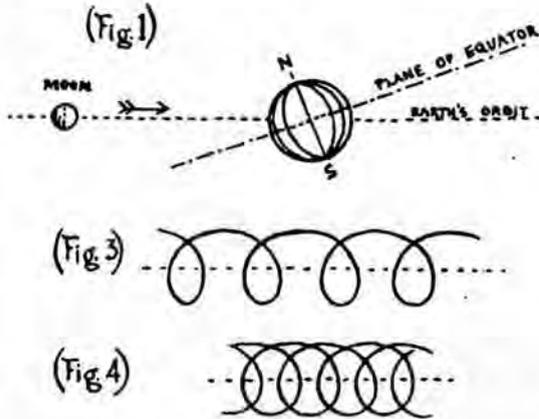
It might facilitate the bringing back to mankind of conceptions long lost to it. It might open up heights and depths of the human Soul utterly undreamt of, and reveal vast realms of life, such as once made life grand and may make it once again sublime. STUDENT

The Trend of Twentieth Century Science

Our Moon Is a Companion Planet

THOUGH not entirely ignored by astronomers little regard is paid to certain curious relationships between the Earth and the Moon which are not found in a similar combination in any of the other planetary systems. One of these is certainly unique, *i. e.*, the relative proportion of their sizes. The Earth's diameter is 7920 miles, the Moon's 2160, a little over a quarter. No other planet has a satellite approaching such a large relative proportion; for, although the principal moons of Jupiter and Saturn are very large (Jupiter's largest, Ganymede, being 3436 miles in diameter), yet, compared with the great bulk of those giant planets, they are insignificant specks. In this connection it is worth remembering that on at least ten occasions, and by many different observers, an object about the same size as our moon was seen near Venus. But since 1764 it has not been seen in spite of constant observation by trained observers using the finest modern instruments. This remains one of the enigmas of astronomy.

Again, if we imagine the path of the earth to lie on the surface of a sheet of water, the moon would be found to rise merely a very little above and to sink very little below such a level as it travels round the earth in its "nodical period" of 27 days 5 hours. But the earth's equator is "tilted up" considerably owing to the great inclination of the polar axis and so the moon's track is far from being in the



plane of the earth's equator. Fig. 1 will render this clear. Now the important satellites of the other planets travel in or very close to the planes of the equators of their respective primaries, and not in the level of their governing planets' paths round the sun, so in this respect there is a marked difference between their motion and that of our Moon. (See Fig. 2)

Compared with the other principal satellites our Moon shows another peculiar difference in its annual circuit. Beginners in astronomy usually conceive the Moon's path to be a cycloidal curve something like Fig. 3 or 4, but this is erroneous. Fig. 5 gives a truer idea of a portion of the Moon's track in space, though unless mapped on a very large scale the curvature must be exaggerated to be seen at all. In truth the Moon's path hardly differs from a regular ellipse. The curves of Figs. 3 and 4 would be correct for the satellites of Jupiter, Mars, etc.

It has been taught by H. P. Blavatsky that the Moon is a companion planet to the Earth, older than it, and not an offshoot—a cosmic splash into space. That Teacher gives many reasons for this idea, which may be referred to on another occasion, but the object of these remarks is to draw attention to the unique position the lunar globe holds in respect to its motion round the sun and earth, a combination which none of the other satellites can show, and which gives evidence in favor of a difference of origin.

Extraordinary Plant Mimicry

PROFESSOR BEAL of the Missouri Agricultural College, in a recent article, calls attention to some curious instances of plant mimicry. One of the most remarkable resemblances which any plant has ever undertaken to produce is that of the *sound of the rattlesnake*. There is a plant—the *Iris Missouriensis*—growing in regions much frequented by rattlesnakes, the rattle of whose pods, or rather of the seed in the pods, closely resembles the noise of that snake. A gra-

zing animal, hitting one of these pods, and thus educing the sound, will invariably step back and leave the plant undisturbed.

One might be inclined to call this chance, were it not for the extraordinary things which we know that plants will do to preserve themselves in the interests of their seed.

STUDENT

Progress in Telegraphy

MARCONI'S extraordinary success in bridging the Atlantic with wireless messages, reminds one of the significant steps that have been taken in telegraphy since the days when it was thought necessary to have two wires. Theory demanded a second wire to complete the circuit; accident showed that the earth, or something in the earth, would do as well as a second wire. Now no wire at all is needed. One naturally wonders how far other apparatus can be dispensed with, and one awaits the future favors of "accident" rather than invention to reveal further simplifications of the process of transmitting thought.

There are races of men who can communicate without any apparatus

whatever, unless the human organism can be considered an apparatus. This is a well-known fact.

Can it be possible after all that we have been looking at this problem of telegraphy and other scientific problems upside down? We set out with the assumption that men cannot communicate at a distance, and then go to

work to invent complicated means to overcome that disability. But perhaps it is natural and normal for men to communicate at a distance, and they are only prevented from doing so by barriers and obstacles which are abnormal. In other words, perhaps civilized men are deaf and "savages" have normal hearing. Are our apparatuses nothing but complicated substitutes for what ought to be simple and natural?

STUDENT

A New Local Anesthetic

IT seems that at last an alkaloid has been discovered which is capable of taking the place of cocain as a local anesthetic. It is obtained from a West African tree called by the natives Yohimbehe. The local insensibility caused by the hypodermic injection of it is much more prolonged than that of cocain, lasting two hours. Dropped on the cornea, the anesthesia lasts half an hour and neither affects the pupil nor the accommodation apparatus.

But from a wider point of view than the merely medical, the great advantage of the drug is that it is not poisonous. If the reports received concerning it up to now are accurate, it is also free from intoxicating qualities, and will claim no ever lengthening list of moral and physical ruins. Such a remedy has long been needed, and the medical profession would gladly see the last of cocain. The day of poisonous anesthetics seems in fact to be drawing to its close. One or two safe and efficient substitutes for chloroform and ether have been lately produced. The very latest is made from the Japanese belladonna. Before an operation is to be performed three injections of an extract of this plant are made hypodermically two, one, and one-half hours before the time. The patient passes into a sleep, and sensations of touch cannot arouse him; sounds, however, can and the operations must be performed in silence. But the simplest of all these novelties was the alternating electric current passed directly through the brain from front to back. M. D.



The Question of Destroying Animals

IN destroying most species of birds and some species of mammals, we are doing irreparable harm, said a recent authority on agriculture, who is doing what he can to call the attention of farmers to this fact. There are many fallacies, he says, about the habits of animals. Many varieties of hawk prey almost entirely on the farmer's foes—the gopher, grasshopper, field-mouse, etc. And yet, because six out of eighty varieties of hawk make an occasional raid on poultry yards, all hawks must be slaughtered! The same unreasoning prejudice exists against the coyote, the natural enemy of the rabbit, gopher and other destructive pests. State bounties for coyote scalps foster this delusion, and yet we complain of the rabbits and gophers.

It seems as if man were destined to make a mess of it when he interferes with the balance of life in nature. But what about the gophers and rabbits? It would seem as if any argument based on the principle of letting nature alone, must apply to them also; while an argument based on the idea of gentleness would apply even more strongly to the case of the herbivora than to that of their ferocious brethren.

The logical conclusion would seem to be that we must destroy, but destroy wisely, and recognize our friends from our enemies.

Or is it possible that a courageous reliance on the principle of mercy, and trust in its efficacy, carried to the extent of abstinence from the slaying of rats and mice, gophers and rabbits, would be found, in the long run and on the whole, to be to our advantage, in spite of immediate and temporary drawbacks?

A difficult question; and it probably means that our economy of life is based on such wrong principles that sometimes it is almost impossible to know what to do—so inextricably are our moral obligations and our necessities (real or apparent) entangled. However, let us love mercy, and practise it all we can, and pray for light to see our way to practise it more; and perhaps some day we shall see our way to patching up some kind of an *entente cordiale* with even the rabbits and the rats. These creatures may have virtues which we know not of. Any day some scientist may discover that they perform some hitherto unsuspected function of vital importance. H. T. E.

Man's Mind As a Creative Power in Vegetable Life

MOST people nowadays are pretty well acquainted with the means by which the gardener has evolved his new varieties of plants. We follow him in our imagination while he selects seedlings which most closely correspond with his ideal, sows their seed, and then again makes choice among their progeny for another sowing.

We commonly assume that the only part he plays in the production of new types is in the choice of "chance" varieties that Nature "happens" to produce. But is it true that "sports," as they are called, are due to Nature's spontaneity alone? and have we ever thought that man's intense desire may actually suggest the mode of variation to the plants beneath his care? Is man in fact a mere spectator of the evolutionary process or may he not to some extent control and guide?

The mind of man is, within the limits of his body, a potent force affecting the secretions and producing health and sickness in accordance with the emotions he encourages. Why then should not this power to modify extend beyond that tiny portion of the world enclosed within his skin, and have its operation in the natural world external to himself?

The bookish botanist will be inclined to look askance on the suggestion; but those whose study of plant life has reached the point of affectionate intercourse know that a very real exchange of thought and feeling is entirely possible. Those who know most say least however, partly because it is an almost sacred phase of their experience, and partly from the fear of ridicule from those who never have enjoyed such friendship with the vegetable world. STUDENT

Sicilian Lemon Industry—Important Discovery

CITRIC acid from lemon-waste, extracted by a new and direct process, is the discovery of Giovanni Restuccia of Sicily. He will thus raise the price of lemon-waste and immensely benefit Sicilian lemon growers.

Hitherto citric acid has been prepared by fermenting lemon-juice, slaking the acid with lime, and then decomposing the lime citrate with sulphuric acid. But Restuccia has discovered reagents which will precipitate the acid, or cause it to crystallize out, direct from the lemon "sack."

Says a consular report:

At a recent experiment made in the presence of Körner 54 boxes of Sicilian lemon-waste were used. Professor Körner, before whom experiments are made almost daily by chemists who think they have discovered new processes, was at first skeptical, but when he saw the substances which were dissolved in the lemon sack precipitated in their characteristic shapes by the reagents discovered by Restuccia he became enthusiastic. The scientists of Milan (including Manozzi, Morizani, and Gobba) were present at the experiments, and when at the first crystallization the results were manifestly excellent the venerable Professor Körner, turning to Professor Manozzi, exclaimed, "We have here the resurrection of Sicily." The King and the minister have congratulated the inventor.

The inventor, we are told, does not wish his invention to enrich speculators, but to benefit the farmers. May his wish prosper! But this is a greedy age, and a lazy age. The farmers may find it easier to sell their lemon-waste to the speculators than to make their own acid; and a large factory can undersell many small private ones. STUDENT



A CALIFORNIA ROSE

TO THE OCEAN

C. H. TOWNSEND

CHIEF of God's works! whether in grand repose,
Or majesty of turbulence, to me
Still art thou beautiful, most glorious sea;
Alike, when on thy mirror morning glows,
And twilight's curtains dimly round thee close;
How it expands the soul, to gaze on thee,
Stupendous emblem of eternity!
Where, its dilated glance the spirit throws
At once to heav'n, and, unimpeded, knows
That only for its boundless boundary—
And, oh, thy voice my lonely temper suits,
Whether, in thunders, it proclaim, and prove
The Deity's tremendous attributes,
Or softly whisper, that His name is Love!—Selected



Light exists, unknown to you. The epochs are in my bosom. I do not say anything evil in the abode of Truth: every day, I move through the Truth. Life is the enveloping of the evening.—From the Egyptian "Book of the Dead."

ONE of the rules for all disciples reads: "Kill out desire of comfort." He who lacks discrimination—and what quality is more rare—often misconstrues this to mean: "Cultivate discomfort." The latter course, however, lies as far away from the path of aspiration as the ways of the sensualist and of the sluggard. The object of killing out desire for mere physical comfort is to liberate force for use in satisfying the higher senses. Growth of the spiritual consciousness is retarded while the physical senses are emphasized—by pleasure or by pain.

Practical Occultism

The consciousness must make its own place among the higher impulses or it will be impelled to act along the

old familiar lines. The disciple can escape the confusion created by the struggle to arise and the constant tendency to gravitate into old habits only by cultivating the feeling of being "at home" upon the field of higher thought and action. The determination to make himself an individual center for good-will and sympathy and work can utilize the creative energies of his whole nature along altruistic lines.

Rigid asceticism for its own sake becomes at last a sort of sensuousness. The devotee who seeks to win liberation from his lower nature by constantly defying it is thereby strengthening its resistance. To so industriously despise the conventional vanities and hypocrisies in others as to cultivate the corresponding slovenliness and rudeness in oneself is simply choosing another extreme which is equidistant from the truth that liberates. Gentle, continuous effort is advised, using judgment withal.

The gospel of negation, of repression and of discomfort has had its day. The time has come for a glad, positive expression of the higher self. The burden of old sensations is to be replaced by the inheritance "which is not so much a compensation for these things surrendered as a state which simply blots out the memory of them."

The ascetic who aims to develop his spiritual will by grimly enduring the appeal of gross appetites would succeed more comfortably and more certainly by continued efforts to breathe the air of the higher life and to cultivate personal habits and hygiene which would not nourish the aggressive lower senses. Overcoming a gluttonous appetite may depend upon securing a dietary which preserves the balance between nutrition and waste. Overfeeding and improper diet usually go together. Lack of necessary elements in the food leaves certain physical cells so illy nourished as to prompt the palate to excesses in vainly seeking the needed supplies. To begin a journey of mysticism by the prosaic path of diet may not appeal to the romantic disciple. But to understand and to meet the wants of his own body, and to successfully supply them from the average menu, calls for an intelligent, honest, determined effort possible only to an active will.

The would-be occultist who desires to gain increased powers for his own benefit is prompted by his very selfishness to begin the wrong way. Impatient with the discipline which would purify his lower nature, he hastens toward the astral world, carrying the force of a bad physical make-up on to a more potent plane of action. Nothing more effectually subordinates the personal self than to sink it in wholesome interest in others. The desire for greater knowledge and power wherewith to give help, at once broadens out the interest, sympathy and understanding and enlarges the individual's mental horizon. With the sense of larger life thus gained comes the consciousness of greater power and helpfulness which belongs to those who work on broader lines.

Virtue should be sought for its own sake—willingly, positively. A consciousness of negative indulgence in, or a dogged abstention from, vice is not freedom. The forces which act through the nature demand expression and will not long be repressed. By the law of the conservation of energy, in time the aspirant can translate the troublesome force of his personal nature upon a higher plane—always remembering that force must be given expression. The injunction to "work out" salvation has a mystical meaning. The particular work to be done is determined by whatever the hand finds to do. The suffering world and the individual Karma offer rich opportunities for active, steady effort.

When the continued effort to grow is prompted by purity of motive then it is that even failures count for success. The routine of the daily life becomes a service with a harmonious key-note which is finally repeated by the physical tissues. The morning bath, the usual meals, the kindly human relations, the round of common duties, can be made the means of spiritual unfoldment.

To begin the day with the purifying touch of water; to consciously eat for renewed strength and helpfulness; to recognize the claims of near-by souls, this working out the Karma of which present duties are but the stage setting—this is the simple, natural, dignified course of occultism. The mind and senses are gradually drawn away from the body while they operate from higher motives with more lasting satisfaction. The food thus eaten builds up a finer quality of flesh, less gross and more enduring. The forces of the nature which sought expression through the physical appetites are utilized in gratifying the finer senses, while the domination of the physical is overcome naturally and gently.

The secret of killing out the lower desires is to learn the enjoyment of the higher. Indifference or dislike do not work for advancement. Simply to do the right thing is not enough: one must do it willingly, cheerfully, with an honest feeling of joy. LYDIA ROSS, M. D.

A CONTEMPORARY refers to what he terms "the modern fad of gambling among women, which is rapidly becoming the worst of modern debaucheries." But gambling could hardly be called a modern fad, when we read in the quaint old diary of Pepys, that gossip preëminent who lived in the Stuart days, long and savory accounts of the gambling propensities of countesses, duchesses and even queens. Pepys also records an occasion upon which "great scandal was caused by the fact that several of the ladies cheated!" All of which shows nothing in favor of gambling and much in its disfavor. The point at issue is that the disease, or fad, or debauchery—by whatever name one chooses to call it—is by no means modern, but appears to be merely a relic of those medieval days of which, sentiment aside, the race cannot be so very proud. Pity it is that even a few members of our sex, in these days of sorrow and bloodshed, of war and famine and fever, can find no gentler outlet for their energy, no interest more compassionate in its tendencies, no occupation more refined and uplifting in its tone than—gambling.

ONE of Germany's exponents of "Womans' Rights" has recently submitted, in a letter to the German Emperor, a plan by which she hopes to improve mankind by more properly employing men. To quote one extract: "There are too many idle men and there would be none if they would take to their proper sphere, which is the kitchen. There should be a law compelling boys to learn cooking, for men make the best cooks in the world, women the worst. Many of them, now posing as failures in other professions, would become masters in this noble art." The petitioner, of course, thinks the Emperor could and should change all this!

AND now they say that if you would be fashionable in Paris you must have your gown harmonize with the colors of your pet dog! It is related that a recent toilet of this kind was little less than sensational. The wearer of it appeared with one of her favorite coach dogs, herself wearing a gown of white cloth picked out with irregular black velvet disks in exact imitation of the dog's markings. She wore around her neck a little silver dog collar set with turquoise, exactly like the collar of her dog. One wonders what the dogs themselves may possibly think of this.

FOR the first time in history the Académie Française has honored a woman writer by awarding her the full amount of literary burysary, known as the *Prix Vitet*. The happy laureate is Mme. Henri LaPauze, better known under her pen name, "Daniel Lesueur," whose novel, *La Force du Passé*, has been the literary hit of the season.

The *Vitet* prize is unique and doubly valuable because it is not awarded for any single work but for the whole sum of one's literary production to date. It goes without saying that the morbid and erratic *littérateur*, who alternates high soaring with very low grovelling, (and of this type France has had her share) has deservedly little chance to win in a competition which demands a whole lifetime of sane and level literary excellence. On one previous occasion this prize was divided, but only the work of "Daniel Lesueur" has been able to convince the Forty Immortals that men might justly for the nonce, be set aside, in justice to a woman.

For many years this gifted woman has held a distinguished place in the literary world of France. Her first attempts at fiction followed close upon a scholarly translation of Byron's poems, and her work soon won for her high place. Her tales have been uniformly pure and wholesome in tone, free from "goody-goodyness" as well as untainted by the least literary carelessness, being remarkable in their delineation of character. Among those who formerly won this prize are Pierre Loti, François Coppée, André Theuriet, Anatole France and Jules Lemaitre.

The Money Spirit in the Teaching Profession

AT the annual banquet given by the graduates of a certain Normal School Dr. Emil G. Hirsch, a Jewish Rabbi, responded to the toast "The Spirit of the Teacher." His words were a positive protest against the *money spirit*, which permeates the profession of school-teaching today. To quote from the newspaper account:

Dr. Hirsch opened his attack on the Teachers' Federation by asserting that no instructor ever has received recompense in dollars and cents in proportion to the work done for humanity.

"The teacher," he said, "is excluded from the ranks of the army that marches to the tune of clinking gold. But we find recompense in the teachers' profession that outweighs all the recompense of other and more material characters. Teachers work with the raw material which is to be made over into dignified and self-dependent humanity. The true teacher should find the greatest compensation in the realization of a work well done.

"The true teacher must remember that in becoming a teacher she must consecrate herself to her work. Most have forgotten this. There is a scramble for salary, and often the term 'salary' has been regarded as too dignified and the word 'wage' has been substituted as if the teacher were a hired man. Perhaps the teachers are underpaid. They are. The minimum should be raised, but if the circumstances are such that it cannot be, the teachers should be willing to make the sacrifice, and not band together for salary and that alone."

The speaker enjoined the school-teachers to remember that the great Teacher of the Christians received no pay and made a great sacrifice. Then he said:

"Teaching is a divine profession. Its value to civilization and to humanity cannot be measured by the banking-house standards. The true teacher must to a certain extent efface herself. The true teacher must be a servant to others. The true teacher never has asked 'What is the school to me?' but she has asked and should ask, 'What am I to the school?'

The teachers must be proud of their profession and glad to enter it, and must find their return, not in what the schools give to them, but in what they give to the schools. The schools are not for the teachers, but for the children. The teachers belong to the children."

This is surely a new way of looking at the work upon which depends the character of humanity, but let it not fail to remind us of the fact that there is even now with us a Teacher of humanity, who takes no pay and shrinks at no sacrifices. Nay—more than that—she is now training her pupils to do likewise, teaching them to look not only upon the profession of the teacher as Divine, but upon all work done for the purpose of helping humanity upward; upon any effort to bring good into the world and make life better and nobler. Who shall say that earth holds altruism purer than this or wisdom greater? Who shall say but that in this fact alone lies the promise—the assurance—of a better world and a kinder humanity within it? RAY BERNSTEIN

MRS. CRAIGIE (better known by her pen name "John Oliver Hobbes") wrote recently in regard to the native women of India: "Women are believed to be in the background in India and yet they wield a tremendous influence, far more than they would have if they sat on all the Boards, Committees and Juries in the land. More than one native Prince who has practically concluded a treaty one day will come back the next, after seeing his wife, and require it to be revised—often greatly to his advantage. The English will never control the East because they cannot get at the women."

JENNY LIND must have been the most simple, unpretending prima donna that ever lived. When she first came to England she was bound to sing only at the Royal Italian Opera House, and when commanded to sing at the queen's concert she was obliged to refuse. Very sorry to be compelled to notify this, she ordered her carriage and drove straight to Buckingham palace. She handed her card to an official, who, not unnaturally, declined to take it. A higher authority happened to pass and took it upon himself to present it. As soon as her majesty saw it she said, "Admit her by all means." Jenny Lind appeared and said simply that she was so very sorry to be unable to sing at her majesty's concert that she thought it better to call herself and explain. The queen was charmed with her natural manner, gave her a cordial reception and promised to be her friend.—*Exchange*

"BIRDS, the symbol and glyph of the higher divinities and angels."—*H. P. Blavatsky*

THE BIRDS

DO you e'er think what wondrous beings these!
Do you e'er think who made them, and who taught
The dialect they speak, whose melodies
Alone are the interpreters of thought!
Whose household words are songs in many keys,
Sweeter than instrument of man e'er caught!
Whose habitations in the tree-tops even
Are half-way houses on the road to Heaven!—*Selected*

OUR YOUNG FOLK

The Raja Yoga Question Box

HOW much we owe to students of science who look deep into Nature's ways, and search out the wonderful truths about the earth and all the creatures.

1 Who was Charles Darwin?

ANSWER—Charles Darwin was a great English scientist. When he was a boy he was fond of natural history and of collecting specimens. Darwin went on a scientific expedition around the world, and had a chance to study the rocks and the animal life of many countries. After this he devoted his life to patient study of plants and animals. In his books he tells about the wonderful things which he learned about the workings of Nature. Darwin's life was serene and happy. He was a man of gentle kindly nature.

2 Who was Audubon?

ANSWER—John James Audubon was an American naturalist. He was sent to France to be educated, and studied designing in the studio of the great French artist, David. When Audubon came back to America he wandered about in the forests, noting the plumage and the habits of birds. He always carried pencil and paints, and made color studies of the birds which he was watching. At last he made his notes and sketches into a beautiful book, all about the birds of America. Audubon was always bright and happy, and full of enthusiasm about his work. He went into the woods again, to gather notes and sketches for a book about quadrupeds. This time his two sons went with him, and helped him with his work.

JULY

WHEN the scarlet cardinal tells
Her dream to the dragon fly,
And the lazy breeze makes a nest in the trees,
And murmurs a lullaby,
It is July.

When the tangled cobweb pulls
The coraflower's cap awry,
And the lilies tall lean over the wall
To bow to the butterfly,
It is July.

When the heat like a mist-veil floats,
And poppies flame in the rye,
And the silver note in the streamlet's throat
Has softened almost to a sigh,
It is July.

When the hours are so still that time
Forgets them, and lets them lie
'Neath petals pink till the night stars wink
At the sunset in the sky,
It is July.—Selected

Indian Braves of the South

THIS young warrior is the son of Guilprau, a Chieftain of the Araucanian tribe of South American Indians. Does he not look a worthy representative of this proud and dauntless old race, as he stands there like a little Captain about to give a command?

Perhaps you have not all heard about this interesting tribe of Indians. The name Araucanian comes from an Indian word which means frank or free. They belong to the same race as the North American Indians, and are a remnant of that ancient civilization which flourished in South America before the Spanish invasion. When the Spaniards first landed in Peru they were surprised to find, instead of the barbarous tribes they expected, an industrious, contented people, well advanced in civilization and living under a remarkable system of government. They called themselves Children of the Sun. According to the tradition of their origin, the Sun had sent two of his children to teach them the arts of civilization and to rule over them, and from this heavenly pair their Incas, or Kings, were believed to be descended. From the Inca, who represented the Sun to them, all things flowed. He watched over his people like a father and personally examined into their condition. The land was divided equally among the people, and wool from the great flocks of sheep was dealt out to each family according to its needs. There were no "poor" in this ancient land; all had enough. But all who were able were expected to work, for idleness was considered a crime. They must have known about Brotherhood, too, for we are told how the land was cultivated by the people; that first they attended to that about the Temple of the Sun, and next what belonged to the old



YOUNG INDIAN, SON OF ARAUCANIAN CHIEFTAIN
GUILPRAU, SOUTHERN CHILI

and sick, the widows and orphans and soldiers in active service, before they worked on their own. Last of all, the people joined together and cultivated the lands of the Inca. This was done in a body and with great ceremony. They gathered at day-break, in their gayest attire, as for a festival, and went through this labor joyously, chanting their favorite songs as they worked.

The Araucanians resisted the Spanish for nearly a hundred years, and at last Spain acknowledged their independence—the one tribe in that vast country which she could not conquer.

It is no wonder that this young Araucanian looks a born soldier, fearless and unconquerable. A RAJA YOGA TEACHER

A Letter from Sheffield

DEAR BOYS AND GIRLS: A line of greeting from the city of soot. From a house on a hill I look across the valley in which the city lies. A dense cloud of smoke is perpetually rising from numberless chimneys, pouring grime over the streets and buildings. Sheffield is a type of city of which there are many in the world.

I look over to the hills on the opposite side of the valley, and, just on the horizon, I see what looks like a little white path, coming from the unknown. On that path I see, just appearing, a little orderly line of children, bearing a banner, and led by the smallest child. Quietly, steadily, unbeknown to the grime-buried thousands, they march, they descend into the valley of darkness, with their banner of the strange device. Each carries a torch, and the lower the band descends into the darkness, the brighter the torches appear. Other torches are lighted—a glorious message is delivered, and in the hearts of the grimy ones a new life has arisen.

Surely this will come to Sheffield before many more years are over. How many in ten thousand, or per fifty thousand, yet know of a certain City of Promise placed upon a hill in America, and that with it a new age has dawned for humanity? Yet those who know it, who are overflowing with the unkeepable knowledge, cannot impart it direct. They must be patient and work on, knowing that the right time will come, bringing Raja Yoga to the children of many such cities. H. C. B.

A Fact Worth Knowing

INVESTIGATIONS have proved that the vast floor of the Pacific Ocean is thickly strewn with mineral deposits. Man has lived on the earth for millions of years, but here are great treasure fields yet unexplored by him. Who will invent a safe method of mining under the sea?

THE CHILDREN'S HOUR

QUESTIONS

Can you put the spider's web back in place,
That once has been swept away?
Can you put the apple again on the bough,
Which fell at our feet today?

Can you put the lily-cap back in the stem,
And cause it to live and grow?
Can you mend the butterfly's broken wing,
That you crushed with a hasty blow?

Can you put the bloom again on the grape,
And the grape again on the vine?
Can you put the dew-drops back on the flowers,
And make them sparkle and shine?

Can you put the petals back on the rose,
If you could, would it smell as sweet?
Can you put the flowers again on the husk,
And show me the ripened wheat?

You think my questions are trifling, dear?
Let me ask another one.

Can a hasty word ever be unsaid,
Or an unkind deed undone?—Selected

life. She often thought of these "nature-fairies" and wondered if she might not some day hear them speak, and yet perhaps not, for the grown-ups said there were no fairies. Could this be really true?

One afternoon she had wandered far into the forest and, sitting down to rest close beside a little brook, she soon fell soundly asleep; and this is the dream that came to little Gretel while she slept.

She dreamed that while walking in the forest she met a number of beautiful fairies with pretty butterfly wings. They were all singing a fairy song about Nature and Beauty and Life's Joy. Gretel smiled—and the fairies smiled—and asked her to go along with them.

"How is it," said Gretel, "that the world is so full of suffering, instead of being full of beauty and life's joy, as you say?"

And the wisest fairy answered. "It is because so many people use selfishly all the good that comes to them."

"Why," said Gretel, "some people never have any good come to them. Some people are *always* in trouble and suffering."

"Yes," replied the fairy, "I know it *seems* so, Gretel, but—wouldn't you like to spend a day with us?"

"O, my!" said Gretel, "but I am so big!"

"That is nothing, for now you are in fairyland, you know," was the reply, and just as quick as a wink she threw on Gretel's shoulders a little fairy cloak which made her invisible except to the fairies themselves. How tiny and beautiful she seemed to be!

By and by the little troupe came to a great oak tree. Underneath was the fairies' home and from a little room in it the fairy Leader took a silver box, beautifully carved and filled with delicious fruit; but it was fairy fruit, as we shall see. Then she placed the box down by the roadway leading to the village and she said to Gretel, "Watch, and see what becomes of the box."

So Gretel watched and early in the morning she saw a poor old woman come out of the village to pick up firewood.

"Ah!" she exclaimed, as she saw the box and the delicious fruit, "What a feast this will make! But I mustn't let the neighbors know or they will be wanting a share themselves."

So she hid the box beneath her apron and hurried home with it. The fairies followed, with Gretel, all unseen.

That evening, after all the lights in the village were out, the old woman called her husband and showed him the box of fruit. It was more delicious, apparently, than any they had ever seen, but as soon as they commenced to eat they started back in disgust, for the apples and peaches were full of wriggling worms! The man blamed his wife for deceiving

Gretel's Dream

GRETTEL lived in a little village on the borders of the *Schwartzwald*, one of Germany's great forests. She was a happy, thoughtful child, and often used to stroll through the wooded paths of the forest, talking to the beautiful wild flowers, the curious insects and little animals that were never afraid of her. Most of all she loved the gorgeous butterflies and the sweet-voiced birds. In her simple way she was a child of nature, for she truly believed that every leaf and twig was the home of some fairy and that even the smallest wildflower harbored some little

him; the woman began to scold about her husband's ingratitude and very soon they were in the midst of a violent quarrel.

While they quarreled two little elves slipped in and took away the magic box and went back with it to its little nest under the oak tree. At midnight the fairies once more placed the box in the roadway and, with Gretel, remained near to watch. Soon it was picked up by a young farmer, who hid it carefully in a large bag, first looking about to make sure that no one saw him; but the fairies saw, and they hurried with him to the little house where he lived. He hurriedly threw out the fruit, saying:

"Ah! I will melt this box and sell the silver to the silversmith. It must be worth a great deal." Then he carefully locked the door, carried the box to the fire and put it to melt in a little pot. But just then, to his surprise, the magic box disappeared. The truth was, as Gretel saw in her dream, one of the little elves carried it off, leaving the young boy wondering and bemoaning his bad luck.

The third night the box was again placed in the road and this time it was found by a poor old man who took the box under his arm; then, going back to the village, he walked from house to house, asking of every one, "Did you lose this box of delicious fruit?"

But as he couldn't find an owner he said to himself, "Well, such delicious fruit deserves to be eaten, and I will just invite all the villagers to share it with me."

So the villagers gathered at the old man's house at the appointed time and he began to give them of the fruit. And he gave and gave and gave—and then found that the magic box was as full as ever! The more he gave away the more fruit there seemed to be, and it grew more delicious and more beautiful all the time.

Gretel was so happy that she laughed aloud and awakened! Then there came into her heart the words that she once found in a certain very ancient book: "There is that giveth and yet increaseth, and there is that which withholdeth, but it tendeth to poverty."

And Gretel felt sure that she understood why the world held sorrow instead of joy. A FRIEND

WHEN a Chinese farmer goes to market, he carries his baskets on a rod which he holds on his shoulders. And what do you think, children? Very often, one basket will be packed full of farm produce, but if you looked into the other you would see neither fruit nor vegetables, but—the farmer's little five-year-old child. The father takes his little one along for a companion, and thinks nothing of the extra burden, he is so glad to have his child with him. Don't you think it must be a queer ride, to jog along in a basket all the way to market and home again?

M. M.

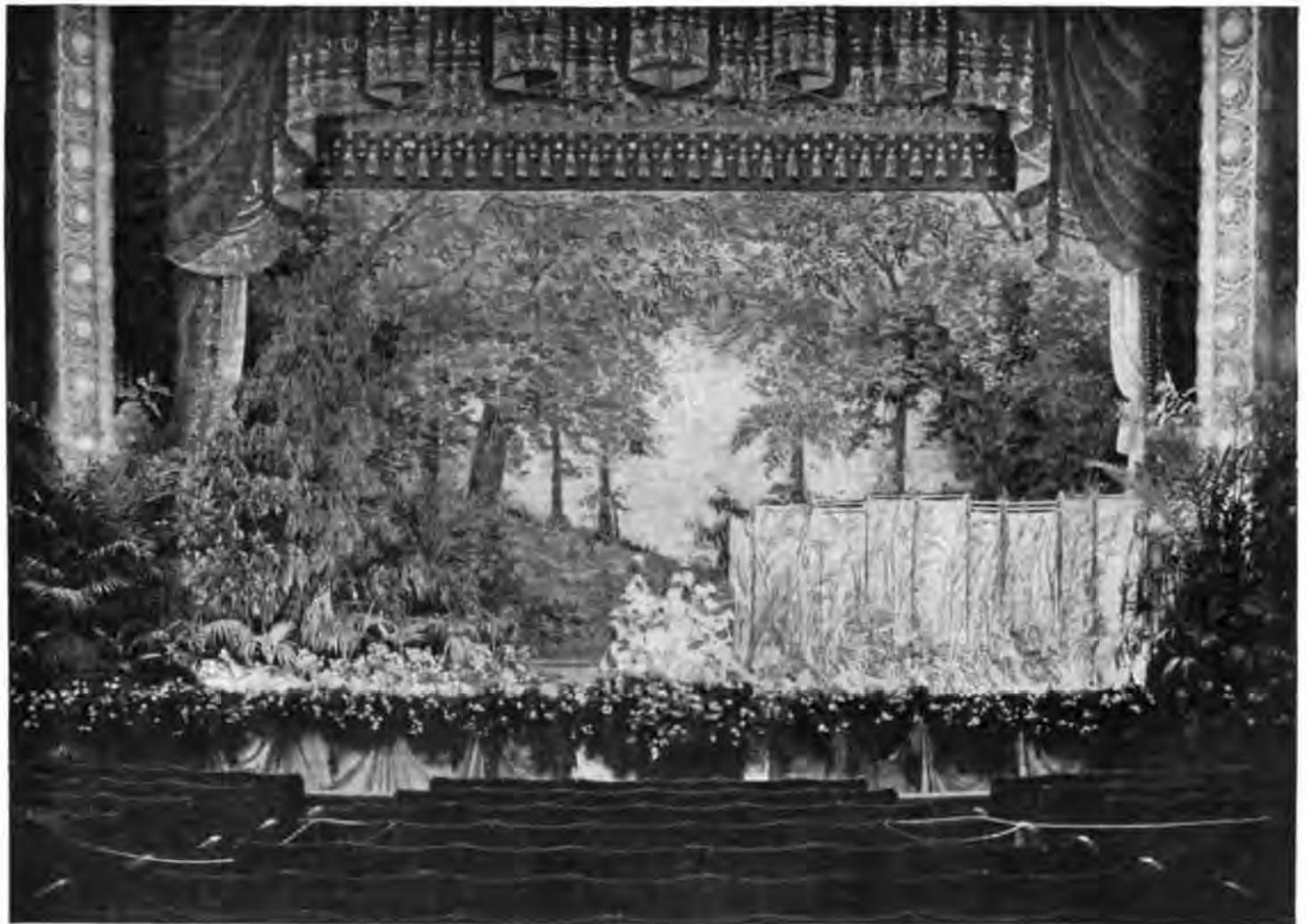
It is said that some kinds of fish, reptiles and insects never go to sleep. It is easy to believe that our little gold fish know nothing about bed time, but then, they never have to get up in the morning; they are always up! Fishermen say that pike and salmon never sleep. Shouldn't you think they would get very tired once in a while and long to take a little nap?



CHILDREN OF THE RAJA YOGA SCHOOL OF POINT LOMA, OFF FOR A HOLIDAY EXCURSION



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

LAST evening at the Memorial Service, in memory of the dead and as a tribute to the survivors of U. S. S. Bennington, Isis Theatre was crowded to its full capacity. The stage and boxes were beautifully decorated with flowers and foliage and a large American flag with a white wreath was draped over the orchestra pit.

After a musical selection, Händel's *Largo*, a number of the Raja Yoga boys and girls entered upon the stage bearing wreaths. A tiny child first placed her wreath on the memorial altar with the words, "A tribute of love to the absent ones of the Bennington." She then took the wreaths from all the other children and placed them on the altar. The children then recited appropriate quotations and afterwards sang three of their exquisite choruses. Then followed music and a short address from the Rev. S. J. Neill, and after more music, Katherine Tingley came upon the stage, carrying a bunch of beautiful lotus flowers and several garlands, and placed them on the altar, reciting the following lines from "The Song Celestial":

Nay, but as one layeth
His worn-out robes away,
And, taking new ones, sayeth
These will I wear today;
So, putteth by the Spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afreah.

She then spoke of the sad event that had filled the hearts of all the people of San Diego and of this country with grief, and that at such a time all differences of sect and belief were lost sight of in the feeling of sympathy for those who were suffering, and for the bereaved, and that men were brought to a realization of the kinship of all.

"Surely," she said, "the compassion which is in our hearts must be felt by those who, at a distance, are bowed down with sorrow, and it must carry comfort to them. The divine law, under which man lays aside his physical body and steps forth into the wider and fuller life beyond, is a beneficent one. The soul in stepping out from its physical and material life, does not go into the darkness of oblivion, but passes into the radiance of its own divine light. What we call death is not the end of life but the beginning of another chapter in life.

"Those who have thus been torn from this life may feel lost for a time, dazed by the shock of the violent separation from the physical body, but they will awake into a new life and a new light and peace, and whatever the circumstances of leaving this life, the soul always sees the light beyond.

"All the great teachers of the world have taught the divinity of man, and if in a former life I had gained the knowledge of the mysteries of life and death, I might

be able so to touch your hearts that you might know something of the deeper meaning of this change called death, and that you might realize the peace that underlies it.

"We stand appalled at such a calamity as this and at the suffering we see on every hand. But not until man has raised himself to that point where his intuition will be fully operative can he have the premonition of such events, and will he be able to guard against them.

"Yesterday I read a message that seemed like a gleam of light in the midst of the gloom of sorrow. It was a telegram dictated by one of the fatally injured to a dear companion. In it he said, 'I am all right.' To me this had a very deep and profound meaning and was not simply a reference to the physical condition. It was as if the soul were speaking and had caught a glimpse of the change that was coming, and had sent this message to the bereaved loved one. He said, 'I am all right,' but he meant 'We are all right'—it was a message, not only from himself but from all his fellow sufferers who, with him, were passing into the Beyond. In such a death there was the glory of victory, a victory of the soul.

"That which we love is the soul, and we can take comfort in this, that the soul stands above and beyond all physical pain.

"In times such as this when the heart is stirred to its depths, and all thought of self is lost in sympathy for others, it must be that the distance is spanned between those who have passed on and those who are left behind, whose hearts must feel that their loved ones are enfolded in the arms of the merciful law. From the mountain tops, in the light of the life beyond, they send down a message of hope and trust to those who are still in this valley of sorrow.

"Could we more fully realize our divine natures we would have somewhat of the power to bridge the gulf that separates this life from the next and realize the tender justice of the divine law. The limitations which we find in our lives come from ourselves; it is not the law that limits us."

The speaker then pursued her subject with masterly feeling and eloquence. One of her last thoughts was the following:

"Such a terrible calamity as this brings with it one of the great lessons in life. It makes us feel the deeper ties that bind all souls together. When we are thus brought face to face with the divinity of our higher nature, we realize that we are our brother's keeper, and if we do not challenge the law, the law will challenge us."

In all that Katherine Tingley said, she lifted her hearers above the scenes of horror to a glimpse of the higher life of the soul, and all her words were listened to with the most profound attention. It was the general feeling that it was not a memorial in the ordinary sense but that it had a deeper significance. After the conclusion of the service, the wreaths and flowers were sent with a greeting from Mrs. Tingley to the wounded survivors in the hospitals. OBSERVER

Art Music Literature and the Drama

Saracenic Architecture in Egypt—Its Beauty and Originality

AFTER the disappearance of the stately architecture of the Pharaohs and the break-up of the corrupt Byzantine Empire of the East, the enthusiastic zeal of the Mohammedan conquerors quickly developed a vital and dignified form of art, original in many of its larger features as well as in most of the finer details, though its derivation from the Byzantine style is traceable. The Arabs possessed no national art of their own, originally, as they were half-nomadic and had little or no higher culture. At first the Mohammedans in Egypt, Spain and elsewhere made extensive use of the multitude of Roman and Byzantine pillars that remained, and frequently used the Christian churches almost as they found them. In Cairo they did not incorporate the carved work of the old Egyptian Empire, though they desecrated many of the remains that the fanatical monks had left intact by turning them into quarries of hewn stone.

In Mohammedan Egypt we find the first general adoption of the pointed arch, though it had been occasionally used for ages in Egypt, Crete and elsewhere. The Saracens employed it early in the Eighth century, A. D. Their fear of idolatry partly prevented them from making representations of animal life, and their abstract bent of mind led them into the creation of the exquisite geometrical traceries we call *arabesques*. The beauty of many of the traceries, cut in stone, which fill the pointed windows of the mosques has not been excelled by anything of the later Gothic designers of Western Europe, even in the Fourteenth and Fifteenth centuries.

The influence of the ancient Egyptian style is well-marked in the splendid group of Mosques at Cairo which made it one of the handsomest cities in the world. A near approach to the massive, impressive solidity of the antique work is there, and in at least one Mosque (A. D. 1149) a series of great sepulchral chambers betrays a lingering tradition of the past.

The Egyptian Mosques of the best period (from about A. D. 885 to the end of the Fifteenth century, when a decline set in to the present day of utter corruption) have the same grandeur and simplicity of design, perfect balance of parts and concentration of lovely detail in a few focalized spots characteristic of the ancient style and eminently suitable to the perpetual sunshine of the country. The designers felt the need of large, cool shadows and broad effects, in contrast to the best architectural work of Northern and Western climes, where the grey diffused light demands a greater extent of fine detail to give interesting light and shade. Exquisitely delicate and complex ornament in color and form was used lavishly in the interiors of the Saracenic buildings where it could be justly appreciated.

We are inclined to pride ourselves upon the unique beauty of the Gothic towers and spires, and the majesty of the domes of the Renaissance churches of Rome, Florence, etc., but it is doubtful if the grace and originality of some of the minarets of the Egyptian Mosques or the noble contour of their domes have been excelled in the West. There is a deep sincerity in the very lines that must impress all save the mere onlooker.

A Mohammedan Mosque differs in many particulars from a Christian Church or a Classic Temple. The essential features are a hall for prayer and a special holy place to hold the sacred volume of the Koran. There is no altar, no choir nor pulpit; but a large court with a fountain for the ablutions of the pilgrims and one or more tall, slender towers, the symbolic minarets, from whose summits the muezzin's voice may summon the faithful to prayer; and sometimes the mausoleum of the founder completes the equipment of a well-appointed Mosque. The Mosque is, above all, a house of prayer. The Mosque of Emir Akhur at Cairo, herewith engraved, well illustrates the simple dignity to which the Saracenic style had attained before its decadence. STUDENT

THE vicissitudes of the harp that once belonged to Queen Marie Antoinette—what a fascinating tale they make! The harp is now owned by a young Swedish woman in this country, to whom it descended through a long line of ancestors, and there is said to be no doubt as to its authenticity. It is still exquisitely beautiful, having been the work of that great maker of harps, Naderman of Vienna, who fashioned it in 1720. All but the sounding-board is of the finest mahogany and it has never been polished or varnished as such instruments usually are.



Lomaland Photo and Eng. Dept.

MOSQUE OF THE EMIR AKHUR, CAIRO, EGYPT—SARACENIC DESIGN

When Marie Antoinette became the bride of Louis XVI of France she took this harp from her royal home in Austria and brought it with her to Paris. Later, when the royal palace was sacked and the King and Queen thrown into prison, "*La belle Autrichienne*" pined for her harp, and at last one jailer, kinder hearted than the others, secured it for her. Then came that terrible day when the beautiful Queen followed her husband to the guillotine and the harp disappeared. But a record of it was kept, as well as a description, which made possible, later, its identification. For years it lay in a garret and then was discovered by a Swedish nobleman, ancestor of the young woman who owns it today. STUDENT

THE Taj Mahal is considered, and rightly, to be one of the most beautiful buildings in the world. But is its meaning clear? Do we fully understand the motive of the one who erected it and is it not possible that in the future it may have for us a new message?

Universal Brotherhood Organization

Central Office Point Loma California

The Year's Work

THE year 1905 will witness the completion of the third decade and the beginning of the fourth in the history of the organized Theosophical movement of this age.

The year 1875 saw the meeting of H. P. Blavatsky and William Q. Judge, and the organizing of the Theosophical Society and Universal Brotherhood.

In 1885, H. P. Blavatsky began her stupendous work, *The Secret Doctrine*.

The year 1895 was one of stress and conflict, and of victory in the triumphant vindication of William Q. Judge, in the recognition of him as President for life and Leader of the Theosophical Movement throughout the world.

Each of these events was epoch-marking, and when we can look back upon the present year of 1905, through the perspective of another decade, we shall, no doubt, be better able to judge the importance of the events now taking place; but we can see even now, in the very midst of them, that they are alike epoch-marking and world-wide in their effect and influence.

THE CRUSADE OF 1905

Standing out as a landmark in the march of events is the acquisition of the new European Headquarters and the opening of the Raja Yoga Institute at 91 Avenue Road, London—the formation of a new synthetic center of pulsating heart-life for the whole of Europe, a reincarnation in a new body of the spirit of the old H. P. B. Headquarters, and a new focus for the out-streaming energies from Point Loma. Taken in connection with this, how significant is the record of the European Crusade, planned by our Leader, and carried out by Comrades Dick of Dublin and Crooke of London, laying down, on the inner and outer planes, new channels of communication and forging new links of wide-reaching import between the countries visited and among the many comrades of those countries.

Just as the results of the acquisition of the new European Headquarters will be unfolded as the years roll by, so the results of the Crusade cannot yet be told but will be revealed in the events of the future. Yet we can see a little of the deep meaning of the Crusade at such a time as this, and though some of the countries visited may relatively be free from the terrible throes that are agitating some parts of Europe, the dark cloud hangs over the whole of the continent. How much then does it mean for the future of the human race, that in the midst of the turmoil there should be such a holding center as that at Avenue Road, where the children are being trained on lines that will ensure the future welfare and peace of the nations; and that the comrades in England, Ireland, Sweden, Germany and Holland and other countries should have been fired with a new zeal to work for the Brotherhood of the race, and should be united as never before in loyalty and devotion to our glorious Cause and to our great Leader?

A DEEPER RESPONSIBILITY—A NEWER HOPE

Details of the work, such as new members admitted, new Centers formed, the many enquiries from earnest, intelligent people—not alone in the countries named, but from all over the continent—are but the outer indications of the work accomplished during the past year. To understand the real progress, one must be able to look deeper, see the effect in the heart of the people, and note there the almost universal promptings after a higher life.

And just as with the advance of the Movement on all lines, a deeper responsibility has been laid upon each of us here, so to our Comrades in Europe, to those directly connected with the European Headquarters, and those in the various Centers in the countries visited by the Crusade, and the other Centers in the other countries, and to all the individual members, there has been given a new and deeper trust, as well as a new power to fulfil that trust and a new and sustaining hope. Comrades, we here in Lomaland do feel this and we feel, too, that you do. And because of this mutual realization of our higher duties, and of our confi-

dence in the wise guidance of our Leader, we can look forward into the future and see our Cause each year ever more and more triumphant.

THE RESURRECTION OF INDIA

Of the other countries of the world, others will recount the progress achieved, but there is one matter that comes to mind of which brief mention should be made. The wave of progress has also touched the ancient land of India—ancient Bharatavarsha—where H. P. B. worked so hard, and where such efforts have been made to stifle that work. There are those in that vast country with its teeming millions who have been, and *are* faithful, to the memory of H. P. B. and W. Q. J. and to Katherine Tingley today, and who are linked with us in the closest ties of Brotherhood. It now rests upon them to spread the truth!

J. H. FUSSELL

Universal Brotherhood

FOR a very long time man has done with what must be called a substitute for morality. And it has not only not made him happy, but it has filled the world with an unimaginable ocean of crime and misery. He has split up the one virtue into the virtues, and in the process all the life has gone out of them. Thou shalt love thy neighbor as thyself, said our great Western Teacher, preceding this with the injunction to love "the Lord thy God." This is the whole canon; nothing in it about loving thyself, or looking after thine own interests, temporary or eternal. The reward of following this out is that "*thou shalt live.*" Which means the real life, the one that death cannot touch.

Probably this simple canon was made effective by the early Christians, and they got the joy of it. But very soon the enemy got hold of it and began to distort it. The loving thy neighbor part, dropped out of sight. Therefore so did the other. But it did not at first seem to have done so. Unselfish love of God changed into self-love; and that true service of God which consists in work in the world, changed into various forms of the attempt to curry favor with God. And the high conception of God lowered down into the conception of a personality with whom favor could be carried by appropriate methods. The change was so gradual that it was almost unnoticed.

The change—the idea that God could be served in any other way than by work in and for the world—has almost brought about the wreck of the world.

Some situations can best be conceived by conceiving their contraries. A Howard, a Sister Dora, a Florence Nightingale, stand out like lights just because they are so few. Suppose there had never been less than thousands of them since the time of Christ. A thousand times more pain is relieved, more crime averted, by the *heart* of a philanthropist than by his hands. He sends out continually a warmth of compassionate feeling, an actual radiation from his heart, which, wherever it touches, lifts something of that sense of loneliness which constitutes the greater part of the misery of those outcasts of great cities who are miserable, which is always saving from crime some poor wretch who is about to commit it because "who the devil cares, anyway?"

Suppose there had been from the time of Christ, say but thousands only—but an uninterrupted succession—of persons consciously taking the needs of humanity into their minds and hearts, loving their "neighbor" as themselves and in that forgetting themselves, and radiating back into the general human field from their hearts the warmth of compassion—how much crime, how much misery, would there now be?

Suppose that the inventor did his inventing that human life might be enriched; the musician his composing to the same end; suppose even that the financier amassed his money in order that he might with it obey the compassion in his heart; suppose that all duties and proper activities were done from the basis of world-love instead of self-love; can any imagination stretch itself to a conception of the splendor of human life?

All virtues are involved in this one virtue—compassion. Separate them from that and you have separated them from their light.

The spirit of God broods as ever over the world; but it must have voluntarily-offered human hearts for its channel. It is to that voluntary offering of *themselves*, their *lives*, their *imagination*s, that the *members of the Universal Brotherhood are pledged.*

STUDENT

Students'



Path

THE WORTH OF HOURS

LORD HOUGHTON

BELIEVE not that your inner eye
Can ever in just measure try
The worth of hours as they go by.

For every man's weak self, alas!
Makes him to see them, while they pass,
As through a dim or tinted glass.

But if in earnest care you would
Metre out to each its part of good,
Trust rather to your after-mood.

Those surely are not fairly spent
That leave your spirit bowed and beat
In sad unrest and ill-content.

And more, though free from seeming harm,
You rest from toil of mind or arm,
Or slow retire from Pleasure's charm---

If then a painful sense comes on
Of something wholly lost and gone,
Vainly enjoyed, or vainly done---

Of something from your being's chain
Broke off, nor to be linked again
By all mere Memory can retain---

Upon your heart this truth may rise,
Nothing that altogether dies
Suffices man's just destinies.

So should we live, that every hour
May die as dies the natural flower,
A self-reviving thing of power.

That every thought and every deed
May hold within itself the seed
Of future good and future need.

Esteeming sorrow, whose employ
Is to develop not destroy,
Far better than a barren joy.—*Selected*

More Life, More Light

IN their universal quest of more life, men forget that the way lies through more *light*. Forgetting that life, and light, and joy, are one, and needing more life, they know not how to get it. More life means not only *length* of days, though it includes that; but fullness, radiance. First must come a clear conception of more life, and if we only conceive of more days we have done very little, have hardly even caught sight of the path we want to enter. We do not know what life in the body *could* be, how the cells might act instead of stagnate.

At least we might stop killing ourselves. Almost every moment we are committing suicide. A sneer, a sarcasm, *may* darken the life of another, diminish it, chill it at the moment and therefore in the end shorten it. But it *does*, must, darken and narrow the life of the man who permits it to come to his lips. It is a contraction, a withdrawal from the general tide of life flowing in space.

To accept a gift without gratitude is also to hack at the trunk of one's own life. It is a folding in of the channels through which life reaches us. Gratitude on the contrary, lets more of the life-light in, in even to the body.

Habits may easily absorb our life, and even single deeds done for self-interest and self-amusement. To gain life from a deed, do it in the spirit of giving. Any act of duty whatever may thus be made to yield some life to the doer, if he will *give it to the universe*. It will be accepted in the right quarter, and payment made in life and light. But conversely it is easy and common for men to pour their life into a hobby, to make the hobby a sort of exacting entity in consciousness, absorbing the richness and possible luminousness of life even when lengthening it. Nevertheless for many men an innocent hobby may be much

the lesser of two evils. They do not know how to reach the height where giving is a continuous *state* as well as a set of acts.

Many people create a sort of entity of the eating necessity, an entity which, unseen by day and night, is continuously absorbing their life, and whose injuries are on another plane than that of the physical injury or poisoning which comes from excess.

All these are but by way of example—the habits of personal ambition, sarcasm, acrid criticism, greed, unkindness, which constantly poison life as well as narrow or obliterate the channels from the universe which replenish it; and also all other habits centering around the self, which become vampires. So it is obvious that the causes of death named on the last medical certificate are far away from the real ones! The real ones are the thieves that we allow to work in secret, year in and year out, and finally steal all the life there is; and the poisoners who spoil it and ferment it whilst any remains for them to work on.

There is no need to be involved in mental difficulties about this, or be pondering whether this or that is poisoning or stealing life. Let us leave the problems and difficulties to themselves. All will become plain, all will be lit up, by another method. Our task is to give, and to enter and live in the state of readiness to give, till we have found the great truth that it is not only more blessed, but more joyful and more lifeful for ourselves, to give than to receive or take. We must think of ourselves in the body as *light*, for the essence of light is to shine around every-way. That thought *is* an act, and it leads to those visible acts to which alone we apply the word *act*. Such an attitude and thought will draw life, will thrill the body, burn up seeds of disease, and at last become a beneficent habit to which no further conscious attention need be given. And life will not only be lengthened out but filled and enriched beyond any present conception we can make. But it can only be done by *self-forgetfulness*.

STUDENT

FRIENDS IN COUNSEL

DEAR COMRADES: The minds of pupils at the Raja Yoga Academy are not looked upon as mere receptacles for storing facts, nor as machines which, from particulars supplied, educe opinions by a formal rule. The mind is here regarded more as an instrument of vision for gazing at the truth firsthand, or as a mirror for reflecting images from the ideal world.

To know what Plato taught and Shakespeare wrote is well, but better far to let the light of Wisdom which illumined them shine through our minds and radiate upon a world in gloom the warmth and brightness of eternal Truth. To clear the intellect from dark, obscuring clouds of passion and desire, is the first care of teachers in the system followed here. That truth is hard to find is not because it lies remote, but for the reason that our minds are so encumbered with erroneous preconceptions that new light can hardly find an entrance there.

A leading factor in successful training of the intellect is the impersonal end in view. When truth is sought by narrow, selfish minds for private gain, the very motive is a barrier to clear apprehension. The walls and fences which such seekers have erected round their minds, to screen their hoarded knowledge from the public view, serve to exclude the entrance of fresh light; while the devoted and magnanimous do, by their pure intention, open up the mind to such a flood of new ideas pouring in, they almost are embarrassed to select what they require.

The view of mind thus briefly indicated may do something to reduce the stupefaction of astonishment which overwhelms the thoughtful student of the life of Joan of Arc. A village maiden herding cattle in provincial France is suddenly promoted to become advisor of the King and the victorious leader of her country's army! We must remember that her understanding was not crusted with an overgrowth of rigid preconceptions, but clarified and molten with the white flame of a selfless patriotism. In the unsullied mirror of her mind the Oversoul cast its full image clear. She always had so yielded swift obedience to the lightest indication of the Law that she found herself its ready servitor. She now became an agent of the Universal Mind, and that Impersonal Wisdom which inspires whatever has been great in human life was bodied forth and found expression through her youthful frame.

No claim is made at the Academy for patent and peculiar wisdom. The training merely is of such a kind that students' minds grow porous and pellucid, so that what is known to all as "flashes of common sense," in them become habitual and continuous. The same intelligence which guides the honey-bee and paints the rose, streams in upon their daily lives, and glorifies the doing of the simplest duties with something of eternal fitness and that magic touch of soul which must forevermore escape our coarse analysis and lame descriptive power.

STUDENT

CRITICISM

ALEXANDER POPE

WHOEVER thinks a faultless piece to see
 Thinks what ne'er was, nor is, nor e'er shall be.
 In every work regard the writer's end;
 Since none can compass more than they intend;
 And, if the means be just, the conduct true,
 Applause, in spite of trivial faults, is due.
 As men of breeding, sometimes men of wit,
 To avoid great errors, must the less commit;
 Neglect the rules each verbal critic lays;
 For not to know some trifles, is a praise.
 Most critics, fond of some subservient art,
 Still make the whole depend upon a part:
 They talk of principles, but notions prize,
 And all to one loved folly sacrifice.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question

Is it not true that most of the obstacles of this life are due to the acts of past lives, and that we bring with us a lot of debts each time we come back to earth? How can we pay our Karmic debts as we go, and not carry them over to the next or a future incarnation?

Answer

It is one of the explanations that Theosophy offers to the inequalities of life and its many hardships, for which we can trace no cause in our present short existence, that now and here we are reaping the result of deeds and thoughts of previous lives. And it is a fact that we ordinary mortals bring back with us a lot of Karmic debts—but not debts only but credits too, for much of what we call good fortune in any one life is also the result of the past.

Certain circumstances, and events, and characteristics of mind or body, at one time help and at another time hinder. And so the question arises, how can we become free from this Karmic debt? Is it possible so to live that we shall not make obstacles for our future lives?

This must surely be possible, else all our efforts after greater perfection would be vain. And the whole secret of how to pay one's Karmic debts as we go is, I think, given in the *Bhagavad Gita*, a little book which is truly one of the world's sacred scriptures, and a mine of inexhaustible wealth and spiritual teaching.

The following are a few extracts bearing on the question:

"A man enjoyeth not freedom from action from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total abandonment of action. . . . But he who, having subdued all his passions, performeth with his active faculties all the duties of life, unconcerned as to their result, is to be esteemed. Do thou perform the proper actions: action is superior to inaction. The journey of thy mortal frame cannot be accomplished by inaction. All actions performed other than as sacrifice unto the supreme make the actor bound by action."

"But the man who only taketh delight in the Self within, is satisfied with that and content with that alone, hath no selfish interest in action. . . . Therefore perform that which thou hast to do, at all times unmindful of the event: for the man who doeth that which he hath to do without attachment to the result, obtaineth the Supreme. . . . As the ignorant perform the duties of life from the hope of reward, so the wise man, from the wish to bring the world to duty and benefit mankind, should perform his actions without motives of interest."

"Those who have spiritual discrimination call him wise whose undertakings are all free from desire, for his actions are consumed in the fire of knowledge. . . . All the actions of such a man who is free from self-interest, who is devoted, with heart set upon spiritual knowledge, and whose acts are sacrifices for the sake of the Supreme, are dissolved and left without effect upon him."

"Men being contented and devoted to their own proper duties attain perfection."

"With thy heart place all thy works on me, prefer me to all else, exercise mental devotion continually, and think constantly of me. By so doing thou shalt by my divine favor surmount every difficulty which surroundeth thee."

We have then as the key to freedom from Karmic debt, first, the performance of duty, and the right performance of action; second, disin-

terestedness in action, the performance of action unattached to its result (this does not mean careless of results, but having done one's best to leave the results to the law, passing on free and untrammelled to the next duty); and third, devotion to the Supreme, which is mirrored in the heart of everyone, the divine Self within.

"Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result is untouched by sin even as the leaf of the Lotus is unaffected by the waters. The truly devoted, for the purification of the heart perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest. The man who is devoted and not attached to the fruit of his actions obtains tranquillity; whilst he who through desire has attachment for the fruit of action is bound down thereby."

And in another of the world's scriptures, in the words of Paul to the Corinthians:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."
 STUDENT

Question

In view of the thorough education to be obtained at our standard colleges and universities, what advantage does the Raja Yoga system of education offer?

Answer

In the first place, we question if a *thorough* education be possible at any established institution other than the Raja Yoga Schools. From the primary grade, through High School, College, and University, alike, the custom maintains of getting through a prescribed course of book study in a given time, after which the graduates are said to be prepared "to begin life." Instead of having lived themselves, or learned their own strength, instead of having practiced their own power to think, for some eighteen, twenty, and in some cases twenty-two or three years, they have faced the world with a more or less imperfect memory of what other people have thought and done. In this defective armor how many are beaten in the first contest; how many become disheartened and add so many more annually to the world's people described by Emerson as "afraid of truth, afraid of fortune, afraid of death and afraid of each other."

Raja Yoga trains the child to begin life at the beginning, and to continue living *himself*, manifesting his own talent with daily cumulating force, and growing at once physically, mentally, morally, and spiritually. During the short five years of their existence, the Raja Yoga Schools, under the guidance of Katherine Tingley, have abundantly proven the ability and power of the Raja Yoga System of Education. Each child is dealt with individually, and in the words of H. P. Blavatsky, they are "taught self-reliance, love for all men, mutual charity, and especially to think and reason for themselves." Mere memory work is advocated as little as possible, thus giving time for the development of the faculties and latent capacities. The very freedom in which a Raja Yoga child studies carries with it a living knowledge that can be acquired in no other way, even by the brightest genius, in any school in the land.

The aim of the Raja Yoga School is to send forth free men and women, unprejudiced, and unselfish, who will not ask for opportunities but create them.

J. D. McA.

Question

As a Theosophist, what do you consider is most needed in the world at the present time?

Answer

First, Brotherhood; a knowledge that all men possess all interests in common, and that the true welfare of one depends upon the welfare of all. And next, I would say that the world needs Theosophy. I put Brotherhood first, because every one knows to some extent what that means, but may never have heard of Theosophy. But in fact, Brotherhood is the first step in practical Theosophy; and so we might answer the question in one word—Theosophy.

Or, to put it in another way, we might say that what is most needed in the World today is Raja Yoga, balance, the perfect balance of the whole nature, physical, mental, moral and spiritual. This again is practical Theosophy, and cannot fail of finding its expression in Brotherhood.

And the cardinal teachings of Theosophy and Raja Yoga are, that man is divine in his innermost being; that he has a higher and a lower nature, and that the lower must be controlled by the higher. With this knowledge will come a deeper sense of responsibility, as well as a more complete realization of the meaning and sense of life—and true happiness. STUDENT

Panem et Circense

“**B**READ and Games:” this was the incessant cry of the Roman mob in the declining days of the Empire, when the Emperors kept their tottering seats only by a continued and ever-increasing compliance with the appetites of that idle and indifferent populace that filled the capital.

The negative virtues of peaceableness, respectability, and staidness, so admirable in times of safety, are seen in times of stress to be sometimes dangerous vices. Of what use is it to blame corrupt administrations, when these but reflect the flabby and vacuous mind of the people? The people is fond of saying that it rules itself, its administrators being merely delegates for the public will; but if the people in the heaviness of indulgence, drops the reins, they will be grabbed by incompetent hands; and it will be of little use to lie grumbling in the bottom of the chariot as it swerves and reels on its mad career.

It is but the repetition of a familiar historical fact: that nations in their small beginnings are united and solid, the individual units being cemented by the strong mortar of public spirit. Having by their prowess achieved success and earned long years of secured peace and prosperity, indulgence and individualism set in, and the nation as a corporate body disintegrates, being resolved into a multitude of people. Then a younger power steps in and establishes itself on the ruins of the older.

This process does not, however, always proceed to its final result. If decay has not too far gone, imminent danger may arouse the slumbering sense of duty and save the nation. Before the Roman Empire finally fell, it had passed through many such an averted catastrophe, and had witnessed the rise of dictators and emperors able to lead the people out of their difficulties.

Will this be the case with certain of our peoples, and is there enough public spirit left to call for a determined lead towards regeneration and efficiency? Without doubt this is the case, but perchance the time will not come until after privation and restriction have rendered the existence of an idle populace no longer possible.

The causes that have bred such a populace are deep-seated and involved. Starting in life as mere indistinguished units, results of heedless procreation, they are educated in schools that train the faculties to highly specialized accomplishments, and leave the mind shallow and ignorant of life and the world. To earn and spend their wages is their aim; they are not citizens, they are street-fillers.

And so this class, this spirit, will follow the fortunes of the false education and all the other shams that the scythe of Time is now mowing down. These things will, like the microbes, perish from their own ex-

cretions; they will bankrupt themselves by their own extravagance. They are the remoter effects of that lack of ideals and decay of faith and aspiration that mark the passing of old beliefs. But, with the returning recognition by men of their own divinity, will arise a new faith and reverence that will build institutions on the ruins of those that are tottering. Let us who are full of hope and faith look on this side of the problem, and be sowers of seeds and layers of foundations. H. T. E.

John Hay

PRESIDENT ROOSEVELT'S fine pronouncement on the death of John Hay is worth quoting:

John Hay, Secretary of State of the United States, died July 1. His death, a crushing sorrow to his friends, is to the President of this country a national bereavement, and in addition it is a serious loss to mankind, for to him it was given to stand as a leader in the effort to better world conditions by striving to advance the cause of international peace and justice. He entered the public service as the trusted and intimate companion of Abraham Lincoln, and for well-nigh 40 years he served his country with loyal devotion and high ability in many positions of honor and trust; and finally he crowned his lifework by serving as Secretary of the State with such farsightedness of the future and such loyalty to lofty ideas as to confer benefits not only upon our own country, but upon all the nations of the earth.

This is in no way too strong. The death of John Hay is a loss to mankind. He represented the very highest type of American statesman, and than that there is no higher. He had at heart not only America's welfare but the world's welfare, and his public life was the rendering of his high ideals into action. The world will always be the better because this man lived and worked in it. Of how many others now upon the world's stage will it hereafter be possible to say that? STUDENT

New Efforts of Pious Invention

ACERTAIN Eastern clergyman has been favoring his congregation with a story doubtless designed for their spiritual benefit. The story is that a man in Indiana twenty-four years ago cursed God and immediately became a heated mass, so hot that no one could come within one hundred feet of him. Everything about him burned, the minister said. The heat remained with the man seven days, when his neighbors dug a hole back of him and buried him.

There are several points about this story that need elucidation, and we are informed that in the absence of sworn testimony it is discredited. C.

In the drifting sands of Chinese Turkestan, now being explored by archeologists, some of the documents found, written on parchment, wood, and leaf, have as their seals Pallas with the Ægis and a Greek Eros. And these documents are said by critics to be two thousand years old.

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JULY	BAROMETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
17	29.750	72	62	65	60	.00	W	3
18	29.708	71	61	63	59	.00	NW	3
19	29.762	71	59	61	59	.00	E	1
20	29.790	69	60	62	60	.00	W	3
21	29.798	70	61	62	60	.00	N	6
22	29.764	68	61	61	60	.00	NW	10
23	29.744	66	60	62	61	.00	NW	5

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Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 14, 1879
Copyright 1905 by Katherine Tingley

Truth Light & Liberation for Discouraged Humanity

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Meteorological

A Russian on Chinese Troubles

IT may be taken for granted that as a result of the present Eastern war, there will be no more annexations by the Great Powers, of bits of China. That source of danger to the peace both of Europe and Asia is over. According to M. Lessar, late Russian ambassador to Peking, it was these predatory nibblings at Chinese territory that brought about the Boxer rising.

When the Japanese war seemed to prove that China was weak, every Power went to seize what she could get. For Russians, perhaps, there was more excuse, for the railway to Port Arthur was a necessity in order to enable us to bring the Transcontinental line to an ice-free port. But all the Powers were the same. Every one looked about to see what he could steal, and it was this policy which brought about the Boxer insurrection. It was a natural national movement, directed against the exploitation and aggression of the foreigners.

But he mentioned, in the same interview, a contributory cause—irri-

tation at certain results of missionary work, not necessary results, not due to Christianity as such, easily remedied. Special protection is given to converts. That fact, and another at which M. Lessar only hints—the secret interference of missionaries in Chinese politics—are the real source of irritation, not Chinese objection to Christianity. According to M. Lessar:

Missionaries Meddle in Outside Affairs

The Chinese are most tolerant on matters of religious opinion, but when they find the profession of Christianity used as a cloak to screen criminals and to confer upon them exceptional privileges and protection, they object. Hence the trouble.

It is more than likely, however, that other risings will take place in China, due to a multiplication of causes, for China is stirring.

M. Lessar thinks that a missionary should renounce his right to the protection of his home government. He was not invited to come. He preaches the Gospel of a Teacher who enjoined individual non-resistance to evil, and who sent out disciples unprotected, unfurnished with tomorrow's necessities, and without the smallest intention to invoke the Roman power if they got into danger.

"If you ask me," says M. Lessar,

For my own views upon the missionary question, I would say at once, when a man becomes a missionary he should cease to belong to any nationality. Jesus Christ should be his only Consul, the Kingdom of Heaven his only country; and if he should have the misfortune to be slain, then he will become a blessed martyr, and his blood will become the seed of the Church. If this principle be carried out, it is possible Christianity might make great progress in China, progress which

Present System Needs Gunboats

I don't expect so long as the present system continues, in which men become missionaries as a kind of business, and women go into it as a kind of excitement and from a love of travel, knowing that if they get into trouble there is always the Consul and the gunboat.

Without taking M. Lessar's extreme view as to the personnel of the missionary body, we may yet wish that as a whole it were animated by much more of the real missionary spirit, and that Christianity might be presented in act as well as in word, especially when the word comes so variously from so many competing sects.

H. CORYN

The Promise of Greece

THE Greek Society for the Dissemination of Useful Books is doing a splendidly patriotic work for the poorer classes of Greece. For some years past it has issued month by month, at a nominal price, little booklets on elementary science, history, geography; detached chapters dealing with special points from noted books; tracts on agriculture, bee-keeping, the care of health, and so on. Seventy of these have now been issued, amounting to 600,000, and they are eagerly bought by the people. As—thanks in part to the work of some Americans eighty years ago—there is a complete system of national education, everybody can read, and the average intelligence of the working classes is exceedingly alert and acute. Their long subjection to the infamous rule of the Turk seems indeed to have acted as a tonic alike to mind and character. The fight for freedom which they made nearly a century ago might well rank with anything recorded in their older annals.

The little books find their way far beyond the country, into Crete, Cyprus, Asia Minor, wherever Greek is spoken. They thus have to pass the Turkish censorship, and that is not always so easy. A primer of agriculture was recently seized because of the part relating to the bees. The occasional killing of the queen bee therein prescribed was considered as likely to create a tendency to regicide!

The Society has also been founding libraries in connection with the primary schools. These are placed at the service also of the people of the neighborhood, and are constantly used by them.

So Greece is ready for whatever new things are in the air or may come into it.

STUDENT

The Health of Cuba

PRESIDENT Palma does not propose to allow any Cuban towns or cities to lapse into an insanitary state. Neither the local city governments nor the Cuban Congress having provided means to carry on the necessary sanitary work, the President has issued a decree directing that this shall go on upon the same basis as during the last fiscal year. He rightly holds that his country would be utterly condemned by other powers if she fell short of the highest modern standards in this matter. The present prevalence of yellow fever shows his foresight. H.

A Still-Born Declaration

A CONTEMPORARY gives the curious story of the North Carolina Declaration of Independence, but without giving or perhaps suspecting what we regard as the real reason for its having been put aside and forgotten, a reason lying in the nature of things, and not merely in the brain of a man.

As everybody knows, the great Declaration, inspired by Paine and drawn up by Jefferson, bears the date July 4, 1776. This preliminary Declaration bears the date May 20, 1775. It is therefore more than a year ahead of the other. The thirty-one signatories were Scotch-Irish Presbyterians, assembled at Charlotte, Mecklenburg County, North Carolina.

It consists of three Resolutions. The first contains the phrase—"The inherent and inalienable rights of man." The second declares the dissolution of "the political bands which have connected us to the mother country." The third again declares independence, and adds—"to the maintenance of which independence we solemnly pledge to each other our mutual coöperation, our lives, our fortunes, and our most sacred honor."

They were brought to the notice of Jefferson and others. But though there is an echo from them in the great Declaration, as a whole they were regarded as premature, put aside and forgotten.

Why was this? Has anybody any grievance? The signatories of the great Declaration were, practically to a man, Masons. The signatories of this preliminary affair were Scotch-Irish Presbyterians.

This nation was born under the inspiration of men who were Masons, *Builders*. Does it mean nothing that the suddenly formed consciousness of the nation found its voice and representing expression through a body of Masons? Must it not have been that its then keynote, and the keynote of Masonry, were the same? Could that same keynote have possibly found expression through a body of Scotch-Irish Presbyterians? We are in no way sneering at that religious body. But the life-force of a nation, whilst it feels itself a nation—as America assuredly did then—is in a sense a unit, a personality on a great scale. *And the personality of America was Masonic.* It felt its freedom and its right to freedom, freedom of action and thought. That, and growth of character, are the keystones of Masonry.

To freedom, and to greatness of character to be achieved by noble effort, this nation was and remains pledged. The pledge remains in its midst as a working force, sometime to come forth in full and splendid manifestation. Within, underneath, the Declaration, the pledge, the vow, may be heard. That is the essence of it. And it is because it is there, and not in the other, that the other failed to live. *That* was only a shout of defiance. *This* looks to a future spiritual manhood of a whole people for the universal benefit.

MASON

Hypnotism versus Education

DOCTOR BÉRILLON, in a recent communication to the Paris Society of Hypnology and Psychology, unfolded his scheme for banishing fear from the human heart by means of hypnotism. Not only is fear to be banished, but all other failings. "One can thus remedy, in the infant as in the adult, vicious impulses and also in general all anti-social impulses which can possibly arise. One kills fear and vice; a true remodeling of character is achieved."

Obviously we are in reach at last of that ideal of human life for which the world and all world-reformers have agonized for ages. Each child, on reaching a certain age, is sent to the character-factory where he is once and for all hypnotised not only out of all the failings which he may be already showing, but also vaccinated in advance against all which he may hereafter show. He grows up a perfect citizen, friend and parent. In a generation we have remade the garden of Eden and stocked it with the whole human family. Adam, looking on from the upper regions, finds that all the effects of his "fall" have been wiped away—and it was not Christ that had done it, but Doctor Bérillon!

This is obvious nonsense, yet it follows logically from the principle. To hypnotise a child is to do for its mind what the Chinese do for the feet of their women. Muzzling a dog so that it cannot bite is also muzzling it so that it cannot take food. Hypnotising a child against a vice is muzzling its mind, bandaging it against its growth. True education has nothing to do with bandaging a child's will, but with *stimulating* it to right use. And this process, in perfection, the world will soon know as Raja Yoga, the method of the schools at Point Loma.

STUDENT

How Japan is Arousing China

THE Japanese are making quiet but strenuous efforts to leaven the lump of Chinese national inertia, by diffusing broadcast in China sentiments favorable to Japan as the leader of progress in Asia. Agents from Japan settle in China and endeavor to win good-will for their country. One method is to found newspapers, printed in Chinese, and favorable to Japanese ideas. These papers advocate the employment of Japanese teachers in the schools and Japanese military instructors for the troops. The Buddhists are also in China, reviving and consolidating their religion, and exercising an influence at once religious and political. Thus the spirit of progress which has awakened in Japan gathers body, and since it is a peaceful and reasonable spirit, there will be no "yellow peril" except for such as have reason to dread such a spirit.

STUDENT

Our Black Sand

CALIFORNIA has never fully appreciated the wealth that lies at her feet—or rather under her feet—in the famous black sands. They are the washings of serpentine mountains and are found all around the bases of these. On the coast the sea has carried away the larger and lighter particles originally mixed with the sand and left only the heavier, richer, metallic sediment. There remains only the task of separating the various metals contained therein. A serpentine mountain is one in which, by great heat accompanied by pressure, the originally diffused metals have been run together in long seams and pockets. Originally glassy, they are now in long serpentine streaks. The action of frost and rain wears them down into sand, and from the sand the ocean removes all but the metallically rich fragments.

Besides gold and iron, several other valuable metals are contained in these grains. There is platinum, worth more than gold. There is tantalum, about to take the place of carbon for lamp filaments; and osmium, used in the same way. There are nickel, chromium, iridium, used for pointing gold pens; zirconium, thorium, and others still rarer. And lastly there are certain gems such as garnets and topazes.

At the Lewis and Clark Exposition there is a department in which the process of extracting all these is demonstrated. It is under government supervision, and the aim is to teach the ordinary miner how to open up a wholly new source of wealth from a natural product which has hitherto been left to sleep in peace. It is hoped that the "discovery" of black sand will mean as great an accession to the wealth and importance of our State as was the discovery of gold.

STUDENT

Life and Diet

A NEW YORK paper very properly objects to the laying of the whole blame for "heat deaths" upon the heat. "In various parts of the world people live in greater heat and greater humidity than ever affects us and are not prostrated. They do not live at high pressure, even in cool weather, as we do, keeping close to the breaking point. The people of this country do not dress, they do not eat, and they do not work with any due regard for the weather. They eat impossible things in haste, drink vast quantities of all sorts of concoctions and rush on. Then they wonder when they have 'heat prostration.'"

But how are they to know what to eat? If they were told they would not believe it; if they believed it they would not practise it; and if they wished to practise it there is no opportunity. The ordinary restaurant meets the requirements of summer by putting more ice in the "concoctions" and by adding melons to the bill of fare. There are few vegetarian restaurants in this country, and nine out of ten of the people who try vegetarianism have not the least idea how to proceed. The vast subject of diet is hardly understood anywhere, but little more by the authorities than by the laity, and in the ignorance of the authorities the cranks and faddists have it their own way. What is the ordinary man to do when he hears on the same day that raw fruit is injurious; that anything but raw fruit is injurious; that he must not eat meat; that meat is the only food that does not ferment; that whole-meal bread is the ideal food, and that it is poison? Each man's instinct should of course be his guide, as it is that of animals; but instinct has long been smothered. It would begin to awake if we would eat very slowly, always less than we are sure we need, of very few things at the same meal, and avoid all the "concoctions."

But the real word on diet has yet to be spoken. The subject has a profounder bearing on our lives than anyone suspects.

STUDENT

Some Views on XXth Century Problems

Emotional Religion

WHILST the Professor in Sociology at Hamilton College was writing, in his recent book on religious "revivals," that the day for the more emotional species of these was forever gone by, Wales was aflame with that very fever; the infection was spreading to the rest of England; and this country was beginning to take her share in the same.

But even if the day for them *were* gone by, there are other manifestations of the same malady more than competent to replace them. They are modes of getting intense tones from the strings of the emotional nature. If these modes do get out of date there are plenty of others. We know other ways of letting the vital creative force, essentially divine, run riot through the nervous system. The pursuit of the ecstasy of sensation can be conducted along many paths. There is morphinism, private vice, the "psychic development" practised taught by the various Swamis and Gurus of East and West, the prize and bull-rings, gambling, and the infliction of inhuman torture on men or animals.

Some of these may seem to have no relation to each other. But they are related as modes of getting intense sensation, all of which lead to exhaustion and reaction. Man has found several ways, unknown and impossible to animals, of flooding the apparatus of sensation with his whole vitality.

Physicians wonder at the increase of epilepsy. It is only the motor side of the same thing. The deranged vital current, loosened from its proper channel, may as well suddenly pour itself into the motor as into the sensational side; and then there is a motor ecstasy, a convulsion, instead of a sensual ecstasy.

The reason for the reaction into debauchery following revivals, is easily understood. The exhausted nerves will not now yield even ordinary sensation, do not respond to the simple and proper pleasures, those of sunlight, of fresh air, of food, of mere life. So they must be waked by stimulants, vice, morphine, by anything that will get a thrill from them.

The imagination is exhausted, drained, and lies half dead. It cannot create the pictures upon which hope and faith depend. It cannot fill tomorrow with its light. There is nothing but today and the room's four walls and ceiling. There is nothing but the morose and selfish self, for the unstrung harp cannot respond sympathetically to any other touch. The glowing pictures of last night, that seemed as if they would stay forever, cannot for a moment be called up.

Any pleasure that involves a reaction must have contained, or consisted of, poison. The subtlest and most poisonous of all these, because it masquerades as true mysticism and spirituality, depends upon a transcendentalizing of the sex impulse. But it belongs to the group, and in the same nature at different periods it will be found alternating with or mixed with some of the others. Its reaction is always finally into the lowest terms of itself.

Those whose aim is really upward need never be misled. Progress is never real from the moment that self-consciousness begins to cease to be dominator of all below it, begins to be in the least submerged by emotion. Perception of truth, consciousness of the touch of God upon the heart, of the presence of God in nature, consciousness of the needs of humanity, compassion and real universal love, have nothing to do with emotion; and so far from leading to any reaction, are the only safeguards against the emotions that do.

STUDENT

Humanity's Nervous System

THE *Spectator* thinks there is no doubt of the progress of mankind, because of the development of the faculty of sympathy. We sympathize more and therefore act better.

It is not easy to come to an opinion. A few years ago the great Powers of Europe stood round in a ring, preserving their "Concert" while scores of thousands of Armenians were massacred. A few centuries ago the scant population of Europe again and again swarmed to the same spot to rescue the Holy Tomb, offering their lives for an ideal.

Great Trusts and Combinations are daily formed, collections of people, which work in absolute disregard of the welfare of their district or nation, of any poverty and misery they may cause. There is never a war but contractors in any number are found sacrificing the lives and health of soldiers to their own pockets. The nations put duties on each

others' products, entirely careless whether thousands of each others' peoples are at once thrown into starvation. It looks doubtful enough whether selfishness was ever any worse than it is now. And it is hardly doubtful at all that we will sacrifice less for an ideal, and have fewer ideals to sacrifice for, than at many other bygone times in human history.

Nevertheless humanity is becoming an organism despite itself. The iron nervous system of telegraph wires which make the globe the area of a newspaper, are a type and showing of a deeper nervous system which is linking men's feeling into one body of feeling. Each now receives into his consciousness more and more from all other consciousnesses, units and nations. So our moods are, we know not why, a thousand-fold complexer in color and swifter in change. We did not effect this by any wish or deed of our own. It is the work of evolution, of the spirit of progress moving to its own great ends. We may resist; hedge ourselves in; the painful ache of consciousness may drive us to more selfish manœuvres to narcotize it, to worse excesses of egotism to get pleasures and sensations to overlay it. But it is all futile. And when the unity, the spiritual nervous system, has reached a point now certainly drawing near, it will be possible to thrill the whole new organism of human feeling with a new and suddenly realised ideal, thus become a fact—the idea and ideal of human brotherhood. Then, "in the twinkling of an eye" the old order will melt before a new.

The *Spectator*, in striving to find reasons for its hope, missed the reason.

STUDENT

The West-ering Star

WHERE is going to be the center of intellectual life in this country? A little while ago it might have seemed impossible to answer such a question. But some recent library statistics throw a very interesting light upon it. A contemporary publishes a map showing the actual number of libraries in each State, and also the number of volumes therein to every hundred inhabitants.

California has 202 libraries, and more than 100 volumes per 100 people. In those two respects taken together, this, one of the youngest States, is equalled by no other from west to east of the continent till we come to New York and the States east of that, the oldest States, and doubtfully there.

Thus Oregon has but between 25 and 50 books per 100 people. So Washington. So Utah, Idaho and Arizona have between 10 and 25 books. Of the next layer of States going eastward, New Mexico stands with Arizona; Montana and Wyoming with Oregon; Colorado has between 50 and 100.

As to number of libraries, New York with five times California's population, has little more than three times California's libraries. Nevada has but 6 libraries; Washington 31. Minnesota and Illinois have more of them than California, but fewer books in them per 100 of the population.

There would seem to be little doubt of the answer to our question. "Westward the star of (intellectual) Empire takes its way." A certain prophecy that Port Orient (San Diego) would be the Athens of the New World may not be so far from its fulfillment. But to spare the feelings of eastern cities we keep this prophecy very secret.

STUDENT

Premature Moves

THE Boston College of Liberal Arts is moving to get together an international conference to determine upon some universal system of phonetic spelling. It is a sort of echo of the move in favor of a universal language, and is a member of that set of schemes which includes universal disarmament, a Parliament of Nations, and a World's Capital.

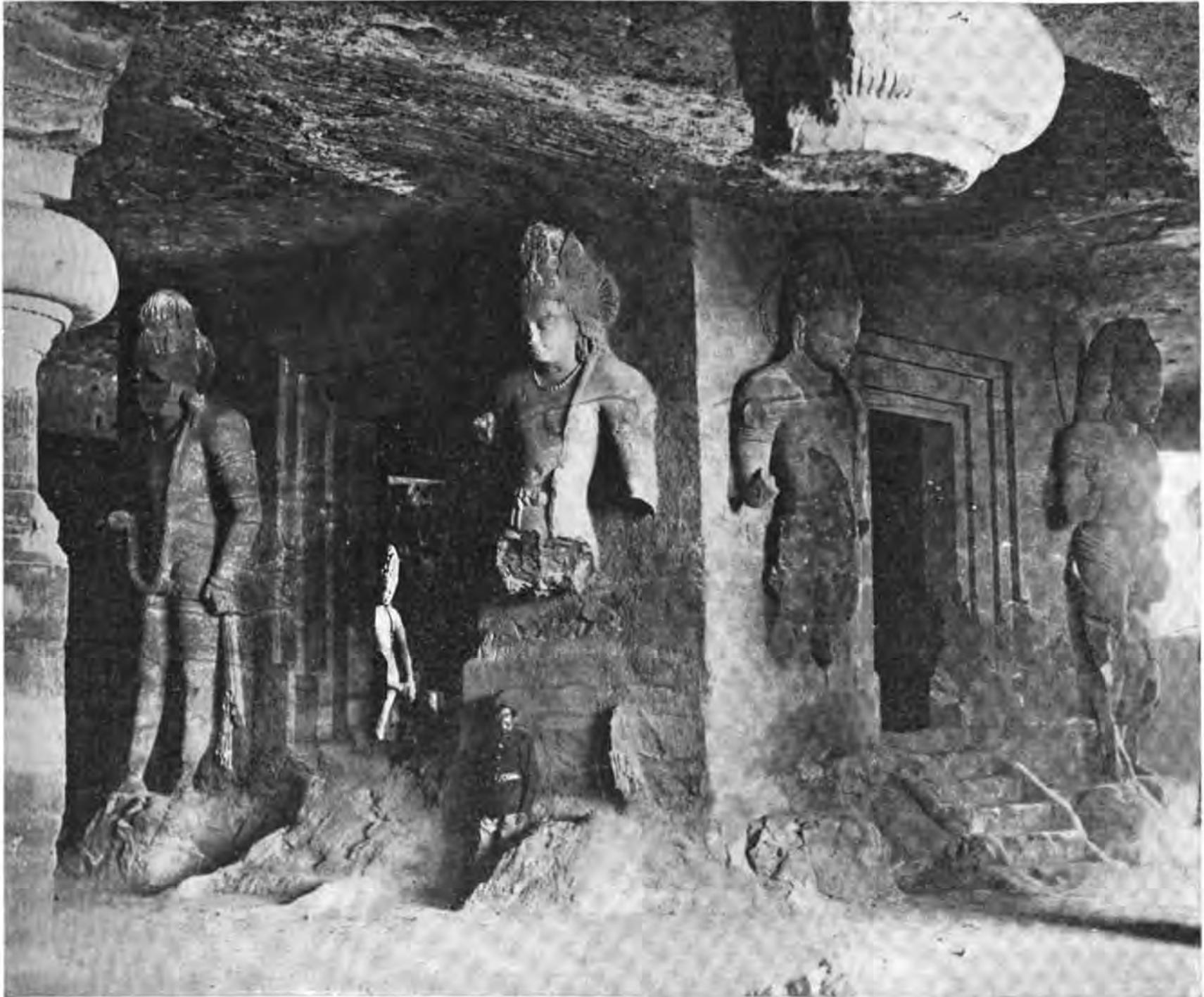
All of them are excellent, and in time will be born into the world of fact. But as yet there is no force, no life, in them. They are ideas only, perceived coldly as desirables.

These fine ideas can only come to life when warmed by the spirit of international brotherhood, when that breath sweeps over the heart of humanity. Till then, no ingenuity in their fabrication, no urgency of their convenience, can make them more than ideas or toys. And we must add our belief that when they are actually born, they will come from that Body which alone carries the unlimited ideal of Universal Brotherhood. That is their true parent.

STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology



ROCKCUT TEMPLE—INDIA

The Rock Cut Temples of India

At least one thousand rock-cut temples in India are known, of which one-tenth are attributed to the Brahmins and Jains, and the rest are Buddhistic. The oldest are claimed by the Jains, who, as H. P. Blavatsky tells us, are the descendants of those original inhabitants of India whom the white-skinned Brahmanas dispossessed. They have preserved in their religion, as in the symbolism of these temples, much of the ancient worship.

According to archeology, the oldest, in Behar, date 200 years B. C.; while those at Ellora are said to have been proved to be no older than the Seventh or Eighth century A. D. One at Karli has the exact features of an early Roman Christian Church; a circumstance which will enable the ecclesiastical enthusiast to claim a missionizing influence, but which merely confirms the fact (already proven from numerous sources), that the early Church adopted a judicious assortment of "heathen" rites, doctrines, and symbols.

The caves at Ellora, already described and illustrated in the NEW CENTURY PATH, are the most wonderful specimens of cave architecture and symbology. The temple illustrated is that of Elephanta; the columns with cushion capitals and square abaci, and the colossal figures supporting the roof of the inner chamber, will be noticed. The height is shown by the man in the foreground. E.

The Griffin

THE Griffin is usually regarded as a purely symbolical monster, his like in the flesh not being found in the known parts of the earth at the present day.

That he is symbolical cannot be questioned; but he may also represent one of those ancient animals now extinct, some of whose petrified bones we dig up. *Leo heraldicus* is a mythical monster, yet there are such things as real lions.

The griffin is a combination of the lion and the eagle, and thus represents courage combined with aspiration. Sometimes the head is that of a lion and the rest of the body that of an eagle. Curiously enough a *Punch* cartoonist not long ago drew such an animal as the result of the union of the American eagle with the *Leo Britannicus*. But the two animals are found combined in various ways, and the tail of the serpent is sometimes added. Griffins stood guard over the "lands abounding in gold and precious stones." Those who tried to take these precious things without first having mastered avarice were torn to pieces by the griffins.

Thus the griffin may perhaps represent powers of the soul which are dangerous until mastered, but which are the powerful allies of the wise and self-subdued. The Assyrian and Persian winged griffins are the same symbol, and the Greeks and Romans used it in sculpture. It has long been a favorite coat-of-arms for the chivalric nations of Europe. It was sacred to the sun and is spoken of as "guardian of the golden mountain." Blessed is he who can master his temper. STUDENT

The Trend of Twentieth Century Science

About Earthquakes

OF late years, with increasingly perfect systems of registration, the subject of earthquakes has been fairly entered upon. And it is more than probable that by this method, and not through geology, we shall come to an understanding of the deeper structure of the earth. A vast metallic nucleus, with a film of crust, is the present scientifically drawn picture.

An earthquake registers a bewildering number of vibrations on a recording plate. Yet they must be read and disentangled if there is to be any understanding of what went on.

The deepest point from which earthquakes are supposed to start is about thirty miles, where the core is passing into crust. The nearer the surface, the more limited the area of disturbance. This deep point is called the centre. The point at which the disturbance reaches the crust and does the visible damage, is called the epi-centre. The vibrations which are recorded all over the world start from the epi-centre, and also, in less degree all along the line from centre to epi-centre. At present, three sets of these are known. The first run over the surface of the earth, as sound-waves would do; but much faster. But as they pass along they throw off actual sound waves into the air, sounds very variously heard by different people and nations. Probably they begin to be heard by animals hours before man can hear them. Animals often behave very strangely long before the occurrence of an earthquake.

But before these waves have reached some distant recording instrument, at least two other sets have arrived. They come quicker because they come direct through the mass of the earth instead of trickling over its crust. Through study of these two sets, the conclusion has been reached that the core of the earth is uniformly elastic (twice as elastic as steel) and uniformly dense throughout; but increasingly rigid. The first of these sets of vibrations are similar to those of sound—to and fro along the path of the thrill from the centre to the registration instrument; the second are like those of light—to and fro across the path of the thrill. If a receiving instrument is at a point on the earth's crust exactly opposite to the centre of the earthquake, both these sets of thrills have to run through the centre to get registered. The second set is believed to increase its speed as it goes along. Hence it is argued that the earth's rigidity increases the nearer the centre, increases without corresponding increase in the density. The first set remains of constant speed.

Beyond these sets of vibrations there are others not yet recorded, electric and magnetic sets; as well as radiations belonging to the higher octaves of invisible light. If we were sensitive to all these, (as perhaps we ought to be,) since they never entirely cease, our physical consciousness would never be quite the same for two seconds in succession. We should be true conscious sharers of the life of the earth. Science has not yet reached the view that the earth is herself conscious of her own changes; but she may be nevertheless; indeed she may of her own conscious will initiate some of them—which may be one reason why science is so entirely in the dark as to the causes of earthquakes and volcanic eruptions. STUDENT

The Freaks of Lightning

FRENCH scientists do seem to grant themselves a freedom of speculation, of imagination, almost unknown to those of other nations. Maybe they get the reward of an earlier and fuller glimpse of truth. It may be also that the speculations which they do venture to utter are considerably surpassed in brilliancy and freedom by those which they do not.

The astronomer Flammarion has been saying very curious things about lightning. He speculates that it may be "a subtle being whose nature comes between the unconscious force of plants and the conscious force of animals."

One might demur to the phrase "unconscious" force of plants and suggest an emendation of the idea: namely that lightning, from the electric spark of the laboratory battery upward, is a momentary breaking forth into vivid consciousness of the previously "unconscious consciousness", the bare consciousness of being, of the atoms of the inorganic world.

He goes on: "It is like an elementary spirit"—surely an echo here of the medieval Kabalists and Rosicrucians, who used that very phrase—"eccentric or rational, clever or silly, farseeing or blind, headstrong or indifferent, passing from one extreme to the other." He speaks of it as sometimes "absolutely frolicking." "Sometimes it gives rise to the hypothesis that it is a thought, which, instead of being attached to a brain, is attached to an electric current." Referring to, and instancing, some of the fantastic freaks of lightning, he says: "The plea of chance is sought as a refuge for our ignorance, but it cannot explain these fantastical phenomena." He is entitled to speak thus, for each year he receives from the ministry of justice official accounts of all accidents from lightning that have been reported during the year.

Particularly, he says, does the behaviour of ball lightning elude our application of any theories. Of these almost nothing is yet known. They are luminous spheres, usually appearing to drop from a thunder-cloud, and of any size up to 15 or 18 inches in diameter. After touching the ground they may bound about, two or three times, disappear quietly, or explode and liberate lightning as a flash. Says the electrician-astronomer: "It sometimes behaves like a small animal with the most evil nature."—Query; were these the "elemental spirits" of the Rosicrucians?—"And yet its cruelty is not necessarily pushed to the extent of death; fainting, fright, looting a house or destroying a building sometimes suffice to quiet it." Then he enumerates a few of these inexplicable freaks.

Possibly he was not wholly serious in all this, but a Twentieth century man of science ascribing consciousness to a great nature-force and entirely unhampered by materialism in his speculations, is a very remarkable phenomenon. STUDENT

Electricity and Plant Life

A FINLAND Professor has been trying to account for the brilliant floral vegetation produced annually in the very short summer of North Polar regions. He thinks that the cause is the stimulating effect of the Aurora Borealis, or rather electricity. He has found a connection between the amount of the electrical display and the luxuriance of the vegetation. The discharge is collected on the spines and sharp points of grasses and leaves. May not that be the explanation of the astonishing vitality of the cactus? And if so, the spineless cactus of Luther Burbank will have less endurance than its uncultured original.

Professor Lemstrom found that a field of barley treated by electricity gave a crop 37 per cent better than the rest. Other vegetables showed the same phenomenon, sometimes in much greater degree. Perhaps the electricity played the part of the nitrogen-fixing bacteria, enabling the plants to fix the free nitrogen of the air as nitrate of ammonia or something more complex.

Conversely plants so covered with wire netting as to keep off the natural atmospheric electricity were far inferior in growth to those that were left to nature.

It is possible that they can have too much electricity as they can have too much light; but we do not know how, if that is true, they guard themselves. The grey tint taken on by the foliage of the Mediterranean shores, and the greyish film with which some plants in very exposed places, as on white sun-glaring cliffs, cover their leaves, is a provision for preventing too intense light from injuring the green chlorophyll. It has been described as their way of "pulling down their blinds." On the other hand the red pigment of some sea-weeds is their method of making the very most of all the scanty light that reaches them. They are thus enabled not only to make use of the red that is in the white light, but to translate the higher-colored rays down into the usable red. STUDENT

The Canals of Mars

The dispute about the existence of these "canals" appears at last to have been settled by the camera. They do exist. Professor Lowell says: "The negatives thoroughly confirm the eye in showing not only the existence of the canals but reveal them as continuous lines of tens and even hundreds of miles in length."

Whether they are natural or artificial remains to be seen. STUDENT



"Flowers preach to us if we will but hear."

—Christina G. Rossetti

THROUGH the white gate and down the road to the seashore. Before us stretch and rise and fall in their large, calm, majestic beauty, the "lands of the Western shore."

The hills with their rounding outlines, long after bright springtime dressed in soft green, recalling the purple, white and yellow wild flowers thrown on their sides,—the cañons between the hills, and from these the downward slope of all to the vast and fathomless Pacific.

Nature is rejoicing,—the birds sing and twitter, the leaves and grasses rustle, there is a murmur from the sea, as the waves break into foam far down below, where the laughing, dancing ocean meets the land. Soft white clouds drift on an azure sky, and far out their cousins, the little white sailboats, float on the blue water.

The elixir of life is in the air. The wondrous atmosphere of California clothes land and sky and sea and distant hills with its magic beauty, and over all floods the golden sunshine.

"Hence loathed Melancholy
Of Cerberus and blackest midnight born,"—

hence all forms of darkness and ignorance and retrogression,—hence all selfishness and small desires,—and come, ye spirits of light and air, come, and evoke joy and hope and love, and pour into men's hearts the gold of brotherhood, for on this Californian land is first to be fulfilled the promise of the nations!

Down the winding road we go, the song of the morning in our hearts. And, as in answer to our call, there springs up at our feet a flower of gold, of light, of promise,—California's flower, the poppy. Here and there they come as nearer to the sea we go, until we recall the glorious Springtime with its great fields of shining yellow.

Did they bring their gold from buried treasures in the earth, where secrets sleep, waiting to tell of California's past, or did they draw their beauty from the sun? The legends tell that in ancient days a great and mighty queen ruled o'er this land—a queen of power and beauty—and perhaps 'tis fragments of her garments that the poppies wear.

How many suns have risen and set upon this land before men came! How many days, in silence and calm solitude, Point Loma stretched into the ocean blue, and winds and waves and sea and earth built up their "silent cyclic chemistry!"

But back of this, far in the misty past, there lies a story yet to be revealed—of days when men were heroes—and the earth their fit abiding place. Great deeds and high ideals there were to make this land so beautiful.

The Symbology and Influence of the California Poppy

From old Lemuria comes the thread of gold, the gold of a high life, and here again men have begun to strive for that which naught can tarnish, and their hearts will turn to gold,—

that is purified of all dross, that they themselves have cleansed in the fire of life. Here in this new, old land the seed is sown and fostered with a tender care, and here, as in the past, a mighty race shall come, whose sons shall raise humanity.

The little poppy symbolizes this. It is the color of the gold that brought men to the state. In the mad rush for wealth they came, and fought and sacrificed their all to get this gold from out the earth. As time wore on, after disappointments, hardships, perils, they saw the other gold this state contained, that came from honest toil with grapes and grain and fruit and flowers. And now the eyes of all the world are turned to this far southern "Point," in search of gold the highest yet—the gold of heart and spirit, the gold of education broad and free, the gold of happy childhood growing to a glorious manhood; not for themselves to hoard and covet, but to scatter broadcast and give generously to all other lands.

This is the promise that the poppies bring, as year by year they deck the hills and valleys, and make the old earth young and lovely,—and, as we look, we too rejoice, the sunshine and the gold are ours, and earth is very beautiful.

"But more in you than these, lands of the Western shore,
(These but the means, the implements, the standing ground,)
I see in you, certain to come, the promise of thousands of years till now deferr'd,
Promis'd to be fulfill'd, our common kind, the race.

The new society at last, proportionate to Nature,
In man of you, more than your mountain peaks or stalwart trees imperial,
In woman more, far more, than all your gold or vines, or vital air.

Fresh come, to a new world indeed yet long prepared,
I see the genius of the modern, child of the real and ideal,
Clearing the ground for broad humanity, the true America, heir of the past so grand,
To build a grander future."

The best of all the past is ours, its greatness and its strength, its deep lessons of experience. This in one hand, and in the other, the promise and the glory, the future yet to come—so we go forth. No more shall the poppy mean to us the drowsy languor of ease and idleness, of pleasures sought for and of work forgot. When next we see upon the Californian hills its bloom and beauty, we shall remember and make it ours,—the gold of service, the forgetfulness of self. ELIZABETH BONN

Morning and Evening

AT Point Loma one wakes in the morning with the feeling of kinship with the birds and flowers. Delicious odors fill the air, and sweet sounds, that make one glad to be a part of it all.

Has nature a song for humanity? One needs only to live at Point Loma to find that nature sings a tune of its own, a Lomaland tune that carries such a message of hope, joy and love in its voice that those who hear it join in the refrain and sound its echoes over the world to build a universal folk-song.

The city also has its own tune. In San Diego to-day one does not hear the hum of a great metropolis but there is the tuning of instruments, as in a great orchestra, giving promise of the future production. One cannot spend a day in San Diego, (Port Orient seems the name designed for it by nature), without realizing that its future is planned on a grand scale along commercial and educational lines.

After a day of activity in San Diego one turns homeward to Point Loma. Steaming over the bay one looks back at the city and the picture of its possibilities as a great nature garden, the paradise of earth, become a living reality in imagination. Warships in the bay suggest international activities on a high basis of mutual service. On the shoreline one pictures the great shipyards, with the sound of ringing hammers, and the freight stations, for the commerce of the nations in the future.

Out of the great waters of bay and ocean rises Lomaland, like a state-ly ship. Driving up the cañon from the boat, Nature opens her heart to one, and the white tents of the village, and the shining domes of the great buildings, greet one with a welcome for all time. The glowing sunset lights up the Bungalows, which embody the peace and beauty of ideal family life. The great gates of the Homestead swing open and within their enclosure one feels a new thrill of happiness. The security of home, the knowledge of care, protection, comfort and true liberation it brings; the sound of children's voices, glad sounds that vibrate in unison, these give the heart touch that is to save humanity.

In the great silence of nature one feels the throb of awakening activity as in the spring time, and sees as in the bloom that follows the seed planting, the thousands upon thousands of children who are waiting their chance to learn on Loma Hill nature's secret of comradeship.

ELIZABETH WHITNEY

A GENEROUS-HEARTED Maine woman, who loves humanity, has adopted a novel way of giving happiness to others. She has a large garden of flowers and for several summers has carried out this plan of using them:

"She puts in a can bouquet and loose flowers and places the can near the sidewalk, so that any passer-by may help himself, or herself, from the floral surplus of the kind hearted lady's flower beds. When Miss Huston first instituted the scheme, the plan not being understood, the flowers would remain for the most part undisturbed, but now that the scheme is more generally known people passing by make more free with the contents of the can.

"Those who take most of the flowers are laboring men, who help themselves to single flowers on the way to work in the early morning. These they generally put in the buttonholes of their coats. Children are the next best patrons."

IT IS SAID that Belgium has been freed from the evils of capital punishment because of the promise King Leopold gave to his dying mother. This was to the effect that no death warrant should ever receive his signature. The worst criminal in that land meets his doom by a life-long imprisonment.

ACCORDING to the official report, the Board of Lady Managers of the Louisiana Purchase Exposition administered its trust so carefully that nearly thirty thousand dollars of the one hundred thousand dollars appropriated by Congress remain unexpended. Nothing was neglected; all plans were carried out to the last detail; moreover, the accounts were found to be correct! What a contrast this presents to some recent examples—*some only*—of masculine financiering!

ACCORDING to statistics, the United States leads Europe in the number of divorces. In Paris the records show nineteen marriages to every divorce, while no less than four of the largest cities west of the Mississippi, it is said, count their divorces at the rate of one to every four marriages.



THE CALIFORNIA POPPY

A Japanese Poem

A LEGEND OF THE DANCE

From the Tokio Sanitary Journal

'Twas a day in spring most bright and beautiful,
Luminous th' air and wonderfully soft,
A maid celestial downward came to earth,
Leisurely floating in her feathered robe,
Upon the silken rays of the spring sun.

To the right doth Holy Fuji high uprear
His mighty tower of snow perpetual;
The beach of Tago to the left outspreads
Her gown of satin widely in the sun;
Bedecked with dancing pines, doth wave washed
Mlo

Thrust a long arm into the purple sea.
On this blest beach, amid the graceful pines
The maid celestial lighted first on earth.

Now, only the white cone rests in midsky,
Hung as an "opened fan" in heaven's blue,
The azure body lost in th' azure vault,
Look up! for Holy Fuji teacheth man
To crave and seek for heav'nly things immortal,
Leaving the dust and care, the world below.

Now, fleecy mists, like wreaths of incense
smoke,

Come curling, curling over highest peaks,
And reach at length the foot of Holy Mount.
In humble act of worship; costly, yea,
The costliest of all earth's costly things.

On Moi-no-matsubara's coral beach,
The wavelets murmur every day, agog
In hope to mirror fair the bending pines
And sacred likeness of the Peerless Mount,
And limn'ed in liquid colors bear they back
Each day a myriad picture of the scene
To adorn the Palace of Otohime,
The fairest daughter of the Dragon king.

Of Heaven though she was, the Maiden found
The scene most fair, most witching fair, and she
Hanging her robe of feathers on a bough,
Walked lightly on the smoothly beaten beach,
In admiration rapt, among the pines
Forgetful of her waiting home above.

A fragrance more than earthly fills the air,
A wond'ring fisher lad on home intent
Sees hanging on a branch a beauteous robe,
A robe of feathers, takes it down and tucks
'Neath his arm, and as he homeward wends,
'Thinks what a stroke of luck is his, and how
This robe shall be an heirloom to his line.

The maiden saw it from afar, and sped
In fear and trembling after him and called
To him as softly as the moonbeams fall:
"Mine is the robe. O, prithee, let it be!"
"What proof hast thou to show the robe is thine?"
"Trust me, the thing is mine, and can belong
Only to one, a denizen of Heav'n."
"Woe be to me, if I steal aught divine,
I yield the robe. But pray thee, in return,
Grant me one boon. May I not see thee dance?"

Thrice happy he, the man who once hath seen
A maid celestial dance—so runs of old
A legend of Japan—for such a one
Shall blessed be with peaceful life and long.

"Right gladly will I dance, and thou shalt see
A dance of Heav'n! but first, return to me
The feathered robe, that I may dance in it."
"I doubt thee, maiden; when thou donn'st thy robe,
Thou'lt fly away and leave me here repining,
Bereft of robe and dance, so precious, rare."
"Alone with mortal men doubt has a place;
Lies and Deception are not found in Heaven."
"Black shame on me; of earth am I, forgive,
Take thou thy rainbow robe and dance for me."

Soon she was floating in her magic robe,
Poised o'er the pines, that grew in myriad shapes,
As slowly down she swept upon the sand—
The coral sand that stayed the sea's advance—
Her every motion showed a godlike grace;
From her the eagles learned how to soar.
Lightly she fluttered o'er the whisp'ring waves,
Turning, returning, flinging wide her sleeves;
The swallows for their wings the lightness seized,
Easy and beautiful to see the curves
She made in pirouettes from pine to pine;
From her their grace the maids of Japan draw.
Her face was lustrous with the light of heaven;
Unearthly fragrance from her robe exhaled.

Upon the velvet strand, 'neath Fuji's shade
Among the pines of Mlo by the purple waves,
Left she the fisher lad amazed and dazed
Who saw the wondrous grace of Dance Divine.

The graceful art was handed down by him
To all the dancers of this beauteous land.

'Twas a day in spring most bright and beautiful,
Luminous th' air and wonderfully soft,
In robe of feathers clad, a heav'nly maid,
Most leisurely went floating up the sky,
Upon the silken rays of the spring sun.

OUR YOUNG FOLK

The Raja Yoga Question Box

THREE happy are the statesmen who, with sincerity and enthusiasm and unsullied honor, devote their talents to the welfare of the country which they love.

1 Who was William E. Gladstone?

ANSWER—William Ewart Gladstone was a famous British statesman of the nineteenth century. He first earned distinction as a student, for he took his degree at Oxford University with rare honor, being a "double-first-class man," that is, in classics and also in mathematics. At twenty-two he entered parliament, and for over sixty years was active in affairs of state. Gladstone was an able financier, and a brilliant debater. He could speak in a ringing voice for hours, and win the support of his hearers. Some of his most famous speeches were made in the heat

of debate. Gladstone was four times Premier of England. He found time to be an author as well. In two of his books he writes about Homer and the heroic age of Greece. Gladstone was brave and manly and thoroughly sincere.

2 Who was Theodore Delyannis?

ANSWER—Theodore Delyannis was a statesman of modern Greece. He was born in 1826, before Greece was declared independent, and when his countrymen were still fighting the Turks. Delyannis was an ardent patriot; he devoted his whole life to the service of Greece. He was Prime Minister five times. His great hope was to restore to Greece some of her ancient greatness. Delyannis was an orator of great ability and often addressed the Athenians on questions of the day. He had high ideals, and was a zealous worker in the cause of social reform. He died by the hand of an assassin in June, 1905.

MODERN GREECE

FELECIA HERMANS

BRIGHT age of Pericles! let fancy still
Through time's deep shadows all thy splendor trace,
And in each work of art's consummate skill
Hail the free spirit of thy lofty race.

Glory to those whose relics thus arrest
The gaze of ages! Glory to the free!
For they, they only, could have thus imprest
Their mighty image on the years to be.

Greece Once More

WHAT a wealth of inspiration has gone forth to the world from Greece! The very name of Salamis recalls valor and prowess. Homer and Æschylus, Socrates and Plato, call up thoughts of noble poetry and lofty teachings, and the name of Phidias stands ever for power and thought in art. The spirit of the superb national life of the ancient Greeks must linger in their native land, and must surely blossom forth again in forms of truth and beauty.

The united life of the Greeks was fostered by great national gatherings. The people assembled with joy and enthusiasm. Hearts beat high, hopes were strong, a host of noble impulses were felt.

The Greeks had their Initiate Teachers also, who, in the great mystery-dramas, brought before them the sacred teachings of wisdom. Had they but heeded these pure teachings they might have remained free, the dark days need never have fallen upon their country. But side by side with the noble impulses were selfishness and ambition. Their hearts beat high, it is true, but not for all humanity. The fulfillment of their proudest hopes often meant the downfall and ruin of other men. And so the light faded for them. The bright festival days were followed, in time, by long centuries of darkness and despair.

The Greeks were conquered and trampled on by Turkish tyrants who had no love for beauty and truth. The Greek spirit was crushed, the people forgot the glorious past, they became serfs. They suffered the last indignity of hearing other languages spoken in place of Greek, even in the courts of justice. In the eighteenth century national life was at this low ebb in Greece.

Towards the end of the century, however, there was an awakening of the ancient spirit. The Greek youths began to speak of the glories of the past. One of the young patriots, Konstantine Rhigas, was a poet, and by his songs he stirred the hearts of the people. He encouraged them to speak and write in their own language; he helped them by founding a newspaper printed in Greek. This was a magic touch; they could not speak and read that language in its purity and remain slaves.



Lomaland Photo and Eng. Dept
GREEK PEASANT GIRL—SALAMIS

The Greeks entered bravely upon the struggle for their freedom and at last won it; Greece was recognized as an independent power; and the Greek language asserted its supremacy over the foreign tongues that had usurped its place. Today the nations, who owe so much to the influence of ancient Greek art and wisdom look to see a new Greece rising on the ruins of the old.

STUDENT

Facts Worth Knowing

ONE of the ideas suggested lately as a means toward the promulgation of universal peace is somewhat unique. The president of a Peace Society in an eastern city believes that military toys, which are so popular with children, foster the warlike spirit in the race. He is resolved to do what he can to remedy the evil. He will personally visit the toy manufactures of Nürnberg this summer, in an endeavor to have the manufacture of tin soldiers, toy cannon and pistols, warships, etc., discontinued. He would have in their place toys of a harmless and peaceful nature. Reform is truly touching the heart of things when reformers begin to have a care for the vital welfare of the children.

AFTER waiting thousands of years, agriculture is at last becoming, in our own day, a scientific industry. It would be difficult to say how much we owe as a nation, and how much other nations owe too, because of its example, to the United States Department of Agriculture. Through its efforts we are now finding out the secrets of the soil, what crops are adapted to certain soils, the secret of a wiser rotation of crops, of economical fertilization, of how to introduce new crops, of how to get rid of insect pests and plant diseases, of how to intelligently use machinery and of how to *save* the resources of the soil instead of wasting them. It is not only more profitable and more satisfactory—and more honest to nature, as it were—to cultivate fruits, grains and vegetables scientifically, but it is vastly easier as well. Then, too, a marvelous work has been done in reclaiming alkali soils, hitherto barren, not to speak of inexpensive means by which other kinds of barren soils may be rendered fertile. It ought not to be many years before "worn out land" and "abandoned farms" will be unknown. Certainly it will not be if we live up to our opportunities. Think what a glorious thing it is to be a real comrade, a real co-worker, with Mother Nature. A very ancient manuscript—many thousands of years older than the Old Testament even—says: "Help Nature and work with her and Nature will regard thee as one of her Creators and make obeisance." What a glorious world we might fashion *if we only would become creators.*

THE CHILDREN'S HOUR

THE FLOWERS WITH WINGS

SUCH a lot of buttercups all in a meadow grew.
So many, many years ago, when all the world was new,
And you'd thought they'd be the happiest things with
nothing else to do
But be caddled up by Father Sun and fed by Mother Dew.
But I hate to say, it wasn't so! For when the birds would fly
High up among the mighty trees that towered to the sky,
They would watch them with such envy, and lament and
mope and sigh,
"Oh, dear, just see them skim along! Oh, why can't you
and I?"

Now the fairy of the flowers once was passing by that way---
To nurse a little primrose that was sickly, so they say---
And she heard them all bewailing to a blackbird on a spray,
"Oh, won't you let us have your wings a little while today?"
So the kindly fairy listened, and they told her all their woe,
And she summoned all the fairy knights, whose wings are
white as snow,
And begged and borrowed every one---they've several pairs,
you know---
And put them on the buttercups, the poor things pleaded so.
Oh, high they flew and low they flew---the old sun blinked
his eyes.
The breezes came a-chasing them, all laughing with surprise,
And ever since that day when first they fluttered 'neath the
skies,
We've had the buttercups with wings and called them but-
terflies!

—Selected

A Yankee Cat

DEAR CHILDREN: I had my picture taken the other day and thought I would like to send you one. I live in the upper corner of Massachusetts, so near the Atlantic Ocean that we can sniff the salt in the breeze. By "we" I mean, besides myself, the two little golden-haired girls who say I belong to them, and Leonillo, the big black English setter.

The Raja Yoga Messenger and the *NEW CENTURY PATH* come to our house. Alice and Vona read out loud to each other from them. So I have learned about Raja Yoga and the School, and the boys and girls and all the beautiful things in Lomaland.

Our yard is shaded by two great tall New England elms. In one is a bird-house made of a cheese box and painted green, just the color of the leaves. When I was a kitten I liked to catch the birds. But now I never do. Something inside tells me it is wrong.

Alice is fond of dressing me up and taking me to ride in her doll's carriage. I think it is more fun to play with the grasshoppers on the lawn. But I try to be patient and sit still for one can't always do just what one likes best, you know.

I love music dearly. When the girls play duets on the piano I listen with all my might. And when the piano is all still and no one about, I like to jump up on the stool and sit close to where the music comes from. This is where I was when Vona came in with a funny-looking black box under her arm. Pretty soon something clicked in the box and before I knew it my picture was taken! One lady who saw it said: "She looks like a millionaire cat." That did not please me. I would rather look like a brotherhood cat than a millionaire cat. Wouldn't you? *PERDITA*

DEAR CHILDREN: A friend writes me from Japan about the little Jap children and, among other things, about the way they keep birthdays. The Japanese have many customs which tend to make them a united people, and I think that the way the children celebrate birthdays is one of them.

Each girl does not have a birthday celebration for herself, but all girls have one big birthday celebration on the same day. Every little girl receives her gifts of dolls and other things, and then they all have one great, happy birthday party together.

When the day is over all the pretty presents are put away, not to be taken out again till the next celebration. *A RAJA YOGA TEACHER*



Did Gip Understand?

LOTTIE!" cried Gwen excitedly as she burst into the sitting-room, "mother says we may go and see grandma this afternoon! Auntie will take us; and we will look for bird's nests all the way!"

"Hurrah!" shouted Lottie, dancing around the table in her delight, "and we will take you with us," said she, stopping in front of an intelligent-looking little terrier.

"Bow-ow!" replied Gip, wagging his tail and joining in the enthusiasm.

"No," said a quiet voice from the doorway, "Gip cannot go. You know the trouble he gave us last time, chasing cats."

"Auntie!" exclaimed Lottie in dismay, "but perhaps he wouldn't today."

"My dear, he always does it; he must stay at home," replied Auntie decisively—"people would soon dread the very sight of us," she added looking at Gip with by no means peaceful recollections in her mind.

"Gip, why can't you love cats?" demanded Lottie despondently. "You are very naughty! but of course people are stupid; they can't understand you won't hurt their precious cats.

You only like to make the cats think so."

"Bow-ow," agreed Gip. And it really seemed as if Gip understood.

At last all preparations were made and they were ready to start.

"I am so glad to get away without Gip seeing us," remarked Auntie, with placid satisfaction; "but do you know where he is, Gwen?"

"No, Auntie, I haven't seen him for some time. I expect he is asleep somewhere."

Soon they left the outskirts of the pretty village behind, and walked along a footpath, through shady woods.

The birds were singing! The sunlight shone through between the branches, making tremulous patterns over the green mossy ground.

"Why there is Gip!" exclaimed Lottie suddenly.

"Gip!" repeated Auntie in bewildered amazement; and Gip it surely was—coming towards them in guilty triumph.

"However did he get here?" said Auntie, looking much disconcerted, "he will just get us into trouble again."

"I will look after him," said Lottie, doing her best not to appear too delighted, "but Auntie," she continued, "if you don't want Gip to know anything, you shouldn't talk about it before him. He knows every word we say. He heard us say we were coming, and you said we wouldn't bring him—but you see he wanted to come."

And, children, this story is true.

ANNIE P. DICK

IN the densely wooded country, along the Gulf coast of Mexico, live many beautiful wild birds. All kinds of parrots and many other tropical birds are found there.

In this country, a parrot ranch has been started. Wire netting has been placed over many trees and under these trees the birds are kept.

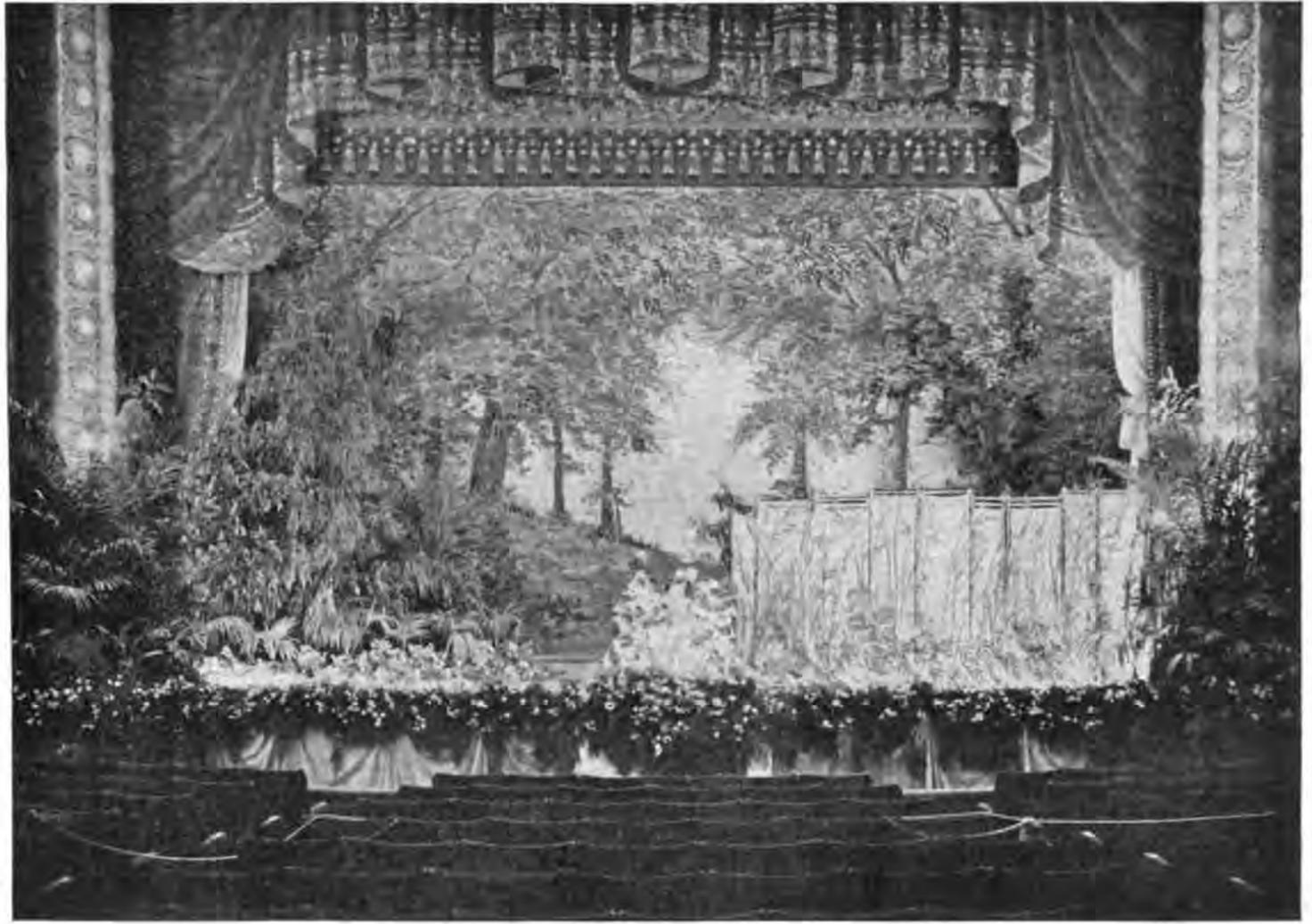
The birds are divided into four classes, flocks of about a thousand each. Each class is taught a different language. The man who teaches them speaks English, Spanish, French and German fluently. He does not undertake to teach each parrot separately but takes a few of the brightest birds from each division and teaches them. After they have learned to talk he places them among the others and they teach the rest.

It only takes a few months to teach quite a number of birds to talk well, and some can carry on a conversation which lasts a half an hour. The other birds learn very quickly from them, it is said.

Their teacher says they have wonderful intelligence and many times seem almost to use reasoning power. Well, why not? *COUSIN EDYTHE*



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

THE Universal Brotherhood meeting conducted by Point Loma students at Isis Theatre last Sunday evening, included two interesting papers and the following musical program: "Preislied," from *Die Meistersinger* (Wagner); Prelude, *Lohengrin* (Wagner); Nocturne (Chopin); March (Kretschmer).

Miss Alice Bolting, in a paper on the "Future of Cuba," declared that it was manifestly unjust to judge the great mass of the Cuban people by a few illiterate and degenerate examples, such as may be met in any nation.

"Freedom-loving by nature," she said, "they resent rules that are not compassionate. Rebellious to laws, because of their personal experiences and hereditary tendencies, they appear to a casual observer uncontrollable. But they are not. But let this be understood. By force of the law of opposition and bitter experience, they know the difference between justice and injustice; truth and untruth; honor and intrigue; and their deeply emotional natures often express the keenest sense of loyalty and gratitude where the response to their yearnings and appeals has assured them that their struggle for light and liberty were not in vain; and thousands now recognize that the hour is at hand when a new hope and inspiration are flooding their land.

"The Raja Yoga Academy in the suburbs of Santiago and the free day-school in Santiago have grown so rapidly that more teachers have been added to the staff. The influence of the work is now affecting the whole island, and calls are coming in from other provinces for more Raja Yoga schools. The financial support given to these schools is entirely from the treasury of the International Theosophical Center at Point Loma, California; and all this work is under the personal direction of our Leader."

"Sowing and Reaping," was the subject of a practical and helpful paper by W. Ross White. In part he said:

"Nature works with great regularity and great impartiality. It is one of the earliest generalizations of the human mind that 'summer and winter, seedtime and harvest, shall not cease;' or 'whatsoever a man soweth that shall he also reap.' Not even the most stupid would expect to reap wheat if he planted potatoes. But, strange to say, nations and individuals have not yet thoroughly learnt this lesson as applied to the moral world. Mankind, as a whole, has failed to translate into terms of the moral world,

the natural lessons which the rudest savage well knew in the dateless past. 'Each thing after its kind: each thing having its seed in itself;' this was the ancient teaching, but men have not yet laid this to heart in their dealings with each other. We know that darkness follows the withdrawal of the sun, but we do not seem able to realize that the sun of truth and love, if withdrawn, must leave us cold, and dark, and loveless. We know that a cloud obscuring the sun produces gloom and chill, but we do not transfer this lesson to the moral world and realize that hate, and anger, and insincerity, in like manner, chill our better energies and enshroud our steps in gloom.

"Men and nations are every year and every day opposing their puny strength against the forces of the universe. They lie and dissemble; they cheat and steal, and do not realize that these things must come back to them. In a word, men have not yet attained a full belief in, and realization of, natural law as applied to the moral or spiritual world. 'Whose seed is in itself,' is a thing men know to be true in regard to things physical; but they believe that a crooked policy will somehow produce straight results; and that the seed of moral thorns and thistles will, somehow, spring up wheat and roses.

"The wrong-doer is one who has no practical faith in the law of harvest. He thinks he can cheat divine justice, and escape the all-seeing eye. It has always been so to some extent. Men have said in their hearts, 'We can do wrong and not suffer, hence it is that the apostle uses the words, 'Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap.'"
— *San Diego News*

For the Benefit of Enquirers

REGULAR weekly meetings of the Aryan Theosophical Society, established in New York City by William Q. Judge, the second Leader of the World's Theosophical Movement, are held every Thursday evening at 8 o'clock in Isis Hall, 1120 Fifth Street, San Diego, California. These meetings are intended to meet that large and growing body of earnest enquirers who desire to know more of the different tenets of the Theosophical philosophy. Students from the Universal Brotherhood Headquarters at Point Loma, California, conduct these interesting gatherings, to which every truthseeker is cordially invited.

✻ Art Music Literature and the Drama ✻

R. W. Machell—One of the Artists of Lomaland

VISITORS to the Raja Yoga Academy at the world's Center of the Theosophical Movement, Point Loma, California, are always profoundly impressed by the pictorial and decorative work which fittingly adorns the great Rotunda of this remarkable building. A short account of the career of the artist, Mr. Machell, will be of interest to that large section of the public which has been delighted and uplifted by his mystical pictures, whether from the study of the originals or reproductions.

Mr. Machell was born in Lincolnshire, England, but the family home is in picturesque Westmoreland, where the Machells have held their position since the Roman period. During this long period the family produced distinguished members, and the arts have been well represented. Mr. Machell's great grandfather, who, curiously enough, was wounded at Bunker Hill, was a skillful water-color painter in the early days of the art, and his sister has a well-merited reputation as a musical composer; his brother has held for many years the high and responsible office of British Adviser to the Ministry of the Interior of Egypt.

Mr. Machell was educated at Uppingham College where his successful career was distinguished by the winning of many prizes, chiefly for drawing and gymnastics. His passion for art was so strong that after completing his education he commenced to study painting in London under a pupil of the celebrated French painter, Paul Delaroche. The attraction which Paris exerts on all young artists became irresistible and in 1875 he established himself there, married, and remained for five years. He studied under Professors Gustave Boulanger and Lefebvre at "Julian's" atelier, with such pronounced success that he gained several medals and in 1879 his first picture was accepted by the jury of the Salon. Returning to England he was equally successful in gaining admittance for his work to the Royal Academy. Portrait painting occupied much of his attention at this time, but he had commenced an allegorical subject, "Despair," when the turning point in his life occurred, i. e., the meeting with the Foundress of the Theosophical Society, H. P. Blavatsky, at the opening of the Blavatsky Lodge in London. His picture "Despair" was quickly transformed, after the reading of Madame Blavatsky's *Secret Doctrine*, into "The Dweller on the Threshold," a work well known by reproductions to thousands who have never had the opportunity of enjoying the beauty and fascination of the original.

Following this success and instinct with the same inspiration came "The Birth of a Planet," now hanging in the Pioneer Club, London, "The Path," "The Bard" and a number of other striking works, many of which are now in Lomaland, being part of the private collection of Katherine Tingley.

During this period, as the artist's reputation was being built up by the production of those mystical pictures, distinguished both by profound thought in the choice of subject and charm of color and design, he was elected a member of the Royal Society of British Artists, and has exhibited most of his later works in the galleries of that society.

To many young men who are breaking through the worn-out forms of theology, the student life of Paris has an agnostic tendency, but in Mr. Machell's case this made him the quicker to receive the message of Theosophy. It was to that remarkable woman, Lady Malcolm of Poltalloch, that he was indebted for that boon. She was an old friend of the family, and she lent him Theosophical literature and showed him

its application to the practical work of Brotherhood, without which all theories are useless. Lady Malcolm was of extremely retiring disposition, never seeking recognition or acknowledgment, but an indefatigable worker for Brotherhood and always ready to help a soul struggling for glimpses of the light.

Mr. Machell was a firm supporter of the Theosophical work during the troublous times when Wm. Q. Judge was defending it against internal and external attacks, and he has never faltered in giving enthusiastic support to Katherine Tingley. After many years of steady work in Theosophy and art he came to Point Loma with his younger son to commence a new life at the opening of the New Century. Before leaving London he completed a series of mural paintings which now adorn the walls of the Raja Yoga Institute, Avenue Road, London.

Mr. Machell's life in Lomaland is an intensely active one. Besides



R. W. MACHELL AT WORK IN THE GARDEN OF
H. P. BLAVATSKY'S HOME, 19 AVENUE ROAD, LONDON

the exquisite decorative work in the Rotunda and the Aryan Memorial Temple, he has executed a number of massive and original wood carvings. He is an effective public speaker, a frequent contributor of articles to the NEW CENTURY PATH and other publications of the Universal Brotherhood organization, and is also connected with the Art Department of the Raja Yoga Academy. Artistic power is well marked in his son, Montague, a student in the Academy, who is showing great promise as a 'cellist, as well.

C. J. R.

THE Taj Mahal was erected by the Mogul Emperor Shah Jehan, in the Seventeenth century, as a mausoleum for his favorite wife. It was designed to become also, later, his own tomb. Standing, as it does, about two miles from Agra, on the banks of one of the most beautiful rivers in British India, only to be approached through magnificent gardens, with the usual long strip of water in the center, it is indeed an imposing sight. The three gateways are of red sandstone, the Taj Mahal itself being of pure white marble. The interior contains most exquisitely beautiful work, mainly relief carving, marbles inlaid with agate, turquoise, jade and other precious stones, the light being admitted only through open lattice-work. It is impossible to overstate the charm and loveliness of the exterior of this building, its domes and minarets reflected in the water, particularly when softened by the shadows of sunset or moonlight. Can it be that the Taj Mahal holds a message for us, not of death, but of life?—Extract from recent correspondence

Universal Brotherhood Organization

Central Office Point Loma California

THERE was once a time which was as the year one, and it was a time of great strife, and

I was alone in the darkness and in the strife, yet knew not why I fought, and my soul was weary and sore perplexed in that it knew not the nature of the strife, and my mind was full of misgivings for fear that my arm was set against the right, for in the darkness I could in no wise perceive that which was true or false.

But verily I desired in my soul to do battle for the cause which was mine, even all mankind's. And I fell asleep and dreamed a dream, and it was in this wise:—

I dreamed that I wandered into the heart of a great city, and I knew that city, yet it resembled not the city of mine own dwelling, nor any other abode of men on earth; and I questioned my "heart" which answered: "This is the city of the *World of Men*." And as I wandered, I heard a distant chorus of many voices blended into a splendid harmony, and I approached this sound. As I drew nearer, I perceived that those who were in the streets about me were also singing and approaching; and behold! at last I found myself among a congregation of singers, singing in the *square* in the center of the city. And, I perceived that they were all led by a Bard, whose voice seemed to penetrate into the uttermost recesses of the city, energizing into music all who heard. But so frequently did he move from one place to another that he seemed to be in all places at once, and no man knew quite where he was, although his voice always led this grand chorus.

And lo! a woman stepped forth into the midst of the people and sang a song of great power; she sang of truth, of justice, of immortality; she sang of another world, of an *inner* world; she sang of demons and of gods. And the people flocked about her, to listen to her wonderful song and to sing with her; and they sang with great harmony and power for awhile; and when she had finished and stepped back, some of the people who had sung the strongest with her, departed from the *square* still singing loudly the song which they believed they had learned; and some followed them hoping the songstress was among them.

But some still hearing the Bard in the square, remained and sang with him. And a friendly man stepped forth and sang a song, and he sang a song of prophecy; he sang of battle; he sang of the "Warrior of Light;" he sang of the power of thought. And the people sang with him; they sang of the power of thought, and some sang wrong, and as they sang and their song waxed louder, it caused the Bard's singers much pain to sing, although no discord could be heard with the ears. And I saw that the man singer was in great pain in that some of the people sang wrong. And I waxed wroth at those people, but the song of the singer was good, and ere he had ended a third stepped forth and sang with the Bard. This was a woman, and she was clad in armor and a coat of mail, and the coat of mail was like unto many human hearts, but her countenance was full of love and compassion. She sang of Truth, of Light and of Liberation, of Brotherhood and of a Golden Age, and the people sang

The Great Bard

with her, they sang of the Golden Age. Then her song grew more and more wonderful; she sang of Help-

ing and Sharing; she sang of *deeds* as well as thoughts; and some could sing with her of deeds and some could not. Those who could not, tried to appear to sing of deeds, but their voices would not sound and they turned away—when lo! the song sounded fainter and fainter till it seemed to float away into the skies.

And I saw the Bard with arms outstretched pleading for recognition; and my head reeled as if in a great earthquake, and my "heart" told me that the world was in great danger. And I looked and beheld the songstress in the armor go up beside the Bard and stand with him, but the people who could not sing of deeds departed from them, and scoffed at



STUDY ROOM OF THE NUERNBERG (GERMANY) CENTRE OF THE UNIVERSAL BROTHERHOOD ORGANIZATION—AN OLD PATRICIAN RESIDENCE

Lomaland Photo and Eng. Dept.

the songstress and the Bard. But some still heard the song, which, tho' faint, was an hundred fold more beautiful, and but few could hear it, and the few gathered close around the singers and chanted with them.

And I looked, and I saw about them a cloud of light—a radiance of purple. And the Bard and the songstress in the armor of shining hearts and the sweet singers were in this radiance of purple, and their song was: "Seek to render noble service to all that lives." And I awoke and vowed a vow and wrote this dream.

STUDENT

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8:15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Students'



Path

.. FREEDOM, GOD AND RIGHT ..

The old Welsh Swansea Motto, Usually Sung to the Ancient Tune of "Men of Harlech, in the Hollow."

[Hezekiah Butterworth's Poem for the Myles Monument Dedication, Barrington, Rhode Island]

MEN of Harlech, in the hollow,
Men of Swansea on the billow,
Men who made the pines their pillow,
'Neath the snow sheets white,
Men of faith who never doubted,
Men whose banners ac'er were rosted,
Loud the cry of Wales they shouted---
"Freedom, God and Right!"

CHORUS:

Men of Swansea glorious,
O'er each wrong victorious,
Still, still the air bright and fair
Shall spread your motto o'er us!
Onward then like Cambrian yeomen,
Cambrian spearmen, Cambrian bowmen,
With the motto 'gainst each foe-man---
"Freedom, God and Right!"

Green the groves that rose to meet them,
Strong the oaks spread out to greet them,
Tall the pines 'mid winds that beat them,
Shoat like Cambrian towers,
Wheeled the ospreys there in wonder,
O'er the old rocks rest asunder
In the weirs of flowers.

Hail, John Myles! each roof tree turning
Into cabin'd schools of learning,
In each falling grove discerning
Freedom's wider light!
Men who read Semitic story,
Men who changed their dreams to glory,
Sang as once the Welsh bards hoary,
"Freedom, God and Right!"

'Mid their axes boldly swinging,
Wars of Hallelujahs singing,
To Llewellyn's legends clinging
In their strength bedight,
Men who gave to men their birthright,
Men who gave to toil its carthright,
Men who honored men for worth-right,
Men in virtue white.

Sing with them, your new hopes sounding,
March with them, a new age founding,
With their motto still resounding,
Lead, in Freedom's van,
Theirs the folk-note, theirs in station,
First in counsels of the nation,
Pioneers of education,
For the rights of man.

CHORUS.

The Crucified Teacher

An Attempted Rendering Into English from an Old French Manuscript, XVIIIth Century.

"I do not speak now of those who teach in the common sense, but of those who teach through their giving of a spiritual life essence.

"The particular essence is not the germ, but its nearest vesture, containing (and indeed being) the force of its growth.

"Yet I shall not here err in calling its particles the germs.

"What is now this crucifixion; what the cross?

"Not the coldness, not the hostility, of the world. *That* was already discounted.

"The true Teacher consents to be, so to say, the matrix, the fruit, in whose very heart the seeds mature, on whose essence and being they feed, in which they are born.

"This primary Teacher is therefore to be called 'mother,' indeed the symbolic Mary of many Christs, when the time of the anointment is, for each.

"And upon this Mary is the pain; it is 'she' who is 'crucified.' She feels the first stirrs of life and all after, until the last, for the life is her own.

"It is still her own, of her heart's soul, though the pupils misuse it, debauch it, take it forth in the world of sin, and wanton with it; nay, wing with it arrows of spite and slander aimed against herself. The same arrows from the sons of the world she feels not, as I said.

"Therein is the real crucifixion, that in the pupils her own Light is debased, her own essence poured along foul gutterways of sensuality, its great power made servant of ambition.

"Wheresoever her pupils and spiritual children may go, they take with them a portion of herself, the spiritual blood of her heart, the highest and most sensitive essence of her being.

"This they can prostitute, darken; befoul, but never lose. *In the end*, it will of necessity (because it is heavenly) purify itself, regain in them its whiteness, redeem them; but till that 'end' come, what of the Teacher?

"And as the essence will make of each of them a God, so, by reason

of its inextinguishable power, each of them can—till the end come and the time is ripe—make it to make of him a fiend, one of the world's scourges.

"The whole evil and separate evils done through the essence by all the children is felt by the Mother, gnawing, tearing, age after age; pangs of growth, wayward thought, casual sin, up to the consecration of infamy. And every one of their pains of remorse and failure is felt in her.

"At last the accumulated structure of evil is cut to pieces by the axe of God and burned in the hells. And the pains of the cutting and burning are reflected from the soul of the pupil and re-echo as the yet prolonged agony of the Mother.

"Out of the ruins and ashes comes the little naked 'child,' born anew, redeemed; in him the Mother may now have the fulfilment of her labor; there is a new seed sower."

FRIENDS IN COUNSEL

DEAR COMRADES: Deep philosophic truth is not confined to universities nor learned men. Packed in small compass in the proverbs and the fables of familiar speech it passes current everywhere. What can be more suggestive and profound than the advice given by the father to his sons that they should not attempt to break their faggot as a whole but deal with the component sticks one at a time? In life we often foolishly attempt to break our bundle all at once. We calculate the intervening space between the heroes and ourselves and are discouraged at the heights we must ascend before our feet can tread where theirs are planted so securely. We overlook the fact that our admired exemplars reached their eminence by slow successive footsteps one by one. It is by unremitting and continuous effort that the pilgrims from the lowland vales gain the pure regions of the mountain snow.

Sometimes we get swept off our feet by periodic currents of reforming zeal and register a fierce resolve that by supreme heroic effort we will uproot the ugly weeds that cast their shadow on our lives. While the high tide continues at the flow we are elated at the prospect of success, but then the unavoidable reaction comes and we retire dismayed at the immense proportions of our task. In our enthusiasm we have challenged an opponent far beyond our present strength, and tried to concentrate the work of years into a few short days of feverish attempt. Faults that have taken long in growing must be destroyed by slow degrees with daily, hourly, momentarily sustained endeavor. The tide of our emotional reforming zeal cannot continue at the full. The periodic tides of apathy and zeal are part of Nature's life and rise and fall with our great mother's breath.

The only force which never fluctuates is that concealed and inner fountain whence Nature with her varying tides has sprung. He who gives way to unrestrained elation when his tide is high will be depressed in corresponding measure when the flow subsides. We must awake into activity that pauseless, pulseless will that knows no wax nor wane, but is as constant as Divinity itself. Those gushes of emotional desire to help the world recur with every rising tide, but the continuous effort is the outcome of a sense of man's all pressing need lying like a burden on the heart. He who depends on the recurrence of these periodical incentives to a better life is like a cork at sea, that alternates unceasingly between the crests and hollows of the dancing waves. We must unite ourselves with that exhaustless, tideless energy which has its home within the central chamber of the heart, where deepest peace combines with most intense activity, and from the throne of our divinity, impose control upon the shifting currents of the outer life.

STUDENT

"IF a superior man abandon virtue, how can he fulfil the requirements of that name?"

"The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it."

"Is anyone able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient."

"A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit to be discoursed with."

"The superior man, in the world, does not set his mind either for anything, or against anything: what is right he will follow."

"The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favors which he may receive."—*Confucian Analects*

OUR SHADOW

ISA (CRAIG) KNOX

IT falls before, it follows behind,
 Darkest still when the sun is bright;
 No light without the shadow we find,
 And never shadow without the light.

From our shadow we cannot flee away;
 It walks when we walk, it runs when we run;
 But it tells which way to look for the sun:
 We may turn our backs on it any day.

Ever mingle the light and shade
 That make this human world so dear;
 Sorrow of joy is ever made,
 And what were a hope without a fear?

A morning shadow o'er youth is cast,
 Warning from pleasure's dazzling snare;
 A shadow lengthening across the past,
 Fixes our fondest memories there.

One shadow there is, so dark, so dear,
 So broad we see not the brightness round it;
 Yet 'tis but the dark side of the sphere
 Moving into the light unbounded.—*Selected*

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question I have often heard a distinction made between a Theosophist and a member of the Theosophical Society, but do not understand just why. We speak of those who belong to the Christian Church as Christians, and those who follow the Mohammedan or Buddhist form of religion as Mohammedans or Buddhists; so why not those who belong to the Theosophical Society as Theosophists?

Answer The question arises, it would seem, from a confounding of the outer form with the inner condition; the letter with the spirit. It is true, and unfortunately so I think, that outer conformity to the Christian religion, attendance at church, or even being native of a country where ostensibly the religion is Christian, is generally taken as sufficient reason for calling a man or woman a Christian. And the same is true in degree for all the other religions of the world. According to the religious statistics of the world, we find all the people of the earth parcelled out among the different religions. For instance it is said that there are 417,000,000 Christians and so on.

But how many of these millions would be able to answer to the tests that the Founder of Christianity gave to those who would enroll themselves under his banner? He said, "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of the Father that is in Heaven;" and "Whosoever would be my disciple let him deny himself and take up his cross and follow me." And how many professing Christians can or would be willing to answer to this test, as given in *Luke xiv, 26* (revised version), "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Which of the so-called Christian nations is Christian in the sense of following the precepts of Christ? How many professing Christians take him as their guide in their business and social relations? It is evident then that the term "Christian" is used very loosely, or will it still be asserted that it may be taken as a standard of character? For, by their fruits shall ye know them.

Coming now to the use of the term "Theosophist." It is true that the public generally use this term loosely, but as stated in the question, a distinction is usually made by students of Theosophy between the terms "Theosophist" and "member of the Theosophical Society." Theosophy is an ideal towards which we aspire. It is easy to make a profession and to label oneself, but that is not enough; humanity demands more, and rightly so.

It is, unfortunately, only too true that certain so-called Theosophists have proven themselves false to their professions, and failing to exploit the Organization for their self-interest have tried to besmirch the names and the characters of the very ones through whom the light of Theosophy has again been brought to the world in these latter days, our Teachers and Helpers, H. P. Blavatsky, William Q. Judge and Katherine

Tingley. And, too, there are certain societies which call themselves Theosophical and even talk of Universal Brotherhood, and if one should attend their meetings, one might hear the word Theosophy used a great deal and a lot of other things with long and strange names, and not profitable to hear or to refer to now.

The Universal Brotherhood and Theosophical Society, which is under the Leadership of Katherine Tingley, and whose headquarters are at Point Loma, does not endorse such so-called Theosophists or such self-styled Theosophical Societies. Why? perhaps you ask. Because we hold to H. P. Blavatsky's definition of a Theosophist, that "Theosophist is, who Theosophy does." She further says, "No Theosophist has a right to the name, unless he is thoroughly imbued with the correctness of Carlyle's truism: 'The end of man is an action and not a thought, though it were the noblest'—and unless he sets and models his daily life upon this truth. No man who has not got it in him will ever become a Theosophist; but he may remain attached for a time to our Society." It may be said here, however, that unless a member of our Society is earnest in his endeavor to live up to the Theosophical ideals, it is not an easy thing for him to remain a member; he does not feel at home.

The year 1895 was a great sifting time; 1898 was another, and there have been others when those who outwardly were members had an opportunity to decide whether Theosophy was a vital living thing or a mere profession.

It will be seen then that to us Theosophy is something very sacred. To be in very truth "Theosophists" is our ideal. We realize that as members of this Organization we have a great responsibility "to make Theosophy a living power in our lives," and not a mere dead letter, but being a member does not necessarily imply being a Theosophist, and therefore it is right to make the distinction referred to. STUDENT

Question What is the difference between Karma and Fate?

Answer Briefly there is much difference, for *fate* is the term given by modern Western peoples to that *apparently* blind, unjust and unknown power in world affairs, over which *human* beings are supposed to have no control.

This idea of their insignificance and powerlessness has been so long in the minds of men that they have almost forgotten that it is *they* who have been the cause of all the suffering in the world and in themselves; and that it is *also* they (ourselves) who must change these unhappy conditions into those of joy and harmony.

How can it be done?

The Law of Karma offers the only real solution of this problem. Its message is that *we are divine in essence, controllers of our own destiny and capable of attaining perfection.*

The word Karma means action, the action of the law of *cause and effect*. According to its decrees, whatever cause we set in motion in thought, word or deed, brings a corresponding result back to us.

If our thoughts, words and deeds are kind and unselfish, and for others' happiness, we create for ourselves conditions in which kindness and generosity come to us to be again used for larger work and higher growth.

If our thoughts, words and deeds are harsh, cruel and unkind, *they* also come back to us in harsh, cruel and unjust treatment of us by others, placing us in conditions of suffering, till from the suffering and the pain we see our error. Then, lo! the same law which appeared as threatening to crush us, is seen to be our true friend which will change our harvest if *we* change the seed.

This is Karma, and it *always* works to bring "order out of chaos, good out of evil, and joy out of pain."

Some have called this law harsh and cruel. Is it not rather the law of divine compassion?

Knowing this shall we not henceforth say that there is *no fate* over which we have not control. We must reap the harvest of past sowing; but today we may sow new seed.

In the new interpretation, then, it is our Fate, Karma, Privilege, whatever you wish to call it, to take our true place once more as *creators* in the highest sense, whose divine destiny it is to make this earth a *happy* dwelling place for *all* creatures. H. A. L.

NO ONE who is a lover of riches, or a lover of pleasure, or a lover of glory, can at the same time be a lover of men.—*Epictetus*

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25	29.724	70	61	62	61	.00	W	3
26	29.744	70	61	61	60	.00	S	5
27	29.750	69	60	63	61	.00	W	3
28	29.750	68	61	63	60	.00	W	3
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THE study of language reveals many truths about antiquity and human evolution which do not accord with some of the orthodox scientific ideas, but which bear out the Theosophical teachings. Words are no mere counters or arbitrary signs to express thoughts. Language is a most mysterious and deep-seated thing, and grows up like a living thing from its roots far down in the depths of human consciousness.

One of the chief things which a study of language shows is the immense antiquity of the human race. The theory of evolution from savagery is not supported by it. To quote a recent writer:

As far back as we can trace, there were abstract words, there was a highly organized and developed language. . . . The Indo-European parent language was already highly developed and expressed a vast number of abstract relations.

Trench, in his "Lectures on the Study of Words," makes the following remarks, in which we have italicized the salient points:

Were the savage the primitive man, we should then find savage tribes, furnished, scantily enough, it might be, with the elements of speech, yet at the same time with its fruitful beginnings, its vigorous and healthful germs. But what does their language on close inspection prove? In every case, what they are themselves, *the remnant and ruin of a better and a nobler past.* Fearful indeed is the impress of degradation which is stamped on the language of the savage, more fearful perhaps even than that which is stamped upon his form.

Peoples Who Have Gone Downward

When wholly letting go the truth, when long and greatly sinning against light and conscience, a people has thus gone the downward way, *has been scattered off by some violent catastrophe* from those regions of the world which are the seats of advance and progress, and driven to its remote isles and further corners, then as one nobler thought, one spiritual idea after another has perished from it, the words also that expressed these have perished too.

Renan, in his *Histoire des Langues Sémétiques*, says:

Depuis l'acte générateur qui le fit être, le langage ne s'est enrichi d'aucune fonction vraiment nouvelle. Un germe est posé, renfermant en puissance tout ce que l'être sera un jour; le germe se développe, les formes se constituent dans leurs proportions régulières, ce qui était en puissance devient en acte; mais rien ne se crée, rien ne s'ajoute: tel est la loi commune des êtres soumis aux conditions de la vie. Telle fut aussi la loi du langage.

A spoken language is something that is far above all laws of grammar and syntax. Its form and growth depend upon mysterious laws connecting sound with thought, and there enter into it the elements of intonation, accent and rhythm, which override questions of spelling. One nation borrows a word from another, and then proceeds to use it in an

English Lan- guage a Rob- ber-Chief

entirely different sense, because the *sound* of the word happens to suit the required purpose. The English language is a perfect robber-chief. Instead of making words to fit our thoughts, words adapted to our own particular genius of vocal expression, we have gathered in a most motley assortment of words of foreign make, and simply hacked them down to fit; jamming them into the language with a tail of silent letters adhering.

STUDENT

National Genii

THERE are several ways of studying history and of writing it. One of them, the highest, has never yet been attempted. To do it fully would require a mind that could as it were *think in nations* as we ordinary people think in individuals. Each nation must be thought of as a great individual consciousness, with ideals, with a place in the Divine Order, with a religion and a philosophy, with potentialities. Behind each unit of the nation stands this great being, touching his consciousness more than he knows. So to each a great field of purpose and power is thus open, if he chooses to enter, if he is great-souled enough to step beyond the gateway of his little paddock of personality.

A philosophic writer in a contemporary comments on the unruffled calm of the Japanese after the victories of their armies. He attributes it to "Asiatic pessimism," the pessimism which says: This life is but a sham, an illusion. That we know, and we know nothing else. Why then condescend to be excited or interested in its play? While the play inscrutably lasts we will do our part. When death stops it we may or may not know anything real. Nothing matters.

We think that we can see a little further into the Japanese character than that. In no nation on earth are the units more conscious—though unconscious that they are conscious—of the great Being behind them. Speaking generally of the masses, they are content with whatever is, they are content not to know of the things hidden, because of the profound feeling or intuition that their destiny is with *it*, that with *it* is knowledge. They are content with *its* unspoken *All is well.* Yet it is no overruling and inaccessible power; it is part of themselves, unconsciously recognised as such; with it they are at home. In a deeper sense they feel that in it *they* know. Perhaps the leaders among them have a closer relationship with it, with this product of the nation's whole past and guide of its future, with this collective Soul, and Thinker, and Warrior.

Other nations have *their* Genius. That of France manifests as an ideal in the heart of every Frenchman. It may get distorted and limited there, even debased. But the Frenchman in whom it is purest and least

soiled will be an incarnation of chivalry and courtesy and courage and helpfulness. And he will be touched with poetry and love of all that is pure and beautiful.

What of America? We can picture her genius as a youth new come to a grave and glorious manhood, something stern perhaps, every fibre strung taut. He is Freedom; he is Compassion; and his sword is drawn in readiness for both services. By no shadow of greed or of vanity can he be touched. He was born on July 4, 1776. But since then we have let his place amongst us, in our hearts, be replaced by another genius of very different tendencies.

And so too the English have let that royal old Warrior that once dwelt among them be ousted. May both come soon by their own! And may Russia too come out soon from her deep shadow, for her genius is calling, though but few of her poets and patriots have recognized him. This Slavic Genius is like none of the others. Nor indeed are any of them alike, and therefore all are necessary in the unfolding of the glorious possibilities latent in human life.

STUDENT

Undesirable Immigration

UNDESIRABLE immigration is becoming an urgent question attracting more and more attention. A department of it is known by the extremely recent term *Underground Immigration*. Of this there are innocent and guilty varieties. In the innocent variety, poor foreigners who have already established themselves in this country, send home for a still poorer relative or set of relatives, getting over the port-barrier difficulties by asserting their readiness and ability to provide for the newcomers. As a rule they have of course no such ability and in a short time the imported relatives, who are often old or crippled, lapse on to the charity of their adopted land.

As for the guilty variety it appears that there is no doubt that several agencies exist in some of the countries of Europe for the single purpose of shipping here the disabled, diseased, and criminal. Great skill is displayed in evading our extremely lax regulations, and it is asserted with some amount of good evidence that one or two European governments do more than connive at the work of these agencies.

The evil, whether of the innocent or guilty variety, is quickly increasing. Says a well-informed observer: "During the past eight months I have watched with concerned interest the visible day by day increase in the foreign quarters to which I am accustomed to going in Eastern cities, of the crippled, club-footed, cross-eyed, one-eyed, anæmic, scrofulous, decrepit, hollow-chested and variously diseased recruits to the colony. Where I see eight on Wednesday I see ten on Saturday."

One wonders whether there may not be, back of the agencies, a distinct purpose of lowering the standard of American physical life?

STUDENT

Mad Orgies of Wealth

NOTHING like the extravagance and luxury indulged in by the wealthy of New York City was surely ever seen on earth. At all events never was money squandered to less advantage, or more utter vulgarity and poverty of resource shown in the means of indulging in pleasure. We are told, on the authority of a noted New York restaurateur, that the city is spending a million dollars a day on dinners, which equals half the British national revenue. 350,000 New Yorkers dine in public every evening, and there are 60,000 cooks and waiters. Domesticity is quite unknown to these unfortunate rich idlers, who spend all their time in rushing from "business" to "pleasure," and in eating in public. Descriptions are given of the opulence of the great hotels, where often the most expensive decorations are heaped together regardless of all fitness. Madness is the only word for such a condition, and its pace is too rapid to last long. "For ten years New York has been notorious for its loud worship of the Table god. It is only this season, however, that the worship has become an orgy." E.

Coal-Mining in Spitzbergen

THE march of industrialism has invaded even the chill Arctic Circle, if report tells truly that a company has been formed to work coal-seams in Spitzbergen. A Norwegian, connected with the Sheffield coal-mining industry, has explored the island in search of the coal known to exist there; and has found a seam which crops out on a hill and continues inland horizontally, so that it can be worked by tunneling. The intense frost has rendered the coal friable for fifty feet inwards, but beyond that it is of excellent quality. H.

The Hunger for Reality and Truth

THE following words, quoted from the report of an address recently made by a State Chief Justice to a Bar Association, show the world's hunger for a faith that shall be real and effectual:

Why should we not trust the Power that produced us? The Power that brought us into the world will save us from destruction, if we do right. A man to be religious should be loyal to the truth. I am for the truth, whatever it is. I am for a personal God, if there is a personal God, or whatever power it may be, I am for it.

I am not considered a religious man. I am a member of the church, the Church Universal. I have been misunderstood. So far as Christianity is concerned, I have been a sort of suspect. I can put you on a line of thought broad enough to give hope. To me, there is no credible religion, no religion but that has incredible dogma. I am speaking with the candor of a man that's honest. I am coming to the point where I must soon face religious questions at the grave. I think I now have definite religious beliefs, a religion to die by.

It is not true that the failure of any particular religious system leaves us without hope.

Religion, true religion, I define to be the essential relation between man and the source of his origin, between man and his Creator, without considering whether his Creator is a God, a person, or whatever it may be.

I don't say that any religion is wrong, although some probably are—some must be.

Suppose that any or all religious systems are wrong—are we wrecked?

These thoughts are of great importance and are a great consolation to those who are bewildered, as I have been and am. Why should we not trust that Power that produced us? Why should we despair because these great mysteries exist? Maybe you can solve the mystery of the universe; I can't. Science can't. I have pondered it for years. If we can't find the solution of the mystery by study, then it can't be necessary for us to know it.

Let us live humbly, devoutly, sincerely. The fear of the Lord is the beginning of wisdom.

What a strenuous and pathetic effort to find the real self, to penetrate beneath the changing phantasmagoria of the mind and moods down to some bed-rock of certainty and fixity and peace. And what an inability to express himself in the available jargon of the times.

What a pity it is that honest and truth-seeking minds such as this should be so lamentably fettered by the unconscious adherence to mediæval theology and its puerile conceptions of "Deity" and human destiny! Would that they might understand Theosophy, in all its beauty and soul-satisfying character. Such minds are unconsciously Theosophical, and knowing scarcely what they reach out for and towards, go seeking until their destiny throws them into a *milieu* where Theosophy is at last recognized as their panacea and their natural heritage.

STUDENT

The Recent Intellectual History of Japan

HERE, from the official "White Book," is the intellectual history of Japan, crammed into a nutshell:

In 1873, 29 per cent of school-age children went to the public schools; ten years later, 51 per cent went; ten years later, 59 per cent. Now, it is 93 per cent. In 1873 the number of girls attending was to the number of boys as 15 to 40; now it is as 47 to 54.

So one not only gets the intellectual history in general, but that of women in particular. Statistics may lie if they get time and space enough. But these haven't.

STUDENT

The Falling Birthrate of France

FRENCH statesmen are getting more and more alarmed at the steady decline in the birthrate of their country. In 1899 the excess of births over deaths was only 31,000. In 1900 it was but 20,000. By way of comparison one may note that for Germany the corresponding figures were nearly 800,000; for England 425,000, and so on. Sixteen out of every hundred married couples in France have no children; twenty-four of the hundred have only one, and twenty-two have but two.

Whilst the statesmen are worrying over what to do to increase the birthrate of their country, they will probably not neglect the problem of how to keep those alive who are born. For instance, 170,000 infants under one year of age die yearly. It appears also that more than half the persons treated yearly at the hospitals are alcoholics; and of every ten consumptives nine are alcoholics. A very large percentage of this is preventable death. And by the time it was prevented the rest of the problem might have done a good deal to solve itself. STUDENT

Some Views on XXth Century Problems

"Death" for East & West

TO differ from a Japanese scholar, thinker, and historian, in his estimate of the forces at work in his own country, may seem impertinent. But it is impossible for a reader of Baron Suyematsu's recent paper published by the Central Asian Society—*Chinese Expansion Historically Reviewed*—to help doing so.

After pointing out that there are now in the world three civilizations, Chinese, Indian, and European, he says that Japan has now left, or is leaving, the Chinese type, and "aspires to elevate herself to the same plane, and to press onwards in the same path of civilization, as the countries of the West."

"Aspires to elevate herself"—is that the right phrase? Should it not rather be: Intends to add to herself whatever is of value in Western civilization?

The emendation has already been made. An English critic remarks: "Japan has given much already, and will, no doubt, give much more of essential value to Europe; it is doubtful if she will ever take from us anything more than trains, telegraphs, and guns." He points out that the keynote of their civilization is different and higher, and instances the case of that storming party at Port Arthur who threw their bodies on the bayonets of the Russians in order that the second rank might walk over body and bayonet into the fort. It was "an act which no modern European soldiery would do. The brave European will take any risk there is; if there is only one chance in a million he will take it and take it cheerfully. But there must be just that one chance."

What does that contrast mean? More than that the Japanese knows that his surviving dependents will be perfectly looked after; more than that he puts the interests of his country before any interests of his own, "even life itself" as we should say. "Even life itself" is an improper phrase here; for the Japanese mind does not under any circumstances connect the idea of cessation of his life with that of the death of his body. He has cheerfully given his *body* to his country; his life he knows *cannot* be cut through. The life of his body, and of himself, are to him two different currents, and the latter is the more vividly present to him. The Westerner, brave as he may be, takes the extremest risk of death because, though identifying *his* life with that of his body, he thinks of that one chance in a million and conceives of it as falling to himself.

The Japanese feels himself a part of his people, sharing all his people's life and interest; and he does *not* feel that his death will cut him away from that life or isolate him.

The feeling of true brotherhood, of companionship with all humanity, allowed to develop steadily, carried out in act and thought, will destroy the fear of death because it will unveil that part of the mind which *knows that there is no death*. In using the word *soul*, the current religion has so obscured and glossed its meaning that we have forgotten that *soul is* this now veiled portion of the mind. But however veiled, it is there, and the developed feeling of unity with humanity, of essential family relationship with humanity, will unveil it and redeem life from every fear. STUDENT

Vanity & Facts

DURING the many centuries which have elapsed since the disappearance of the ancient Mysteries mankind has built up various egotistic conceptions of the universe, always putting himself and his abode in the center. Not long after the time of Pythagoras real knowledge of the nature of the solar system and man's standing therein, disappeared from the public mind in most civilized countries. Guesswork took its place, until at last the plausible Ptolemaic system was invented (Second century) which flattered human egotism by placing the earth in the center of all things. This lingered on until Galileo, Copernicus and Kepler demonstrated that the sun had a right to the supreme position. Man's colossal vanity was grievously shocked, and the humiliating fact had to fight hard for acceptance.

Again, even when the larger facts of astronomy were everywhere accepted, the same egotism reappeared, persuading men that space must be peopled with innumerable solar systems of similar pattern to our own.

But with the increasing number of facts collected and the less materialistic outlook of the Twentieth century a more modest position is being

compelled. The discovery of myriads of stellar systems consisting of two, three, four and even more blazing suns, connected by invisible bonds and many of them of gorgeous colors, wheeling about each other; of bright stars associated with enormous companions perhaps as large as or larger than themselves, yet not visible to us owing to their dimness, proves to us that the solar system is *not* the general type. From the strange shapes of some of the spiral nebulae it has been suggested that the law of gravity itself may be greatly modified by unknown forces in the extreme confines of the visible universe. The possibility of there being very many systems *like ours* grows less as continual new discoveries are made of the multiple nature of stars hitherto thought single. We are, in brief, a *portion* of the great design; many other parts resemble ours; but the whole pattern has infinite variety, and only vanity could be satisfied with any other concept.

There is one form in which the idea of man being the center of things may be accepted. The Divine Soul in him, the immortal, is indissolubly united to that Self which *is* the center of life, the spiritual center of the universe. STUDENT

Dollar Worship

MR. JAMES BECK, late Assistant Attorney General, in a recent paper before the New York Bankers' Association, dwelt upon the "searching inquiry now in progress in the great court of public opinion as to the ethical significance of money and money-making."

Along with the enquiry "demagogues are making frenzied appeals to popular passion to proclaim a new crusade against property."

The enquiry would not have been needed, and the demagogues would not exist, if one of Mr. Beck's sentences were true: "No error is more common than that which imputes to the American people . . . an inordinate love of money-making." How then arise the people who make money in inordinate amounts? When in any nation a group of men arises who exhibit some characteristic in very marked degree, whether it be artistic, military, commercial, or what not, they stand as representatives of a tendency common to the whole nation. They are but highly colored points of the same tint which is suffused throughout their people. And no measures will effect their extinction till the disappearance of the general tint. When we cease to have the least respect for a man of great wealth for the mere reason that he has that wealth, when we cease in our deepest hearts to have anything of the same worship for the aristocracy of wealth as the peoples of Europe have for that of rank, when the newspapers cease to chronicle as matters of public interest the doings and wearings of the wealthy Mrs. This and the whereabouts of the summer vacation of the wealthy Mr. That—then we shall know that the tint is vanishing. And then only, not till then, will the demagogues find no more reason for their frenzies. STUDENT

Threefold Education

PRESIDENT JAMES of Harvard has been "saying things" about education. He reminded us that fifty years ago public-school education was expected to be the general cure for vice and crime.

The expectation has been disappointed. "Schools and colleges increase crime by developing intellects which in many cases have criminal tendencies." Why should there be any other result? Our education is of the mind, and consequently the mind only has been improved. Even if there has been a little *moral* improvement, it is only comparable to that little *mental* improvement which follows athletics for the body. Neither the criminal nor the saint in a man are his mind; but either may use it; and the finish of their work will have some relation to the finish of the instrument. That education alone is complete in which the threefold character of human nature is fully admitted and in which all three elements are together brought to their highest point, the physical, mental, and spiritual. This is the Raja Yoga training that has been in operation at the Theosophical Center, Point Loma, California, for nearly seven years, where the sense of beauty, the love of all that is living, and the recognition of the indwelling soul as the sustainer of the dignity of true manhood and womanhood, are awakened and added to mental and physical health. The result is perfect balance. STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

More Testimony to Lemuria—Fiji, Once Part of Australia

A REPORT from Sydney, Australia, as to the results of a recent scientific exploration of Fiji, states that the explorers discovered on Viti Leon, the main island, large areas of granite, diorite, and schist.

This proves the continental character of Fiji; it is no mere island of upheaval or accumulation, but part of an ancient formation. These rocks, it is considered, "were probably formerly part of a large land surface extending from Fiji to New Caledonia and thence to Australia. This geological evidence is supported by the nature of the animals and plants found in Viti Leon."

It is always interesting to hear of these confirmations of the ancient teachings. Nevertheless Alfred Russel Wallace is quoted by H. P. Blavatsky (1888) as extending "the Australia of Tertiary periods to New Guinea and the Solomon Islands, and perhaps to Fiji." Jacolliot, Haeckel, and many other authorities are quoted by her to similar effect, and in support of the remarkable fact that despite the distance between the various Polynesian island peoples—of Lemuro-Atlantean descent—and their consequent utter isolation from each other, yet—

They one and all maintain that their respective countries extended far toward the West, on the Asian side. Moreover, with very small differences, they all speak dialects evidently of the same language; and understand each other with little difficulty; have the same religious beliefs and superstitions; and pretty much the same customs. STUDENT

Easter Island and Its Atlantean Statues

EASTER Island, according to Dr. Alexander Agassiz, who has recently visited it on an exploring expedition, is barren and entirely devoid of native trees and shrubs. Clearly great terrestrial forces have desolated it since that civilization lived which built the marvelous stone images found there. These images are of stone from the quarries of Rana Roraka, a volcano in the interior; they were placed on platforms which are found all over the island and along the shore. The largest of these platforms is 450 ft. long and behind it lie fifteen huge images which once stood thereon. There are also ruined stone houses in the island. The statues have symbols carved on their backs, in which one recognizes that mystery language, with its animals and geometrical signs, that was once diffused among the peoples of earth.

The Easter Island relics are the most astounding and eloquent memorials of the primeval giants. They are as grand as they are mysterious, and one has but to examine the heads of the colossal statues that have remained unbroken on that island, to recognize in them at a glance the features of a type and character attributed to the Fourth Race giants. They seem of one cast, though different in features—that of a *distinctly sensual type*, such as the Atlanteans (the Daityas and "Atalantians") are represented to have been in the esoteric Hindu books.—H. P. Blavatsky

One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean an immense continent which was destroyed by geological up-

heaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia,—

says the author of *Histoire des Vierges: les Peuples et les Continents Disparus*. He adds that Easter Island is one of the summits of this continent, and that the aborigines of the various Pacific islands, though widely separated from each other, each—

Maintained that their island had at one time formed part of an immense stretch of land which extended towards the West on the side of Asia.

One should, however, add in this connection that the speculations of learned men, however enlightened these speculations may be, too often fall short of the truth through failure to grasp the *vastness* of the subject. The tendency to make one's theory too compact and circumscribed is almost unavoidable. But there were races and sub-races, and times within times; and the traces that are left us are a motley assortment. It would take the brain of a finally perfected man to piece together the

true story *inductively*. But with H. P. Blavatsky's hints, drawn from indelible tradition, we may fit the pieces where they belong. Jacolliot, speaking of the disappearance of the great Pacific continent, "several hundred thousand years ago," has confused two unrelated details. The Pacific Lemurian continent disappeared several *million* years ago. But its surviving island summits were afterward occupied by those degenerate *Atlanteans* who built the unholy images; and these Atlanteans in their turn disappeared several hundred thousand years ago. STUDENT

Our Rediscoveries

IT sometimes looks as though all discovery was really rediscovery. Nearly half a century ago the sources of the

Nile were "discovered." And for that we pay due honor to Speke, Grant, and Sir Samuel Baker. Yet the lakes that constitute the Nile origin were mentioned by Herodotus; and Aristotle, speaking of the cranes of lower Egypt, says that they "migrate from the Scythian regions to the lakes lying above Egypt from whence the Nile arises."

For centuries the Nile sources were forgotten—to be ascertained a second time. Professor Fischer, rummaging in the library of the old castle of Wolfegg in Würtemberg, has found a map of the year 1507 which pictures with great accuracy the two lakes in question.

So the Nile sources were known in the fifteenth or sixteenth centuries and were forgotten a second time, to be a third time "discovered!"

How many times was America discovered? Icelanders, Vikings, Welsh, Basques, Italians, Chinese—all seem to have preceded Columbus. And there is no small reason for thinking that America was mentioned under the name of Patala in ancient Indian literature.

About 150 years ago we "discovered" platinum. But three or four years ago M. Berthelot was examining a metal box, the property of an Egyptian queen of the seventh century B. C. In it was a small plate made of an alloy of gold and platinum. So it was well enough known at that far period to be extracted and blended into an alloy. Indeed, how could a metal which occurs native to the country remain unknown? STUDENT



Lomaland Photo and Eng. Dept.

SUMAREE TEMPLE, BENARES, INDIA

Nature

Studies

Different Views of Nature: The
Poet's, the Scientist's and
the Theosophist's

IT is the privilege of a student of Theosophy to be able to give words to many of the poet's half-expressed musings. For, though the poet may be prescient of Nature's Soul, he has no language for his thoughts, and must resort to "as though," "as it were," and such like cautious phrases, or else use figures borrowed from ancient mythologies not now credited. So his poems come to be regarded as beautiful but unreal, the uninquiring spirit of the age apparently being satisfied to leave unsolved the dilemma which is really implied by such an attitude of mind.

But if we accept, as an article of belief, that the whole universe, and every smallest part thereof, is alive with conscious thought and feeling; then the revelations which we get from contemplating nature come as confirmation of our belief, not as contradiction; and they are hailed with joy instead of being hinted at apologetically.

The poet who has a narrow intellectual outlook continually checking his intuitions, has to have moments of intense inspiration to break down the barriers. But is it not a case of much ado about comparatively nothing? With a proper attitude of mind, might we not live habitually in a state of tranquil consciousness of nature's soul, instead of having occasional moments of ecstasy? It is doubtless a great experience for a materialist to have one of the veils of his soul suddenly lifted, and makes him feel "new created" and "as if the Lord were passing by." But that kind of a Lord is always passing by, and it is possible to stay new created.

States of temporary exaltation are correlative with the prevalent condition of dull insensibility, and both are departures from the mood of tranquil joy and light in which we might live. Simple souls that need no philosophy can do this, but a poet with an intellect must make his intellectual conceptions square with the intuitions of his heart.

In fact we are developed in a lopsided way, and have no people in whom the soul and the mind are both developed and evenly proportioned; and so, in one, the emotions run away with the judgment, and, in the other, the "intellect" obscures the higher perceptions. Raja Yoga alone—the harmonious development of the whole nature—can give us the true balance and enable us to make rational and permanent those states of rapture which at present come only in a spasmodic and abnormal

NATURE'S TRANQUIL LABORS

MATTHEW ARNOLD

ONE lesson, Nature, let me learn of thee,
One lesson which in every wind is blown,
One lesson of two duties kept at one,
Though the loud world proclaim their enmity,—
Of toil unsevered from tranquillity;
Of labor that in lasting fruit outgrows
Far noisier schemes, accomplished in repose.

Too great for haste, too high for rivalry,
Yes, while on earth a thousand discords ring,
Man's fitful uproar mingling with his toil,
Still do thy sleepless ministers move on,
Their glorious tasks in silence perfecting;
Still working, blaming still our vain turmoil;
Laborers that shall not fail, when man is gone.



"THE EAGLE ARCH," CATALINA ISLAND, OFF POINT LOMA, SOUTHERN CALIFORNIA



Lomaland Photo and Eng. Dept.

EUCALYPTUS BLOSSOM

manner. Theosophy only can reconcile these two abnormal views of nature, the poet's view and the scientist's view, and give us the view in which light and love both take part.

STUDENT

"Instinct" in Birds

THE familiar bird-book legend that the young birds are taught by their parents how to build nests, will not stand the test of actual observation. Birds whose parents have been shot build nests; so do young birds captured and placed in parks. Besides one never sees the process of instruction going on. Finally it would scarcely be possible for a process transmitted from father to son, and not helped in any other way, to remain so invariable. The readiest explanation is that the bird has a mind. There are many grades of mind. Even a human being can be in the three different states of waking, dreaming, and sleeping; and, of waking states, there are varieties, ranging from the dull intellect of the clown to

the enlightened vision of the seer. Thus one can readily surmise that an animal may have a mind entirely different from ours, yet adequate to its purposes. Indeed, analogy would preclude us from inferring either that the bird has no mind, or that it has a mind like ours; for, while it resembles our intelligent selves in its life and motion, it differs in its form. All this is very elementary reasoning, and it seems curious how any more far-fetched theory should be deemed necessary. One would think that, if a bird knows how to digest a worm, it might know how to build a nest. Instinctual consciousness is present in every moment of our own life.

Where the philosophers go wrong is in trying to derive mind from below, instead of from above. Postulate mind as the primal essence, and it is easy to derive from it all manifestations of life and thought. And one *must* postulate it. We have the most elementary ideas as to what mind is, and are apt to consider it as limited by that particular self-analyzing kind of mind which we have in our own heads. But the things we postulate to take the place of mind in nature and in matter are more fearful and wonderful than the conclusions we seek to evade.

Of course intelligence, and that of a high order, must be needed to accomplish all those marvelous and beautiful results which we witness in the mineral kingdom. But then this is usually attributed, directly and without intermediary, to God. Why these distinctions? STUDENT



"Purity is the best good: a blessing it is—a blessing to him who practises purity for the sake of the Highest Purity."—From the *Ashem-Vohu*

THIS photograph of a Parsee family in **A Parsee Family Group**

They were conquered by the Moslems however, and it was at this time, about the end of the seventh and the

beginning of the eighth centuries, that the Parsees, seeing the hopelessness of their efforts to stem the tide of the religious persecution instituted by the Saracens, fled from Persia to India. They found an asylum in the province of Gujarat, and there they live to this day, still retaining their ancient religion.

Itself tells the story of a better condition for Parsee women, than generally exists among the women in Eastern countries. Fact bears out the evidence of the picture, for in their treatment of daughters, wives, and mothers, the Parsees are known to be more noble and liberal-minded than most other Asiatic races, whose customs are known to us. Parsee women are not subjected to the restrictions placed upon many Oriental women; they appear freely in public, and their position in their own households is one of authority and trust. The Parsees have been quick to avail themselves of opportunities for education, and the women are not excluded from these privileges, but share the training which has opened to them a means of knowing what has been done in the Western world along the lines of science and literature.

In retreating thus before the Mahomedan influence, the Parsees escaped the institution of polygamy, which has so degraded the life of women in the countries conquered by the Moslems. It is a notable fact that one law of the Parsee community is that no man having one wife shall marry another, except in the case of the wife's barrenness or immoral conduct. It is quite clear that in the relations of life Parsee women are on a different footing from most women in the East. The sincere love of truth which is said to have been a virtue of the ancient Persians would seem to have survived in this faithful remnant, and to have preserved them from at least some of the errors to which many Eastern peoples have lived in subjection.

The Parsees have many curious and interesting customs. The love of nature instilled into the race by their ancient religion, and by the nomad life of their ancestors, seems, in them, to exist side by side with a feeling of responsibility about the air and water, the fire and earth. They do not choose to pollute these so, like some of the Indian tribes of America, they hold to the custom of exposing the bodies of the dead as food for the wild birds. This is done with great ceremony at the Towers of Silence, near Bombay, the last resting place of the departed Parsees.

There is in this custom no disregard of the respect due to the dead; the Parsees, like so many Oriental nations, preserve the memory of souls who have departed, and honor them by festivals and ceremonies conducted at stated times throughout the year.

Another of their customs is to hold an annual festival "in honor of truth and friendship." Surely a festival such as this must bring a gleam of the higher aspect of human relations.

When we study the history and the lives of the women of the East, the thought often arises, that in their restricted environment there has still been an opportunity to develop selflessness. Their long, devoted service to time-honored customs, the full bearing of which upon man's many lives on earth is not always grasped by Western peoples, on account of their limited theology, has, doubtless, kept some fire alight in the heart. When devoted service to the cause of humanity has finally broken down



The history of the Parsees is an interesting one. They are the direct descendants of the ancient Iranians, a race who, in physical alertness and grace were almost equal to the ancient Greeks. The Iranian women were especially admired by the critical Greeks, for the dignity of their bearing, which was compared to that of the barbaric queens of the heroic age. In the early life of this race the nomadic impulse was strong; no people have lived more freely in the open than the ancient Iranians. They were fireworshippers, and their altars crowned the hilltops, from which they could look out over a wide stretch of country. The austere and simple teachings of Zoroaster, their great Teacher, inculcated practical morality. Truth and purity were looked upon as the very foundation of right living; and in the practise of the common virtues these people were excelled by none of the primitive races.

History tells us that on the night of Mahomet's birth, the sacred fires that had been kept burning for ages on the altars of the Zoroastrians were suddenly extinguished, as if by some miraculous intervention. This was held to be an omen of the coming conquest of Persia by the Moslems. Be this as it may, the Persians offered a stubborn resistance to the invaders, who accomplished the downfall of their nation. They had a glorious past, these Iranians of Persia; their patriotism was strong, and they fought to the death for their country and their faith.

the barriers between the races of the East and West, it may be that there will be found in the women of the East an unwavering, steadfast devotion to principle, a deep flowing current of true feeling for all that lives, which will be a precious supplement to the grand characteristics of womanhood that have been developed in western countries. M. T.

The Eastern Woman

THE domestic life of the Indian woman is not at all so unhappy as we fancy it. The Eastern woman is consulted in almost every matter by her husband. She has complete management of the home, and the husband advises openly in business matters with the wife, and is not ashamed of doing so publicly, as is, generally, his more progressive brother in the West. As to motherhood, it is a sacrament with them, not an accident; the Indian woman is absolutely mistress of her own person at all times. During pregnancy there is an interesting ceremony held once every month, for the future good of the coming child.

In India, it is perfectly delightful to grow old, for great respect is given to old age. The elders are supported, and waited upon by the younger, who deem the service a privilege. Such a thing as a jest upon "old age" is unheard of in India: the people simply would not understand what was meant, nor would they consider that such could be uttered. S.

ELEANORA DUSE said recently: "Do you know one thing which vexes me so much? It is when people bring their children to my plays. I love and adore all these little ones, and it hurts me when I see them come into the theatre. I have no plays for them, and I never have a child to play a part in one of my plays." To think that Eleanora Duse—who, in the first years of her dramatic life was looked upon as a pioneer of a new school, a high-priestess in her chosen art, could have voiced such sentiments as above, or found it necessary. Where shall we look for the chosen ones who will be the real founders of this much to be desired new school? Will they not come from a body of people who are working in harmony with the actor and actress—and giving them the support which is necessary to hold them to their high standards? E.

COL. GEORGE HARVEY, Editor of *Harper's Weekly*, in a recent address before the Vassar Alumnae Association, declared that women ought to take more interest in politics, but that it should be a higher interest. He said: "Ignorance of causes was never more prevalent than it is today in all departments of our government. The flag of idealism which fluttered in the early days of the Republic, has been supplanted by the rag of material achievement, a condition which should certainly furnish thinking women with inspiration to work for better ideals."

THE passage of a bill recently introduced into the Albany Senate providing that laborers employed by the City of New York shall not work on Sunday without extra pay, is said to be due mainly to the tact and efforts of a woman.

ENCOURAGEMENT has been given to women students of science by the Woman's Institute of Science at Naples, which has offered a prize of £200 for the best work on any subject of scientific research, based on independent laboratory experiments.

ACCORDING to researches recently made by an American woman, Miss Herron, B. L., nearly all trades' unions have been forced to accept the policy of bringing women into their organizations. They are at last giving up the old theory that women were merely temporary interlopers and "they are now recognizing the inevitableness of women's becoming a part of the present system of industry."

The Moth and the Flame

ACCORDING to the Chief of the Detective Bureau in New York, there is no diminution in the number of young girls who run away from home to go on the stage. In fact he acknowledges that the Bureau is beset with inquiries from anxious parents, whose desire for privacy is respected however, and who are assisted in the recovery of their daughters without having public notice directed to them.

Young girls who take this means of reaching the foot-lights are, in the majority of cases, influenced by something other than the determination to excel in the dramatic profession. It is the fancied excitement and thrill of stage life, the purely personal and sensational aspect of it, that has attracted them. Even the most obdurate of parents have been known to yield to a steadfast wish on the part of their daughter for dramatic training. A girl of high principle will trust her vocation, will have confidence that her own aspirations and capabilities will open the way for her, to her chosen career.

The girls who run away from home to go on the stage are not, as a rule, girls of high principle or balanced character. They are girls who have needed much wiser training than they have had; they do not possess the



A PARSEE FAMILY GROUP

poise that would make it possible for them to nobly succeed in any career. If parents and teachers were more vigilant, they would recognize and correct these tendencies in young girls, which, when stimulated by excitement or by some false ideal, tempt them to such escapades.

The difficulty is two-fold, for the wise training that directs all the energies into useful and healthful channels, and nourishes the imagination with lofty ideals and pure aspirations, must begin at a very early age; it can not be given by those who have no philosophy of life and no understanding of human nature. Only the most resolute and strong-hearted moral discipline in early years, coupled with thorough mental and physical training, can develop in young girls the balance of character that is their protection against infatuations of any sort.

Where are the wise who will give this training? What is the solution of this problem? We look to Raja Yoga. STUDENT

DR. MINOT J. SAVAGE, a prominent Unitarian minister of Boston, recently said in a sermon on divorce: "Law doesn't make marriages; all the law can do is to make a clumsy attempt to protect; all the Church can do is to recognize and try to consecrate a fact that already exists. Men and women themselves make the true marriage, if there is one. If there is not, then it is a desecration to keep up the sham."

OUR YOUNG FOLK

The Raja Yoga Question Box

THIS patriot statesman and his talented wife were devoted to the service of America in the days when the great American nation was young.

1 Who was James Madison?

ANSWER—James Madison was the fourth President of the United States. Even as a boy he showed the dignity and self-control which later helped him to be a great statesman. It is said that he was never known to speak nor to act carelessly. James Madison was a lawyer and he loved the study of history. He helped to build a strong government for the States, on the foundation of the Declaration of Independence. The colonists had gained independence, but they were not formed into a nation. James Madison did much to unite them by giving them the Constitution of the United States and teaching them to respect it. He was a clear thinker

and kept calm and steady through all the disputes and difficulties of that time.

2 Who was Dolly Madison?

ANSWER—Dolly Madison was President Madison's wife. Her father and mother were Quakers. She grew up to be a beautiful, gracious woman; she was always kind and unselfish, and had the true courtesy that springs from the heart. She was very young when she became the mistress of the White House. Every one loved her for her sweetness and natural dignity. People of different parties forgot their quarrels in her sunny presence. Dolly Madison was very brave and patriotic. During the war of 1812 she received a message that the White House was to be burned, but she would not leave until she had secured the valuable state papers, and a portrait of George Washington which are still preserved by the government.

THE BAREFOOT BOY

JOHN GREENLEAF WHITTIER

BLESSINGS on thee, little man,
Barefoot boy, with cheek of tan!
With thy upturned pantaloon,
And thy merry whistled tunc;
With thy red lip, redder still
Kissed by strawberries on the hill;
With the sunshine on thy face,
Through thy torn brim's jaunty grace;
From my heart I give thee joy,—
I was once a barefoot boy!
Prince thou art,—the grown-up man
Only is republican.
Let the million-dollar'd ride!
Barefoot, trudging at his side,
Thou hast more than he can buy
In the reach of ear and eye,—
Outward sunshine, inward joy:
Blessings on thee, barefoot boy!

A Young Astronomer

ACROSS the sea, in bonny Scotland, there is a lad who has accomplished so much in his short life, that we think the boys and girls who read the NEW CENTURY PATH would like to know about him.

His name is Hector Macpherson, and he lives in a beautiful old country house, surrounded by great trees and green fields, not far from Edinburgh. Here he has lived a quiet simple life near to nature. His father, a well-known journalist, had different ideas about training from what most parents have, and the result shows there must have been some Raja Yoga wisdom in his method. He believed a child's mind should be allowed to develop freely and naturally, by awakening the imagination and then directing it into helpful channels. Hector has never gone to a public school, but he always loved to study and find out about things, and with his father's help has acquired a general education far beyond most boys of his age. And, best of all, he has already learned how to use it for the benefit of the world. For this boy of seventeen is the author of a book about astronomers which is attracting much attention, especially among scientists, many of whom have pronounced it a valuable addition to scientific literature. This is how he came to write it:

When quite a small boy Hector developed a fondness for astronomy and would read the elementary books which his father got for him with the greatest interest and wonder. He persevered with his reading and went through more difficult books until he had a good idea of the subject. Then he went to work and fitted up a corner of the house as an observatory, with a telescope, maps and the other things necessary for studying the heavens.

After awhile he began to write some articles for a newspaper about the great astronomers of the past; then the desire came to him to write



CUBAN GIRLS IN AN ART NEEDLEWORK CLASS IN THE RAJA YOGA SCHOOL

about the work of the great astronomers who are still living, of whom less is known, perhaps. He could not find any book which would give him the information necessary about these men, so he wrote to them, sending some of the articles he had written, and begged them to tell him about themselves and their work. And they did, and out of that effort grew a delightful correspondence with several eminent astronomers, who commended Hector for his work and gave him the valuable information which he was seeking. Many sent him their portraits as well. Some of his correspondents wrote in a foreign language, but Hector had learned enough French, German and Italian to read their letters and review the books they sent.

He is still studying the stars, but is also working on other subjects,

and plans to enter the University soon. Do you not think this is a good example of what perseverance and pluck will accomplish? And it also shows that we don't have to wait to grow up before beginning to think seriously, or to do helpful work for the world.

COUSIN ALICE

Facts Worth Knowing

AN effort is now being made to have the President use his influence in having amateur publications admitted to the mails as second-class matter. This would make it possible for many boys to have most valuable experience and training and would awaken their interest in journalism.

JAMES MADISON'S favorite quotation was:

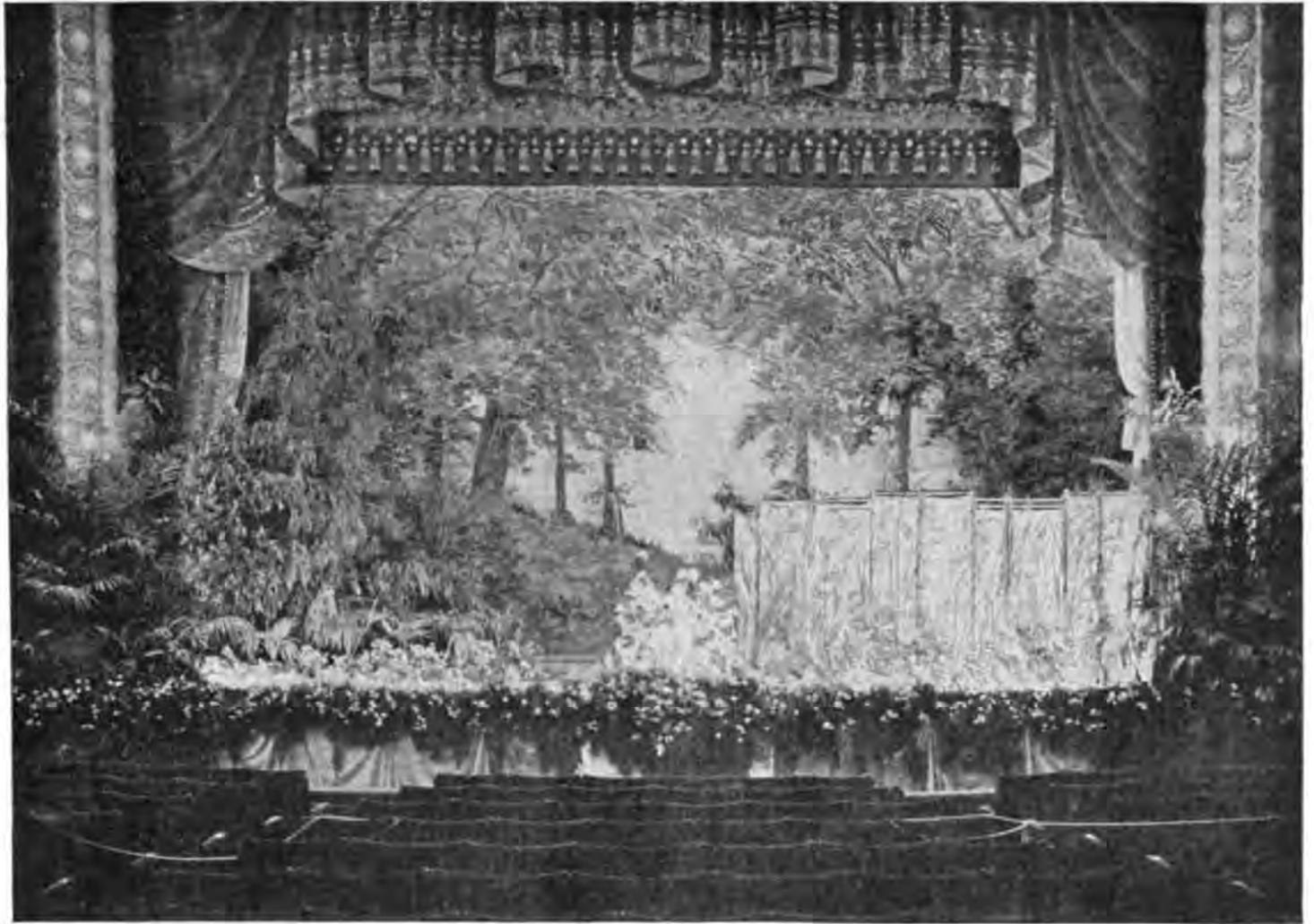
Errors like straw upon the surface flow,
Those who would seek for pearls must dive below.

HAVE you ever seen a rainbow at night? Last June this curious phenomenon was observed in Georgia, U. S. Just before the moon rose there was a heavy thunderstorm, and as the clouds cleared, the rainbow became visible, and grew brighter and brighter for twenty minutes. After the clouds were almost gone, and the stars were shining through the haze, the rainbow could still be seen. Of course you know that the moon furnished the light for this rainbow instead of the sun, as in daytime.

IN Madagascar there is a giant spider which spins a remarkable web. The lines of this web are so strong that they will hold a bamboo cane, and they stretch all the way across walks and shady avenues. Every morning you may see the native girls of Madagascar reeling the silk from the live spiders, which, after a rest of ten days, yield another harvest. Each spider, at a reeling yields about four thousand yards. The rearing of these giant spiders is now an established industry in Madagascar. The silk is manufactured in France and was exhibited in Paris in 1900.



Isis
Theatre
San
Diego
California



THE THEOSOPHICAL FORUM, IN ISIS THEATRE

LAST Sunday evening the Universal Brotherhood and Theosophical Society held its regular meeting at Isis Theatre, the program including, beside the usual musical numbers, three entertaining papers by Point Loma students.

The first paper, entitled "Small Beginnings," was read by Mrs. W. T. Hanson. In part she said: "Has not all human experience taught us that the season of spring is the most propitious one for planting? Spring is fittingly represented by youth, and it is in youth, in earliest infancy, that the important seeds for future life are sown. To parents is given the privilege of preparing the ground, and to them is entrusted the task of planting the seeds of courage, honor, unselfishness and all the other noble qualities that go to make up the highest standard of womanhood and manhood. Make the small beginnings in a child's life to flow in the right channel and in afteryears there can be no deviating from the same course. If all parents and guardians could realize the enormous importance of the first few years! It is the seed time when the germ of all that is high and noble, unselfish and true, is first taking root, and if wisely tended and guarded, will spread and grow until there is no room in the heart for greed and self.

"The great hope of Theosophy held aloft to the discouraged, the tired, the helpless, is: they can always have a new beginning. It is not necessary to wait for a hereafter to have another life. We can begin from this moment to change the current of our lives. From tomorrow morning there may come the 'dawn of a new day,' and we can rise with it, as one born anew. We can have a rebirth of our best aspirations and resolutions, and start them off with a clearer understanding of our responsibility in carving out our life and happiness, as a sculptor hews and carves the image after the picture he has in his heart."

R. W. Machell spoke of "The World's Ways." "The faith of the world," he said, "is tangled amid the ruins of wrecked faiths. Greed has stepped in to take the place of faith, wealth has dethroned honor, and the way of the world wends back. Each tribe has its totem set up as the god of a sect and seeks to propitiate him by denouncing those who worship other totems. One is called Success, another is called Respect-

ability, another Fame, and so on. Some are high class, some are low, and behind each totem is the great undying and unwritten law that gives to each one harvest of the grain that he has sowed. One of the strange ways of the world is to sow one kind of grain and hope to reap another kind of harvest, and in this the totem is appealed to with devout prayers and suitable offerings. And one sows thistle-down and prays for a crop of roses, and one sows seeds of selfishness and prays for a harvest of love, another sows greed and asks his totem to give him a fine crop of celestial joy; another plants seeds of extortion and trusts to his totem to give him a harvest of eternal salvation.

"As is the seed, so is the harvest."

S. G. Bonn read a paper entitled; "The Day of Small Things." "Has it ever occurred to us," he said, "that if we are fond of adventure and heroic deeds; if we desire to carry forward our boyhood's ideals of fights with wild animals, tigers, wolves and dragons of the deep; if we wish to take a hero's part in tragedy or comedy; or visit a house filled with ghosts and hobgoblins; we need go no further than the experiences of each day of our lives, and we shall find them, everyone of them, full of such. The little universe within, is the place where these battles must first be fought and won, before we are fitted for posts of fuller trust; and until this campaign is in some measure entered on, we are unfitted for a larger warfare.

"Not a day passes but we stand in danger of the tiger of anger, the bear of ill-humor, the snarling wolf of criticism, the fox of cunning self-deceit, the parrot of empty chatter, the peacock of self-admiration. Ghosts of the past rise up before us, which only need careful scrutiny to disappear for ever. Disappointments and disillusion come with tragical effect and give us the tempered strength of trial. Comedy throws away her mask, and shows us her laughing face when the happy dénouement unravels the dread and tangled mystery. And so the warrior of brave heart will go through each day with that 'eternal vigilance' which is the price of liberty; with the star ahead which leads him ever onward. It is doing the small thing, the performance of small duties, that prepares the way for the greater responsibilities of life."—*San Diego News*.

Art Music Literature and the Drama

The Study of Classical Music



WHAT is justly known as "classical music" is a revelation, in terms of sound, of some of the higher laws of Nature. Music is composed of the fixed ratios or vibrating affinities in the world of living sound, which is a universal quality, interpenetrating all kingdoms and all planes. Musical tones are vibrating atoms made up of innumerable smaller tones. Chords are molecular combinations of these atom-sounds, so to speak, all measurable by numerical ratio, and a musical composition might be defined as a piece of molecular architecture fashioned from tones and chords, as its pulsating, vibrating stones.

True music is a revelation of God's truth, adequate in proportion to the laws revealed to and obeyed by the composer; for music may elevate or it may debase. Some music invokes the purest spirit of universal compassion, another kind fires the heart and stimulates the warrior quality of the nature, another kind awakens and feeds the passions.

Let those who speak lightly of classical music take heed. Let them examine their own minds and motives. Classical music must embody some aspect of truth or it could not have withstood the sifting process of time and so become one of the square-hewn stones in the musical temple of humanity. Let us be profoundly thankful that all that is true in music cannot, by its very nature, be made a subject for the dissensions of warring schools.

Music that does not appeal to the highest in human life must pass with the passing of time. The thousands of so-called "musical compositions" that live but for a day are merely floating straws upon the current of a vast life stream. Classical music, on the contrary, is a part of the vast stream itself, and whoso finds its law and abides therein, moves unerringly toward the great ocean of life and truth.

Into that ocean countless rivers flow, be they perceived or unperceived by human minds, for the true son of God releases by every act of his life a stream of music whose keynote is the heart-life, resounding and vibrating as it flows outward toward the Deep.

Let us study "classical music," that which has baffled the assaults of time and the fire of criticism and has taken its place as a structural part of Life's musical temple. Though at first its deeper meaning may escape us, patient whole-hearted attention will bear rich fruit. To reject it at first hearing is folly. Let us permit the Power that fashioned its harmonies to permeate and cleanse our own minds, preparing fit soil for God's truth to take root in. True music not only purifies, but rebuilds.

Modern music has been chiefly of negative value, awakening beautiful ideals. But its real force, as a positive evolutionary power, is yet to manifest. The music of the future will sweep away shams and delusions, both in the inner and the outer life, by the force of its own spiritual current. It will invoke and call forth true spiritual knowledge. It will refine and elevate and illumine.

In the day that is to come, music will re-affirm its heaven-sent message, and within the hearts of an awakened humanity will its echoes reverberate. As Katherine Tingley has said, "Music is not merely one of the refinements of life. It is a part of Life itself." STUDENT

RECENT discoveries in Crete show that it was from this island that many of the architects and sculptors of ancient Greece gained their inspiration. There are remains of architecture strangely similar to the Gothic, and frescoes have been found in which, like those of old Egypt, the colors are almost as brilliant as when painted many thousand years ago. Yet Crete is modern when we think of the explorations made in Persepolis. There, carved on stones, has been found the code of Hammurabi, a King who was contemporary with Abraham. It is the oldest code of laws yet discovered, fifteen hundred years older than the famous twelve tables of Rome.

I WELL know that God is nearer to me in my art. I commune with him without fear; evermore have I acknowledged and understood him.—*Beethoven*

The Author of To-day—Is His Motive Always the Highest?

THIS is preeminently an age of fiction. The demand and supply for this class of literature seems limitless. Three fourths of the books taken from public libraries to-day are novels, for there is nothing the public so demands and enjoys as a good story, and it is eager to be taught in this way what it would reject if presented in any other form; so the ever widening province of the novel embraces history, archeology, society, politics, religion, science, everything, in fact, in which the human mind finds an interest. A certain well-known novelist recently complained: "There are so many people writing, so many poor books on the market that even the best authors must go begging!" The publishers, however, declare that never have authors received such good royalties as they do now, and that literary wares do not go begging for a market if they are deserving. And it is true that a number of our young American and English writers are living proofs that fortunes are to be made today in the realm of literature as readily as in the realm of finance.

But is literature an art, or a trade? Is the success of an author wholly determined by his income? A literary career pursued only for the profit it yields is a sordid affair. The writer who has originality, sincerity and a right conception of life; who has a desire to help as well as to entertain his fellows, without thought of the "profits," accomplishes his literary purpose far more thoroughly than does he whose books are expected, when written, to coin a fortune. The true author feels that in revealing the heart and character of humanity, and its struggle in the world, he has set forth truth and purity with a charm that lifts us to a higher plane, and has portrayed the evils of our civilization in such a way as to strengthen the moral fibre of his readers. Such authors find their career profitable in the higher sense of the word, which may or may not include the financial sense, and their work is of inestimable value to the public. STUDENT

THE following, from the pen of "Carmen Sylva," Roumania's gifted Queen, is of especial interest to students of music in Lomaland, for here indeed is the genius of the great Bach revered, and here are its meaning and message revealed in a new light.

But now, with the approach of age, I have learnt to love Bach so well, I play hardly any other music than his, for his sublime and serene perfection alone can satisfy me. He stands high above all earthly passion in matchless purity and consummate finish. His inexhaustible wealth of inspiration is as a well at which succeeding generations have drunk freely, and will forever drink, without so much as a suspicion that they are taking what is not their own. And who, indeed, should forbid them to taste the crystal-clear waters of an uncontaminated source that flows perpetually for the whole world alike?

It is among the treasures, then, of Bach's great heritage that my thoughts and fingers rove daily at will, threading their way now throughout the mazes of the glorious Fugues for the organ, so finely arranged for the piano by Lizst, now wandering from D'Albert's admirable adaptation of that masterpiece, the *Passacaglia*, to the ineffable harmonies of the great *Concerto in D Minor*, but ever and anon returning with renewed zest to the pages of the marvelous collection of studies, *Das Wohltemperirte Klavier*, a very ocean of infinite and varied melody, in which again and again I set forth on some fresh voyage of discovery, and each time seem to discover new worlds therein. This has become my book of daily meditations.—(*Nineteenth Century*)

THE musicians of old Greece, those who contested at the Olympian games, were not alone musicians, but poets as well. According to Pausanias, the most noted of these were probably also priests of Apollo. The prizes were, of course, as in other contests, simple wreaths of laurel or wild olive. The ancients found no distinction between poetry and music. Even in ancient Rome the word *carmen* meant both a poem and a song.

FRAGMENT

ELIZABETH BARRETT BROWNING

Mark, there. We get no good
By being ungenerous, even to a book,
And calculating profits . . . so much help
By so much reading. It is rather when
We gloriously forget ourselves, and plunge
Soul-forward, headlong, into a book's profound,
Impassion'd for its beauty and salt of truth—
'Tis then we get the right good from a book.

Universal Brotherhood Organization

Central Office Point Loma California

Major-General Abner Doubleday

EVERY member of the Universal Brotherhood and Theosophical Society knows of and honors the memory of Major-General Abner Doubleday, whose face is reproduced on this page.

General Doubleday was one of the staunchest supporters of H. P. Blavatsky and the Theosophical Society and Universal Brotherhood, and remained so up to the day of his passing away on January 26, 1893. He was William Q. Judge's warm friend and follower.

In THE PATH of March 1893, Vol. VII, No. 12, pp 372 *et seq.*, will be found under the title "Faces of Friends," a short sketch of the life of this warm-hearted and honored Theosophist, which is reprinted here for the benefit of many, who, knowing and honoring Major-General Doubleday for what he did in the Theosophical cause, are yet ignorant of many details of his life.

"Major-General Abner Doubleday, died at his home in Mendham, New Jersey, on January 26, 1893, of heart failure. He was born on June 26, 1819, at Ballston Spa, N. Y. His father served in Congress during Jackson's Presidency, and his grandfather fought at Bunker Hill and Stony Point. Abner Doubleday was graduated from West Point in 1842, and afterwards served through the Mexican war and later in the Seminole campaign. He was second in command under Major Anderson at Fort Sumter when the last war began, and sighted the first gun fired for its defence on the 12th of April, 1861. During the war he was in continuous active service, and took part in the bloody battle of Gettysburg, and in that military event he was a prominent figure. After the war a series of promotions followed until he was made Brevet Major-General on the 13th of March, 1865. Thereafter he was stationed in the South for three years. On the 11th of December, 1873, he was retired from the active list of the U. S. Army at his own request. During succeeding years he wrote many articles relating to the war, as well as two books, *Reminiscences of Forts Moultrie and Sumter* and *Chancellorsville and Gettysburg*.

His body was carried to New York, where it lay in state, and then was taken to Washington and buried in the National Cemetery, escorted by a guard of honor and receiving military salute. This is the rough record of a noble and gentle life. The picture shows General Doubleday as a young man. [The illustration is from an old photograph of General Doubleday, as no later ones were obtainable. Although young looking it is very like him.]

"Almost immediately after the Theosophical Society was formed he joined its ranks, attended its meetings, and met Mme. Blavatsky very often, and on her arrival in India was made the President *pro tem.* here with William Q. Judge as Secretary, January 17, 1879. He was often at our meetings, and his beautiful voice was heard many and many a time at the Aryan Branch to which he belonged. His name is the second on the roll-book of this Section. A varied experience furnished him with a fund of anecdote of many strange experiences of his own, and these, told with such gentleness and sweetness, could not be forgotten. . . . A gift from him of over seventy books to the Aryan Branch was the nucleus for its present large library. . . .

"An official letter from the Indian office signed by H. P. Blavatsky and dated the 17th of April, 1880, notified General Doubleday of his election to the office of Vice-President of the Theosophical Society, and is now on file in the office of the General Secretary. After the organization of the Aryan T. S. in New York he was made Vice-President of that Branch, and continued a member of it to the day of his

death. It will be difficult to find another such gentle and sincere character as that of Abner Doubleday."

General Doubleday left a very large number of valuable and rare books and MSS. to the Theosophical Movement, which are now in the general library of the School of Antiquity at Point Loma. This was practically the nucleus of that library.

It is of interest to note the fact that it is to this staunch Theosophist, well-known army officer and author, that the national game of Base Ball owes not only its *name*, but also in large degree its development from a simpler sport; or, indeed, according to some writers, its *very invention*. Mr. Abner Graves, a mining Engineer of Denver, Colorado, has the following to say on the subject:

"The American game of Base Ball was invented by Abner Doubleday of Cooperstown, N. Y., either the spring prior or following the 'Log Cabin and Hard Cider' campaign of General William H. Harrison for the presidency. Doubleday was then a boy pupil of Green's Select School in Cooperstown, and the same who as General Doubleday, won honor at the battle of Gettysburg in the Civil War. . . . Doubleday improved 'Town Ball,' to limit the number of players, as many were hurt in collisions. . . . He also designed the game to be played by definite teams or sides. Doubleday called the game 'Base Ball,' for there were four bases in it, etc., etc."

It is also of interest to note that another well-known member of the Universal Brotherhood and Theosophical Society, Mr. A. G. Spalding, of Point Loma, California, is universally known as the patron of the development of Base Ball and athletic sports generally; and it is certainly due to Mr. Spalding that so large a proportion of our American youth have a love for the health-giving and manly games.

Die Bhagavad-Gita---Das Buch der Ergebenheit

FOLLOWING on the issue of the booklet "Studien ueber die Bhagavad-Gita," by members of the Universal Brotherhood Organiza-

tion in Nürnberg and Stuttgart, Germany, notice of which was given on this page, Vol. viii, No. 31, it is a pleasure to announce the receipt of the first fruits of another effort in the same line from the same source, of an identically gotten up little book bearing the title as above.

It is in all respects, as to printing, binding etc., the equal of the "Studien." The two booklets form a set of two classics which should be in the hands of every German reader and lover of the World's sacred Scriptures.

The edition of the *Gita* just issued is a complete translation of that by William Q. Judge, now in the hands of every English and American Theosophist.

One wishes all success to work of this sort, as one of the greatest aids to Theosophical propaganda and the dissemination of the truths of the ancient Wisdom-Religion, is by spreading our literature.

For the Benefit of Enquirers

REGULAR weekly meetings of the Aryan Theosophical Society, established in New York City by William Q. Judge, the second Leader of the World's Theosophical Movement, are held every Thursday evening at 8 o'clock in Isis Hall, 1120 Fifth Street, San Diego, California. These meetings are intended to meet that large and growing body of earnest enquirers who desire to know more of the different tenets of the Theosophical philosophy. Students from the Universal Brotherhood Headquarters at Point Loma, California, conduct these interesting gatherings, to which every truthseeker is cordially invited.



GENERAL ABNER DOUBLEDAY

Students'



Path

SIMPLICITY OF LANGUAGE

POPE

WORDS are like leaves; and where they most abound,
Much fruit of sense beneath is rarely found.
False eloquence, like the prismatic glass,

Its gaudy colors spreads on every place;
The face of Nature we no more survey,
All glares alike, without distinction gay:
But true expression, like the unchanging sun,
Clears and improves what'er it shines upon;
It gilds all objects, but it alters none.
Expression is the dress of thought, and still
Appears more decent, as more suitable:
A vile conceit, in pompous words expressed,
Is like a clown in regal purple dressed.

Hypnotism

MY attention was drawn to a whole-page advertisement, in a newspaper, of a new book on hypnotism. This book, it was said, would be sent free to all who applied before a certain date, and was said to contain infallible instructions that would enable a man to succeed in business, to gain complete control over the minds of others without their knowledge, to succeed in love, to win money and power and place by means that were safe and beyond discovery. There was much more on the same lines, the whole constituting an appeal to the lower nature of the reader, that amounted to a veritable invocation of the evil that lies dormant in human nature waiting to be called out.

And what of the power that was thus offered to the readers of that paper? The power to influence and control the minds of others without their knowledge, or against their will, by means of thought suggestion, is a power that would be most eagerly sought by the class of people least fitted to use it.

It is well that all *should* know of the existence of such powers, but it is not at all necessary that all should seek to develop the force in themselves. For this hypnotism is not the same force that marks the character of the self conquered, self-liberated man, in whom the Spiritual Will is active. In such a man the lower nature is controlled by a higher Will, so impersonal in character as to seem but the evidence of the universal law of the fitness of things. In him this sense of the fitness of things is so continuous that there is no opening by which another's will can enter into his mind to influence him; nor is there any moment when a personal desire can get such control as to make the man the victim of his own passions or ambitions.

Such a man will be anxious to help others to gain their freedom and become self-mastered, and will have no desire for the vulgar triumph of a treacherous victory over an unguarded mind. But the hypnotist is not such as this. In him the purely personal will and desire have control, and all his aims are of a personal nature, even when endeavoring to cure a patient. You will find him invariably full of vanity, and craving admiration, applause, respect, or even fear; any of these will feed his vanity and insatiable desire to have power over some one or something.

Hypnotism is simply the cultivation of the personality, and the most successful hypnotist is the one who has raised in himself the greatest barrier to his own spiritual evolution and happiness. Self-mastery, or the subjection of the personal will to the impersonal Spiritual Will, is the best protection against the treacherous attacks of the hypnotist, for this enemy can only triumph by finding a weakness or an unguarded spot in his victim's character and aggravating the fault or encouraging the uncontrolled tendency.

Another way in which the hypnotist seeks to feed his vanity is by plundering his victim's mind like a vampire and absorbing his ideas. Being simply a *personality* and having no creative imagination, which is a function of the Spiritual man, he can only accumulate a store of men-

tal plunder and in his turn give it out again in its crude form, precisely as he would do if compiling extracts from the published works of other men, but without the honesty to admit his indebtedness. He becomes a mental vampire and develops the habit of thus depending on others for his intellectual material, and ends by becoming a mere mental "shell," a soulless *personality*, an insane egotist. This is the downward path that leads to eventual disaster.

The path of the hypnotist is marked by ruin all along its course, and the end of such a career is the ruin of the one who has made himself a curse to the community. These are the teachings of H. P. Blavatsky, William Q. Judge and Katherine Tingley. STUDENT

Lifting the Veil

A SUDDEN stillness breaks upon the air, and Nature's multitudinous throng—for one brief moment shocked into silence—suspends the never-ending babble of its wordless voice; and the soul within me stirs, spreading its soundless wings, as if to fly towards the light that bathes the world in momentary blessedness.

Some one has raised the veil and let the glory of the great *Beyond* stream for a moment through the little rift, scarce large enough for one soul to pass through upon the blessed journey we call death.

O restless yearning soul within me, Peace! Have patience for awhile, and be content to live.

What? would you claim the wages e'er the work be done?

O selfish, pleasure-loving soul, yearning to drink the waters of forgetfulness, or bathe in the soft light of dreamland, awake! and shake the deadly spell of that enticing vision from the mind.

Awake and summon to your aid the dormant will to live. Your task awaits you, nor can another take your place. Vast is the field of work, and few the workers; would you make them fewer? R. M.

FRIENDS IN COUNSEL

DEAR COMRADES: Deep-seated fundamental truths have this unique peculiarity, that no familiar use or oft-repeated contemplation has the power to dim the pristine splendor of their dawning on the mind. The doctrine of the universal sway of cause and sequence is a truth of this description. It will endure the closest scrutiny, yet never fails to justify itself to reason and to common-sense. Once we admit it to the mind, it never can thereafter be expelled; it reasserts its power and presence every time a problem rises up for our solution. It is an ever-burning light whose brilliancy will not be hid. Its bearing is profound and all-important on that great but nameless enterprise to which we all are pledged, whatever be our creed, who try to follow up the leading of the light within. A firm conviction of the law that as we sow we reap, gives us the certainty that final triumph is assured to him whose high resolve no failure can destroy, whose perseverance never flags, and who, when beaten to his knees in sore conflict, fights on, and though faint and wounded, rises to renew the fray. He may have failed—but at least *he has succeeded in trying*; and to persist in trying is to set in motion causes that must ultimately issue forth in victory.

The pathway of the conqueror is strewn with many a gallant failure, but to desist from our endeavor is to desert the ranks of those who fight for the regeneration of the race. No effort that we make can vanish from the world of causes. The faintest aspiration for a better life, the lightest effort of restraint upon the lower self, can never be effaced from the all-knowing record of the Book of Life. The faithful Law stores up the energy put forth and marshals it against the day of battle. We will not therefore waste our time in vain regret, although a mountain load of ancient sin, piled by our foolish hands, towers up upon the path and threatens to overwhelm us with its weight. The varied and conflicting forces in a universe of change combine to wear away and dissipate the legacy of misspent lives, and if we discontinue adding to its bulk, and make another start in life, old things will pass away and everything be made all over new again.

What though like ruined temples be our lives, blasted and overthrown! Ours were the hands that wrecked the noble structure, ours the force that hurled the stately pillars to the ground, but with the scattered blocks and fallen columns, we may build a fairer, grander temple yet, to rear its glittering dome into the heavens of blue, and flash the sunlight back from gilded roof and marble walls. STUDENT

FORTH! PILGRIME! FORTH!

CHAUCER

FLEE from the press, and dwell with soothfastness;
 Suffice thee thy good, though it be small;
 For hoard hath hate, and climbing tickleness:
 Press hath cavy, and wealth is blinded all.
 Savour no more than thee behove shall;
 Do well thyself that other folk canst rede;
 And truth thee shall deliver, it is no dread.

That thee is sent receive in buxomness;
 The wrestling of this world asketh a fall.
 Here is no home, here is but wildercess.
 Forth, pilgrime! forth, best, out of thy stall!
 Look up on high, and thanke God of all.
 Wave thy lust, and let thy ghost thee lead,
 And truth shall thee deliver, it is no dread.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Does reincarnation admit of our going into animal forms after death?

Answer Replying to this question we would say most emphatically, that according to the Theosophical teaching,

reincarnation does *not* admit of the possibility of the souls of men entering into the bodies of animals, after they are released from human bodies.

Today scientists recognize evolution as the method by which Nature operates. Consulting the dictionary for a proper understanding of this word "evolution," which came into common use in the last century, we find that it means, primarily, "to unroll; the act of unrolling or unfolding, hence development;" also, "it is the doctrine that all organized beings have been developed by continuous upward progress from simpler forms and lower types to higher and more complex structures." A writer upon this subject tells us that "Evolution admits, in the presence of the apparent persistence of forms, types, and species, an element of progress, and recognizes some element that tends to push all life to higher planes, toward higher ideals."

Before there can be evolution there must have been an *involution* or *unfolding* of that "element of progress . . . that tends to push all life to higher planes," and that element we are taught is the Life Principle, which, to a greater or less degree, is involved in every particle of material composing this universe. The effort of each life centre to manifest more and more fully, and to attain to conscious union with the Divine Life whence it came, is the cause of development "by continuous upward progress from simpler forms and lower types to higher and more complex structures." We are also taught in Theosophy that in this process, so much of this life principle as is enfolded within the substance of which the outer universe is composed, re-embodies itself again and again in new forms as the old ones die, its object ever being to attain to perfection on each plane by experiencing all possible conditions on that plane.

When a *life* centre has obtained all possible experience from lower forms, and has attained to perfection on each plane of existence below the human; when, through this unfolding process of evolution, it has raised itself in the scale of being to a point where it has a body capable of standing erect on two feet, with its face toward the skies; when this body includes a sensitive brain which is a responsive instrument for the use of the mind with which the occupant of that body *has been endowed*, so that the occupant is now a conscious thinker; is it not contrary to reason and to the manner in which Nature works through her unchanging, unerring laws, that she should permit this thinking being to return to baser forms? Has evolution brought him thus far on his upward journey only to send him back to the brute, which is separated by a moral gulf from the conscious thinker? Reason, justice, our knowledge of natural law, all protest against the thought. Only in a hap-hazard world ruled by chance could such confusion and such useless conditions exist. "As the blood in the body is prevented by valves from rushing back and engorging the heart, so in this greater system of universal circulation the door is shut upon the Man, the Thinker," and prevents such a backward step.

In the words of William Q. Judge, Theosophy teaches that "the ob-

ject of the universe and the final purpose for which man, the immortal thinker, is here in evolution, is for the experience and emancipation of the soul, for the purpose of raising the entire mass of manifesting matter up to the stature, nature and dignity of conscious godhood. The aim of present man is his entrance into complete knowledge; and it is for him to help the kingdoms below him that they also may be raised up gradually and reach the same goal."

There has been a corruption of the truth regarding reincarnation current among the ignorant, which has led them to state that transmigration, or the passing of souls from body to body, works in the lawless fashion indicated in the question asked, in sometimes going forward and sometimes backward in evolution; but such belief is a wholly false interpretation of the old Theosophical doctrine of Reincarnation.

Nature's watchword is Progress in all forms in all its ways; a higher plane in evolution once gained can never be lost. After the life energy has passed from the mineral into the vegetable, from the vegetable into the animal, from the animal into the human, where it is conjoined to the Immortal Thinker waiting for it, there is no possibility of its now *self-conscious* nature ever sinking back into the forms below, at present useless. Hence the saying of the ancient Teachers, "Once a man, always a man."
 H. F. M.

Question Why are Theosophists so optimistic? I cannot find in the common experience and facts of life any warrant for such an attitude of mind; and for that reason Theosophy seems to put an altogether too roseate hue on existence, and to forget the old adage, which almost every life proves only too true, that "man was born to trouble as the sparks fly upward." Will the Forum kindly throw some light on this?

Answer If common experience and the facts of every-day life do not warrant optimism, it might be well to ask if the average life of today is a normal one. And because an adage is old it does not necessarily follow that it is therefore true; on the contrary it may be foolish and one we had better get rid of as soon as possible. We cannot imagine such a statement to have originated in the Golden Age, nor among people who had knowledge of their divine nature. For many years Western peoples have been taught, and have called themselves, "miserable sinners;" and, possibly, as they know themselves, or rather as they *think* they know themselves, they may be miserable sinners. For all that, however, they may be mistaken, and did they know themselves as they really are, they might repudiate such an aspersion on their real nature.

Why are Theosophists so optimistic? Because it is natural to be so, that is, it is natural to man's true nature, to his real self, which is divine. To be otherwise, to be a pessimist, is unnatural; but if man does not live in his real nature, or as near thereto as he can, it is to be expected that he should be more or less of a pessimist. How different would the lives of thousands be today if they had been taught what Christ taught:—"Be ye perfect!" "Ye are gods;" or what Paul taught:—"Ye are the temple of God;" "Ye are the children of the highest;" instead of "miserable sinners."

Jesus taught the perfectibility and the divinity of man; just as all the great teachers of humanity have. And Theosophy again reiterates the same truths.

One writer on Theosophy sums up its teachings as follows:—

"There are three truths which are absolute, and which cannot be lost, but yet remain silent for lack of speech.

"The soul of man is immortal, and its future is the future of a thing whose growth and splendor have no limit.

"The principle which gives life dwells in us, and without us; is undying and eternally beneficent; is not seen or heard or smelt; but is perceived by the man who desires perfection.

"Every man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment."

Raja Yoga teaches the children that "Life is Joy," and if only we would begin to live the larger life of Brotherhood and mutual helpfulness, pessimism would soon give place to optimism, and we should find that the Theosophist's position was right.
 STUDENT

LET not your goodness be professional; let it be the simple, natural outcome of your character. Therefore cultivate character. When in doubt how to act, ask yourself, What does nobility command? Be on good terms with yourself.—*Thomas Davidson*

Origin of the Name America

As early as 1875 M. Jules Marcon, an eminent American geologist, published an article in the *Atlantic Monthly* and in the *Bulletin of the Paris Geographical Society*, on the origin of the name America, in which he makes this statement:

"There exists, between Juigalpa and Libertad in the province of Chontales in Nicaragua, a chain of mountains known as Amerique. This chain stretches on one side into the country of the Caica Indians, and on the other into the Rama tribe."

His whole article is an effort to prove that the name America came originally from Amerigo Vesputi, and many articles

you that there really does exist in this Republic and in the Department named (Chontales) a chain of mountains known by the name of Amerique, and it is very probable that Mr. Belt visited these mountains, which are in close proximity to the mine where he resided for a length of time. There lives in this chain a tribe of Indians called the Amerique, feeble in number at the present day, but apparently of some importance in former times, to judge by the indications found in these regions. These Indians have always been in communication, more or less frequent, with Cape á Dios and New Gratia, on our Atlantic coast.

(Signed)

AD. CARDENAS."

The Mr. Belt referred to in this letter had said this: "About two leagues from Libertad there are many old Indian graves, covered with mounds of earth and stones. Like most of the sites of the ancient Indian towns, the place is a very picturesque one. At a short distance to the west rise the precipitous rocks of the Amerique range, with great perpendicular cliffs, and huge isolated rocks and pinnacles. The name of this range gives us a clue to the race of the ancient inhabitants. In the highlands of Honduras, as has been noted by Squiers, the termination of tique or rique is of frequent occurrence in the names of places, as Chaparristique, Lepaterique, Llotique, Ajuterique, and others. The race that inhabited this region were the Lenca Indians.

I think that the Lenca Indians were the ancient inhabitants of Chontales; that they were the 'Chontals' of the Nahuatl, or Aztecs of the Pacific side of the country, and that they were partly conquered, and their territories encroached upon by the latter before the arrival of the Spaniards, as some of the Aztec names of places in Nicaragua do not appear to be such as could be given originally by the first inhabitants."

He further stated that the crosses found carved on old images and pottery are similar to the Egyptian and Indian.

It is pretty conclusive that at the time of Columbus' arrival these Ameriques were enormously wealthy. Columbus was in daily communication with the Amerique Indians, for ten days, it is said, in October, 1497. He related many interesting things about them in his incidents of the fourth voyage; he was deeply impressed by their appearance and manners, and also by the fact that each of the Ameriques wore a "mirror of gold" on his breast. They were covered with numerous heavy ornaments of gold. It was doubtless owing to all this that Columbus ascended the Bluefields river in search of gold. These Americ Indians were utterly unlike the Mexican or other Indians and are now rapidly dying out. The Spaniards on their return to Spain told such wonderful stories concerning the marvelous wealth and glory of these people, that the name Americ, Amerrique, and Amerrisque became widely known.

STUDENT

[It is worth while to recall here what was written on this subject some years ago in the *NEW CENTURY PATH*, namely that Vespucci's name was *Albericus*. This piece of information was gleaned, incredible as it may seem, from a writer who was laboring to prove that the continent took its name from Vespucci. The candor of that writer seems to have been greater than his sense of logic. Of course the man took his nickname from the continent. — Ed.]

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T. Lambert wrote in Central and very common name,

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In Trinidad, Raleigh was told of the great wonders and treasures of Cundinamarca and the valley Amarco copana. Amarca the sacred city was burned in 1524.

Lambert's article was very elaborate, showed thorough study, and gave many new facts about the ancient American civilization which were confirmed by H. P. Blavatsky in *Iris Unveiled*.

In a later number of the same magazine, Mr. George Hurlburt essayed to refute all that had been said by Lambert and Marcon regarding the origin of the name America, claiming that it was named from Americus Vesputius. He laughed at the statement of Marcon that it was named from the Amerique mountains in Central America, for the reason "that no such mountains are shown on any map—hence do not exist." Could human ignorance go further?

The Minister Envoy of Costa Rica at Washington, Manuel de Peralto, became interested in the discussion and wrote to President Cardenas of Nicaragua for information regarding the existence of the Amerique mountains in Central America. His reply was as follows:

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		MAX	MIN	DRY	WET		DIR	VEL
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2	29.822	71	62	63	62	.00	S	4
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COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE THURSTON, manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

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Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Meteorological

haustible markets for the products of Europe and America. The Hindus were "niggers," Japan was a "caricature," and the teeming "heathen" millions of the Middle Kingdom were a profitable source of income for Missionary societies. We forced open the ports of China to the entrance of our opium trade, knowing well the ghastly consequences, in spite of the frantic appeals of the Chinese Government for mercy to its people and justice to itself. The Sino-Japanese war showed the weakness of the Middle Kingdom, and was an invitation to the cupidity of Europe to come and grab, and all Europe did so, blinded to their best interests by mutual jealousies and utterly unconscious of the slightest feeling of chivalry or justice for a defenceless people. Missionaries, opium and death-dealing engines of war were our letters of introduction to the Farthest Orient.

Missionaries, Opium & En- gines of War

But the very things we brought to these "heathen,"—the worst we could possibly bring, truly—were the very means of destroying our influence over them. The superb ethics of Christianity were found by the Orient to be a simple deadletter to Europe, and from that discovery were born scorn and dislike for us. They found that it mattered little, indeed naught, to the European, that thousands upon thousands of men, women and children became soulless wrecks through the opium habit, provided that the revenue derived from the sale of the drug increased yearly; and from that discovery grew hate and fear, and we have become unto the Chinese especially, an unruly horde of white devils, heartless, cruel, and relentless. Is there *nothing* just in that conclusion? Reverse the conditions, and make the Chinaman force open *our* ports to his millions, force us to admit opium and rice-spirits to public consumption, and allow him to impose his will upon us by means of new and irresistible engines of war unknown to us—what would we call him?

Gave Way Before the Irresistible

Until at last, with true Oriental philosophy, they gave way before the irresistible. Admiring our beautiful cannon and the whirlwind of our Gatlings and our Maxims; seeing in the bottling up of steam the power of the magician manifest over Nature; finding something really acceptable in our scientific discoveries and applications thereof, they, like Bret Harte's heathen Chinese, "so child-like and bland," asked to be instructed in all these wonders so that they might sight a gun, or navigate a ship, or wrench Nature's secrets from her! And Europe did so! Japan was foremost among the peoples of the Orient in this movement of self-protection. She received everybody, learnt everything, sent her sons to the far corners of the Earth for instruction and knowledge. Meantime all Europe and America was watching complacently the "monkey-like tricks" of their heathen protégés, and seeing comparatively nothing.

Then a strange day came. It was when Europe first began to learn that the Islands of the Rising Sun (prophetic words!) could get along without her. Gloomy forebodings were indulged in as to the possibility of civilizing Japan; there was talk more than once of coercing the situation, but the chancelleries of Europe, as usual, came to no agreement and the matter dropped.

Japanese Strength & Revelation

The Sino-Japanese war was a revelation to more than Europe, to more than Japan (of her own strength). It was one for China. And ever since, in the face of nearly insuperable obstacles, the progressive "Young China" party has been pulling strings all over the Empire. With the success attending upon the arms of a Mongoloid race over the white Colossus of the North, feared and dreaded by Europe itself, China's awakening is now assured. She is beginning to feel her individuality and her latent gigantic strength. Even one twelvemonth ago, the thought of a concerted boycott of American manufactures by Chinese would have seemed very remote, indeed, an almost unthinkable absurdity. Yet it has taken place.

One is apt to lose oneself in imagining what is going to happen in the Orient in the next quarter of a century. It needs no prophetic spirit to get some pretty clear views, at any rate, for he who runs today can read if he will. Gordon proved to our satisfaction what kind of soldiers the Chinese can make under proper training.

And now Siam is hastening up to the front rank of imported civilization! The American Minister to that country, now on home-leave, has made some very remarkable statements concerning Siam's progressive tendencies and the foresight of its King. An instance—one only—is the following: His Siamese Majesty wishing to abolish gambling, a perfect curse in the Golden Land, issued orders that in one-third of his kingdom gambling should cease to exist; and it did! Some time afterwards, a second royal decree was promulgated forbidding gambling in a

After the War Is Over

1905 will prove to be a climacteric in the course of human evolution and in the destinies of the nations. Is it possible to foretell the ultimate outcome of the peace negotiations at Portsmouth? And, taken altogether, has a more singular gathering ever taken place in history? We must answer in the negative.

The West—a term fast losing its familiar meaning—has made several egregious mistakes in its estimation and treatment of the Orient, and, from all appearances, will reap the harvest of its own arrogant self-sufficiency. It has been the old, old mistake of undervaluation of what is foreign and unknown. One of these mistakes was to regard all between Suez and San Francisco as lands waiting by the will of Providence, *First*: for the White Man's dominion; and, *Secondly*: as inex-

The Orientals Are Not An Inferior Race

second third part of the country; while the present year has witnessed the abolition of the evil in the last third. Truly, legislation appears to be attended with peculiar persuasiveness in the Orient.

Another great error committed by the West, in its judgment of the majority of Oriental peoples, was that the said peoples belonged to a race naturally inferior to ourselves, which could not possibly adopt and perpetuate certain intrinsic and infallible marks of progressive civilization; and by that was meant the Western conception of a progressive civilization. (One wonders if this can mean cannon, cant and rum?) But, *mirabile dictu*, one of these peoples so "inferior by Nature," has proved its right to hold her own with the best of us, and that by qualities of humanitarian instinct and mental grasp of situations, by devotion and energy, by quick-wittedness and initiative—in short, by those very qualities which are the very foundation of a progressive civilization, if the word means anything at all.

Theosophy, in its teachings, does not admit that there are any "inferior" races to the white—in the sense the word is used generally—except certain semi-human tribes like the Bushmen and Hottentots in Africa, the Ved-dahs of Ceylon, *et plura ejusdem generis*. The difference between White and Yellow is one of relative development, not of absolute superiority.

Races May Be Obscured for Centuries

Races and nations according to its doctrines, may be in obscurity for long centuries, sleeping, as it were, until the touch of the cyclic wave of progress reaches them, when they re-awaken to initiative and active effort to again assume their place in the world.

Nobody really knows whence the Japanese came, nor their rightful niche in the temple of Anthropology, though theories in plenty *et ad nauseam* are abroad. The Chinese, on the other hand, are shown immigrating into China some 4000 or 5000 years ago from a country beyond the Hindu Kush, where they lived "under the neighboring influence of the civilization of Susiana, an offshoot of that of Babylon," says Professor Dr. Terrien de la Couperie, the well-known Sinologist; and he enumerates over sixty remarkable identities of belief, science and custom, connecting the Chinese invaders—the original dozen or so of Bak tribes—with the civilizations of the Euphrates and Tigris valleys.

He speaks of the invaders as driving before them the "original" owners of the soil, and as possessing a higher civilization than those whom they dispossessed. Yet this dispossession is very relative, for the same scholar shows the invaders gradually amalgamating with the "originals" during the passing of centuries.

Descendants from a Com- mon Stock

The Japanese and Koreans look upon each other as co-uterine descendants from a common stock with the Chinese, their "cousins," yet the three speak different tongues, and while bearing general strong fundamental resemblances to each other, are sufficiently set apart to make the fact noticeable. These are questions, however, for ethnologists to settle among themselves—which they will never do satisfactorily outside of Theosophical teachings. Suffice it to say here, that the entire Mongolian Race, including all its offshoots, is descended from the last ripple of the great human Life-Wave which preceded our own: from the so-called "Atlantean," in short, a succession of human families having had their habitat on lands ages ago extending from the north to the south Atlantic, and comprising island possessions both in what is now America and the Pacific Ocean. The Atlanteans, as ourselves, knew of races of different colors: white, yellow, red, brown, and black. ALL races now known on earth are Atlantean in descent, save a few semi-human relics, as said before, of a race preceding even Atlantis by ages, the "Lemuria" of Theosophical books. The Mongols, with ourselves, are heirs of all the ages; like ourselves, they have seen the rise and decay of mighty empires, and, like ourselves,—only some 2000 years later—they are now coming out of an obscurity period into another cyclic era of growth and prosperity, to be as inevitably followed by decay and the birth of succeeding races. Still, while it is perfectly correct to speak of the races now having dominion over the earth as "Atlantean in descent," it is none the less true that Man is today (and has been for ages) radically different from his Atlantean ancestors—a new Race, in short, a new *Mankind*. Theosophy divides the human races, following each other in succession across the ages, into the expiring or moribund stocks, the dominant or efflorescent, and the germ or seed stocks of the future. Hence, in this light, any family stock whatever, irrespective of color or anthropological peculiarities, which contains in itself the mental and moral stamina for further evolution, is ranked by it as belonging to the ruling *Man*.

Two of the surest signs that a race has run its course, and is about to

Savage Cannot Cope With a High- er Pressure

vanish forever, after having lapsed into barbarism and savagery, are the phenomenon of sterility of its women on intermarriage with foreigners, and its inability to cope with a higher pressure of civilization than its own. Many Pacific Islanders and the American Indians are in this case, but it is so neither in Japan nor China. Japan's population has been increasing steadily at the average rate of 1.24 per cent. per annum of its total population, since it embraced western ideas, and that in the face of heavy emigration. Japanese Eurasians, springing from an admixture with the Portuguese and Dutch of the XVIth century, are still perfectly fruitful, while the intermarriage of Japanese with the mysterious Ainos, proves itself invariably sterile in the fourth or fifth generation. The Ainos have now dwindled to a mere remnant of a once powerful and widely scattered tribe.

As to the Chinese, the strange mixture of peoples they have become is answer enough to the query, quite apart from the proverbial fruitfulness of Chinese wedlock.

Opium and Religion Undesired

A recent writer on the question of the war, holding, by the way, a responsible and lucrative position in the government of the country he inveighs against, exclaims bitterly against seeing the "renaissance of paganism, full-armed and militant throughout Asia." He says: "The two most important things which we have taken to China were equally undesired, opium and religion, poison in one hand and religion in the other. And so the reckoning is coming and must come." The Japanese are "naturally at enmity to ourselves, a semi-civilized, heathen and savage people, whose ideals clash with our own in every particular, who are heterogeneous to us in every humane and moral aspect." (!) Therefore, he sees no hope for us, and dramatically warns Germany, France, Holland and America that their turn is coming, and closes as follows: "Let those enterprising students who have wondered what will be the ultimate destiny of our civilization watch the plains of Manchuria, for there lies the answer it will be a Chinaman and not a New Zealander who is the more likely to sit on London bridge to study the ruins of St. Paul's."

Well, friend, what should be done? Shall we lock ourselves up in our lands as poor old China tried to do, and as Japan tried to do? In that case, were the need so desperate, we might, probably would, be made to eat a cake of our own making. *Whose hands forced opium and religion on China? Who taught these "semi-civilized, heathen and savage" peoples the diabolic art and craft of scientific war, the selfish emulation of trade and the love of conquest?*

Great Law Shapes Hu- man Actions

If we face a Frankenstein monster, it is one of our own sorcery, and we shall have to reckon with it inevitably. But, thanks to the Great Law which shapes human actions, the probabilities are other than as above supposed. This "heathen and savage" folk have shown a truer spirit of humanity, a nobler sense of human solidarity, and a grander ethic in this war, than an European people probably might under identical circumstances. It is religious intolerance and bigotry, the two-fanged demons of European cultivation, which fear the future, not a trust in the Divine Intention manifest in the awakening of the East.

Let a sorrow fall upon a Japanese, and if he be a man of gentle birth, he will express his ache in a poem. A Chinaman of similar condition would sit for hours, as Nichols so beautifully puts it in his *In Hidden Shensi*, trying to express his soul in a sweeping curve of one of his native ideographic characters. It is hard to imagine a white man doing that; yet it is beautiful and soothing to remember. The Asiatic is as intensely introspective as the European is not. Let that once be thoroughly understood, and half the mistrust between White and Yellow will fall away.

True, a lot of vapid balderdash—for and against—has been written about the Japanese. But it can do little harm, probably, except to prove to ourselves our own instability and vacuity of judgment. Certainly, at one time, there was an apparent danger that Japan would become a "caricature" of western civilization, but that danger is now nearly past. The avowed intention of her ablest men and of the national will to combine the best in both East and West, shows a spirit that might be copied with advantage by others. One wishes, nevertheless, that the Japanese might never abandon certain things, such as their incomparable art, their comfortable and dainty and hygienic dress, and their sterling qualities of patriotism; and their women their modesty, and devotion to home and children.

The wave of awakening has been sweeping around the world for several centuries past. In 1849 it had definitely reached the waters of the Pacific, after crossing the Atlantic and the American prairies; a year or so later, it broke on the rugged coast of Japan with Perry's vessels; it has given individuality to the new Australian Commonwealth; China is moving, and Siam, in a negligible period, promises to repeat the actions of Japan; Younghusband's expedition broke the first barrier down in Thibet. It now remains for the *Aryan races of India to be stirring*. When will that be?

The Globe has entered on a new cycle. The Newly Born is still young, as time is counted, still in its wrappings; but it is a lusty youngster and has already learnt to kick a bit. Human affairs feel it already, and in this whole connection, one cannot too often emphasize the words of a Teacher of Theosophy, written years ago: "The Twentieth century will see many accounts squared between the races of the Earth."

G. DE P.

Some Views on XXth Century Problems

Astralism & Vegetarianism

THE recent International Vegetarian Congress in England seems not to have been without its touch of comedy. One speaker criticised the fads of vegetarians, and blamed them for some of the slow popularity of the cult. Advocating common sense and science in the matter, he said that he had lately had a letter from a woman asking him whether he thought that a diet of spring water and popcorn would be conducive to getting on to the astral plane quickly. He suggested that dried apples and heart-sighs would be even better. His correspondent doubtless thought that the popping nature of the corn would communicate itself to her soul, and that she might as it were suddenly and explosively diffuse herself through the astral realms. And the spring of the spring-water would help the pop of the popcorn.

Which leads one to meditate on the nature of the astral aspirant in general. What sort of a person is he?

Taking him (or her) at large, one might say that he is a person who has lost hold of whatever sense of duty and moral fibre he may once have had. He lives in dreams of his own importance; thinks his aimless chance ideas to be "teachings" handed to him for delivery to the world, and his floating mental pictures to be scenes from his own or his admirers' previous incarnations or from past human history; thinks the flashes of color due to his congested retina to be glimpses of the "auras" of bystanders. The forms and faces that people his wandering imagination he takes to be the great dead with whom he is in converse; and he tells you that in his sleep he is occupied in rescuing souls from limbo. And he attributes to his sexual impulses a transcendental and spiritual import.

In all the above, *she* may of course be read for *he*. In fact the *she's* are perhaps a little more numerous.

The worst injury these people do, so far as the world is concerned, is to mix up the sacred name Theosophy with their maunderings, C.

A Chair of Philanthropy

AT last we shall have philanthropists. For Otterbein University has established a chair of philanthropy where the subject will be taught in all its branches. The studies include sociology, psychology, hygiene, and the modern agencies for health improvement. Obviously no one who studies those subjects could possibly fail to evolve into a philanthropist—that is, unless you pedantically insist upon it that philanthropist means a lover of humanity. In that case you could only admit that the studies *might* make the already philanthropist a little more efficient. Though even then, sociology—which mechanicalizes our conceptions of human evolution—and psychology—which mechanicalizes our conceptions of the mind, and neglects the soul altogether—might seem more than suspicious assistants.

Surely philanthropy is no affair of learning at all, but an attunement of feeling to human needs, a power of entering into and imagining human suffering and joy, and making them one's own; or, better, of losing one's consciousness of separate-interestedness, in the pains and joys of others. It is a conception of what human life might be, as exemplified in one's own highest moments; and a perception of what it is as compared with that. In a word, it is a sense of unity with all men and a yearning to lift the common life one shares with all the rest. The attempt to teach it in a university is an almost pathetic symptom of the blindness of the age.

STUDENT

The New Womanhood

A SERIES of eloquent lectures on the *women* of Italian novels has just been completed at the Sorbonne in Paris. The summing up of the argument is in these words: "The depth of the thought, with all these romances, is that woman, being made for love, and for nothing but love, it is useless to study her from another point of view, it is superfluous to reclaim her for other rights."

The lecturer pointed out that Italian women are no longer willing to answer to the description "made for love," and are pressing forward to their proper place in the new world currents.

Which may mean anything. It often means the entry into politics,

into the various worlds of activity of all kinds; and the refusal of maternity. Will these attempts on the part of women, whether in Italy or America, to gain their proper place, ever bring them to it? It may conceivably be an *individual* woman's proper work to enter politics, or conduct a paper, or lecture on embryology, or command an army, or think out a system of philosophy. But not *as woman*. The path for woman to gain her true womanhood is the same as that for man to gain his true manhood. It may take its way through *any* sort of duties, and it may be lost if it is followed or sought through any devised plan of conduct. For both sexes the path is surely a sustained attempt to realize their highest *being*, and then *any* doing, in that spirit, will be the highest doing. True womanhood and manhood are the expressions, for the life in hand, of the soul, and are evolved by seeking the soul. Exactly what their essence consists in, the reasoning apparatus cannot comprehend. Such attributes as courage and tenderness belong alike to both sexes. The essence cannot be put into words. But it can be felt radiating from the true men and women ahead of their age who, living their highest, have learned to carry their consciousness of the divinity of human life into all duties that presented. The sexes help and redeem each other in redeeming themselves, and in that way only can the true relationship—which is almost never pictured in the romances—come about.

STUDENT

The East- ern Christ

A contemporary discusses—whilst discussing foreign missions—not what effect Christianity will have upon the East, but what modifications the East will make of Christianity. The writer points out that as Christianity successively reached the Greek and Roman mind, the Teutonic mind, the Celtic mind, it became in each new vehicle modified. What will the East make of it?

One may predict that the East will throw all the dogmas and specialties of the sects into one solution, and, from the complex, precipitate one common truth already known to it. The Eastern nations have always believed in, or known of, the periodical and frequent incarnations of the World-Spirit, the Logos, in selected men; or, to put it in the other way, the self-elevation of certain men at all times in history to such a point that their consciousness touched the supreme inspiring and motor consciousness of the world, and that they were thus able to speak as it, to give it intelligible voice to the minds of men.

So the East will say: We accept your Christianity; we recognize your Christ as a man whose love for humanity, increasing for many births, at last destroyed all the limitations of passion and selfishness, so that he could know God and God speak through him. And we can fully believe that he has taken among men not only the birth you know of, but many others, that he might lighten human suffering. We can also accept with you that his conscious mind broods over humanity, feels all suffering everywhere, and tries to touch the hearts of all sufferers with hope and comfort and understanding. We add two other beliefs to yours: that it is a possibility for all men to become Christs, and a duty to try; and that both East and West have actually produced Christs who have worked, and work yet for humanity.

In a word, to the East, Christianity will be accepted as a particular case of a general principle already known there. It will never be seriously accepted in any other way, and the chief delay to this acceptance will be the presence of contending sects and of sects whose missionaries meddle with politics and conduct themselves otherwise than as compassionate comrades struggling Christward.

Neither can the progress of Christianity be anything but delayed by the attempt to induce the Asiatic to believe that true religion was only introduced into the world in its fullness two thousand years ago. He regards the human race as having been in existence on earth for untold ages, thinking and civilized. To him two thousand years is a mere moment. And so he can but be outraged by the idea that in all that vast past there was no real light of truth on earth, no true religion for men to live by. His legends speak of bygone civilizations higher and purer than any that our history records or even knows of.

STUDENT

* The Trend of Twentieth Century Science *

A Curious Diet

CAN there be an insect that feeds on lead? We must be careful of saying no, strong as may be the temptation. No one would have supposed that anything living could support its life on india-rubber till the little insect that destroys the rubber sheathing of the Atlantic cable evolved itself from—what? But it is more probable that the black mischief-maker—known as *Bostrychus Jesuitica*—which eats through the lead covering of the Australian cables, does so in order to get at the more nutritious tarred linen wrapping of the contained wires. We do not know whether it is the tar or the linen, and of course it may be the lead after all. The insect is very minute and for a long time escaped detection. But at last it was found at the bottom of its hole, which is sometimes as much as a quarter of an inch deep. When it was not found, there were the traces of its work in the shape of two minute parallel scratches. How many millions of strokes it must make to get through that thickness of metal!

There are other larvæ that bore through lead, either to get at food beneath—how do they know it is there?—or to get out from confinement.

STUDENT

A Mysterious Visitor Returning from Afar

HALLEY'S great comet of 1682, which was observed by the immortal Newton, has re-entered the farthest confines of the solar system, and for a few years will approach the sun at terrific and ever increasing speed, probably blazing with lustre as it gets close; but on reaching a point about fifty millions of miles from our sun it will swing round it and return with ever-diminishing velocity to the remote abysses of space not to return till our earth has journeyed seventy-five times around its orbit.

Halley, (British Astronomer Royal appointed in 1720) was the first to be inspired by the idea that some comets returned on their tracks at regular intervals, and daring to prophecy, from historical records, he announced that the comet of 1682 would return in 1757, for the appearance of a notable comet had been recorded by the annalists during the six previous centuries at intervals of seventy-five years (with one or two gaps). The first record dates from 1006, the time just preceding the Danish invasion of England. The next appearance is not mentioned, but historians again speak of it in 1155 and 1230. An extraordinary chill throughout Europe accompanied its return in 1305, when the harvest was nearly destroyed in England by frost at midsummer; and in 1456 its appearance was so tremendous as to fill all classes of men with consternation; the Turks had just become masters of Constantinople and were threatening to overrun all Europe. In 1531 the comet had taken on a golden hue.

Galileo and Kepler watched its ninth visit in 1607 and the tenth was the celebrated one of 1682 which gave Halley his great opportunity of prophesying and gave the comet the name by which we know it. It did not return in 1757 as he calculated, but that was only because the powerful attraction of Jupiter and Saturn delayed it. Halley had overlooked this, but it duly arrived a little later. The next return, in 1910—11, will be the thirteenth, and although it has diminished in brilliancy it will still be a highly interesting object. Comets are yet profound mysteries; the spectroscope does not give us perfectly satisfactory information as to their constitution. Their curious behavior under certain circumstances puzzles astronomers. For instance, we may recall the fact that the tails are turned away from the sun whether the comets be approaching or receding. Some comets almost touch the sun as they swing round it: the great comet of 1843 nearly scraped its surface, for it approached within one-seventh of the sun's diameter! How could such an apparently fragile body as a comet escape being vaporized out of all existence by the intolerable heat, more than equal to that of 47,000 suns blazing in the midsummer sky of the earth's tropics? It has been suggested that the total materials constituting a comet could be compressed into a nutshell, but this is probably too extreme a view. Certainly when Lexell's comet in 1767 passed among Jupiter's satellites it did not disturb them a particle, but itself was twisted round and sent off in an

entirely new direction by the powerful attraction of the Jovian system.

Strange coincidences have been noted between the apparition of great comets and subsequent striking events on earth. Tycho Brahe, the Danish astronomer, teacher of Kepler, announced, as he declared, from observations of a large comet, that a great hero would soon arise in Northern Scandinavia, do mighty deeds and die in 1632. Curiously enough this was literally fulfilled by the birth of Gustavus Adolphus in Finland and his triumph and death in battle in 1632! Napoleon's disastrous march to Moscow, the beginning of his downfall, was just preceded by the sight of the marvelous comet of 1811 (Donati's). But nowadays the awe and terror that seized upon the European world at the coming of a comet has passed away, and to the majority of people they are only objects of beauty and interest. In time we may expect to penetrate more deeply into the mysteries of their nature and origin and effects.

R.

The Life Essence

THE rapidly famous experiments of Professor Burke of Cambridge in causing organisms to develop in sterile broth by exposing it to radium, have inevitably suggested comparison with the results reached by Dr. Littlefield of Indiana. The latter uses no radium and no broth, only salt, water, nitrogen (in ammonia) and hydrogen (evolved from alcohol). In both cases, organisms were developed, and in the latter case, by the repeated additions of water, the organisms reached a higher and higher type, achieving, though on a minute scale, the forms of plants and even protozoan animals.

Full details of the latter's work are yet to come. But both sets of experiment are in corroboration of Sir Oliver Lodge's recently published speculations about life—that it is an omnipresent immaterial essence constantly seeking material vehicles for its manifestation, and acting as a force constantly raising the vehicles it finds, to an ever higher level of evolution. When the vehicle wears out it seeks another; itself, as life itself, being indestructible.

It is a new phenomenon to find science and metaphysics—and even religion—gradually converging to make a new fabric of human knowledge, a phenomenon full of hope.

STUDENT

Asbestos Bodies

HOW Asbestos came by its silky fibrous structure no one knows. But an interesting suggestion is offered by an English chemist. He suggests that life was always on the planet even when all things were in primeval white heat. The then physical basis of life, the then protoplasm, must have had a composition that could live under those conditions. He pictures a general vast sea of molten silica in which swam and floated organisms whose essential basis was silica instead of—as now—carbon. Asbestos in its varieties is, according to this theory, the surviving framework of these creatures, still remaining after countless ages as the mute evidence of life at a time when we have hitherto thought life impossible. The characteristics of this substance are certainly suspicious, whether we consider the delicate amianthus, the rougher common specimens, the varieties known as "mountain leather" and "mountain cork," or even the still denser "mountain wood." None of these will resist blow-pipe heat, but they might have been—as the bodies of animal or vegetable life—slightly more coherent than the sea in which they floated, just as the almost fluid jelly-fish holds itself together in water.

Other elements may then have existed which are now extinct. And these may have been followed, in the make-up of protoplasm, by elements which though not extinct, though still existing in protoplasm, have mainly been replaced by others more suitable to present conditions, and only play subordinate roles. Sulphur may have done what oxygen now does, antimony or arsenic what nitrogen does; and so on.

According to this view, the answer to the question: When did life begin on the planet? would be: When the planet itself began. And the planet began when its center formed in the primal—but still existing—ether. Whether there are forms of life in *that*, standing to it as fish to water and birds to air, science has not yet begun to speculate.

STUDENT



Lomaland Photo and Eng. Dept.



The
**Natural Steps at
Quebec**

ALITTLE above the Montmorency Falls the solid rock has been worn away in the form of these natural steps, through which the river passes in a deep gorge to the falls (100 feet higher than Niagara), by which the river connects with the River St. Lawrence.

Quebec is supplied with electric light and power by these falls.



Civilization Dies With the Destruction of Forests

BERNARD PALLISSY, the famous Potter of the Tuileries, one of the most profound men ever produced in Europe, pleaded for the wood of France as follows:

Having expressed his indignation at the folly of men in destroying the woods, his interlocutor defends the policy of felling them by citing the examples of divers bishops, cardinals, priors, abbots, monkeries and chapters, which by cutting their woods have made three profits; the sale of the timber, the rent of the ground, and the good portion of the grain grown by the peasants upon it. To this argument Pallissy replies:

I cannot enough *detest* this thing, and I call it not an error but a curse and calamity to all France; for when the forests shall be cut all arts shall cease, and they who practice them shall be driven out to eat grass with Nebuchadnezzar and the beasts of the field. I have divers times thought to set down in writing the arts that shall perish when there shall be no more wood, but when I had written down a great number, I did perceive that there could be no end of my writing, and having diligently considered, I found there *was not any* which could be followed without wood. . . . And truly I could well allege to thee a thousand reasons, but 'tis so cheap a philosophy that the very chamber wenches, if they do but think, may see that without wood it is not possible to exercise any manner of human art or cunning. — (*From the Proceedings of the American Forestry Congress; italics in the original*)

Every one must admit the foolishness of destroying forests. But what we need is, not to show people what is wrong, but to prevent them from doing it. Under the rule of selfishness, I shall destroy your forest and you will destroy mine; and, though we shall enrich ourselves, each at the expense of the other by selling the other's timber, the net result will be no forests. Like Niagara, it is a question of preventing individual appropriation.

SHOWER AND SHINE

WM. WATSON

LET us home and take shelter,
While romps on the plain
Like a herd helter-skelter
The galloping rain;
For the thunderclouds blacken,
And drench as they pass
The deer in the bracken,
The kine in the grass.

It is gone—let us follow;
The heavens breathe free;
The shafts of Apollo
Are loosed on the sea;
And pure from the thunder
In sheen and in hue,
The world and its wonder
Are fashioned anew.

— Selected

An International Chamber of Agriculture

A PLAN for an international unification of farmers' work is being energetically promoted by Mr. David Lubin, a former Californian, who has succeeded in interesting in the project the King of Italy. The promoter is said to be a business man who has no financial interest in agriculture but works for it as a "hobby."

Farmers suffer perhaps more than any other class from disunion. They live far apart and scattered; there is no coöperation in their work. Crops are grown without sufficient regard to the suitability of the location, and without regard to the crops of other farmers or to the requirements of the market. There is no system of collecting and sharing valuable information, of taking combined precautions against pests, or of resisting the extortion of transit companies and other organized bodies which make their profit out of the farmer's helplessness and ignorance.

The plan is to have an international chamber of agriculture. This would form international exchanges and labor bureaus, to improve the methods of distribution of produce and of labor, and to regulate transports, emigration, and immigration; to study legislative questions, such as laws relating to pests and diseases; to federate agrarian coöperative societies; and to combine against the tyranny of transports and trusts.

The fact that the movement is international is of no little importance, as tending to unite farmers on a basis other than national. And it will be a decided advantage if the preponderating influence of trade and manufacture can be counterbalanced by thus increasing the power of the agricultural interest. The two powers of coöperation and intellect have been brought to bear with wonderful effect in manufactures, engineering, and other concerns. It is a pity the farmer should continue to suffer from a lack of their application.

STUDENT



Great Men and Their Mothers

A NOTE of joy, of tender awe, is struck in all hearts by the thought of the coming to earth of a man of genius. Whence this soul that endows the voice or hand with the power to body forth the ideal so clearly that men see, where before they could not see, glimpses of the true and beautiful? Whence this strong soul who can lead men on toward heights, upon which, before the genius of the great man has revealed it, few perceived the signal? And what hand holds back for the awakening genius the veils which so soon obscure the realms of light to ordinary mortals?

The light of the genius does not fade, as does that of other men. It shines in his heart, and there gives birth to art or poetry or music. This light must be felt by those who are in sympathy. It should call forth the fostering care that is needed to give the soul a firm foothold in the dawning physical life. The great must needs create a sturdy companionship for themselves. Their light shall not be clouded by superficialities and mere hearsays before it can shine forth clear and strong. How often, in the lives of great men, has the strong comrade, with firm though gentle hand, and heart-light aflame, been the great man's mother!

There is a brotherhood of souls, though human relations in comparatively few instances seem to exemplify it. In every day life the power and beauty of the soul often find feeble expression. The diversity and conflict on every hand are seldom illumined in human minds by any intuitive perception of the underlying purpose of life. We have to remind ourselves that we are souls, and that the great underlying purpose must be *our* purpose. The deeper aspects of the relations of human beings to one another *as souls*, working together, life after life, for the accomplishment of this great purpose, are also lost sight of in the conflict of personal desires and aims.

But in the march of human progress through various races and civilizations, many true and lasting comradeships have been formed. These were based on the desire to serve, to stand side by side and serve nobly. This deeper tie of warrior-comradeship has always been known to those great of soul. The evanescent relations based on merely personal feelings, fade into insignificance beside the lasting friendships of those who have recognized the true meaning of life, and have set their feet firmly on the path that leads to human enlightenment. What could be more reasonable than that these ties are renewed from life to life, the bond ever becoming closer, the united service more far-reaching and effective?

The relation of mother and child offers a peculiar opportunity for

THE bravest battle that ever was fought!
 Shall I tell you where and when?
 On the maps of the world you will find it not,
 'Twas fought by the mothers of men.
 —Joaquin Miller

one soul to serve another, and with it the race. It exists at the very dawn of the life of a human being. It is, in almost every case, the tie of ties, during the most susceptible years of the child's development. The welcome in the mother-heart

is the first greeting to the incarnating soul. How much could be done by a mother who realized fully her opportunity and her duties!

History does not record the deepest side of the relations of human beings. We can read between the lines, however, and we find that many women, in doing their simple duty, bravely and unselfishly, have created the home atmosphere in which great men thrived, and builded strong the characters that have left their mark on the times. The history of the United States offers two notable instances of this. Mary Washington was the guide and counsellor of her great son, his honored friend throughout her life; and although Nancy Hanks Lincoln died when Abraham Lincoln was very young, the memory of her unselfish effort to make their humble home count for all that was helpful and true, never faded from Lincoln's mind. He knew the service that a true mother had rendered him.

It has often been the case that the line of heredity has passed from mother to son in transmitting a tendency towards the very pursuits or characteristics which have brought fame to a man of genius. Goethe's youthful mother, sympathetic and joyous of nature, brought up her son in an atmosphere of legend and fairy tale, which early fostered his love for beauty and universal truths; Schiller's mother was a woman of sweet, poetic temperament; Sir Walter Scott's mother had great imaginative power; it was from gently reared Mary Arden, his mother, that Shakespeare inherited the rare qualities that enabled him to preserve so successfully his integrity and independence, and to look out over men and things from the stronghold of a balanced nature. The greatest of English kings, Alfred, owed much to his early training by a gifted mother, and the colossal energy of Napoleon is said to have been fostered by the Corsican heredity that came to him through his mother.

The art in which the mother has been proficient is often the means of expression for the genius of the son. Gounod's noble musical talent came in direct line of heredity from his mother, who was an accomplished musician, and she it was who gave him his early training in music. It is interesting to note that Mendelssohn and Rubinstein also received their first musical instruction from their own mothers. We read of Spohr singing duets at four years of age, with his mother, who was herself a fine singer. Who can tell what deep memories were stirred

OUR YOUNG FOLK



ONE OF THE LIFE CLASSES, ART DEPARTMENT, RAJA YOGA ACADEMY, POINT LOMA, CALIFORNIA

Raja Yoga Art Study

KATHERINE TINGLEY says: "Only that art is true art which leads the student daily nearer the golden portals of the Life Beautiful."

Raja Yoga students know how true this is. Do they study just for their own benefit? Raja Yogas would find it impossible to do anything with so selfish a motive as that. Do they dream of the days when they will make a great deal of money, or when they will be honored for having painted some picture that the world calls "great?" By no means.

Of course Raja Yogas study art for sheer love of it. That goes without saying, for training in Raja Yoga brings out in every heart a deep love for the genuine and the beautiful—which must be of course, the true. But there is a *selfish* liking of beautiful things, as well, and a *selfish* way of striving for even beautiful results. It is this kind of selfishness which has given the world so much art that is useless and even degrading. It is this kind of selfishness that has kept our greatest artists away from their higher possibilities. Raja Yogas show the folly of the selfish kind of devotion by the simplest means in the world. They just study and work *unselfishly*. With what eagerness do they look forward to the time when they shall be teachers—teachers of that true art which is something more than just clever brush-strokes, or even the best of what the world calls "technique."

Raja Yoga art study is a seed-planting time and the boys and girls of the Academy in Lomaland realize how, in the silence—yes, even should daily work be discontinued for a time—the seeds sown live and grow until lo! they spring up and blossom and bear fruit. The fruit is not, however, merely a great picture or a great work of sculpture or a great song, no—it is all these, as just the expressions of a great and noble life. That is what art study means in Lomaland. ONE OF THE TEACHERS

Art

ART is the expression of harmony. Expression is giving an outer form to some idea; and this may be done in all sorts of ways.

A picture is an idea put into a visible form; so is a person's life. When an idea is well expressed, it can be understood by others, and when it is artistically expressed it should stir up similar ideas in others; it should be a call to action, an invocation. So I think art is magic, that is, it is a call to the soul to awake, it gives us an impulse to live a better life.

To be artists of this kind we must be living the better life ourselves; we must have ideas that are able to stir our own hearts, if we hope to stir the hearts of others. And having these high and true ideas, we must learn to express them so that they may do what we mean them to do. If we cannot express our high ideals in our own lives, we shall never create a true work of art, but that kind only which makes people say, "Yes, it's very beautiful but only an ideal." But the real Art would make people feel something stir in their hearts, that would not let them rest till they had tried to give expression to it. Those who are living the true life are making living pictures all the time, and some of this kind of people are more worthy to be called artists than many who can draw and paint very skilfully. But of course this does not mean that an artist need not trouble to study; on the contrary, he must master every detail of his art, as he must master every part of his own nature, for if he does not, he will fail to give a true expression to his high ideal. Art is long, and so is the life of the true man, the soul; and each lifetime is a day in the training of the soul, the true artist that never dies but finds, life after life a nobler art to express this ideal. R. M.

THE CHILDREN'S HOUR

CHILD AND MOTHER

EUGENE FIELD

O MOTHER-My-Love, if you'll give me your hand,

And go where I ask you to wander,
I will lead you away to a beautiful land---
The Dreamland that's waiting out yonder.
We'll walk in a sweet-possie garden out there
Where moonlight and starlight are streaming,
And the flowers and the birds are filling the air
With the fragrance and music of dreaming.

There'll be no little tired-out boy to address,
No questions or cares to perplex you;
There'll be no little bruises or bumps to caress,
Nor patching of stockings to vex you.
For I'll rock you away on a silver-dew stream,
And sing you asleep when you're weary,
And no one shall know of our beautiful dream
But you and your own little dearie.

And when I am tired I'll nestle my head
In the bosom that soothed me so often,
And the wide-awake stars shall sing in my stead
A song which our dreaming shall soften.
So, Mother-My-Love, let me take your dear hand,
And away through the starlight we'll wander---
Away through the mist to the beautiful land---
The Dreamland that's waiting out yonder!

"And why did she say it?" asked Molly again.

"Because I first fell over the mat, and then I stepped on her dress. She didn't look a bit pretty when she was cross," he added.

"Perhaps somebody else doesn't look pretty, either, when they don't feel kind," said Molly softly, "and eyes might as well not be there if we don't use them."

She went to the window and pulled down the blinds.

"Isn't the Sun shining brightly? And how beautifully green the trees look!"

Ernie glanced at the windows, but of course could see nothing.

"Why did you pull down the the blinds?" he cried, "I can't see out."

"Why did you pull down your eyes' blinds," asked his sister in return, "and so never see the mat and tread on Violet's dress? She is upstairs mending it now, and she never told me that you tore it. Poor Violet, she must stay indoors this lovely day, all because some little person I know didn't use his little windows as they should be used."

Ernie was quite good-tempered again now, and wanted to know all about it.

"How did I pull down the blinds?" he asked.

"Well, you tell me," said his sister. "You did it, so you must know."

"I was thinking of my rabbits," said the child, "and trying how quickly I could get to them, and never thought of the old mat, and I never saw Miss Hamilton until her dress tore; I was thinking the little one might be hungry."

"That was better than thinking of yourself," replied his sister, "but it pulled the blinds down, just the same; suppose next time you try another way. The little windows are there for you to look through while you are walking or running about. Now, what you did was this: you kept looking into an inside window—your mind's eye—which looks into the Thought Country, and then you saw your rabbits, and all the while your poor legs had no one to guide them, because no one was looking through the outside windows, and so they went astray."

Ernie looked very thoughtful.

"I like to look through the inside window," he said at last.

"And do you like tumbling down and tearing people's dresses?" asked Molly, kindly smiling.

"No," said the little boy.

"Well, I'll tell you how you can look through both windows safely: look first through your mind's eye and see what you want to do, then

The Eyes That Did Not See

LITTLE ERNIE was discovered by his sister gazing earnestly at his face in the glass.

"I have got eyes," he said to himself, "blue eyes," and he turned away and saw his sister, and she was smiling.

Molly was the great confidante of the children. They always came to her alike with their troubles, their puzzles or joys.

"She said I had no eyes," the little boy cried indignantly. "And I have."

"Who is she?" And Molly drew her little brother towards her, smoothing back his curls.

"Miss Hamilton," he answered.

look through your outside eye to see that your fingers and toes do what you want them to do, properly, and then things will go splendidly. Try it, dear, and see!" E. I. W.

A Wasp's Nest

A WASP'S nest may be made of mud and hung for shelter under leaves, rocks or eaves of buildings, or it may consist of a little tunnel hollowed out in the ground or in trees or in the stems of plants. When the nest is made in the ground, the wasp, after having dug the tunnel—a long and laborious task, as you can well imagine, for a wasp's tiny mouth and little thread-like legs—fills it up again with loose earth which she crumbles down from the sides. Then she collects, from outside, more fine earth with which she completely fills up the hole. I think her reason for doing this must be to keep the tunnel intact and to prevent the sides from caving in, and creatures getting into it before she is ready to lay her egg in it, don't you?

Before, however, the wasp lays her egg, she has to do some hunting, for wasp grubs live on animal food—spiders, caterpillars, grasshoppers, flies, beetles and such things. (Full grown wasps, as you know, live on fruit.) Then when the food has been found, the wasp drags it to the mouth of the nest. Sometimes she hangs it up on a weed out of the reach of ants, while she removes the loose earth from the nest, into which she then shoves the food.

The wasp now lays her egg upon the food and again fills up the hole with earth, pounding down the outside layer with a tiny pebble which she holds in her mandibles, until the ground is firm and hard, with no trace of a nest to be seen.

The egg hatches in two or three days, and the mother-wasp's forethought, as you see, has provided a dinner for the larva or grub for from six to fourteen days or until it is ready to spin its cocoon. M. V. H.

DEAR CHILDREN: There is a very lovely garden all around the Raja Yoga Academy in Lomaland, where we play nearly every day. There are many large palms and there are some other trees just like the one you see in the picture, and there are ever so many flowers.

Do you know I can remember when this very tree was just a little bit of a bush? I know when the man planted it near the big Academy entrance; but everything grows so quickly in Lomaland, and the gardeners love to care for the trees and flowers. I think the tree knew that and so it grew just as fast as it could to show how pleased it was for a chance to help make the world beautiful.

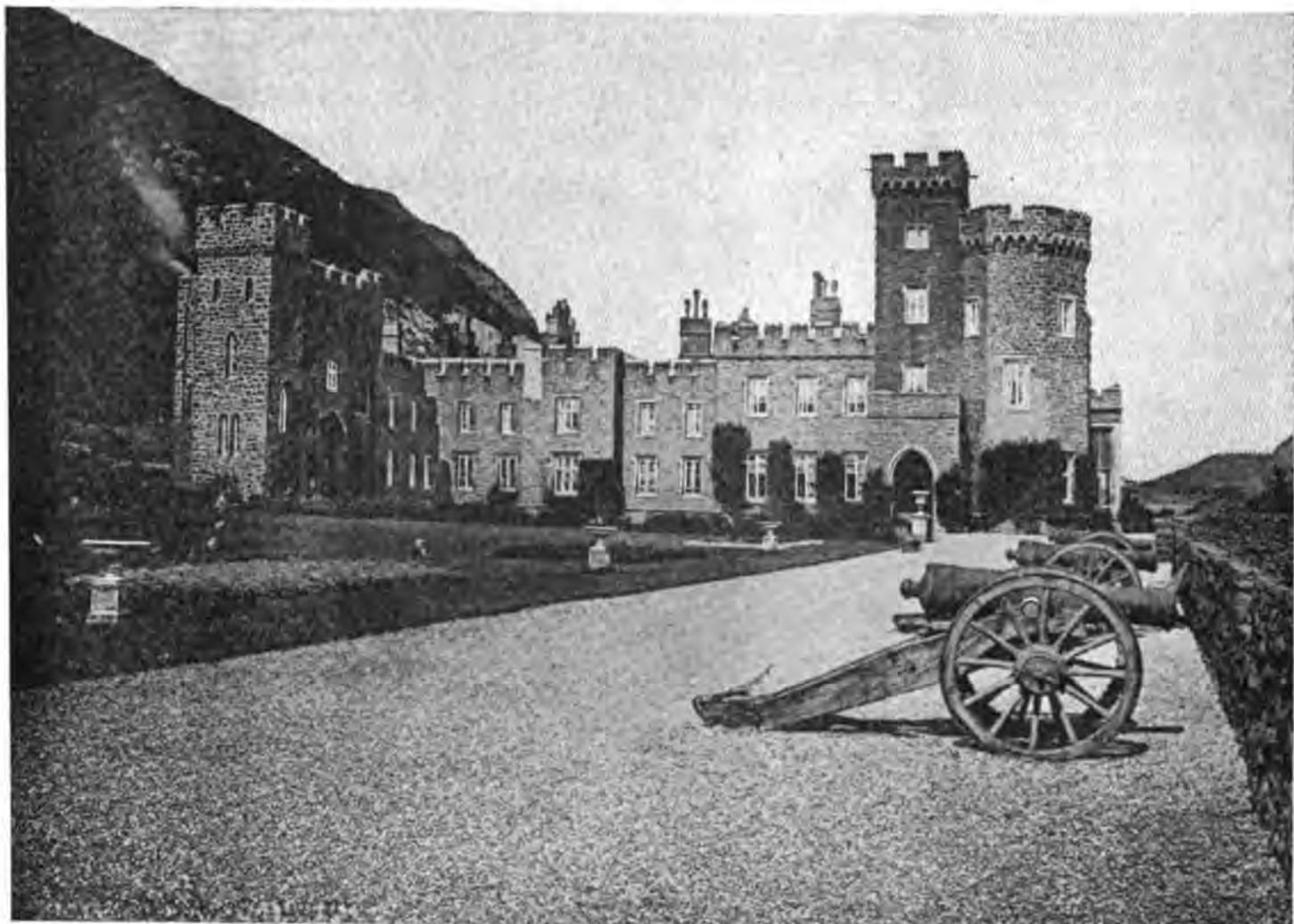
We often go out and play near it. It is an acacia tree and is full of small, sweet smelling, yellow blooms. I know that many of the Raja Yoga children can remember when one of the Cuban girls had her picture taken sitting under this tree. She had her big doll sitting in a chair beside her and it looked like a real little girl. A RAJA YOGA SCHOLAR

DEAR CHILDREN: How would you like to visit the aquarium at Naples and see the curious fish there?

You would be much interested in the little electric fish, because you would be allowed to touch it and feel the sharp little electric shock it gives when disturbed. This little fish isn't much of a swimmer and cannot swim from danger as many others can, so he has this way of defending himself. Here is another flat fish called a ray, lying at the bottom of the glass tank. This fellow has a sharp little sword in his tail, which he can use as a weapon in time of danger. Nature has provided many ways of escape and defense which are well worth studying. E.



IN THE ACADEMY GARDEN



A CASTLE IN COUNTY GALWAY—IRELAND

Verbal Echoes of the Past

OUR language bears evidence that music—and especially song—was once credited with more power than now. Indeed the old myths often make all nature sing, the dawn, the trees, the moon, and even the unruly gods of storm. They not only make nature herself vocal, but show her as moved by the songs and music of men. Orpheus has many counterparts in the field of myth.

Evidences in language are such words as *charm* and *enchanting*, both from the Latin *carmen*, a song or poem. As lately as Milton the word *charm* was used in the actual sense of song:

“Sweet is the breath of morn, her rising sweet
“With *charms* of earliest birds.”

The word changed its meaning slowly. The singer away of pain and evil could also get rid of them by touch. All other things that relieved them became charms, and the idea of song departed. Good and beautiful women, because of their goodness and beauty, were charmers, in the older sense—and then charming, in the modern where almost all the original meaning has gone.

Must not music have been something more once than now; must not something, some magic of it, in its practise, have been lost that it should have been credited with such power over human ills and pains and even over nature? And yet we are told that the same peoples who gave music so much credit, who esteemed it as *the* magic power, produced it from instruments that we would hardly give to a child in a nursery and whose rude scales made real melody impossible! All antiquity made a scarce distinction between *song* and *poem*. In many ancient languages the word used for one signified the other. Poetry and music combined had for the ancients the significance that the Hindus attach to their man-trams, or rhythmic, chanted strophes, and they were supposed to have the power of moving inanimate objects and of closely affecting the inner man.

Perhaps there was more than a little method in their “madness,” and wisdom in their belief, as we are beginning to find out ourselves by our scientific researches in the field of sound. STUDENT

Buddhism and Art

IT seems to have remained for the Japanese to develop, or perhaps to show, the essential connection of Buddhism with Art. The subject is worked out in a recent little book on *The Japanese Spirit* by Professor Okakura-Yoshisaburo.

He shows that under the influence of Buddhism the art of his people developed its most characteristic qualities. So intimate became the connection of religion and art, including poetry, that a certain Zen priest was accustomed to rebuke a pupil who had lapsed from the ideal life in any particular, by saying “This is not poetry.”

The highest ethical life was to be treated like any other work of art, made flawless in the spirit of pure love for it, not to be soiled or daubed by any imperfect or ignoble act. The same inner spirit demanded beauty of conduct as of form and color. The best of the nation came to understand the deep identity of all beauties.

The Professor says that the nation was never attracted by the Buddhist ideal of a “cold Nirvana.”

It was the development of the inner life in its perfection, (as if that very aim were not the “Path” of the Nirvani to be—among other aims) “enabling man to meet after a moment’s thought, or almost instinctively, any hardship that human life might impose,” that brought about the popularity of the Buddhist creed. And so it harmonised perfectly with pre-existing Confucianism. The attitude of the whole nation in the first flush of repeated victories is an example of one of its collective “works of art.” STUDENT

Notice

FOR a number of weeks the meetings held every Sunday evening at Isis Theatre, and every Thursday evening at the Isis Hall, San Diego, will be discontinued. The faithful work done at these meetings by the Lomaland Students appointed to it, entitles them to a needed vacation.

The meetings will be resumed early in the autumn, and will be duly announced in the NEW CENTURY PATH and San Diego press.

Art Music Literature and the Drama

The Future of Art in California—What is the Outlook?

THE spirit of Art has been a roving spirit. Though sometimes it became so firmly rooted in the hearts of a people that its stay seemed as if for ever; yet, as ancient Egypt's history and Japan's long current of civilization teach us, there are ups and downs, cyclic periods of advance and decline even in the most innately art endowed nations. Turning to less enduring nations, the glory of Greek and Roman art was brief, the Moorish, the Gothic and the Renaissance styles played their part and vanished, in spite of all efforts to revitalize them; luxury and ostentation set their fatal mark upon them just at the moment of highest success. And what have we now? Almost a dead level, with a few partial exceptions—Japan, perhaps China, possibly France. Almost everywhere we see commercial art, commercial architecture, commercial painting, commercial designing of ornament and handicrafts, all betraying greed and ostentation. We have sold our birthright, the feeling for simple beauty, for the mess of pottage—luxury and desire to make a show.

But history teaches us that things cannot last thus forever, fortunately, and as everything returns in the cyclic flow of life there must be a land which is being prepared for the artistic breath of life. Shall not the western world be able to call the Angel and hold him till he remains and blesses us?

The secretary of the University of California Extension course said lately: "It is worth while to be a resident of the State of California. This state, I feel assured, has a great future in art, for already, north and south, there has been started a great art movement. . . .

. . . California and the great art center of the world, Italy, are in many respects similar. The climate and valleys and mountains of the latter bear great points of resemblance to those here."

His words are strikingly true, for many things point to California as the future art center of the western continents, if not of the world. Among them are the rapid mingling of interesting and high types of mankind from many countries, the growing prosperity, the perfect climate, the impressive scenery in this "land of wondrous distances"—the far-reaching views of mountain, plain and ocean being a never-ceasing spur to the imagination—and, not the least, the art work of the International center of the Universal Brotherhood Organization. All great art has been inspired by great causes: the Greek, by the passion for liberty; the Roman—such as it was—by the grandeur of imperialism; the Egyptian, by a profound knowledge of the divine government and inner nature of things; the Gothic by a genuine, although narrow and dogmatic faith in the unseen; and the Renaissance, even, by a very real enthusiasm for the antique learning just brought to light.

And now the leading spiritual effort of this age has established its center in California by a sort of natural gravitation. Here is being learned the joyous lesson of the *really* "simple life," the life of unselfish work and effort for the race. Can it be doubted that a higher art, a higher music and a higher polity will be evolved here, to radiate through the state and then afar, inspiring, not destroying the seeds of genuine artistic movements arising in the nations? Already the discriminating eyes of many visitors who have spent even a short time in Lomaland, have found something altogether new in the design and grouping of the buildings here, although but the merest beginning has been made, compared with the plans that have been outlined for the not far distant future.

The effects of the Raja Yoga system of education upon the minds of the children are of as much interest to the art lover as to the educationalist, for, by the self-control and acute habit of observation thus evolved, a power which penetrates into the meaning of things is aroused, which is not common in the world. It is the power the real artist wields. True civilization does not need the forcing of a few professional artists—an exclusive coterie—while the masses remain wandering outsiders, gaping in wonderment at the mysterious productions of the initiated few. The need is for a lifting of the general level, and the making of an artistic nation, a whole nation that will love the arts as it now loves power and money. This has been begun in the Raja Yoga schools, now quickly spreading out from this center.

The Californian climate is supposed to be favorable to leisure and therefore to the cultivation of art. While that is largely true, by itself a good climate alone would do little, and good art has been produced in most inhospitable climes. More is needed than climate, scenery, leisure or prosperity to lead this state into the front rank. A higher, more dignified and more impersonal life is needed. That, inevitably resulting from the spread of the Raja Yoga system of education will free the imagination, raise the general level of aspiration and provide a harmonious environment for the incarnation of the Spirit of the Arts. Without noisy discussion or artificial forcing this leaven will work, till an even higher appreciation, and a fuller and freer expression of "the Good, the Beautiful and the True" will prevail than in the noblest days of ancient Greece.

AN ART STUDENT OF LOMALAND



A GLIMPSE OF THE LOMALAND CLIFFS

The Study of the Antique

THE study of the history of the evolution of the arts throughout the Christian era reveals a constant effort to emancipate these various forms of soul-expression from some paralyzing influence.

Each age produced men who sought for a new means of expression by a return either to nature, or to the "antique," or to both. But nowhere do we find any indication of a return to that which produced the "antique." I am convinced that what made the Greeks so great in all the arts was their almost unconscious knowledge of their own divine origin and *superhuman* possibilities, if one may use such an expression. The influence that had blotted out of men's consciousness this knowledge of their essential divinity, killed in them that sublime confidence that dares to be original. Men studied the antique, but how? They studied the method of expression, and not the life that gave birth to the method. So that the knowledge gained was a restraining influence, instead of being an inspiration; study of that kind spells slavery not freedom. In the same way, nature was copied slavishly, because man had learned to think himself separate from nature, and studied her analytically and intellectually as an outsider. This was the fruit of the triumph of ecclesiasticism which has ever sought to stifle "the spirit" by the deadening influence of "the letter."

In our day commercialism and the worship of wealth are doing for the arts what ecclesiasticism did in the earlier age. Great men arise, but their genius is throttled in the cradle, and their souls are drugged before they have time to show their divine nature, and though they give great works of beauty to the world, these are all dwarfed and crippled by the paralyzing doctrines that they have almost unconsciously absorbed from the influence of parents and teachers. R. MACHELL

Universal Brotherhood Organization

Central Office Point Loma California

1899---1905

IT was my good fortune during a recent visit to San Diego, to be present at the closing exercises of the Raja Yoga Day School, and see the wonderful results of the Raja Yoga methods.

One hundred and fifty (more or less) of the little ones, without a word from the teachers, went through their exercises with a precision and accuracy that (as said by a Lieutenant in the U. S. Army who was present) would have done credit to a West Point military training.

Later, during a drive to Point Loma, where the five teachers who have the little ones of the Day School in charge receive their training, my mind went back to the time of the Universal Brotherhood Congress, six years ago. Then there were only three temporary buildings on the hill, one of them a barn. There are now over two score.

Then, the face of all the land in sight was covered with sage brush, cactus, scrub-oak and the like, with one dusty driveway from the main road to the one building of moment, since rebuilt and beautified, until it is hardly recognizable, into the Raja Yoga Academy.

Now the charming buildings have beautiful grounds about them. Miles of broad graded roads and walks have been built, some of them oiled and all of them rolled as smooth as garden walks, with masses of ivy geranium or other plants all in delicate purple bloom, backed up by magnificent date palms ten to twenty feet high; the whole laid out after the irregular fashion of a Japanese village.

Here and there, at drill or at play, were groups of bright-faced, healthy, well-dressed children, laughing as they danced and sang; while from some of the artistic buildings came sounds of the various orchestras at practice.

Where wild slopes had been there was now the yellow stubble of grain fields fresh from the harvest. In response to a question, one of the attendants said they had from seventy-five to one hundred acres of oats and wheat this year. The oats were cut when in the milk for fodder, the yield of it being something over a ton to the acre.

Out at "South Ranch," lately acquired by Katherine Tingley, are the buildings for Industries, including Photography and Half-toning works, Laboratories, Carpentry workshops, etc., all located just at the edge of a thrifty lemon grove.

Across the newly-made, fifty-foot boulevard, running from the government reservation to the dyke and U. S. Government road, and connecting with India St., into San Diego, lies a slope covered with mulberry trees for the feeding of the silk-worms; and above and beyond this, are scattered a number of Bungalows, green-roofed, beautiful to look at and delightful to live in. To the north lies the comfortable "Tent Village," built for tourists and for the friends of the Students.

The gentle woman who presides over all this beauty—who plans and directs personally all the details of this wonderful work, gave me a few moments time, looking as serene and sweet as if a small wagon-load of correspondence, papers, plans, and proofs, were not at her side waiting her attention. I listened to the enthusiastic love with which she told of her work with the children, outlining the joy and peace that might be the lot of the world if they were educated aright, as "in a few years they will be the men and women of the world." And I marvelled at the extraordinary results attained by many older students here. In response to the question as to where she found time to attend to all this work, and where the money came from, she replied: "Oh, there is time enough for all things"—and with a far-away look coming in her eyes said: "And the money? Well, the money comes from friends here and all over the world, who are interested in or devoted to Universal Brotherhood, and from my little gold mine of Trust."

She told of plans for a new building for a larger Raja Yoga Day School in San Diego in the near future; of a new Public Raja Yoga Day School at Lomaland, as soon as the proposed trolley line was completed; of the "City Beautiful," and of the great College Temple, the cornerstone of which has been laid to overlook it all.

In six years all this and a hundred times more has been accomplished by the untiring effort, the enthusiasm, and the Masterly genius of Katherine Tingley.

Wonderful ideas! wonderful plans! wonderful work! wonderful achievements! and yet more wonderful woman! W. A. STEVENS

[Mr. W. A. Stevens, for many years the untiring and devoted President of the Buffalo Center U. B. O., has just recently made his permanent residence at Point Loma, where, with his family, he occupies one of the "beautiful and delightful family bungalows" he writes of.]

Work and Joy

A NEWSPAPER paragraph, girding at food-faddism, which makes life a burden, says: "All of which is founded on the wholly foolish idea, which is more and more obsessing civilization, that man is on earth to work. He is on earth to be glad; if he doesn't believe that, he is mad."

Here we have two things, which should be at one, regarded as separate and mutually opposed. Work is put against gladness, as though the two were irreconcilable. But one of the great lessons of life consists in learning that these two are not separate, and in finding out how to reconcile them in our conduct. A few may have learnt the lesson; but the great majority have not, and still go on looking upon work as opposed to gladness.

Food-faddism, and other forms of anxious precaution, are due to the morbid excess of a quality which, in due moderation, is excellent and necessary. It is right and needful that we should be wise and prudent. But it is also right and needful that we should be joyous and unanxious; and it is owing to our incompetence that we fail to balance these two faculties and that we fall into extremes.

The problem is a very old one and familiar; yet Theosophy can, in this case as in others, shed a light that shall be effectual; for the wisdom of Theosophy is *practical* wisdom.

To balance two such forces, we must take up a firm position on neutral ground, and rise to a plane that is elevated above the conflicting moods, like one holding a balance by the center. To an ordinary person, with no clearer ideas as to human nature than conventional philosophy (such as it is) affords, such a higher plane would be vague and abstract. But Theosophy reduces the vagueness to a practical reality; for one of its cardinal teachings is that *there is* in man a soul or mind which is steady and unwavering, and that, when we have learnt to recognize this as the true Self, we can look down upon the changing moods as from a vantage ground.

This is in fact the very thing that practical students of Theosophy at Lomaland and elsewhere are learning to do. The keynote of the training, as applied in the case of children in the Raja Yoga Schools, and in the case of adults in the course of their daily experience, consists in the constant endeavor to become independent of all those pulls and pushes of the lower mind and its moods which make life such a slavery. And this is to be accomplished by so living as to render the Soul ever more and more of a reality. The voice of the Soul is one of wide sympathy and love of human nature; and it can readily be understood that such an atmosphere precludes alike carelessness and sordid care.

Anxiety and heedlessness are among the many conflicting moods that harass us when the tide of life and spirits is at a low ebb. Both vanish in the light of vital energy and high purpose. Life is not for toil nor for wantonness; let us be glad and vigorous like Nature. STUDENT

Notice

Attention is called to the importance of having all remittances to or for any of the different Departments of the International Theosophical Headquarters at Point Loma, California, sent either by postoffice money order or by draft. Otherwise responsibility for any losses must fall upon the sender.

(Signed) CLARK THURSTON,
Chief of Finance

Students'



Path

AMBITION

N. P. WILLIS

HOW like a mounting devil in the heart
 Rules the unreined ambition! Let it once
 But play the monarch, and its haughty brow
 Glows with a beauty that bewilders thought
 And usethrones peace forever. Putting on
 The very pomp of Lucifer, it turns
 The heart to ashes, and with not a spring
 Left in the bosom for the spirit's lip.
 We look upon our splendor and forget
 The thirst of which we perish.

Press Ingenuity About H. P. Blavatsky and Thibet

MADAME BLAVATSKY has truly shared the fate of all great reformers in arousing the undying spite of the worst enemies of reform. In her personal character she was as utterly devoid of all interest in certain tabooed questions as a healthy child. There was no vestige of sentimentalism in her frank robust disposition, and the very suggestion of grossness and sensuality nauseated her. She was refined not only in character, but in physique, and she toiled courageously against bodily weakness brought on by her life of self-sacrificing labor—her iron will keeping the body alive long after its decease was due.

In a certain newspaper, after a vile attack upon H. P. Blavatsky's personal character, the following paragraph occurs:

Col. Younghusband's expedition has thrown some light upon the mysterious land. It has been discovered that the people of Thibet are, without any question, the most filthy people on the face of the globe. Since these discoveries, we may expect that some of the glamor will be rubbed off Theosophy.

The same mail brings us a glowing description of the wonderful palace of Lhasa, opened to the world by Col. Younghusband and described in a book written by a member of his expedition. The author says: "All that romantic phrase suggested beforehand was realized to the full;" and that the Golden Roofs of Potala will recall "to those who saw them the image of that ancient and mysterious faith which has found its fullest expression beneath the golden canopies of Lhasa."

At the same time Thibet is no more connected with the philosophy and truths of Theosophy—as such—than is the Eiffel Tower in Paris, or the Moscow Kremlin. Just as logically might one suggest the *glamor being rubbed off Christianity* because the Holy Land (?) has been found by travellers to be no more than it is. Theosophy is universal, depends no more on Thibet than on the North Pole, and it seems safe to say that the true Theosophist would welcome the sight of that great portion of the Celestial Empire called Thibet entering into comity with other nations. Thibet has her mysteries, many of them; and those which vitally affect the spiritual well-being of mankind will never be touched by armies nor commerce, by railways nor "spheres of influence." STUDENT

The Buddha Brand

PASSING down the street of an English city one day the notice of the writer was attracted by a box of cigars in a shop window. On the lid was printed the well known figure of one of the greatest men who ever dignified the human form, and underneath ran the legend "The Buddha Brand." Alas for the gross barbarity of the western world! It aptly illustrates the prevalent contempt for alien faiths, that we can find no better use for the title of one of the Helpers of the world than to make it serve as a tag or label to an article of common indulgence.

One may excuse the manufacturer in his busy, strenuous life for knowing but little of Buddha's teachings; but he surely might have had the grace to respect the feelings of the millions of his fellow-men in Burmah and Ceylon who reverence their Elder Brother as a divine being, and as the

loftiest ideal of manhood of which they can conceive. Imagine the outcry that would be raised if a Christian tourist should discover the head of him whom the Occident regards as the incarnation of Divinity, stamped upon a cake of toilet soap in the shop of a Rangoon barber! But the supposition is preposterous, for the so-called heathen have too much consideration for the religious beliefs of others. It is said that one of the war-cries of the present conflict in the Far East is "Asia for the Asiatics," and with this incident fresh in our minds the sentiment is not surprising.

STUDENT

Darius Slays His Temper

IN a history book, under the head of Persia, occurs a picture of an ancient bas-relief, representing a man vanquishing an animal which is a compound of lion, bull and eagle. It is headed, "The King Slaying a Monster;" and very likely it was the figure of Darius, or was honorably so entitled; for another picture represents Cyrus with symbolic wings and head-piece. But, while admitting that the Persians honored their kings by including the royal likeness in such symbols, we cannot fail to see the meaning of this figure. The bull, eagle, lion, and man, are the well-known quaternary of symbols that make up the Sphinx and represent the cardinal forces in human nature. The man is slaying his temper, represented by the monster. He has it by the horn on its head, and with his other hand is stabbing it in the belly, as it rears up against him.

We are all kings, though most of us are still, like Nebuchadnezzar, eating grass and going on all fours. But some day, and that the sooner the better, we shall confront in mortal combat that monster that balks our majesty. We shall seize him *by the head*, wherein lurks the *pride* that is his strength, and thus we shall be enabled to conquer him in the body also.

STUDENT

FRIENDS IN COUNSEL

DEAR COMRADES: From certain points of view, the situation in the world to-day may appear to justify the gloomiest forebodings for the future of the race. But we should bear in mind that though abuses are so much in evidence just now, it does not follow they are springing into life for the first time. Society is in a critical transition stage, and as a boiling cauldron mantles over with a seething scum, so we may imagine purifying processes at work searching and bringing to the open daylight that which has long been lurking unsuspected in our midst.

Is it not often thus in personal experience? A vigorous awakening of the spiritual life frequently causes whatever faults we may have to come to the surface, and, by contrast, to appear greater than we may have hitherto thought them. But it is just this that gives the opportunity for complete conquest over them, and for a deeper knowledge of our complex natures. A very little self-examination is enough to show that there may be tendencies in our natures, both good and bad, which have not revealed themselves for lack of favoring circumstances, but which we must some day face. And yet there is no need of discouragement, and, however dark the prospect may appear, we can at least console ourselves with the reflection that as we come to know our weak and strong points, we may be on our guard against the former and can strengthen the latter. It may be, too, that in strict proportion to the depth of our sincerity, our inward foes rise in their strong battalions; but the most elementary tactician is aware that a declared opponent, openly confronting us upon the field, is better far than a lurking enemy concealed in ambush.

Those who are cowards often make complaint about their difficulties and regret the need of conflict; but a soldier's business is to fight, and but for opposition he would lack the opportunity for exercise of all his varied powers. Many a worker for humanity has persevered in a life-long struggle against the greatest obstacles; but in his daily combat, energy was freed which reinforced and made invincible his efforts for the public good. The man without the will to put his high ideals into action, might be as pure and beautiful and blameless as a white-winged angel in a stained glass window—and as ineffective too.

The world is calling out for men of balance.

Such men preserve their equipoise by never-wavering control, and vigilance that never sleeps, and thus they pour the whole of their superb subjected powers into the channel of man's ceaseless need. STUDENT

A Minister as Water Diviner

NO less a person than the head of the Congregational Union in England, a scholarly and eminent clergyman, has been trying his hand at water-divining, and might now perhaps call himself "Doctor of Divination." He gives his experience and opinion as follows:

At a certain point the water-finder held the forked stick over the road, and the stick immediately bent downwards. He said that there was water underneath. I was a little sceptical, and when we came to a place where there was open running water, I asked him to try again. He did so, with the same result. I then suggested that the same thing would occur if any one of us held the stick. All

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Act of Charles II Still in Force in England

AN English tobacconist has been fined 156 times, being once a week for three years, for Sunday trading in contravention of the Act of Charles II. The fine amounted to 7s. 6d. each time, including costs. Thus there are ways of satisfying both the progressive spirit of the times and the demands of antiquated literalism in religion; while the law reigns on in undisturbed and relentless majesty, and the officials and the trader divide the profits between them!

The Depth of Wells

THE following are some figures representing the depths of the deepest wells known. At Passy, France, 2000 feet; at Neusalwerk, near Minden, 2288 feet; Columbus, Ohio, 2775 feet; La Chapelle, Paris, 2950 feet; Pesth, 3182 feet; St. Louis, 3843 feet; Sperenberg, near Berlin, 4190 feet, or about four-fifths of a mile deep.

Curious Legal Problem

THE following legal conundrum recently caused much learned discussion among judges. Who was the "next eldest brother," referred to in a will? The testator had both elder and younger brothers. The counsel being divided, three judges took the problem in hand. Of these, one thought the expression meant a younger, another an older, brother; and the third could not make up his mind. The case was referred to an appeal court. Clearly only an estimate of the testator's probable intentions, based on a knowledge of the family, could settle such a point.

Overwork and Drugs

AN ENGLISH neurologist has been combating the idea that overwork and the swift life of cities are directly responsible for the ever increasing number of cases of nerve collapse, nerve disease, and insanity. It is not the work, but the stimulants and drugs used to combat the warning signs of exhaustion. If it were not for the drugs, nature would compel sleep and rest, even if she had to bring on an acute illness to effect her purpose. But, drug-aided, against the warnings, men push on; and when at last they do collapse, they find that they have bankrupted themselves of the whole of their reserves, and the breakdown is final.

Filipino Bands and American Tunes

AN exchange describes how the Filipinos are a musical people and every district has its native band. When the Americans came, these bands quickly learned American tunes, but without having any idea of the different shades of sentiment attached to the melodies. So, one Sunday at a cathedral, the elevation of the host was celebrated by the band striking up, "A Hot Time in the Old Town To-night." Upon being remonstrated with, after the service, the conductor agreed not to use that tune again; but the remonstrance proved of little use, for on the next celebration the tune was "Johnny Get Your Gun."

"A MAN should say, I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known."

The Master said, "I have talked with Hwuy for a whole day, and he has not made any objections to anything I said;—as if he were stupid. He has retired, and I have examined his conduct when away from me, and found him able to illustrate my teachings. Hwuy! He is not stupid."

The Master said, "See what a man does. Mark his motives. Examine in what things he rests. How can a man conceal his character!"—Chinese Classics

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Possible sunshine, 437. Percentage, 26. Average number of hours per day, 3.6 (decimal notation). Observations taken at 8 a. m., Pacific Time.

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		MAX	MIN	DRY	WET	FALL	DIR	VEL	
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8	29.860	69	61	63	63	.00	SW	3	
9	29.830	70	61	65	63	.00	W	light	
10	29.794	72	62	66	62	.00	W	5	
11	29.758	73	62	65	61	.00	W	4	
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Edited by KATHERINE TINGLEY

Vol. VIII

AUGUST 27, 1905

No. 42

from which as time went on it gradually grew.

And so, in one way and another, Homer as a personality was gently made to disappear. But a very erudite German, Friedrich von Blass, has now re-established him. He brushes, as it were, the dissectors and critics aside, with the obvious but needed remark that a great poem is evidence for a great poet. Why, he asks, should so many poets have conspired together to write about two periods of six or seven weeks each? And why should their work in this particular have survived whilst all the rest has disappeared? If they wrote nothing else, why not? Why did they leave all other epic subjects to lesser men?

In general, if the lack of unity and the chronological inconsistencies existing in the Homeric poems, be evidence against their unity of authorship, then on the same grounds we must call in question the unity of authorship of some of the greatest Greek masterpieces, as well as many of the masterpieces of more modern times.

Perhaps the tendency to sentence the great figures of the past to non-existence, if they should presume to exceed a certain stature, to overlength the critic's yard measure, may soon come to an end. STUDENT

Mercury Poisoning and Its Prevention

AS is well known, the workers in mercury mines, and at all occupations that involve the use of that metal, come to suffer from a peculiar form of nerve poisoning often finally ruinous to health, and, if the occupation is not changed, ultimately fatal. In the mercury mines of Spain, Austria, and America, it is usual to wait till the workers show some signs of the disease, and then move them to a part of the works where the presence of the metallic vapor is at a minimum. Even then it is doubtful if health is ever again quite recoverable. A contemporary reminds us that during the sixteenth century thousands of Indians, compelled by the Spaniards to work in the celebrated Santa Barbara mine at Juancavelica in Peru, must have died of this cause. So large is this mine that it contains a subterranean village with a church cut out of the cinnabar. So the dying Indians perhaps did not lack religious ministrations. Spain has always looked after the *souls* of her victims.

But a preventive remedy has at last been found. Aluminium in a finely divided state, it appears, will absorb mercury even when only present in minute proportion in the air, and declines to give it up even at a temperature twice as high as that of boiling water. Respirators have therefore been made of fine aluminium gauze which will absorb every particle of mercury vapor. Government should see to it that mining companies are compelled under the severest penalties to supply them to their men, and the men to wear them. Selfishness will doubtless be in the way in one case, and stupidity in the other. But we ought to have learned something from such examples as the difficulty of inducing railway companies to adopt safety couplers, and coal miners to adopt the Davy safety lamp. STUDENT

Enriching Europe

A NEW and curious comment on our national revenue returns is made by *The Financier*. It appears that the excess of our exports over the imports for the closed year was \$400,000,000. Which means that for work done in this country that much pay, in some form, has come in from abroad. This looks very well; but there is another factor. Wealthy Americans go abroad every year in great numbers, live luxuriously, buy pictures, freely spend money in all ways, spend it—it is estimated, to the tune of \$600,000,000. So a balance of \$200,000,000 is on the other side after all, and we are a source of steady wealth to the countries of Europe. Of course there is no remedy; and if one person in ten in the country—according to recent estimates—were not on or over the starvation line, we need not wish for any. STUDENT

The Bluffs of Newspaper Politics

READING a paragraph about the European powers, their armies, their mutual approaches and estrangements, and so on, one is struck with the idea that all this newspaper talk is "up in the air" and bears very little relation to truth. The keeping of huge armies and navies is a game of bluff; the jealousies, threats, policies and all the familiar appurtenances of the game of politics as played in print, are mostly imaginary. When anything does happen, it is seen that events move calmly on in their own way, which is *always unexpected*, and take but small account of our imaginings. We are still talking

with bated breath about a sovereign who is supposed to be very masterly and to have a first-class army and navy at his disposal and all sorts of sinister plans; but we might have learned from recent events not to be overawed by a mere reputation, however long maintained, until it has stood the test of actuality.

The nations seem like a band of secret sinners, each afraid of what the others may do, and each ignorant of the others' real weakness. No nation with a good conscience would need to fear all these warlike preparations. The deadly cankers of inefficiency, disunion, disloyalty and corruption outweigh all the seeming power, and will turn the sword against its wielder. STUDENT

The Inexhaustibility of Coal

THE report of the recent English Royal Commission on coal supplies points out the unexpected fact that if the working of English coal mines continues at the present rate, it will nevertheless be 500 years before the supply begins to fail. In 1820 Great Britain raised but 20 million tons of coal; now she is annually raising 230 million. The Commissioners remark that long before the 500-year period is ended, there will be other ways of getting energy than from coal.

A scientific contemporary, commenting on the finding of the Commission, tells us that the *world's* supply is too vast to be exhausted by any demand that humanity will make upon it in any calculable period. In China, for instance, there are enormous coal measures as yet untouched. Seams from 30 feet thick and upward have been traced in a horizontal plane for 200 miles towards the Mongolian frontier. And every addition to the engineering technique of mining means the opening of immense coal deposits in many places over the earth. STUDENT

The Recapture of Saghalien

WHEN the Japanese took Saghalien they merely took what was their own. It is now thirty years since Russia took it from them, giving them in return what was not hers to give, namely the Kuriles. Moreover, whilst the Kurile Islands measure but 3000 square miles, Saghalien measures 30,000. Russia has since used it as a penal colony.

The real name of the Island is Karafuto, and it is of some considerable archeological interest since it is known to have been inhabited since the neolithic age. Flint instruments, sharp stones and hatchets, and pottery are found dating from this period—whenever it may have been. Then came a people who could work in bronze; and then the present mixed population of Ainos, Mongolians and others. Who the Ainos are, nobody knows; they are not Mongolians. They are also found in Yezo, and seem to be the earliest inhabitants of that country. STUDENT

The Progress of Italy

NOTWITHSTANDING the Italian population's tendency to emigrate, we are assured by a well-informed writer in *L'Italia Moderna* that the condition of the country is increasingly prosperous. He points out that the public debt pays an interest of four per cent and is quoted at 107; that the quantity and value of agricultural products is three times what it was thirty-five years ago—the famous 1870; and that exports are three times what they were as recently as fourteen years ago.

Of course this makes pleasant reading, but after all what about those emigrants? If certain districts are congested, why do not the emigrants go to less congested places in their native country? The answer is of course that they know they can earn more here. Italy must not be content till she is prosperous enough to be able to keep her own people. C.

An Irish Gold-Mine

GOLD has again been discovered in Ireland, this time in the mountains of Donegal, and the average quantity of the metal in the assaying is two ounces to the ton. The ore, which also contains silver and lead, is thought to be very promising, and regular mining is being commenced. R.

The Health of Cuba

Reports received from Cuba indicate that on account of the great attention that is being paid to sanitary conditions in the Island, there are no cases of yellow fever; and under the strict régime that is being carried out by the officials in charge, there probably will be none, notwithstanding the prevalence of the disease in the southern part of the United States.

Some Views on XXth Century Problems

Schoolroom Psychology

AN editorial writer in *American Medicine* argues for the treatment of certain cases of sudden laziness in children as physical disease. "A child, for example, enjoying heretofore good health, all at once undergoes a radical change; he becomes slow in his actions, takes more time than usual in eating, dressing, studying; his intellectual faculties become less vivid, memory fails, he lacks attention." This condition we are told to regard as physical ill-health, and treat accordingly.

In certain cases, such conditions might of course mean the oncoming of typhoid or other considerable disease; but it is not to these that the writer is referring. Putting them aside, and confining ourselves to the vast majority, we may say at once that it will be well enough to give medical treatment for any definite physical symptoms that may be present, but that to treat the condition as primarily physical will be a deadly mistake. What is really going on will be made evident by the fact that sympathetic (or rather sentimental) treatment *will infallibly cause the complaint to become infectious*. In other words the real focus of the evil is deep in the child's *mental* nature, and though physical symptoms may follow, they are effects. The *wisely* sympathetic teacher who will look straight into the child's eye and tell him that, will see a sullen little flash come up for a moment out of the depths. It will be gone in a moment, but the teacher will now understand that a little hiding mental imp knows that it has been detected. The rest of the child's mind as it were at once knows, and does not know, what is present in it. But if it is made quite clear to him that he is expected to use his own will in arousing himself and that no quarter will be given till there are evidences that he *is* using his will, the situation will soon clear. We are not arguing for corporal or any other kind of punishment; only that the child shall be made to understand that he is understood, that he cannot hide from the teacher what he is very likely trying to hide even from himself; and that cordial praise shall be freely and at once given to him for the least evidence of right effort to use his will. Then each such attack will become for him a lesson in real psychology, in the duality of his own nature, and in the power of his will over the lower elements. This method has been successfully pursued for years in Katherine Tingley's Raja Yoga schools at Point Loma and elsewhere, and no punishment has ever been necessary. STUDENT

Testing a Nation

IT came out at the recent meeting of the British Union for the Abolition of Vivisection that in 1904 there were 32,562 vivisection experiments as against 19,084 in the previous year—a notable increase. But the number of licensed experimenters was almost the same—366 against 347. Considering that nearly all these are physicians, why does not the Union try a little experiment of its own to test British feeling on the point? If the names of this small crowd of malefactors were repeatedly published, British abhorrence of, or indifference to, their vivisectional work would be indexed by the falling off, or by the unaffected maintenance, of their professional practises. If a fair proportion of them were ruined, it would mean that the English nation objected to have vivisectioners at its bedside. It might also turn out that the nation objected to meet vivisectioners in its drawing-room. It seems only fair to these men, who assure us that they are working in the interests of suffering humanity, that their noble efforts should be known and their modest blushes disregarded. C.

Waiting Faculties

A German student of myths, who possesses a well-developed sense of humor, remarks that no record of the mythical Golden Age mentions the occurrence of natural accidents in that happy period. Were there no earthquakes, no avalanches, no tidal waves? If there were such calamities with their attendant deaths and mutilations and bloodsheds and bereavements, could the Age really have been Golden? And then, looking ahead, he questions whether for the same reasons a Golden Age can be in store for us in the bosom of the future. Machinery

may simplify; new and easily managed forces may take the place of the brutal monsters we now harness; in a word all preventible accidents may then be prevented accidents. But what of the great forces of nature?

Our philosopher is joking, but one may nevertheless suggest an answer to his question. Suppose another faculty should develop, a faculty isolated instances of whose action are scattered everywhere, even in the newspapers of to-day. Animals often know long in advance of men of the coming of an earthquake or a storm, we know not how. Why is it impossible that men living purely, in touch with nature, with intuitions unsoiled and unsilenced by impurity of conduct and desire, should regain what belongs to them as the highest of the animals? Perhaps even now these intuitions speak if we knew how to interpret them.

And besides these subtle animal intuitions, arising from delicate sensory touch with nature, warnings might also come from the soul itself.

We cannot dogmatise. We can only be sure that man's consciousness has faculties in germ of whose full flower we can form no conception, faculties which will place him in quite other relations to space and time. The blossom will begin to show itself the moment he permits. STUDENT

Sentimental Illumination

THE letter of which the subjoined is a part was recently read in an English Police Court. It was found in the pocket of a young man who had committed suicide:

Mother—I have carefully considered the different ways of life, and as things are I have chosen no way at all. This should be a man's life—Love. It will be seen soon that of all the mighty forces of nature, Love is the mightiest, the mightiest, the mightiest—silent love. No man loves perfectly, as the state of the world proves. When a man loves perfectly, he will be as a god. The suffering that may be in the world is all the result of self-love. Well, it seems reasonable that a man's first thought and affections should be for himself. People say "Look after No. 1." Now I have proved to myself that man has but one enemy, but one—and that is himself. I believe that the most paying thing in the world is self-sacrifice, strange though it may seem. . . . Man comes into the world in most cases with a pure mind, a sound mind, a happy mind, a right mind. As he grows he follows the old, old custom, that is, he looks after No. one (No. 1), himself. In 18 years he is insane, miserable, suicidal, may be. All the result of self-love. Now, if a man can sink to such a state from his birth by self-love, can't he rise to a corresponding height by the right love, the true love? Certainly.

As the remainder of the letter showed, the writer was not strong enough to take his own medicine. In a fit of morbid and emotional self-depreciation, he proved false to his principles and took his own life. That sort of illumination which stands in no relation to the will necessary to practice it is very common, and usually the result of morphinism or the early stages of private vice. Its almost invariable sentimentalism marks it off from the real thing. PHYSICIAN

Tested Patriotism

IN the interests of the health of women, the German Society for Social Reform is pressing a bill to limit the working time for adults of that sex. The provisions are very modest: That the day of eleven hours come down to ten; that overtime, when permitted, should never mean more than twelve hours; that there be a dinner pause of an hour and a half; that there shall be no factory work for eight weeks after motherhood—though, by special medical certificate, the eight may become six.

This bill meets with almost unanimous opposition from the employers. Boiled down, their objections are that their trades would be injured. Collective selfishness does not usually care to take quite so open a form. As a matter of fact, of course, the small loss would fall nearly entirely upon the consumers, and only upon the employers as such.

Questioned individually, these men would probably profess much anxiety for the future stamina of their country's working classes. In a general sense they are really anxious for the perfection of the German physique. But when it comes to sacrificing something to secure that physique, their minds throw up a thousand reasons against doing anything.

What an illumination of the reality, or unreality, of vociferous "patriotism" one gets occasionally! It is limited to no one country. STUDENT

Brief Glimpses of the Prehistoric World

Archeology
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NAG-KON WAT, CAMBODIA. PERISTYLE OF THE GALLERY OF BAS-RELIEFS

Cambodia: A Stupendous Monument of the Past

CAMBODIA, in the extreme south-eastern corner of Asia, between Cochinchina and Siam, is one of the most interesting archeological places in the world. It is the relic of a very ancient and splendid kingdom, to the fame and glory of which there is abundant historical testimony, while its numerous and stupendous ruins bear out the records.

The people speak of their own race as the *Kbmer*, and say that they immigrated from the North. Local records mention two early immigrations from India, and the annals of Ceylon record that a Buddhist mission was sent to the "Golden Realm" about 200 B. C. The Chinese annals mention, under the name of Fu-nan, 12th century B. C., a kingdom which embraced Cambodia; and about 125 B. C., a Chinese emperor made the country tributary. Ptolemy speaks of it, as also do Arab narratives. M. Abel Rémusat has translated an account of Cambodia by a Chinese envoy sent about 1300 A. D., and the writer's accuracy as to topography and the ruins proves his reliability. He describes the magnificence of the court and capital, and the many fortified cities.

The ancient architecture is scattered all over the country. It includes large walled cities; palaces and temples, vast and richly sculptured, and with long galleries of bas-reliefs; artificial lakes within stone walls; stone bridges of wonderful engineering skill; embanked roads; etc.

The ancient capital Nag-Kon Thom, which was called Inthapataburi, after the capital of the Pandus in the Mahabharata, has walls $8\frac{1}{2}$ miles around and 30 feet high, and five richly embellished gates. Five miles south of the city is the Nag-Kon Wat, a great temple described as one of the most extraordinary architectural relics in the world.

It is enclosed by a quadrangular wall 3860 yards around, outside which is a wide ditch. The architecture and sculpture defies all description. The towers rise to 180 feet and upwards. The design is partly Indian, partly allied to other remains in Java, and partly of a kind not known elsewhere. A striking feature is the *Roman-Doric* character of the pilasters (see illustration).

Frank Vincent, a traveler, says:

"We whose good fortune it is to live in the nineteenth century, are accustomed to boast of the perfection and preëminence of our modern civilization; of the grandeur of our attainments in science, art, literature, and what not, as compared with those whom we call ancients; but still we are compelled to admit that they have far excelled our recent endeavors in many things, and notably in the fine arts of painting, architecture and sculpture. . . . In style and beauty of architecture, solidity of construction, and magnificent and elaborate carving and

sculpture, the Great Nagkon-Wat has no superior, certainly no rival standing at the present day. The first view of the ruins is overwhelming. . . .

"We entered upon an immense causeway, the stairs of which were fixed with six huge griffins, each carved from a single block of stone. The causeway is . . . 725 feet in length, and is paved with stones each of which measures four feet in length by two in breadth. . . . The outer wall of Nagkon-Wat is half a mile square.

. . . The entire edifice, including the roof, is of stone, but without cement, and so closely fitting are the joints as even now to be scarcely discernible. . . . The shape of the building is oblong, being 796 feet in height and 588 in width, while the highest central pagoda rises some 250 odd feet. . . .

"We enter the temple itself through a columned portico, the façade of which is beautifully carved in basso-relievo with ancient mythological subjects. From this doorway, on either side, runs a corridor with a double row of columns, cut—base and capital—from single blocks, with a double oval-shaped roof, covered with carving and consecutive sculptures upon the outer

wall. This gallery of sculptures, which forms the exterior of the temple, consists of over half a mile of continuous pictures. . . . There is no keystone used in the arch of this corridor. On the walls are sculptured 100,000 separate figures. One picture occupies 240 feet of the wall. As many as 1532 solid columns have been counted."

In some notes on the very numerous and gigantic ancient architecture of Java and neighboring islands, which must be held over to another number of the *NEW CENTURY PATH*, the connection is shown between these remains and those of America and other parts of the world; all of them being the work of those mighty races of the past of which H. P. Blavatsky speaks. STUDENT

Mysteries of Chinese Turkestan

THERE has recently started from Berlin an expedition to explore Chinese Turkestan, a region mostly desert where ancient civilizations have been buried. The last expedition, under Grunwede, brought back a collection of statues, paintings and manuscripts, said to be from ancient monasteries known to have flourished in the Fifth century.

Chinese Turkestan, or Eastern Turkestan, is a vast depression in the great plateau of Eastern Asia, bordered by the Pamirs on the west, the Kuen-Lun mountains on the south, the desert of Gobi on the east, the Tian Shan mountains on the north. It is really an elevated plateau, but is depressed in comparison with its surroundings. It is mostly unknown desert, and the only river, the Tarim, is now lost in the marshes of Lob-Nor. Kashgar, the chief town in the west, has a floating population of about 50,000. It is in the midst of desert, but mountain streams render cultivation possible. To the east the desert stretches 2000 miles; the whole region being composed of that peculiar friable dusty drift known as *loess*. There are other similar towns, situated on oases, and occupied by mixed Aryan and Turanian populations. Little is known of the history of the country. It has been by turns under the sway of Chinese, "Huns," Turks, and other races; and most religions, including Zoroastrianism and Nestorian Christianity, have flourished there.

In view of the finds now being made, one may quote the following from H. P. Blavatsky (1888):

"According to the traditions of pilgrims the now desolate regions of the waterless land of Tarim . . . were in the days of old, covered with flourishing and wealthy cities. . . . The same tradition speaks of immense subterranean abodes, of large corridors filled with tiles and cylinders. It may be an idle rumor, and it may be an actual fact."

She also speaks of secure hiding-places, known to certain guardians, where are preserved treatises on those sacred mysteries whose keys were withdrawn from public access when times of degeneracy set in for the world. STUDENT

✧ The Trend of Twentieth Century Science ✧

A Dietetic Impostor

THE writer of an article in the *London Academy* on the action of alcohol is grieved that he has been allowed to publish his article!

He recites, he says, a series of facts well known to the medical profession and to be found in every physiological or other scientific primer that deals with alcohol.

"Recently some fifteen thousand doctors presented a petition to the Government, praying that the truth about alcohol be taught in our schools . . . and last week there was held in London a medical conference, presided over by the King's physician, at which it was resolved that the profession must set its shoulder to the almost superhuman task of educating the Board of Education in this matter."

In other words, in respect of knowledge of the true action of alcohol, the public is still where the medical profession was sixty years ago. So, the writer says, "It is possible for me, without a spark of originality, to recite commonplace facts which are to be found in every primer, which illustrate principles the neglect of which blights millions of human lives and personally affects every inhabitant of these islands; and yet to insult nobody."

In the public mind, alcohol still ranks as a "stimulant," even a "tonic." The public knows that Paul was paid, but does not know that Peter was robbed to do it; knows that stimulation is gained in one place, but does not know that it was at the expense of paralysis in another; knows that one organ is toned, but not that several others have had to be weakened; knows that it feels better after a dose, but does not know that a later lassitude is the inevitable reaction from that same dose. And not knowing these, goes on admitting alcohol, the physiological forger, thief, and liar, into its family. PHYSICIAN

The Flat Earth Fantastics Again

FRENZIED Astronomy is about to precipitate itself upon the devoted shores of practical America, in the guise of a small, but highly enthusiastic and self-satisfied band of "Zetetics," as these eccentric survivors of unenlightened times call themselves. That high-sounding name strikes the vulgar imagination more impressively than any term suggesting the flatness of something besides the earth! This heroic band of apostles of flatness, who desire to set us all right, are apparently educated people, and afford a curious example of "reversion to ancestral types" in certain ideas which had, one might have thought, received their death-blow from Galileo's telescope, despite the frantic efforts of bigotry to stem the rising tide of intelligence. For over a thousand years, the ancient true knowledge of the stars and the earth's shape and movements had been lost in the West, obscured by monkish ignorance and prejudice, but with Galileo, Copernicus, Kepler and Newton, the veil was rent, and the clear light of Truth grudgingly allowed to be seen when it could no longer be hidden. And yet now we are asked by a few self-hypnotised medievalists to return to the ignorant foolishness of the dark ages! The writer of these lines once had the curiosity to enter into a newspaper controversy with the then high priest of the cult and during the course of the correspondence it became evident to the readers that his arguments were not straightforward, but were based upon false premises and supported by quibbles with words. He also trusted in emotional appeals to theological prejudice.

The main facts of astronomy are absolutely proved. *Anyone* who takes the necessary trouble can conclusively demonstrate the motion of the earth for himself and it is almost insulting to our readers to speak of such a preposterous idea of a flat, motionless earth in civil terms. R.

Our Various Memories

HOW many modes of memory have we? Where there is a choice possible, most people use some one of the various modes in preference to another. Some cannot learn poetry unless they see it in print, and in all subsequent recitations of what they have learned they have to call up the picture of the page. Another will learn it best by having it read to him, and if he learns from a book only does so by repeating it aloud. Those who have little development of the additional memory are of course those who find great difficulty in recalling music. Then there is the motor memory, which is very likely to go below the

threshold of consciousness altogether. It is often strikingly developed in pianists, so much so that they may continue to play as they would to walk whilst consciousness is largely occupied with a conversation or a train of thought. The various memories stand in very various relations to the will. To hold a picture in the visual memory and go over its details usually requires a sustained effort of will. Phrases of music and other contents of the additional memory much more often come up of themselves, and when they come they often haunt the consciousness. Music will sometimes go on reproducing itself for hours.

More exercise of will than for any of these is demanded by the intellectual memory, the memory that recalls the steps of an argument or of a demonstration in geometry.

And there is probably another memory, requiring the exercise of will more than any other, a memory of which we know almost nothing, the spiritual memory. This is the memory which holds past states of spiritual feeling, the memory of states of spiritual consciousness, evidently in much higher development in the East than among us. Most of us can only call it to action by calling up the surroundings in which such feelings arose. Yet our spiritual progress must sometime come to depend upon the acquirement of the power to call upon this memory independently of any aid. STUDENT

Cameras as Witnesses

THE number of persons killed by overdriven motor-cars is becoming so great in England that the police are calling in the aid of science to detect the offenders. An instrument has been patented which places the unlying camera in the witness-box. In its use a stretch of much frequented road is accurately measured and a police officer is stationed at each end of this tract. Both are provided with cameras the plates of which are arranged for an exposure of one-thousandth of a second. The car and the occupants are thus photographed twice. But both cameras contain watches synchronized with each other and so arranged that they are photographed with the cars. Comparison of the two pictures thus gives the exact fraction of a second at which the car passed the two officers respectively. This, with the length of road intervening, gives the exact speed. And the portraits of the people make their identification easy. The only precaution necessary is to continually vary the test piece of road, and to put the detectives in plain clothes. Has officialism intelligence and flexibility enough to see to these points? STUDENT

Survival of the Fittest

PROFESSOR Ray Lankester seems to think that Natural Selection has come to the end of its work with man, and Darwin had somewhat the same idea, expressing himself very gloomily about the future of humanity. Modern man, by his care of the sick and unfit, prevents nature's purpose to destroy them. So they go on producing offspring and diffusing their unfitness.

But we are beginning to learn—and the world will learn it more and more the more it learns the results obtained at Point Loma—that an infant, of almost any badness of heredity, physical or moral, taken early enough and placed under ideally right conditions, may be carried nearly or quite out of reach of the moral and physical taints of its make-up. In this case, the crude way of "nature" is replaced by a far better.

And really, that too is reliance on the eternally regenerative power of the same nature. If she has handed over some of her responsibility to man, on her part the urge towards the perfect type has not ceased, and will not. STUDENT

A New Sense

IN a New York paper a gentleman whom an accident deprived of sight describes the substitutes that gradually developed. Hearing and smell became of course much more delicate and did a good deal to fill the gap. But an entirely new sense developed. "I discovered," he says, "that the delicate nerves in the face could in some indescribable manner discern objects four or five feet away, or, under favorable conditions, even ten feet distant." This sense became as important to him as his ears, and enabled him to walk about safely. STUDENT

Nature

Studies



Lomaland Photo and Eng. Dept.

COCONUT-PALMS, TRINIDAD, LOOKING TOWARDS VENEZUELA

volcano, whose little craters can be poked with a stick, while from cracks in the sides runs a continuous stream of mud.

Leaving the hill and driving down an avenue of palms towards the sea, one finds the coconut pickers at work. A good picker can pick 2000 nuts in a day. Approaching a tree, he sticks his cutlass into the trunk; then, placing round his hips and round the tree a rope made of



Lomaland Photo and Eng. Dept.

COCONUT PICKER ASCENDING THE PALM

The Coconut Palm: Its Home and Its Uses

WHEN Columbus on his third voyage of discovery in 1498, came upon the island which in obedience to a vow he afterwards named Trinidad, he anchored in the Gulf of Paria, off the most southerly point, now called Icacos.

In his letters to Ferdinand and Isabella the great discoverer speaks of the stately groves of palm-trees and the luxuriant forest which swept down to the sea-side, with fountains and running streams beneath the shade; and he "dwells upon the softness and purity of the climate and the verdure, freshness and sweetness of the country."

Today, more than 500 years later, as one stands on a hill from which the whole of the southerly point is visible, one feels the same charm, and the eye and imagination are fascinated by the scene. Around, beneath, beyond, extends a forest of waving coconut palms (*cocos nucifera*) their trunks bending and curtsying to each other in all directions. In the middle distance the waters of the gulf lie sparkling in the sun, and beyond stretches the great South American continent, the muddy water from the mouths of the Orinoco lying far out on the surface of the sea.

Immediately around are coconut palms of varying height, on which hang in profusion flower-sheath, flower and fruit in all stages of development. The flowers, unlike those of other palms, are fructified before the sheath opens; and when the sheath opens it reveals diminutive but perfect nuts surrounded by flowers. It is these nuts alone which come to maturity, all the other flowers quickly falling off.

A few hundred yards below, in a barren circle, can be seen a mud-

cordage and *lianes* (the unbreakable stems of certain vines), he climbs the tree with his cutlass in his mouth, placing his feet against the trunk and hitching up the rope in front of him as he goes. Arrived at the top, he braces himself out from the tree with his feet and casts off the ripe nuts before him, quickly swinging round to do the same on the other sides. He also cuts off dead branches and old flower stems, and clears away ants' nests, all of which are detrimental to the tree.

Nuts for export are deprived of their outside husk, and on arrival are converted into desiccated nut, coconut chips, and various sweetmeats, besides playing a prominent part in the popular game of bowling at coconuts. The brown shell can be made into a variety of useful articles, such as hanging flower-pots, ash-pots, and twine boxes.

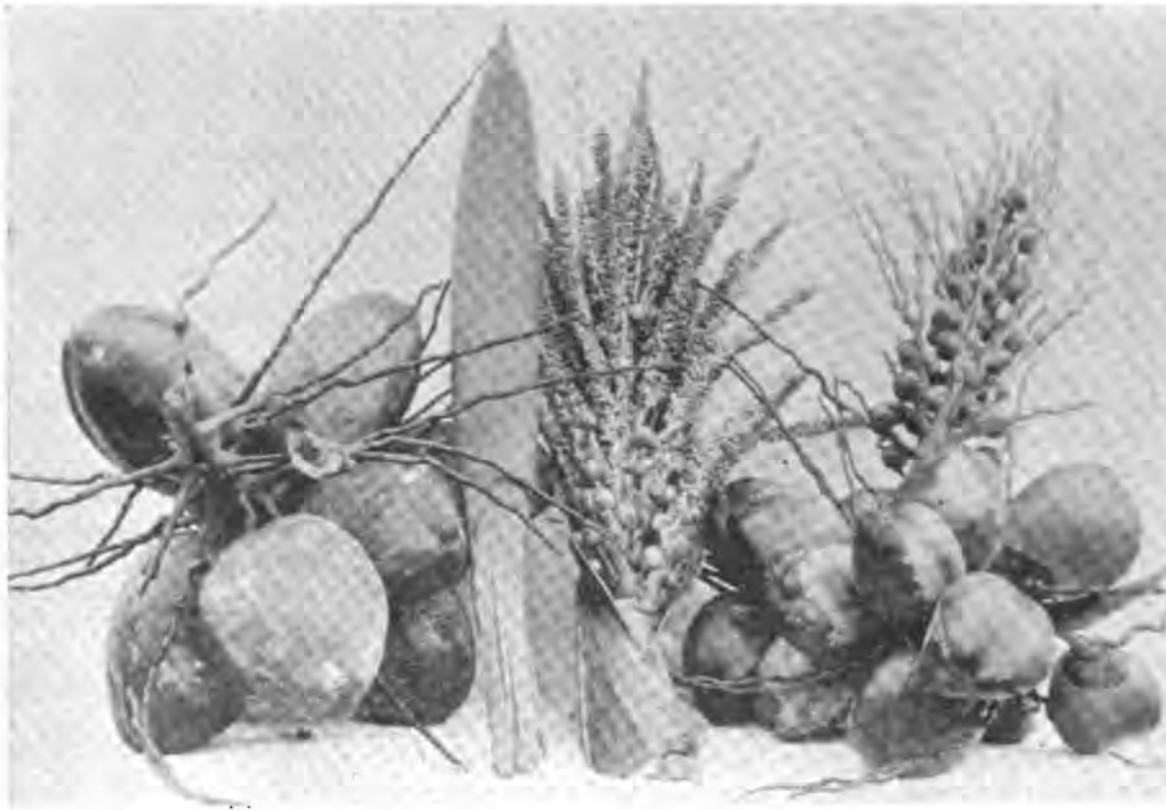
If the nuts are to be manufactured into oil locally, the husk is removed by three deft strokes of the cutlass, and the *copra*, or kernel, dug out. This is dried in the sun or artificially, and the oil extracted under heavy pressure, the meal left form-

ing an excellent food for stock. The fibre of the outside husk, besides being a good fuel, can be manufactured into mats, rope, brooms, etc. The green nut contains a large quantity of water or milk which proves a refreshing drink on a hot day. B. G.

[The word Coco, or Co-coa, comes originally from the Egyptian word *Kuku*. Mr. C. W. Goodwin first deciphered an Egyptian text speaking of a palm 60 cubits in height bearing nuts holding water.]

Do Flowers Adapt Their Colors?

IT is said that if flowers whose colors clash with each other, are planted near together, one or both will slightly change its tint, so as to produce a more harmonious effect. Certainly the colors one observes in nature never seem to clash, though the hues are so many.



Lomaland Photo and Eng. Dept.

THE COCONUT IN TRINIDAD: CLOSED FLOWER-SHEATH, OPENED FLOWERS AND FRUIT



How sweet is goodness of disposition when tempered with
Wisdom!—*Menander*

WHAT is the meaning of life?
Each one of us has asked
herself the question—no

one has ever passed through the gates of life and death without asking it—it is the riddle of the ages that each must solve according to his or her development, that perplexing, vexing question, that, unanswered, leaves us drifting like rudderless barks upon the sea of chance, and the true answer to which steers us straight into the harbor. The meaning of life is its purpose, and with each one of us the purpose of our life is the key-note of our existence.

But how do we ask ourselves this question? Do we ask it carelessly or lightly, sadly or despairingly? Or do we ask it solemnly and reverently, yet with deep hope and confidence that we will find the answer and fulfil our destiny?

Yet with this question woman's education or the lack of it, for centuries past, has inclined her to have naught to do. She was told that it was a mystery that she could not fathom, and that she would better leave it to others to solve for her, and occupy herself with the things of life that lay within her sphere. Think of it in this Twentieth century, the mother of children having no fixed knowledge and purpose as to the meaning of her existence! What are sufferings, trials, struggles, endurance, to lead to—what is all experience and all education to lead to, if not to a truer understanding of the meaning of life? Think what it would be if every woman in the world had this clearly defined, noble knowledge, that life is not a play time, and the best to be gotten from it is not admiration and gratification and ease and luxury and pleasure. And that, again, life is not a tragedy; it is not a weary and hopeless struggle with tired hands and aching hearts. If we will only look up, we will see that it is a golden possession, a glorious opportunity for the manifold powers of the soul to unfold themselves and to make life mean what it should mean—joy and light and love and power! For power is of the soul, like other gifts that in our blindness and ignorance we have often turned into curses. This is a part of the knowledge that women should have—to know all these blessings of life, to recognize them under all their disguises, to rescue and use them and to give them to others.

Let me quote to you from one of the writers who has striven to awaken women to seek this knowledge: "As within the human heart there is always set an instinct for all its real duties—an instinct which you cannot quench, but only warp and corrupt, if you withdraw it from its true purpose; as there is the intense instinct of love, which, rightly disciplined, maintains all the sanctities of life and, misdirected, under-

Woman's Place

mines them; and *must* do either the one or the other; so there is in the human heart an inextinguishable in-

stinct, the love of power, which rightly directed, maintains all the majesty of law and life, and misdirected, wrecks them. Deep rooted in the innermost life of the heart of man, and of the heart of woman, God set it there and God keeps it there. Vainly, or falsely, you blame or rebuke the desire of power! For Heaven's sake, and for Man's sake, desire it all you can. But *what* power? That is all the question. Power to destroy? The lion's limb or the dragon's breath? Not so. Power to heal, to redeem, to guide and to guard. Power of the scepter and the shield; the power of the royal hand that heals in touching—that binds the fiend and looses the captive; the throne that is founded on the rock of Justice and descended from only by steps of mercy. Will you not covet such a power as this and seek such a throne as this?"

If woman had this knowledge of the meaning of life, there would be no more doubt as to what her duties are to herself and to others. Those who are selfish and evil could not psychologize and bind and fetter her with mistaken notions of the word "duty," and make of her, indeed, a beast of burden; for she would see clearly that in the highest sense duties never conflict, and that when doing her duty to herself in becoming as good and as great, as strong and as pure, and as beautiful as she may be—and as wise, not for self-development, but for self-renunciation—she is sharing goodness, purity, wisdom and love with those around her. She would know that she owes a duty to all other women on earth, to uphold the dignity of their station, to be a light unto them, and if they fall, to lift them, as no man can, with strong and wise and tender hands. She would know that she owes a duty to all men on earth, to be a queen to them, and an inspiration to them and to make a constant appeal to what is highest in them. It is not a woman's duty to bear with a drunken husband, for instance, to degrade herself by living with him, nor to let vice or selfishness in any form fasten upon her life and cripple her powers, and ruin her children's lives. And if she took a different stand, if instead of meekly thinking that this is her burden that she has to carry through life, she had the self-respect and the self-control and the courage to declare that she would not tolerate it, and to act upon it—always with the right motive—which of you do not believe that, as there *are* contagious germs of good as well as of evil, she would plant in the man's heart the corresponding germs of self-respect and self-control and courage?

Such a woman would know that it is her duty to make the world better



OUR YOUNG FOLK

The Raja Yoga Question Box

POET and patriot, these two still live in the hearts of the Scottish people.

1 Who was Robert Burns?

ANSWER—Robert Burns is the Scotch national poet. He was born in Ayrshire and died while still a young man. His father was very poor, so that Robert worked on a farm and had very little education. He was very studious and loved to read. When very young he wrote beautiful verses and at last was welcomed by great noblemen because of his genius. He was tender and lovable and kind-hearted, but he did not know how to control himself. That was why he sometimes brought sorrow to others without meaning to do so and why his life was often very sad and filled with regrets. His poems are like beautiful wild flowers.

BANNOCKBURN

Robert Bruce's Address to his Army

SCOTS, wha hae wi' Wallace bled,
Scots, wham Bruce has often led,
Welcome, to your gory bed
Or to victorie!

Now's the day, and now's the hour;
See the front o' battle lower;
See approach proud Edward's power—
Chains and slaverie!

Wha will be a traitor knave?
Wha can fill a coward's grave?
Wha sae base as be a slave?
Let him turn and see!

Wha for Scotland's king and law
Freedom's sword will strongly draw,
Freeman stand, or freeman fa'
Let him follow me!

By oppression's woes and pains!
By your sons in servile chains!
We will drain our dearest veins,
But they shall be free!

Lay the proud usurpers low!
Tyran's fall in every foe!
Liberty's in every blow!
Let us do or die!

—Robert Burns

contest for his kingdom. It was no easy task. Bruce had to gather his followers secretly, and hide them in the mountain fastnesses, till they were strong and numerous enough to face the enemy. It was well for Bruce then, that, besides being able to deal mighty blows with a sword while mounted on a war-horse, he could endure cold and hunger, and take long journeys on foot over the rocks and mountains.

Many were the narrow escapes he had; his pursuers at one time got possession of a bloodhound, which had once been his, thinking thus to track him successfully. But Bruce was too quick for them; he heard the baying of the hound, and guessed their plan. He waded into a stream, then swung himself from tree to tree along the bank so that no trace of his stepping out of the water could be found, and thus put the hound off the scent.

No adventure was too bold for this brave knight, but he was always thoughtful of others even then, and he used to cheer those of his followers who were less strong and brave, by reciting to them tales of chivalry.

By the battle of Bannockburn, Bruce and his army won the independence of Scotland. After this battle, Bruce showed how humane and chivalrous was his character. Many and bitter were the wrongs which had been done by the English army to the people of Scotland; but Bruce treated this conquered army with kindness and mercy. They were his old companions-in-arms, and he did not forget this. He would not permit his soldiers to demand greedy ransoms for the prisoners they had taken; if any of the soldiers were dissatisfied, Bruce gave up to them a portion of a sum belonging to himself.

Soon after the battle of Bannockburn, Robert Bruce was chosen by the

Robert Bruce

WHEN Robert Bruce, the hero-king of Scotland was a youth, he spent several years at the court of England. He was so brave and high-spirited that King Edward I. had him thoroughly trained as a warrior, little thinking that Bruce, instead of winning glory for England, would re-establish the independence of Scotland, and himself reign over the kingdom.

The young Bruce had royal blood in his veins; his grandfather had been a claimant for the Scottish crown; this warranted his ambition to wear a crown, and one day, in the year 1306, Robert Bruce was missing from the court of England. He had hastened to Scotland, where his first act was to have himself crowned at Scone, though the sacred stone of destiny, the royal robes, and even the crown itself were in the hands of the English.

Then, undaunted, Bruce began the

2 Who was Sir William Wallace?

ANSWER—Sir William Wallace is the national hero of Scotland. The Scots had lost their ancient liberty; they had been forced to do homage to the King of England. Sir William Wallace stirred to life their patriotic hopes, and led a daring band of them to win back the Scottish strongholds, and defeat the English. Sir William Wallace was recognized by the Scots as the guardian of his country. He lost the famous battle of Falkirk, and after that he had to carry on a guerilla warfare. A price was set on his head, and, after seven years, Wallace was captured and put to death. Wallace was a man of great strength and stature. He began the work which Bruce finished when he won the independence of Scotland.

Scots, with one voice, to be their sovereign. Then Bruce proved that he could rule a kingdom as well as win one. He reformed the laws and saw that justice was given to the poor as well as the rich. His reign was a long series of successes. He forced the other countries of Europe to recognize Scotland as an independent power, and he proved himself a match even for the Pope, proudly refusing to receive the papal bulls until they were addressed to him as King of Scotland.

Robert Bruce was a champion of liberty, first of all for Scotland, and then for his subjects. Seldom, if ever, has there been a sovereign so illustrious. He found his country enslaved and helpless; he left it free, united, prosperous and honored. Well might the faithful Douglas, who by Bruce's request bore the great king's heart in a casket to the wars against the Moslems, fling it before him when he fell in battle, crying, "Onward, as thou wert wont, thou noble heart." STUDENT

Facts Worth Knowing

A SWEDISH professor has made the discovery that whales inhabit the sea near Norway and Finland only during the winter months. They migrate to the tropical waters in the spring, and are seen no more until the autumn when they return, many bringing harpoons, which bear the names of ships. They are able to swim these long distances in a very short space of time.

ONE hundred years more will be needed to complete the topographical map of the United States, begun in 1882. The States are cooperating in the work by contributing money and by supplying the details concerning the different localities. Heretofore only rough sketches of parts of the country have been published. This map will show plainly the physical features of every part of the United States.

How many boys and girls have heard of migrations of butterflies? They have been seen in Switzerland, and in Brazil, in the valley of the River Amazon, where, in July and August, a tree called arapary is covered with bloom. This blossom has a strong perfume and a honey-tube to which the insects go to get juice. When the migrating butterflies are in the neighborhood of these trees, a detachment of them leaves the main body, in order to visit the flowers, returning later, after describing a sort of circle in their flight.

A SHIP master has recently stated that Chinamen make the best of sailors. They are not inclined to grumble nor to quarrel nor get intoxicated when on shore leave. English ship owners found some years ago that for voyages in the tropics they must have sailors less affected by the intense heat than Scotch or English sailors are, so they employed East Indians. Now it is predicted that American ship owners will select Chinese sailors for similar voyages. Already the maritime business of the Philippines is in the hands of Chinese merchants, and many of their sailors come from Hong Kong.

THE explorers of the Lewis and Clark expedition often heard a strange noise in the mountains of the west. The Indians told them that the mountains made this thunder, which sounded like the discharge of a six pound piece of ordnance. It was caused by the bursting of the rich mines of silver confined in the bosom of the mountain. The miners of Idaho and Montana became familiar with the sound of these subterranean reports.

THE CHILDREN'S HOUR

ORKNEY LULLABY

EUGENE FIELD

A MOONBEAM floateth from the skies,
Whispering, "Heigho, my dearie!
I would spin a web before your eyes---
A beautiful web of silver light,
Wherein is many a wondrous sight
Of a radiant garden leagues away,
Where the softly tinkling lilies sway,
And the snow-white lambkins are at play---
Heigho, my dearie!"

A browaic stealeth from the vine
Singing, "Heigho, my dearie!
And will you hear this song of mine---
A song of the land of murk and mist,
Where bideth the bud the dew hath kissed?
Then let the moonbeam's web of light
Be spun before thee silvery white,
And I shall sing the livesong aight---
Heigho, my dearie!"

The night wind speedeth from the sea,
Murmuring, "Heigho, my dearie!
I bring a mariner's prayer for thee;
So let the moonbeam veil thine eyes,
And the browaic sing thee lullabies;
But I shall rock thee to and fro,
Kissing the brow he loveth so,
And the prayer shall guard thy bed, I trow---
Heigho, my dearie!"

We like to have these pictures put into the NEW CENTURY PATH again because it gives us, and our friends, something by which to measure the growth we have made.

Some of us had just come to Point Loma when this was taken and we have learned many things about Raja Yoga that we did not know then, and have changed in other ways besides growing bigger.

If a boy or girl, no matter how little, really tries to live in the sunshine of the heart, which is the Raja Yoga life, every day is a step ahead of yesterday. In beautiful Lomaland we have so much done to help us in every way that we just cannot help improving fast.

We very little ones who have been here almost since we were born should be especially grateful I think—and we are. You see we have had the advantage of the right training almost from the first—something very, very few children anywhere can have. Not that parents and teachers do not do their very best and are often unselfish and true, but they have not the knowledge of what to do to bring out the real soul life and help a little child to overcome the evil tendencies of its nature.

Some of the grown-ups may think we are too little to know about these things, but we understand a great deal better than they know.

We are trying to become living examples of Raja Yoga so that we can be little teachers. We have so much joy and sunshine in our lives, that we can hardly wait to grow up, to go and tell all the little children in the world about Raja Yoga, and help them to become Brotherhood workers as we are. For we know that the only way to find real happiness, is to be always working for others.

ALICE

ROUND and round went the merry little folks in a game of ring a rosy. A new note in their voices made me stop and listen. What do you think? They had taken Dolly into their game. Her brown knitted arms were firmly grasped by two of the tots and Dolly was dancing around too. This was the secret of their great joy—a new comrade.

M. M.

WHEN Dick, a big black fire-horse of New York, lost his life while on duty, the poor little street boys, who had many times saved their pennies to get cake for him, contributed fifty cents to buy some flowers for their friend. They said he was only a black horse but they loved him and wanted to give him something beautiful for he was their friend.



A CLASS OF TINY TOTS IN THE RAJA YOGA SCHOOL

DEAR FRIENDS: In this picture you see us as we looked two years or more ago, when we were scarcely more than babies, but now we are ever so much bigger and look quite different in school.

vation desired. "Perhaps there will be other ships," he continued. "There can't be the really, truly *last* of anything! Things grow into something else. There can't be the *last* of a thing, of course. I tried last night to imagine the end of the universe, where there would be no stars and no sky or anything—but it was no good; you just can't do it."

"But ships are different, there could be the last ship."

"Not so long as people want to go to places," persisted Alfred. "Of course there might be the last *steamer*, but then there would be other kinds of ships."

"What kind?"

"What they used to have long ago, when there were mighty kings on the earth."

"But what kind?" repeated Tommy with interest.

"Air-ships."

"Ships that float through the air?" said Tommy excitedly.

"Yes."

"Wouldn't that be fine! but I say, Alfred, do you really think that? Honor bright?"

"Honor bright," answered Alfred, nodding his head.

"But how could they go?" asked Tommy.

"I don't know just how," replied Alfred dreamily, "but I know they could go if we did know how. I expect," he continued meditatively, "we would have to *be* a little different."

"How different?" asked Tommy in a tone of disappointment, "I don't believe we could have air-ships, anyway."

"I do," said Alfred with emphasis, "and we could be different if we tried—we could be greater, we could *feel* great and mighty—and then we would know all about air-ships, and how to guide them. And we will some day," said he positively.

Tommy laughed. "I say, Alfred, won't it be jolly fine!"

Alfred's bright eyes flashed brighter still.

"Just think," continued Tommy, "perhaps by the time we grow up everybody will be greater and we will all go sailing in air-ships! and there won't be any more shipwrecks!"

"There will be air currents," remarked Alfred, "but," he continued philosophically, "we—why not be great ourselves? If there will be air-ships when we grow up, the man who finds out about them, most likely, is a boy now. Any boy might be that man, if he is great enough."

"But how?"

"Well, people long ago were mighty because they were true and honest, and they scorned to be selfish. That gave them the power—it made them feel noble and then they couldn't help being great."

"We've anchored long enough," he added. "And just think, Tommy!" he continued, as they dropped to the ground, "just think of floating through the air, like kings! feeling mighty and grand!" A. P. D.

Air-ships

THE two yachts were sailing peacefully down the stream, much to the satisfaction of their owners.

"I wonder who first thought of a boat," remarked Alfred, as he leisurely unwound his ball of twine.

"Don't know," ejaculated Tommy, "I expect it was someone who wanted to go somewhere."

"I suppose it was," agreed Alfred, "but I expect the first boat was a raft."

"And the last a big ocean steamer," said Tommy. "Let's anchor and climb that tree, and sit on the branch hanging over the water!"

"But why the last?" inquired Alfred, after they had reached the elevation desired.

"Perhaps there will be other ships," he continued. "There can't be the really, truly *last* of anything! Things grow into something else. There can't be the *last* of a thing, of course. I tried last night to imagine the end of the universe, where there would be no stars and no sky or anything—but it was no good; you just can't do it."

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"I don't know just how," replied Alfred dreamily, "but I know they could go if we did know how. I expect," he continued meditatively, "we would have to *be* a little different."

"How different?" asked Tommy in a tone of disappointment, "I don't believe we could have air-ships, anyway."

"I do," said Alfred with emphasis, "and we could be different if we tried—we could be greater, we could *feel* great and mighty—and then we would know all about air-ships, and how to guide them. And we will some day," said he positively.

Tommy laughed. "I say, Alfred, won't it be jolly fine!"

Alfred's bright eyes flashed brighter still.

"Just think," continued Tommy, "perhaps by the time we grow up everybody will be greater and we will all go sailing in air-ships! and there won't be any more shipwrecks!"

"There will be air currents," remarked Alfred, "but," he continued philosophically, "we—why not be great ourselves? If there will be air-ships when we grow up, the man who finds out about them, most likely, is a boy now. Any boy might be that man, if he is great enough."

"But how?"

"Well, people long ago were mighty because they were true and honest, and they scorned to be selfish. That gave them the power—it made them feel noble and then they couldn't help being great."

"We've anchored long enough," he added. "And just think, Tommy!" he continued, as they dropped to the ground, "just think of floating through the air, like kings! feeling mighty and grand!" A. P. D.

SOME WRITE THEIR WRONGS IN MARBLE

S. MADDEN

SOME write their wrongs in marble: he, more just,
 Stooped down serene and wrote them in the dust;
 Trod under foot, the sport of every wind,
 Swept from the earth and blotted from his mind—
 There, secret in the grave, he bade them lie,
 And grieved they could not 'scape the Almighty eye.—Selected

The Philosophy of Environment

Recently read at Isis Theatre by a Student of Lomaland

THE study of life reveals how on every hand the influence of environment has made or has marred. Opportunity, first of all to live, to get a foothold in a human body, is largely dependent on the environment into which a child is born. And the foothold gained, at any moment conditions of disease and neglect may arise that may hamper the young life, if they do not cut it off altogether. This is true of the life of the physical body; and how true it is of the life that strives to unfold from the inner being, the soul, is known to close students of human nature, and lovers of humanity. For, given healthful and pleasant physical surroundings, that, one would think, could tend only to establish beauty and harmony in the life, it does not always follow that these are the predominant characteristics of people who have had such advantages.

Though it is not so well recognized, it is clear that the mental environment is

very important, and that here, too, the purest and most uplifting influences must be active if the young mind is to have the atmosphere in which the highest growth is possible. It must be acknowledged that, given even the best opportunity for building a healthy body, and the advantage of good mental training, added to a strong bias of a religious order and considerable moral training as far as *precept* is concerned, the result is not often a well-rounded, well-balanced character, or a man or woman well equipped for life with qualities of mind and heart that make possible superb human endeavor.

On the other hand, when we study the lives of the great, we see how, under most adverse conditions of physical privation and almost total absence of mental training, some great talent shone forth and enriched human life.

One truth is to be read between the lines of the written lives of the great. Only when some window was open to the light of the soul-life, was man able to master his environment, and to get into the harmony of a conscious use of it. The history of great thinkers and men of genius shows us that *ever* there was present in the dawn of their development this opening to the light. It may have been the pure thoughts and hopes of an unselfish though perhaps ignorant mother, or the skilled handwork of a conscientious father, or the moral strength of a long line of plain folks that suddenly blossomed into a fruitful art life. Perhaps a great national crisis revealed the forces of life; but ever there was a window open for the soul to shine through. It is within "the power of the individual to rise to the plane of the soul and wield external conditions to the extent that they may mirror the ideal world." The great have done this.

So the truth about environment is that a strong soul can shine through surroundings of privation and suffering, and great qualities may appear like bright gems in the dark recesses of human life, while often an envi-

ronment, which, to the casual glance, would seem to foster only strength and purity and power to achieve, is a hot-bed where selfishness and mental dissipation and general mediocrity flourish.

What is the secret of the harmonious relation of the soul to the outer conditions of life? In the light of the teachings of Theosophy, what is the philosophy of environment?

Emerson says: "The soul contains the event that shall befall it." And from the soul that is *free*, that is not obscured and held in bonds by narrow personal conceptions of life, by wrong education, nor selfish living, the light could radiate that would teach mankind to recognize and know the utmost use and lesson to be gained from any and all conditions of earth-life. It is because, in earliest childhood, the light of the soul is divine, and soon forgotten, that human beings are out of harmony with their environment, and are limited and warped by *some* of its aspects, instead of mastering and using the whole of it for the soul's experience.

Who can foresee the light of wisdom that will be kept burning bright and clear in those who, from their birth, are recognized as souls? This soul to soul recognition, which should be the very atmosphere enveloping a young child, is the seed of a relation between the child and its parents of a higher order than now exists. Those who believe, and dare, and do, and trust this larger life, shall have their hearts filled with a purified joy.

To the teachers of the Raja Yoga School has been revealed the magic of thus recognizing and appealing to the soul of the child. They see a little of the life that is

being fostered by not shutting away this soul-light. They see that the province of the educator is, gently and firmly, to establish in earth-life, in the expanding physical being, this light of the soul. They see that as children grow in an environment which makes no compromise with selfish impulses, and harbors only the noblest and purest influences, there is gradually established in the *youngest* children self-reliance and stability and unselfishness of character, that argue well for the use to which any environment will be put by them. It is evident that when *this* right environment is the fostering life for the young child, a moral fibre, a strength of heart, an unclouded alert condition of mind will be secured to the human race, and that the soul will be free to mirror in these minds the knowledge of how to turn all the conditions of life to highest uses.

The Raja Yoga teacher in Lomaland has the privilege of seeing daily how the highest aspirations, the unselfish efforts, the determined self-mastery of the teacher are absorbed like a life-essence by the children. Life is lifted to a plane of helpfulness that causes a glow in the heart, a feeling of thankfulness that the problems of Heredity and Environment are solved. All that remains is to give to the world's children *Raja Yoga*.

M. M. T.

Notice

FOR a number of weeks the meetings held every Sunday evening at Isis Theatre, and every Thursday evening at the Isis Hall, San Diego, will be discontinued. The faithful work done at these meetings by the Lomaland Students appointed to it, entitles them to a needed vacation.

The meetings will be resumed early in the autumn, and will be duly announced in the NEW CENTURY PATH and San Diego press.



Lomaland Photo and Eng. Dept.

ADMIRAL ADIGARD AND HIS STAFF OFFICERS LEAVING THE HOMESTEAD AFTER THEIR RECENT VISIT TO U. B. HEADQUARTERS, LOMALAND

[Admiral Adigard, of the French cruiser Protet, was for long Chief of the Pacific Division of the French Navy.]

Art Music Literature and the Drama



CORONATION AT EDFU
(EGYPT)

Have We Any Standard of Literary Criticism?
If not, Wherefore and Why?

THE old saying, "When you have no case, abuse the plaintiff's attorney" might be paraphrased thus, *apropos* of certain recent literary criticism: "When you have no hope for fame along legitimate lines of work, turn iconoclast."

Is a new cult to be inaugurated by the "critic" who is just now abusing Browning, and by his fellow critic who declares that Shakespeare's plays are inane and sensational, and that his (the critic's) own dramas are vastly better? It is too much to hope that all of humanity has passed the sheep stage—even the small part which is

supposed to do its own thinking—and other, though certainly no less erratic iconoclasts, are bound to follow. For very humor's sake the remarks of the Browning critic are worth quoting. He states that "in the most primitive and unequivocal manner it is to a certain extent true that Browning has written great poetry." But that, of course, was because he understood "the little trick of alliteration," (just as Beethoven, by the way, understood the little trick of harmony and so, just by this little knack, succeeded in producing the *Ninth Symphony*, while his contemporaries produced only discords or nothing at all!)

Then, Browning had such a dreadful "elliptical style" and he was "so supercilious of the reader's needs"! He is very "nimble" however, because he had another little trick which this critic calls his "suspended psychology, requiring a peculiar flexibility of the reader's mind." According to this iconoclast, Browning's poems have appealed to certain readers because they "hold out the flattering promise of an initiation into mysteries not open to all the world." But he assures us that "our wits have become pretty well sharpened by the complexities of modern life, and we are ready enough to prove our analytical powers on any riddle of poetry or economics"! To cap the climax, let us quote one last sentence: "Browning's emotional content is of a sort that requires no further adjustment; it demands none of that poetical displacement of the person, which is so uncomfortable to the keen but prosaic intelligence."

It is barely possible that the writer of these lines knew what he meant—we do not. Our wits may have become "pretty well sharpened" but, on the other hand, the probabilities are that the complexities of modern life have whetted our appetites, and encouraged our desires and passions, and fed our prejudices and egotisms to such an extent that very few can tell philosophy from something quite otherwise, these days. It is the few who have not been blinded by the whirl without them who understand Browning to be what he is, a marvelous teacher, in his own way, of a true philosophy of life. "Paracelsus," "Saul," or if only one of his shorter and less significant poems remained—say "Andrea del Sarto," that marvelous study of the dual forces of human life—it would proclaim Browning to stand, as long as human nature is human nature, as one of the few who in some degree understood it, one of the few revealers and interpreters of the heart's law.

And about Shakespeare—listen to the other critic, who assures us:

That the idolatry of Shakespeare which prevails now, existed in his own time, and got on the nerves of Ben Jonson.

That Shakespeare found that the only thing that paid in the theatre was romantic nonsense, and that when he was forced by this to produce one of the most effective samples of romantic nonsense in existence—a feat which he performed easily and well—he publicly disclaimed any responsibility for its pleasant and cheap falsehood by borrowing the story and throwing it in the face of the public with the phrase, *As You Like It*.

That Shakespeare tried to make the public accept real studies of life and character, such as, for instance, *Measure for Measure* and *All's Well That Ends Well* and that the public would not have them, and remains of the same mind still, preferring a fantastic sugar doll like *Rosalind* to such serious and dignified studies of women as *Isabella* and *Helena*.

Not, as has been erroneously stated, that I could write a better play than *As You Like It*, but that I have actually written much better ones, and, in fact never wrote anything, and never intend to write anything, half so bad in matter.

That Shakespeare's weakness lies in his complete deficiency in that highest sphere of thought, in which poetry embraces religion, philosophy, morality, and the bearing of these on communities, which is sociology. That his characters have no religion, no politics, no conscience, no hope, no convictions of any sort.

Shakespeare comes out of his reflective period a vulgar pessimist, oppressed with a logical demonstration that life is not worth living, and only surpassing Thackeray in respect of being fertile enough, instead of repeating *Vanitas Vanitatum* at second hand, to word the futile doctrine differently and better in such passages as "Out, out, brief candle." Finally, that this does not mean that Shakespeare lacked the enormous fund of joyousness which is the secret of genius, but simply that, like most middle-class Englishmen bred in private houses, he was a very incompetent thinker and took it for granted that all inquiry into life began and ended with the question, "Does it pay?" Which as I could have told him, and as Mr. Gilbert Chesterton could have told him, is not the point.

Such statements wear a label quite easily deciphered by those who can look below the surface; those who have some conception of the work Shakespeare was trying to do in revealing to men the mysteries of their own natures and of human life. Speaking, as he did, often symbolically, he as well as Browning, as often deceives us by his very simplicity as by glyph or figure. Both, in their own way and in their own places, are teachers, revealers and prophets. To those who have some insight into a true philosophy of life, these are facts too self-evident for argument. To those who have not—well, let them turn iconoclasts if they choose—and pass serenely into the future, distinguished mainly by the marks of the mud flung from their hands upon the garments of the world's Great Ones, whose work, however, it is impossible for them to mar. STUDENT

YEAR after year the curators of our picture galleries and museums are compelled to take down this or that valuable picture because it has become ruined, decrepit, cracked and wrinkled, for with

all the improvements that have been made in regulating the temperature and humidity of galleries, still the fatal decay of modern works goes on. While it is true that posterity will be far richer because of the loss of a certain few of these paintings, others have qualities which should

give them the right to endure, for a time at least. And these conditions are the more exasperating because they have not always existed. They appear to be quite modern. Certainly the old masters labored under no such disadvantages. Look at the Van Eycks, as glorious and rich as ever; the Sistine Madonna; all the marvelous paintings of Rubens, of Murillo, of even Rembrandt, which last go to disprove the theory that thinly painted canvases outlast the ones on which paint is placed thickly. It is true, of course, that oil will turn yellow with age, yet the old masters used oil, and we must seek some other reason for the permanency of their work and the impermanency of so much that is modern. The secrets of their craft—for most of them ground and mixed their own pigments—have been long lost. Until they are rediscovered, it is probable that this decay, indicative of modern inefficiency, will go on. STUDENT

THE higher musical consciousness does not permit the mind to dissipate by following a meandering stream of detached ideas flowing in meaningless succession. By its divine power it holds all thoughts and feelings close to the center of things and molds them into that Temple of Music through which the Soul may diffuse its light for the uplifting of humanity. Such musical consciousness knows no past or future, but liveth simply in the full-orbed present, in which all events, time and space, are, as it were, welded into one living reality—the Doctrine of the Soul. H. M.

O POET! the world is full of renaunciations and apprenticeships, and this is thine; thou must pass for a fool and a churl for a long season. This is the screen and sheath in which Pan has protected his well-beloved fower, and thou shalt be known only to thine own, and they shall console thee with tenderest love. And thou shalt not be able to rehearse the names of thy friends in thy verse, for an old shame before the holy ideal. And this is the reward: that the ideal shall be real to thee.—EMERSON

Universal Brotherhood Organization

Central Office Point Loma California

PROBABLY one of the first ideas grasped by a student of the Wisdom Religion is that of univer-

sal law. He comes to comprehend more and more the reality of law, inherent in every atom of the universe. By actual living, he comes to realize that working with the law brings harmony and peace, and that working against it means defeat of all high ideals. He comes to know as a fact that in doing his appointed duty to the best of his ability, he realizes a strength and concentration of purpose which he does not feel when he slights his task.

Through experience he learns that when he turns his thoughts away from himself in conscious effort to give the best he has, he is more content, and able to accomplish more than would be possible otherwise.

A life in harmony with the law of truth may not, then, be an impossible ideal, and the prayer of every earnest student may well be for understanding. But the fact that we do not understand the law does not free us from responsibility, nor is our unbelief a sufficient proof of its non-existence.

THE FIRST STEP

Does it not appear, then, that the first step which a true student of this philosophy must take, is to consciously endeavor to understand the laws which govern his life, and which, since they govern *his* life, must govern all lives?

Most of our lives consist of so-called daily living, by which we usually mean the commonplace, uneventful work and daily routine which make up the greater part of existence. How are we to lift this out of the commonplace, and make each day a stepping stone toward a fuller, truer life?

Our circumstances may be so humble that in a material way it may seem impossible to alter or beautify our surroundings; and while it is commendable that we desire to have about us things that harmonize with our sense of beauty, we must not lose sight of the fact that it is not possessions which make a beautiful life, but rather the thought and the love which prompt the living of it aright. A little thing may lift a day above the common level. We may, at least, concentrate our mind on one strong, helpful thought for ever so short a time; it may be no more than scattering a few crumbs on the window ledge or placing a flower upon the tea table; but if love lie back of the deed, do not these little things make life more beautiful and helpful to those about us?

The children in the Lotus groups are taught that "to live to benefit mankind is the first step" in the building of a true and helpful character. How can we live to benefit mankind? How better than in the daily duties and opportunities that come to us? We can benefit mankind by helping those nearest to us. It is by doing little things well that we become able to do greater things. We have seen children eager to help in the humble duties of the mother. When the dishes have been washed and are ready to be set away, what child is not eager to carry them in? It is given one small dish to carry. To its eager request for more, the wise mother explains that, as it grows, it can take more and more, but at first it must take only one; it is not able yet to carry more.

A master has told us that if we would enter the kingdom of heaven we must become as little children.

THE FORCE OF CONTRASTS

In each life there are many obstacles and disappointments to be disposed of. It is not the obstacle or deprivation which of itself can sadden or weaken us, but that in our own nature which responds to the hindering influence. Our obstacles and disappointments are often our greatest opportunities. "If all our plans succeeded, then no contrast would appear," and by contrast we may often see the truth more clearly.

Theosophy and Daily Living

All of us cannot be engaged in the sort of work that society deems worthy of its recognition. Some must do the lowly work. The lowly work is necessary. Is it not a source of strength to know that it is not the act which glorifies, but the thought and purpose which lie back of the act? Mr. Judge in *Letters That Have Helped Me*, advises us that it is our own duty which should occupy our attention; the duty of another is full of danger.

A true student of Theosophy can wait. The forcing of a bud means the blighting of a flower.

If there is any good thing which we lack, we know that there exists a reason for it. Instead of rushing madly about, trying to discover the reason, and thus gain the prize, we might better quietly set ourselves to the performance of duty and to make our lives *more worthy* of that which is good.

HARVESTING THE SEED

It is an uphill road—all will admit that—and the most earnest student



Lomaland Photo and Eng. Dept.

EUROPEAN HEADQUARTERS OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, 91 AVENUE ROAD, LONDON, N. W., ENGLAND
A SUMMER VIEW

makes mistakes, fails, perhaps, in the accomplishment of certain results, but he does not suffer defeat until he gives up trying. He does not believe that life is a matter of three score years and ten, and he knows that he must harvest the seed which he sows.

A student of Theosophy need not look to works on metaphysics for his inspiration, but into his own heart and into the life of the world of nature about him. Through the light of Theosophy he may come to know that nothing is separate; that all are united in the common brotherhood of life, and that brotherhood is a fact in nature. If I harm my brother, do I not bruise myself? If I take advantage of my friend, is it not I, myself, who am cheated? If I give comfort and help to the stranger in distress, do I lose that which I give?

We are not asked to accept this blindly, but even a little study, a little of the practice of Theosophy will demonstrate it as the key to the understanding of the problems of everyday life. STUDENT

THE world is shadowed or brightened by our own heart rather than by anything in itself. Our joy makes the cloudiest day glad, and our grief finds night in the sunniest sky.—*Joseph Parker*

THE CROSS AND THE CROWN

GERALD MASSEY

'TIS weary watching wave by wave,
And yet the tide heaves onward;
We climb, like corals, grave by grave,
That pave a pathway seaward.
We're driven back, for our next fray
A newer strength to borrow;
And where the vanguard camps today,
The rear shall rest tomorrow.

Though hearts brood o'er the past, our eyes
With smiling features glisten;
For, lo! our day bursts up the skies!
Lean on your souls, and listen!
The world is following freedom's way,
And ripening with her sorrow.
Take heart! Who bears the cross today
Shall wear the crown tomorrow.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question How much of the knowledge of one life do we carry over to the next? For instance, if we gain a knowledge of Theosophy in this life, will it be ours in the next life on earth?

Answer So far as the average person is concerned, we can answer the question from our own observation. It is evident to anyone who will observe that every child that comes into the world brings with it a heritage from the past. Some call this heredity, but those who have studied Theosophy, know that it is its own inheritance of its own making in past lives.

Every child has certain aptitudes which do not result from the training which it receives in this life, some of which show themselves in the earliest years, and others as it grows older and as the events and circumstances of life may call them out. No child is born without its distinctive character; some are born with talent and some with genius; and some display to a marked degree a sense of justice and a perception of human character, that often surpasses the judgment of their elders.

On the other hand, we do not find children born with what usually and unfortunately passes for knowledge, namely, detailed information of facts, etc. of history, science, or any other branch of learning. But the child brings with it, more or less developed, the power of judgment and intuition and, as said, character, aptitudes, talent, and these are the results of knowledge as well the basis for the acquisition of deeper knowledge. No doubt we are all familiar with instances, either known to us directly, or of which we have heard, of children born with the very soul of music, or with a marvelous aptitude for learning languages, or great mathematical, or mechanical ability. Where did this power or ability come from? The question remains unanswered except from the standpoint of Theosophy.

But it may be asked, why do we not bring back more? And the majority of people, if this question were presented to them, would no doubt look back over their present lives and wonder at the difficulties they have met all along the way, and the bitter experiences they have had in the acquirement of knowledge, and they, too, might ask, why should this be so?

Do we not find the answer in our own lives, and in the lives of most of the people around us? How many lives are lived in the pursuit of a great purpose, or to some great end? On the contrary, how many are dominated by selfishness, or tossed hither and thither by a multitude of desires? Thus in the one case, if a fixed end is followed, it is a purely selfish end, for the gratification of one dominant passion; or in the other case, because of the multitude of desires, there is no fixed purpose, or dominant note in life. And the majority of people belong to the latter category. They have nothing therefore of a permanent nature to carry over with them from one life to another.

Once we can realize that behind and above all our life is the soul, and that, in the words of Shakespeare, "There is a Divinity that shapes our ends, rough hew them how we may," we shall gain a solution to the problem. For the link between successive lives is the soul, and it is in it that all that is permanent and of true value is stored; and so it is that, as we seek to live in accordance with the soul's purposes, do we receive

ever fresh accessions of power and knowledge from the vast storage of the past, and one life thus lived makes possible a larger outpouring of the soul's knowledge in the next.

There is still another point to be considered in answer to the question, Why do we not bring back more of the knowledge of the past?

Who can say how much we ourselves have lost and how much we have caused and are causing the children of today to lose, because of the failure in the past and today to provide the best conditions for the return of the soul to earth life. And while the responsibility is chiefly on parents, it does not rest only on them, but on all. And further, how much of the knowledge that the children do bring back do we stifle through our ignorance, and through the soul-deadening systems of education?

Who can paint the picture of what would be, and what indeed shall be, when children are born under the best conditions, and are educated under the Raja Yoga system? Then the knowledge of the soul will again be ours and will not be lost or forgotten from life to life.

If we gain a knowledge of Theosophy, will it be ours in the next life on earth? If it be truly a *knowledge*, which means also the *practice* of Theosophy, and a purification of the whole life, this knowledge will be ours in the future—not, as above referred to, in detail, but in power and character.

STUDENT

Question How is the doctrine of Karma different from the old Mosaic law of "an eye for an eye, and a tooth for a tooth?" How can you expect Christians to accept this teaching in place of Christ's law of love?

Answer Perhaps it is not known to the writer of the question that Jesus himself taught the doctrine of Karma. Did he not say, "With whatsoever measure ye mete, it shall be measured to you again?" And "Do men gather grapes of thorns, or figs of thistles?" And the same doctrine was taught by Paul in the words, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." And yet both Jesus and Paul taught the law of love.

Is it not possible then that the law of Karma is the law of love? Consider for a moment, can there be true love where at the same time there is not justice; or to put it in other words, is true love unjust? Which is the truly kind, loving parent, the one who guides and corrects, pointing out the little faults and failings, helping the child to recognize the relation between cause and effect, both good and bad; or the one who pets and coddles and condones the little faults and weaknesses? Many mistaken people would call this latter the law of love, and yet it works incalculable harm.

The Mosaic law of "an eye for an eye and a tooth for a tooth," is indeed one aspect of the law of Karma, but by no means a complete expression of it. Taken literally, it is no more than another way of saying what Jesus said—"With whatsoever measure ye mete, it shall be measured to you again." But it is usually taken to infer that *man should exact the penalty*; whereas the law of Karma, and the words of Jesus are impersonal, and the Theosophist knows that it is Nature, or "God" or the Supreme that brings to every man his due.

Only through the lessons of Karma can we learn the meaning of life and gain that experience which will enable us to climb to higher levels. So may it not be that instead of opposing one another, these two laws help and support one another? Can we understand one without the other? Take justice out of life, where would love be; life would be a chaos; but life without justice is unthinkable.

The difficulty in the questioner's mind arises perhaps from taking the Mosaic law, as quoted, as being a complete expression of Karma, whereas it gives but a crude and mechanical idea of it.

For a definition of Karma, let us turn instead to the words of William Q. Judge:

Karma is a beneficent law wholly merciful, relentlessly just, for true mercy is not favor but impartial justice.

And in the words of H. P. Blavatsky:

We describe Karma as that law of readjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world. We say that Karma does not act in this or that particular way always; but that it always *does* act so as to restore Harmony and preserve the balance of equilibrium, in virtue of which the Universe exists.

Can there be love without harmony, or harmony without love? and the law of Karma is harmony. It is the Great Equilibrator. STUDENT

Empire Slow But Sure

THE story of the discovery, exploration and settlement of the Oregon Country, to which the Lewis and Clark Centennial Exposition at Portland is drawing the attention of the world, presents some very interesting aspects. Perhaps the fact that arouses the greatest degree of astonishment in the up-to-date citizen of today, is that such a long period of time was required for taking possession of this vast territory after its discovery and exploration.

The coast line of Oregon and Washington was known to mariners generations before the interior was explored, and maps more or less accurate were made from time to time. Spanish, Dutch, British and Russian navigators vied with each other in exploring the coast, but practically no attempt was made to explore the interior of the country until

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named and known—remained wildernesses, with but a straggling settlement here and there, and those settlements harassed by hostile Indians and exposed to the natural perils of remote outposts.

The history of the actual development of Oregon and her sister states in the territory acquired by treaty with Great Britain in 1846, is the history of less than sixty years of heroic effort and high achievement. America was discovered 413 years ago. Jamestown was colonized by the English 298 years ago. Plymouth Rock was touched by the tread of the Mayflower pilgrims 285 years ago. American independence was declared 129 years ago. Lewis and Clark crossed the continent to the Pacific Northwest 100 years ago. The United States finally acquired the Oregon Country by right of discovery and exploration, after forty years of pourparlers, 59 years ago. "Westward the

course of empire takes its way," but until three-score years ago it took its way most deliberately and with dignified slowness.

But after the treaty with Great Britain the work of development was pursued with gratifying rapidity. With the extension of the railroad and the invention of the telegraph, distance was annihilated—and distance was the main factor in keeping this great region undeveloped for so many generations after the eastern part of America was settled. The Pacific coast was so remote from civilization that one felt, as Joaquin Miller has expressed it, that it was a land that even God had forgotten. Now it is but a few days' trip by rail from New York, and but a few seconds' time by wire from any point east or west.

Great as has been the development of the past sixty years, Oregon and her sister states of the Pacific West are as yet, comparatively, infants. There is room still for many millions of people, and the Lewis and Clark Exposition no doubt will be the means of drawing a large increase of population.

CORRESPONDENT

Barbarous Superstition in Christian Lands

THERE are thousands of people in insane asylums today because they were taught to have faith in the doctrine of an everlasting hell, where millions suffer roasting. The ministers are responsible for this error. They know that that doctrine is false, but it suits their purpose and they do not care to tell the truth.

These words are quoted from the report of a recent sermon by a clergyman. Thereby he seems to assert that a representative number of his brethren deliberately lie to the people and make some of them insane by the awful mental anguish inflicted by the lies. If this is true, it is a dreadful commentary on the state of that sacred calling which has the people's spiritual health in charge. The only alternative is that the ministers are sincere; that is, that they themselves believe the doctrine of eternal hell-fire to be true. But this alternative, while acquitting them morally, condemns them mentally to an equal extent; and in either case, such are unfit spiritual guides.

E.

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COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

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Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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The Higher Ideal & the Lower

AN essential element of all progress is that men should have high ideals, and follow them. If we are always looking downward it will be impossible for us to rise above the low level on which we dwell. And yet, on the other hand, if we are always star-gazing we shall soon fall into the ditch. We are creatures of two worlds, the seen and the unseen, and we must keep an eye on each. We must fix our Soul's gaze on the distant heights, and we must at the same time give due heed to the path at our feet.

I think it was Lord Rosebery who lately spoke of Oliver Cromwell as being a "practical mystic," or idealist—a man before all others the most dangerous to oppose. The practical idealist is one who, in the true sense, "makes the best of both worlds;" or in other words, he gives

good heed to the path before him, and at the same time is upheld and inspired by lofty ideals.

It has too often been the fashion with worldly people to mock at the idealist, to sneer at the theorist, and to regard as worthless all that is not tangible. This is a grave error, for in very many cases, if not in all, the idealist is the salt of the earth which prevents the decay of the general mass.

The Idealist a Type of the Divine Spirit

He is a type of the Divine Spirit brooding over Chaos and darkness, and producing Light and Kosmos. But if the idealism be not joined to the best method of action then the results for good will be disappointing; they will fall far short of what they might have been. In a sense we must have *two ideals*—one resting evermore in "the Light which no man can approach unto:"—for as said by a mystic, "You will enter the Light, but you will never touch the Flame"—and we must have another ideal, the best practical plan for translating into action the Perfect, the Sublime, which we know to exist. It is in the relation and subordination of this lower ideal to the higher that many have found very great difficulty, and not a few have taken the "left-hand path." It is so easy to assume that a person's methods are right because he has a high ideal, that the next step, "the end justifies the means," follows as a matter of course.

The difficulty in dealing with this second, or practical ideal, is all the greater because Nature, or the Divine Spirit moving in things, seems to teach that deception, or illusion rather, is part of the great plan in our development from ignorance to Truth, or to Reality. From birth to death, and from the earliest ages of humanity till the present time, we

Educated to Approach Reality or Truth

are continually finding out that "things are not what they seem;" we are being educated through illusion after illusion so that we may approach Reality or Truth itself. If this be Nature's plan to lead us on by the illusions of childhood, the illusions of early religions, the illusions of seers, and many others, should not the teacher of men follow the same plan in his "practical ideal," and so adapt the Perfect Ideal to those whom he wishes to uplift that it will be suitable to them? Here is the point of danger. Here is the temptation to bow down to the ways of the world in the wish to save the world. This was one of the forms of temptation met by Jesus. "You have come to save the world, it is a very difficult, dangerous, and lengthy task, but if you will fall down and worship me all the kingdoms of the world shall be thine in a moment." He met it by saying, "Get thee hence Satan; for it is written thou shalt worship the Lord thy God, and *him only shalt thou serve.*" Or in other words, "no man can serve two masters." We cannot go into partnership with Satan to save the world!

It is well known that in many public bodies a man, in order to get what he believes to be perfectly right and just, must obtain the votes of his fellows by assisting them to get things of which his conscience does not approve. In this case the practical ideal, or the political ideal, becomes so low that it is really separated from the Supreme Ideal.

Conscience Strained by Political Ideals

It is the belief of some that Christianity as taught by Jesus was too high, or too pure and advanced for the world. They say "truth had to come down through the ages on the wings of error," which is erroneous. The well-known author, Greg, says that "the most suitable teacher is one who is just a step in advance of the pupil," which I prefer to understand as meaning that the Teacher leads on but a step at a time—Nature's law. And certain it is that "Paulinism," the teaching of the Epistles, rather than the "Sermon on the Mount," has been the form in which, for nearly 2000 years, the vast majority of the world have accepted Christianity. There is also the fact that a low type of religion has in all lands and in every age claimed a wider hearing and a larger following than a lofty form of religion. And it is *not* the truth, as I know well, that a clergyman has only to teach more advanced truths and the people will gladly accept them. The vast majority have ever demanded and still demand the lower form of teaching; and the crown of thorns has ever awaited the Reformer. Is the Reformer, then, to make concession to the majority? How much, or in what way, is he to veil the highest truth in order that he may lead men to the Highest Ideal? Will the "end justify the means"? To have high and pure motives: to have the Truth itself, or Supreme Perfection as the ideal is not enough. Very much depends on the Sec-

Various Methods of Teaching

ondary ideal, the "working pattern." Are we to bow down to the world to gain the world for the Highest Ideal? In other words should our type be that of John the Baptist, or Eusebius? H. P. Blavatsky, or the Archbishop of Canterbury?

Great teachers *do adapt themselves* to the needs of men: teaching by parables is one method. But there is the teaching of Paul, "I am become all things to all men that I may by all means save some." And Jesus gives the parable of the unjust steward to show that "the children of this world are wiser in their generation than the children of light." We are to be "wise as serpents, and harmless as doves." Does this mean that we are to be "wily," "crafty," able to dissemble, flatter, and deceive? Is the Supreme Ideal not compromised by this Secondary Ideal?

A fundamental principle for our guide through life must be that the lower, or practical ideal should not contain elements opposed to the Supreme ideal. We must "not do evil that good may come." It does not show our trust, but our lack of trust in the Supreme Good as All-powerful and All-wise, if we think we can help the purpose of the Universe by doing what is wrong. Nor must we forget that the final law, the "standard measure" by which actions, or ideals should be measured or judged, is the Divine Voice within man.

Judged by the Nature of Our Ideals

A nation or an individual may be judged by the nature of the ideal which is held up, and by the methods—the Secondary ideal—used in attaining that goal. Perfection, or Godlikeness; Unity, or Brotherhood; Truth Absolute, and Love for all; these things, it will be confessed, should constitute the ideal of humanity; but in practice (the true test of belief) we know it is far otherwise. And our secondary ideal, or the *way* we strive toward perfection, should be in harmony with Perfect Truth and Compassion Absolute; justice and judgment, the pillars of the Universe, and the only sure and lasting foundation for the life of an individual or a people.

(REV.) S. J. NEILL

The Olympic Games

THE festival of the ancient Olympic games, the expression not only of Greek physical ideals but of spiritual as well, had not been celebrated for a millennium and a half when in 1895 two noblemen, (of Greece and France), decided to attempt a revival. A year later their plans were realised and the first celebration after that long rest was held at Athens. The international idea was in everybody's mind, and under its sway it was decided that future celebrations should rotate among the countries, Greece being favored no more than the rest. So Paris and St. Louis had the honor of the next two occasions, and the third was booked for Rome, in 1908.

But somehow it did not seem to be right to hold Olympic games in any other country than that in which they were born. It was as if one should try to hold a Bayreuth festival in New York. So at last it was decided that the affairs at Paris and St. Louis, whatever they were, were not Olympic games. And the real second set, and all future sets, will be in Greece. They will, however, remain international.

Surely this represents a stir of ancient Greek life, long sleeping but now renewing its vigor, a stir to which there are many other witnesses. Greece had not finished her career; she only needed a few centuries of painful discipline, and we may hope that they are well-nigh over.

If the reincarnated Olympic festivals are to take up their own past, the promoters have some hard moral work before them. The modern prize-ringing element must somehow be kept away and every form of betting guarded against. The old games were a part of the religion of the people, a people which in its best days did not make a religion of athletics, but physical perfection a part at once of art and of religion. They knew that if the soul was to have perfect expression it needed a perfect body as well as mind.

STUDENT

The Humor of a Treaty

NOT without a touch of humor—doubtless perceptible to the Japanese, but less so to the Koreans—is a recent treaty between those two countries. Be it remembered that the "government" of Korea is a deplorable chaos, in which every official gets all he can out of his post. Fortunately Japan now has her order-making hand upon it,

but in all her interventions is very careful to keep up appearances and save the feelings of the Korean Emperor. This becomes manifest in the first clause of the document in question. It reads thus:

The Imperial Governments of Japan and Korea, finding it expedient from the standpoint of the administration and finances of Korea to rearrange the system of communications in that country, and by amalgamating it with that of Japan to unite the two systems into one common to the two countries, and, having seen the necessity, with that object in view, of transferring the post, telegraph and telephone services of Korea to the control of the Japanese Government, Hayashi Gonsuke, envoy extraordinary and minister plenipotentiary of Japan, and I-hayeng, minister of state for foreign affairs of Korea, each invested with proper authority, have agreed upon and concluded the following articles:

which are then enumerated. The last clause contains a touch of the same humor:

ART. X. When in the future an ample surplus exists in the finance of the Korean Government, the control of their communication services may be returned, as the result of the consultation of the two Governments, to the Government of Korea.

So the Korean feelings are carefully spared, and there is a polite suggestion that in the "future"—probable time not stated—"an ample surplus" may exist in the funds of their Government. But on the other hand the fuller the Japanese control the more possible the surplus.

STUDENT

A Way to Wealth for Ireland

IT appears that a great source of wealth has suddenly opened for Ireland. This consists in an application of electricity for releasing the water from the peat of her bogs. Recent estimates have it that these bogs are capable of turning out 50,000,000 tons of fuel a year for no less a period than a thousand years, and that in a century an exhausted bog will reproduce itself. This quantity has a selling value of about \$62,000,000—a clear addition to the country's income, and, further, a saving of the \$5,000,000 which she now pays for coal.

Peat is smokeless in burning, makes no cinder, does not crumble, has a high calorific value, and occupies about a fifth less space than coal. Powdered, it is a valuable disinfectant and preservative, and can be made to yield a food for cattle.

The invention will free several other industries. There are immense stores of iron, now unworked for want of coal. There is also some gold, silver, lead, and a good deal of copper.

Irish peat-bogs occupy a belt reaching right across the island. They are from 25 to 40 feet in depth. The deepest layers come from ancient oak forests which were gradually killed by the immense growth of mosses. Later, from the remains of the mosses and the rotten oak timber arose a set of fir forests, these also perishing. Their excavation on a large scale will be of considerable interest to the archeologist. They contain animal and human skeletons, cameos, gold and silver ornaments, some of great beauty and perfect finish, canoes, log dwellings and sunken roadways—all, owing to the qualities of the peat, in good preservation.

STUDENT

Making Use of the Enemy

THE enthusiasm of the Viceroy of Canton for modern education has been taking a strong practical form. Desiring to establish a school in a certain part of his province, he found himself confronted with the opposition of the monks of a neighboring monastery. He not only squelched the opposition but made it effectively serve his purpose. After expelling the interfering monks he sold the monastery and found his benevolent pocket the fuller by \$300,000. This he is now spending in the creation of a Normal School on foreign lines for the children of two provinces.

C.

The Scourge of Portugal

IN the tremendous fight with Tuberculosis which Portugal is making, the Queen (Amelie) takes a very prominent part. Founding the Tuberculosis League, she has caused it to erect sanatoria on many suitably lofty situations throughout the country, and from time to time she visits them all. The prevalence of the disease—it is said that three out of four of the population are touched with it—is due to the poverty of the people. Hardly any agriculture or manufacturing is done, the chief industry being wine culture. And of late years the vine disease has reduced immense numbers almost to starvation. Moreover out of a population less than that of London, Portugal thinks it necessary to maintain a standing army of more than 30,000 men!

C.

Some Views on XXth Century Problems

Hypnotised Senility

ACCORDING to Sir James Crichton Browne—in his presidential address to the Preventive Medicine section of the recent Public Health Congress in London—the natural life of man is 100 years, and that of women a little longer. And though during the later part of this there may be a good deal of physical decay, yet “in the higher nerve centers evolution goes on till late in life; even in what is called old age the freshness of youth may sometimes survive.” His text was that it is our duty so to live, and to teach our children so to live, that the evolution to which he refers may never cease even when the lower nerve centers and the rest of the body are decaying; and that the freshness may persist. “Every child should be brought up impressed with the obligation of living to 100 and taught to avoid the irregularities of living which tend to prevent the attainment of this laudable ambition.”

He produced some figures showing that centenarians were by no means so rare as is supposed. Among the deaths for 1903 in Great Britain alone were more than 12,000 above the age of 80, and of these many were approaching the 100. In 1901 and 1902 the register showed that 61 and 56 persons had died over the 100.

The speaker may have touched a profound truth in his suggestion that the evolution of the higher nerve centres may go on side by side with some amount of decay of lower ones. The brain is—or should be and may be—the vehicle through which some of the purely spiritual ideations of the soul are shaped for the reception of the normal thinking consciousness. And this function should become more and more perfect up to the very last. Even in the very hour of death it may be doing this work more perfectly than ever before. It is even now no uncommon thing, and should be the usual thing, for consciousness to go on enriching itself, getting clearer and fuller and serener, up to the very moment of death, to the very moment when the apparatus of speech cannot any longer convey to the bystanders the utterances with which the soul would fain teach and encourage them. The very last word, summing up what it now sees of the life opening before it, is often “Light.”

Our age has hypnotised itself into the belief that old age must mean senility, and death extinction. These beliefs are in the air, dwell with us all the years of our lives, and at last acquire a force that almost ensures its own fulfilment.

STUDENT

Work as Alchemy

WHEN the physician recommends his patient to take up a hobby, he means more than to do a certain amount of work. He wants him to do it with an object, knowing that the object is an important element in the prescription. The force expended builds something in the patient as it passes into the work done. And in recommending a daily walk, he will similarly say: do not take it as a mere “constitutional,” but have an object, go somewhere for some purpose. The mind is here called upon to become a builder. The same thing makes the difference between athletics done by a rubber cord attached to the bedroom wall, and the same amount of work done in raising flowers in a garden.

A higher example of the same principle lies in work done as devotion to duty, or as devotion to the interests of humanity, and the same work done for self-interest, or for amusement, or for exercise—in descending scale. It serves as a building force in the web of character of the man who does it, building a fabric on a plane corresponding to the motive, and on the planes below, down to the merely physical. The rubber cords simply build the physical; the flower-raising work that and something higher; and so up to the highest. In a perfect life, all is according to duty, and the duty is coextensive with pleasure, and exercises all the parts of the nature, from the spiritual downward, so that all are benefited and built up.

The principle was long ago taught as a part of Theosophy. A Teacher wrote: “We see a vast difference between the two qualities of two men, of whom one, let us suppose, is on his way to denounce his fellow-creatures at the police station, and the other on his way to his quiet daily work, while the men of science see none; still less does exact science perceive that while the building ant, the busy bee, the nidificient bird, accumulates each in its own humble way as much cosmic energy in its

potential form as a Haydn, a Plato, or a ploughman turning his furrow, in theirs; the hunter who kills game for his pleasure or profit . . . (is) wasting and scattering energy. . . .”

Nature, says the same Teacher, works incessantly and consciously towards the evolution of conscious life out of inert material. And so man, in selecting his work, may help; for the higher the work, the more does it transform inert “matter” in his constitution into more complex and conscious forms, in which forms corresponding energy is stored. STUDENT

Carnage in Peace Time

IT appears that the crime list of this country contains the astonishing total of 10,000 homicides a year. This is less than our death list for the Spanish-American war, including those who died subsequently of fevers.

There are several causes for this. The first is the respect paid in the law courts to technical quibbles by which men obviously and almost admittedly guilty go free. Often there is no question at all about the guilt, and the quibbles stand between the verdict and the sentence. The second is the right of every man to bear arms. In England there is the same right, but the bearer must register the fact that he does so. As there is no written English Constitution, the permission to bear arms is not written. That in this country it is written and universally known to be so, seems to exercise a hypnotic permissive effect, outweighing, and causing to be freely set at naught, the one restriction—that the weapon shall not be concealed. A man carrying a pistol in his hip-pocket would be an extraordinary phenomenon in England, a very rare case indeed. In parts of this country it is rare not to do so. But the radical reason is that in those parts of this country the average pressure of opinion against murder by firearms, the average of horror at the crime of murder, the average of respect for human life, is not as high as in the older countries—which, to that extent, must be called more civilised.

The remedies are of course to make it a little more difficult to procure arms; to make the punishment of murder come more swiftly and certainly; and to allow of fewer “extenuating circumstances” in the courts and in our minds. In view of certain European statistics in countries where capital punishment has been abolished, probably hard labor for life would be a greater deterrent to murder than the legal savagery of capital punishment! That is soon over, the other is perpetual.

STUDENT

Life and Lives

SPENCER'S definition of Life as the continuous readjustment of internal to external relations, which was for a while received as a real contribution to our mental stores, is less and less quoted as years go by. It is of course only a summary of a *process* and is hardly more respectable than would be a definition of a clock as a continuous pointing of two hands to a set of figures.

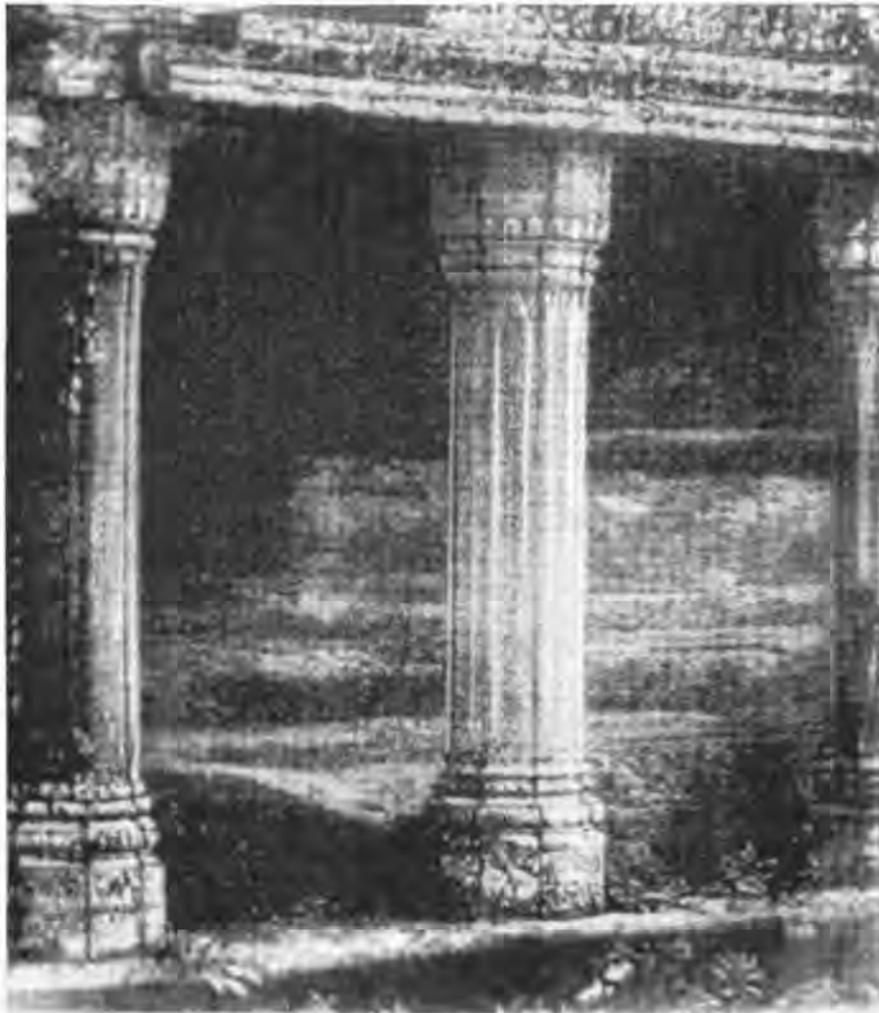
The difficulty in defining Life is surely an artificial one, arising from an attempt to evade the very point. It is an abstract term derived from our perception of living *beings*. The life of an organism is that living being, *in* the organism, which “continuously readjusts its internal to the external conditions.” Apart from it, the organism is a machine. The being is the *employer* of the forces in its organism. There may be several living beings, grades of them from the highest downward, handing down instructions to each other. And the lowest may be capable of a good deal of initiation on its own account. But the very lowest is an *employer* of the electric, chemical, luminous, and other forces of the frame. They are all *lives*, and the abstract term Life becomes so difficult to define because it is artificial. It cannot exist apart from lives any more than clockishness can exist apart from clocks. The materialists are right in denying it an absolute abstract existence. But from that they went on and confused the always present living director—however humble—with the forces it directs. An *amoeba* will contract when touched with a needle, and the reaction may be called mechanical. But it will also contract because it chooses to do so, chooses to work the mechanism for itself. No experiment with machinery and scalpels will find the operator, the conscious being; but that it exists is a common sense statement which clears a thousand difficulties from the path of philosophic science. STUDENT

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Childish Speculations in Chronology

WITH regard to the gigantic human skeletons discovered in Maryland (see NEW CENTURY PATH, Vol. viii, No. 36), the date assigned, "at least 1000 years old," is childish. Are we to understand that the race here mentioned was still living only 600 years before the discovery of America by Columbus? Did they suddenly disappear at about that time, or did these *men, women, and children* merely represent teratological curiosities, "chance" favoring their discovery just now? Skeletons of so-called giants have been disinterred at different places during the last 100 years or so in the United States from Georgia to California. Evidence would go to show that a big race of men *did* inhabit this continent long ago, and that nearer 150,000 years than the supremely ridiculous 10 centuries mentioned above. Did the *red men* shrink two feet in size in 10 centuries?—if indeed these skeletons be those of "red men." STUDENT



Lomaland Photo and Eng. Dept.

PILLARS AT NAG-KON WAT, CAMBODIA
(SEE LAST WEEK'S NEW CENTURY PATH)

Where Was Paradise?

THAT the region of the North Pole was the seat of Paradise and that primeval man dwelt there, is one of the oldest traditions in the world. Not only is it not dead, but it is regaining its youth.

A full and remarkable re-presentation of it is given in *Paradise Found*, a book by Professor Warren, late President of Boston University. It is there argued very carefully and learnedly, and the writer even maintains that the Four Rivers and the Tree of Life find their explanation in conditions about the Pole.

It is now orthodox geological history that the Pole was once the centre of a great continent, and that this was the first spot on our globe to possess a temperature fitted for animal life. And both animal and vegetable life may have existed in great abundance. There are but 61 days of darkness in the whole year, and even then the Aurora and the brilliant night sky make the word darkness almost out of place. Professor Heer, one of the first authorities on fossil flora, points out "that there must have existed a warm climate and a rich tropical vegetation in the highest Arctic circles, and that the mother region of all the floral types of the more Southern latitudes was originally in a great continuous continent within the Arctic circle."

Why should it not also have been the mother region of all the *human* types of the more Southern latitude? Professor Warren points out that both in the Scandinavian and Hindu mythologies, the godlike ancestors of man are represented as dwelling in a land where there was but one day and night. There is only one such place, the land about the Pole. The same tradition is found in several other mythologies, and the traditions of every nation speak of a far off Golden Age when men were as gods and as yet knew no strife.

Science begins its study of man in his savagery. Carrying a line backwards from the highest to the lowest types, it assumes that the same line

may be extended confidently till it reaches the brutes.

According to Theosophy, and according to the myths of all peoples, we find that our line, going backwards and "downwards," reached at last a point at which it turned and began to *ascend*, and finally culminated in an actually "godlike" race; and that all our progress is recovery of a lost status.

It has been the teaching of Theosophy—for the last thirty years, for Europeans—that the region of the North Pole *was* the home of this race, and that all the later-arising continents were peopled by its descendants. These always degenerated after attaining heights of civilization and culture, though each one preserved and developed some special type and characteristic, the key-note of which had been struck by the parent race. This race was spiritual because it held the animal in perfect domination. The degeneration was the gradual advance of the animal to the ruling place. The higher faculties were clouded over; the animal senses took the place of subtler ones, and the swift and sure cognitions of the early time became correspondingly dulled

and slowed. The Golden Age was over—only to be regained by millenniums of suffering and struggle.

STUDENT

[This is yet another instance in which the teachings of the ancient Wisdom-Religion, today called Theosophy, are beginning to receive *learned* support. H. P. Blavatsky, writing seventeen years ago, said that the doctrines of Theosophy bearing on man and our planet, and their origin, growth and destiny, would begin to receive recognition in the *Twentieth century*. Her words are already proving true, and the century is but five years old! What may not Theosophists expect, therefore, in 25 years from 1905? So much has already come to pass, as outlined years ago by H. P. Blavatsky and W. Q. Judge, that it is well within the limits of the probable, that in years to come, learned men may find it quite *convenient and wise* to come to the School of Theosophy at Point Loma, California, to find a solution of some of the problems that will confront them. Ed.]

Egypto-Israelite Discoveries and Conjectures

THE admitted antiquity of history has been set back some thousands of years, and more gaps in historical knowledge filled, by recent excavations in the Sinaitic Peninsula. A temple has been unearthed at Sarabit-el-Khadem, which is supposed to date from between 2500 and 1500 B. C., or according to another account, is 7000 years old. This temple is described as entirely Semitic, not Egyptian. It is crowded with pilgrims' resting-places, and there are traces of burnt offerings on the hill in front. There were also courts with tanks in the middle, prototypes of the modern mosque, but dating 2000 years before Muhammed. Sarabit-el-Khadem is five days' journey across the desert from Suez, and sixty miles from the monastery of Mount Sinai. The Egyptian turquoise mines have been discovered, but there are not enough turquoises now to compete with those from other places. One account says that a collection of flints used by the Bedouins in working turquoise out of sandstone has been discovered, and that it dates to 10,000 B. C.; also that the temple of Sarabit-el-Khadem was originally a sacred cave of Hathor and "must have existed in the Third Dynasty nearly 7000 years ago." Thus archeologists seem to be fairly vague and inclined to set back the dates of the dynasties beyond even those limits which till recently have been considered as too bold.

STUDENT

The Trend of Twentieth Century Science

The Blood as a Warrior

IF man's blood—fortunately out of his control—knew its business no better than his mind, we should assuredly all be dead by now.

For whereas the former is roused to instant resistance by the presence of enemies, the latter not only tolerates many of *its*, but allies itself with them and rejoices in them. *We* have control of the latter; *nature* of the former!

The study of this warrior tendency of the blood in the defence of the body has made some progress of late years. In unimaginative parlance it is known as the study of immunity. And quite recently it has been dragged in as buttress to the Darwinian theory. The method is this:

Extracts from the blood or tissues of one animal injected into the blood of another not related to it cause the latter to fabricate various forms of shot and shell for the destruction of the foreigner. But if the two animals are nearly related, no such ammunition results. The ammunition will work abroad as well as at home. For if it is extracted and carried into the enemy's camp—that is, if it is injected into the animal from which the invading extract was taken, it will carry on the war there and do much damage. And it will do equal damage to any related animal.

Thus extracts from the blood of the anthropoid apes do not excite the hostility of human blood; extracts from the blood of a goat do. And ammunition thus produced in human blood will not only injure the blood of a goat but equally of a sheep. So the relation of man and ape is shown; and the relation of goat and sheep; and the non-relation of man and sheep.

The ammunition is of three kinds. One kind—"lysins"—dissolves the enemy's ranks, that is, his blood corpuscles. Another—"agglutins"—makes his blood corpuscles stick together and makes them useless to him. Another—"precipitins"—clots the fluids in which the corpuscles float.

Science goes on thoroughly proving the relation of man and ape, and assuming that the former came from the latter. It does not yet consider the possibility of the reverse being the truth, which Theosophy teaches.

STUDENT

The Building of the Firmament

THERE must be order and law in the spacing of the stars. Bode's Law of planetary distances proves that there is cause for the position of the planets; can we trace any relationship between the fixed stars?

If a person stood, without moving, in the midst of a plantation of trees it would be almost impossible for him to determine if they were arranged in regular order or not; but if he could see distinct rows of trees in some directions and clear spaces in others he would have reason to suspect there was some plan. This resembles our position on earth, for although the earth, sun, and planets, are speeding onward towards the constellation Hercules, in consequence of the enormous distance of the stars we are practically stationary in respect to them. Thousands of years will elapse before there will be the slightest apparent change visible to the naked eye in the positions of the stars, resulting from our movement onward. We are, therefore reduced to deductions from the arrangement of the stars, their distances and their own movements. There really appears to be some trace of systematic spacing. No one can fail to remark certain long curved lines of bright stars in many portions of the sky. The Constellation of the Northern Crown contains a perfect semicircle, the Scorpion has a long line of stars down its back and tail, and in Eridanus, Perseus, Canis, Argo and the Dolphin, among others, distinct curves are traceable. With an opera glass or low power telescope hundreds more appear. If the stars composing the rows are at about the same distance from us it is clear that the curves are real and not merely fortuitous, but if the components are at greatly varying distances from us there can be no doubt that the apparent connection is merely optical. In time this will be settled by the measurement of the distances of all the stars, an intellectual triumph that is bound to arrive some day, but in some of the instances the suggestion of a real connection seems irresist-

ibly forced upon one, because of the equality of the distances between the components and their similarity. It is easy to imagine a stream of primitive ethereal matter concentrating and "crystallizing" into nebulae and suns at regular intervals along the line, even if they wandered off afterwards by the action of unknown laws of repulsion and attraction. In this, as in most of the modern problems of astronomy the mind is almost dazed by the immensity of the subject, but it is well worth some attention.

STUDENT

The Primeval Frenchman

WAS France primevally peopled from Egypt? Legend says that Isis, sister of Osiris, came in a ship to Lutetia, now Paris. She was well received and made patroness of navigation. The name of her ship was Baris, and it would seem probable that the B became a P, and that the Parisians and their town took the name of the vessel. So it may be *this* vessel that is to this day in the arms of the modern City of Paris.

When the Romans vanquished the Parisians and took the city they found the worship of the Egyptian triad, Isis, Osiris, and Horus, in full swing. In excavations under the site of the Bastille a statue has been discovered which Sellier has identified as that of Osiris.

Greek writers call the earliest inhabitants of Gaul Ligurians, and these people are generally regarded as having once spread themselves over southern Europe and Northern Africa. They were conquered by the ancestors of those who are now the Basques. Later still came the great Celtic wave from the East. The Gaulic peoples whom Cæsar conquered must have been blends in various proportions of these. And the Egyptian cult of the Parisians, along with the legend, makes one wonder whether the Ligurians were not of identical stock with the Egyptians.

The population of France is changing, and it may be that that "Egyptian" element is reasserting itself. It seems that the blue-eyed, fair-haired Celtic type has for many generations been giving place to "a more ancient, dark-eyed, black-haired, round-headed man."

But it may be that the "Isis" of the legend was but a symbolic name for wisdom, for wise men, "giants," "heroes," from Egypt, who according to other legends once came into Europe founding religion and marking their work by the stone ruins of Carnac, Stonehenge and elsewhere.

STUDENT

Sap-Rising

LA REVUE SCIENTIFIQUE points out that the phenomenon of the rise of sap is still unexplained. The text-books generally illustrate it by telling the pupil to dip a lamp-wick into a narrow-mouthed bottle of water. The bottle soon empties, since the water continually ascends along the wick to replace that which is lost by evaporation from the part projecting beyond the neck. This, of course, is the usual attempt to make a natural phenomenon look as mechanical as possible. But it turns out that it will not do. Says *La Revue*: "In the highest trees the total pressure required would be nearly 100 atmospheres, according to what we know of the vessels through which the sap passes in the trunk. We cannot suppose that the leaves exercise so intense an osmotic suction, and the sole hypothesis that has any probability is that some sort of pumping action is exercised in the wood by the living cells."

No one has yet observed the cells of a tree contracting like a slowly acting heart, the wave of contraction creeping from below upward; but that is what must happen. Plants may not have definitely differentiated hearts, but the cells must perform heart functions, just as, though they have not definite muscles, parts of the cells do slowly the same thing as a full fledged muscle will do quickly. In other words, function precedes structure. That principle is true from top to bottom. "The law of nature is that they who do the thing shall have the power; they who do not the thing have not the power." And we might add that they who use the power shall presently have the apparatus to make the power do its best work. That *those who can see shall have eyes*—is a standing promise good for every plane of nature.

STUDENT



The Wild Sage

THE Sage Brush is an object very familiar to Californians and forms one of the endearing home attachments to the students in Lomaland. While resembling the culinary sage grown in gardens in other parts of the world, it here attains the dignity of a shrub or small tree, and covers large areas of the country side. Its fragrance makes the air balmy, and is especially strong just before a fog in the night. E.

Thoughts from a Lomaland Bee-Farm

WHILE watching the labors of the ants or the bees many ideas come to the observer. That their senses are acute, their intelligence quick and responsive to new conditions, and their whole communal organizations much better managed than our human societies is clear. Yet their individual lives last such a brief time, seldom exceeding a few months, except in the case of the queens, that the suspicion is almost forced upon one that there is some deep secret in connection with their modes of thought or feeling.

In ancient Egypt bees were kept in the sacred precincts of the Temples, being associated with Hathor, the "Virgin Mother of God, in the West," Isis. Virgil, in the fourth Georgic, speaks of the heavenly origin of honey, and after sound, practical advice on beekeeping, gives some mysterious counsel about the way to produce a swarm by spontaneous generation from the entrails of cattle that have been killed with certain ceremonies. This obviously has a concealed meaning, probably connected with the dedication of the cow to Hathor in Egypt. Also is it not Homer who calls Juno, the wife of Father Jupiter, the ox-eyed goddess? H. P. Blavatsky in the *Secret Doctrine* refers significantly to bees, saying they were perfected ages before the present condition of things on earth, and have a special place in nature's scheme.

The following idea, based upon a suggestion thrown out by Dr. Russell Wallace, in another connection, may throw a little light upon the subject of the mental action of these fascinating creatures.

We know the average rate at which we perceive objects, reflect upon them, and observe the passage of events in time. We know that if a movement goes beyond a certain speed it becomes impossible to follow the details of its course with our perceptions; our rate of consecutive thought is slow; our nerve currents sluggish. So in a given period the number of events



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WILD BLACK SAGE OF LOMALAND

APOSTROPHE TO THE SUN

J. G. PERCIVAL

CENTRE of Light and Energy! thy way
Is through the unknown void; thou hast thy throne,
Morning and evening, and at noon of day,
Far in the blue, untraced and alone:
Ere the first wakened airs of earth had blown,
On didst thou march, triumphant in thy light;
Then didst thou send thy glance, which still hath shewn
Wide through the never-ending worlds of night,
And yet thy full orb burns with flash unquenched and bright.

Thy path is high in heaven: we cannot gaze
On the intense of light that girds thy car;
There is a crown of glory in thy rays,
Which bears thy pure divinity afar
To mingle with the equal light of star;
For thou, so vast to us, art, in the whole,
One of the sparks of night, that fire the air;
And as around thy centre planets roll,
So thou too hast thy path around the Central Soul.—Selected

we can grasp is very limited. But suppose for a moment that our speed—capacity of perceiving consecutive happenings—vibrations, or what you will—was intensified enormously, then we should comfortably watch the actual movement say, of the spokes of a wheel revolving a thousand times a minute; a flying bullet pushing the air before it would seem to move deliberately across the landscape; and the march of the sun across the sky would appear interminably slow. A day would be almost as a thousand years! The effect of such a quickening of perceptions would be something like the impression produced by a series of moving photographs on a screen when the machine was reduced to a fraction of its ordinary speed.

Sounds would be entirely changed; the low notes would be quite inaudible, only the highest would affect us, the others would be no more than the wagging of a finger; but a multitude of infinitely higher vibrations than we can now perceive would suddenly burst upon our astonished senses; we should live in a new world. Such rapid vibrations are pulsating throughout nature; why should not the consciousness of the ants and bees be largely centered in them? Their short—to our way of thinking—lives would thus be crowded with events, and be equal in experiences to those of beings whose perceptions were far slower. Does not this fanciful suggestion

offer a reasonable explanation of much of the conduct of these intelligent creatures which has puzzled investigators? APIS

Inoculating Seeds

BACTERIA can be made very useful if a suitable field is provided for the exercise of their virtues. And this is the case when seeds are inoculated with them, as is now being done experimentally with excellent results. The bacteria act as nitrogen gatherers, and their activity in this respect turns an unproductive soil into material for raising fine crops of legumes or clover. Clover has been produced 18 to 20 inches high and blooming, on a soil where non-inoculated seed was yielding a crop only 6 to 8 inches and not blooming. The dry culture bacteria can be exported without deterioration, and in New Zealand the trials on experiment farms are reported successful, while in

Natal good results were obtained in cow-peas. The germ does not act well in an acid soil, but an admixture of lime corrects this defect; moisture also is needed as a carrier of the bacteria and their products. This is a good instance of the way Science helps Nature. STUDENT

unable for the time being to receive the Ministers, he caused them to be summoned to the presence of Queen Alexandra for consultation with, it is stated, most satisfactory results.

An enlightened sovereign wields a mighty force in the world today; but only at that time in the future, when the deeper currents of human endeavor have been sounded by many more women, only when many

A Womanly Queen

“I ALWAYS think,” says Mr. Harold Begbie, in *The London Magazine*, “that Queen Alexandra’s first public greeting in London was prophetic of the days to be—prophetic of this life so largely devoted to the relief of sorrow and distress. She came to us on a fair morning in spring, with a light breeze blowing foam from the historic



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QUEEN ALEXANDRA



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KING EDWARD VII

more women have been true to every lawful demand, spoken or unspoken, will it be known how the rule of King Edward VII has been sanctified by the pure unselfish life of his noble-minded helpmeet.

M. M. T.

THE Marchioness Oyama spiritedly remarks—in defense of the Japanese women:—“They do not play with fans and walk in the streets carrying oranges and paper napkins in their long sleeves as they do in so many Japanese plays and stories—in America. They are wonderful workers. From the Empress down to the women of the lowest class they are working, as hard as possible.

“Our model and our inspiration, especially at this time, is our beloved Empress. She appears to us a symbol of wisdom, benevolence, gentleness, and chastity. She is perfection. We are happy to have her and live under her shadow and become ennobled. Yes, we Japanese women all look upon her, our great Empress, with devotion and love, as of a thousand Japanese mountains turning toward Holy Fiji with the divine white cap so far above us.”

M.

AN Englishman has just published a pamphlet entitled *Women and the Legal Profession*. In his opinion it is unfair that “a woman should be allowed to minister to the cure of souls and to assist in the cure of bodies, while any attempt to interfere in the cure of quarrels is met with vigorous opposition.” He quotes women lawyers as being far from a novelty in many lands, as for instance Holland, Sweden, Norway, Germany, Finland, Switzerland, France, Canada, India, and of course in progressive Japan, as well as in the United States.

AN American woman has invented a very unique nursery chair with every facility for dressing infants. The necessary articles, brushes, combs, powder puff, etc, are kept in drawers which slide under the chair seat.

waters of the Thames, and the sun shining hopefully on the grey stones of the City. The river was decorated from shore to shore; a swarm of little craft, from which flags and handkerchiefs were waved incessantly, surrounded the yacht, and every yard of the wharves was packed with a holiday humanity shouting its great welcome to the beautiful Princess.

“Then she left the Thames, and proceeded through the dark and narrow streets of London. Almost immediately she was surrounded by a mob of the humblest and roughest citizens. They broke through the police, swept the military out of the way, and, surging to the carriage with grimy faces and hurraing lips, thrust their blackened hands into the hand of the Danish Princess, and shook it with a will. At one moment the carriage was in danger of overturning, and, pale and startled, uttering a little cry of alarm from time to time as the carriage rocked and swayed, the Princess gazed, as one spell-bound, upon the grim faces of London’s hoarse-lipped millions.

“She was fresh from a charming little kingdom where labour is beautiful and even the cities are gentle; and the hands stretched out to her in this new kingdom—this grey city of Father Thames—were the hard black hands of our London mob. Thackeray exclaimed: ‘Since woman-kind existed, has any woman ever had such a greeting?’ Well, the Queen has been faithful to that greeting—the first to greet her, the first to make her feel London. She has never forgotten the people.”

MRS. PETRIE, wife of Professor Flinders Petrie, has been an active assistant to him in his Egyptian work. Mrs. Petrie has labored gallantly in the arduous work of excavation, directing and superintending no less than 17 workmen, and has fully established the right of her sex to be ranked among Egyptologists. Mr. Petrie has been appointed one of the honorary secretaries of the newly formed Committee of the British School of Archeology in Cairo, which includes several English women as well.

OUR YOUNG FOLK

The Raja Yoga Question Box

GREAT writers help the world by planting in the minds of those who read, thoughts which have power to awaken effort.

1 Who was Thomas Carlyle?

ANSWER—Thomas Carlyle was a Scotchman who became a great author. His parents were poor, but they saw that he loved to learn and they tried to have him educated. When he was fourteen he walked eighty miles to Edinburgh, and entered the University there. He studied very deeply, and soon began to write books. Thomas Carlyle was a philosopher; he teaches us how foolish are shams and pretence of every kind. He was like the prophets of olden times, warning the people to turn from selfish ways and be pure and true. Carlyle has told us

much about the heroes of history, the warriors, the poets and great teachers.

2 Who was Ralph Waldo Emerson?

ANSWER—Ralph Waldo Emerson is called "the Sage of Concord." His home was in this New England town. Emerson was a philosopher and wrote noble essays and poems. People in many countries have been helped by his writings. His pure life was also an influence for good in the world. Emerson was one of the first great public lecturers of America. He believed in the divinity of man and all he said and wrote tended to make people honorable and true. Many young people had their better selves awakened by this kind counsellor. These two great philosophers, Emerson and Carlyle, were warm friends for many years.

TO-DAY

THOMAS CARLYLE

SO here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away.

Out of eternity
This new day was born;
Into Eternity,
At night, will return.

Behold it aforeside
No eye ever did;
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away.

DUTY

RALPH WALDO EMERSON

SO high is grandeur to our dust,
So near is God to man;
When Duty whispers low "Thou must,"
The youth replies, "I can."

The Easy or the Noble Way

I AM young, I have a life to give." So said Paracelsus in the great poem of that name by Robert Browning—a poem which you boys and girls will read for yourselves some day. By that time you will have learned something about fighting for the right, and you will have had many a hard battle with foes you little dream of now.

If you have fought your battles with courage and patience, even though many times defeated, you will be glad to read of the great men who have fought the same battles.

But this life that each of you has to give, this splendid responsibility that is yours! Will you give it to the right or to the wrong? It must be one or the other. You may think that so big a rule does not apply to little every-day temptations, but you will see if you look for it, that in everything in life, even in your own mind and heart, these two sides are forever waging war.

There is a strong tendency for boys and girls to think constantly of what they want for themselves and of the easiest way of getting it. Instead of wishing for beauty and nobility of life and character that they can attain and teach to others, they let selfish wishes fill their minds.

Money is usually the thing most wanted. So many people talk and think about wanting money, and so much is said about it in the newspapers, that those who are not watching from within soon believe that it is the natural and the only thing to strive for, and get in the easiest way.

But you know that this is not noble. Not for this does a real warrior



Lomaland Photo and Eng. Dept.
BASKETS AND BEADWORK MADE BY CHILDREN OF THE RAJA YOGA ACADEMY AND RAJA YOGA FREE SCHOOL, SANTIAGO DE CUBA

fight. This easy way leads to selfishness and often beyond that into crime. Through wanting to get things in the easiest and quickest way, one comes to try unbrotherly and unlawful ways.

Each one who chooses the wrong and selfish way makes it harder for others to see the difference; while he who chooses the right makes his life a shining weapon to fight evil.

This is what Brotherhood and Raja Yoga are doing for boys and girls all over the world. They give a glorious opportunity to work for humanity, a definite purpose in life, a high ideal to strive for. They teach all that Paracelsus meant when he said—"I am young. I have a life to give." A RAJA YOGA STUDENT

Facts Worth Knowing

THOMAS CARLYLE once said: Never till now did young men and almost children, take such a command in human affairs.

A FRENCH scientist has discovered that the eggs of insects contain the same poison venom that is found in their sting. So also the eggs of serpents.

EVERY year, on the shore of Lake Huron, a play based on the story of Longfellow's poem "Hiawatha" is acted by the Ojibway Indians. In the last scene the chief stands in his bark canoe which, guided by an unseen cable, moves slowly from the shore, and Hiawatha disappears into the setting sun, just as the last notes of the death-song die away. Longfellow's family were present at the first performance of this drama six years ago.

NEAR Calcutta there is a hospital for animals where there are usually one thousand animals under treatment. A staff of eighty nurses, directed by a British veterinary surgeon, looks after the patients, which are elephants, horses, mules, oxen, dogs and sheep. The world will be a happier place when there are more institutions of this merciful nature.

IN THE state of Arkansas there is a unique farm. It consists of a number of small, shallow lakes in a valley, and here are raised every year about one thousand alligators, to supply the circuses and zoological gardens throughout the world. Alligators do not reach maturity until they are thirty-five years old, but they often live four hundred years. The alligators at this farm were brought from the swamps of Florida. For three months every winter they become torpid, and are placed in wooden boxes, where they remain till they awaken in the spring.

THE CHILDREN'S HOUR

LULLABY

J. G. HOLLAND

ROCKABY, lullaby, bees in the clover!

Crooning so drowsily, crying so low.

Rockaby, lullaby, dear little rover!

Down into wonderland,

Down to the under-land,

Go, now go!

Down into wonderland go.

Rockaby, lullaby, rain on the clover,

(Tears on the eyelids that waver and weep!)

Rockaby, lullaby—beading it over!

Down on the mother-world,

Down on the other world,

Sleep, oh sleep!

Down on the mother-world sleep.

Rockaby, lullaby, dew on the clover,

Dew on the eyes that will sparkle at dawn!

Rockaby, lullaby, dear little rover!

Into the stilly world,

Into the lily world,

Go! now go!

Into the lily world go.



AT A DUTCH FARMHOUSE—THE SHEEP AND THEIR SHEPHERD

The Children and the Queen

I HAVE just been reading an account of the children's festival in Santiago on Cuban Liberty day and I thought that perhaps the Lotus Buds might like to

hear of a great children's festival held in Dublin, Ireland, on April 7th. Of course the children there were not all Lotus Buds as we have not as yet very many in Dublin, but there were some members of our Lotus Circle present and a great time of it they had that Saturday afternoon. The occasion was the meeting between the Irish Children and the English Queen in our beautiful Phoenix Park. The children came streaming into the city from all parts of Ireland to the number of fifty-two thousand and were marshalled into position along both sides of the main road through the park. About one o'clock the Queen drove slowly down between their lines and was saluted with cheers and waving of flags till she reached about half way down, when she was presented with a lovely bouquet of flowers by the Lord Mayor's little son. She then drove slowly to the end and back again along the entire route, greeted everywhere with cheers, waving of bright colors and singing, which touched her deeply. I do not know whether it was the thought of seeing a real Queen that made the children all seem so happy, but I do know it was the great-grandmotherly heart of the Queen that was stirred at the sight of all those bright young faces giving her an Irish welcome, and I thought of a day that may not be so far off when a great number of children will assemble here bearing lotus banners with inscriptions, such as Love, Trust, Harmony, and when with songs of brotherhood and mutual help they will unite in giving a Caed Mile Failta (hundred thousand welcomes) to one whom they will look upon not so much as a queen as their own dear mother.

R. C.

A True Story

DEAR CHILDREN: When I was a little girl I was fond of having all sorts of queer pets. It did not much matter what they were, for if I could not find anything better, I made pets of grasshoppers, beetles or butterflies.

Once I caught a most beautiful butterfly. It was light green in color with delicate black markings on the wings. I found it in the woods about five miles from home. When I reached home with my butterfly, I opened the box in which I had carried it, and let it fly about the room.

I forgot about it when I went to bed that night, but when I went to look for my pet the next morning, what do you think I found? On the

outside of the window screen on which my butterfly had lighted was another one, just like mine. It was the little mate and it must have come all the way from the woods to find its little companion. How do you suppose it knew where its mate was imprisoned? Is it not possible that insects have ways unknown to us of communicating with one another?

I opened the window screen and let the two butterflies fly away together. After that I did not care to make pets of that kind for fear that their little companions might be searching for them and not be able to find them. AUNT EDYTHE

What Can be Done With Flowers

WHERE do the new flowers come from? Every year new varieties of plants are shown in green-houses and florists windows. How many know how these new wonders are created?

If we study plants and flowers we find that nature invites us to work with her in many ways. Often when we sow seeds we find one plant, coming up, will be different from the rest. Perhaps the stem is shorter, the color different, or the petals fringed instead of round. Now the florist takes the seed from this flower and sows it quite apart, by itself. Then when the little plants come up he destroys all that are not like the parent flower. Thus, with careful guarding, a new type may be formed.

Then there is another way: The pollen from one flower may be carried to the pistil of another which differs in form or color. This can be done with a camel's hair brush, or even the finger.

And what wonderful changes sometimes take place! Plants that hung down their heads hold them up straight. New colors, stripes, spots and strange markings often appear. Suppose, for instance, the pollen from a red dahlia is carried to the pistil of a white one. The result may be a white dahlia with red spots or stripes. But this can only be done among plants belonging to the same family. Nature makes her distinctions and draws lines which we must observe.

Here in California is a garden where all these wonderful things are done by a woman. In this beautiful spot we find many old friends with new faces, and some are so changed we cannot recognize them.

Is this not "helping Nature and working on with her?" L.

DEAR CHILDREN: In front of the Academy is a big field. Some months ago we watched the horses plowing there. Soon we saw tiny green leaves everywhere. They grew taller and taller. Then we saw little feathery tips waving in the wind. Our teacher told us the oats were growing. The oats turned yellow. The mower came and now in little heaps all over the field the oats are ready to be taken to the barn.

There is such a nice little hill near the garden, where we roll our hoops. You should see us come flying down the hill! We have skipping-ropes, too, and have a great deal of fun running and jumping. Then there is the big lotus pond to visit. We like to watch the goldfish. They are not a bit afraid, but come quite close and let us see their shining coats. Some nights after tea we have fine runs down the long hill to the Roman gate, but coming back we walk very slowly. M.

Drama as Compressed Nature

MARK TWAIN says he once wrote a play or a novel in which he forgot to put an end in the last chapter to the villain. His attention being called to this, he put in a supplementary remark to the effect that the villain fell into a cauldron of boiling lead. Vice thus met its proper punishment after all, even if the punishment had to be lugged in by the scruff of its neck.

With something like this as a text, a New York paper criticises the modern "drama with a lesson." Four acts smelling of the earth earthy, and a final act flung on the stage as a concession to "prudery," an act in which the sinning heroine irrelevantly and causelessly reforms or as causelessly dies. The death in no way constitutes the "wages of sin," nor is the reform any real development of character. "On the portrayal of an unconventional instinct, the author will bring to bear devotion and skill, observation, insight, analysis; he will find you the original spark, nurse it, test it, watch it grow until it has attained the climatic fury he is after; and then he loses interest. Ah, well, let her infant brother come in just in the nick of time, or let her shoot herself, or something: anything that will bring out the necessary commercial fact that virtue triumphs, or that the wages of sin is death."

If the great truth of Reincarnation had not been forgotten in our day, no one would ever have thought that the wages of sin could be a romantic death, or that the bill to the divine Law could be settled by a suicide. Nelson died a splendid death at Trafalgar—the wages, if you wish to think so, of his heroism. He could not thereby escape the wages of his intrigue with Lady H——; they remain for his succeeding incarnation.

The wages of sin must always be disgrace, reaction, nausea, weariness, pain. And the furnace must go on burning till the impurity is all consumed and the pure gold of a new resolve alone remains. In each incarnation men and women pay debts left over from the last; and because they do not remember the last think they are unjustly treated. But if so, they would be equally undeserving of the rewards held over from a previous life. If the drama would be true to its own rôle of teacher, it must imitate nature's ways whilst foreshortening the time she takes over them. The play cannot very well put its characters through two or more incarnations; it must epitomise evolution. Within its five acts it must compress that orderly and natural evolution of vice and sin into disaster and pain which would or might stretch across death and birth into another lifetime.

STUDENT

Beguiling the Tedium

IN many cigar factories in Havana the employés relieve the tedium of their occupation by having a novel read to them. The reader is appointed from a number of competitors and is paid a salary by his hearers. He is mounted in a sort of pulpit and his duty covers three hours daily. The workers select the story by vote, and, provided a translation into Spanish is to be had, the writer may be of any nation. Thus *Quo Vadis*, *Oliver Twist*, *Vanity Fair*, *A Tale of Two Cities*, *Don Quixote*, and the books of Wilkie Collins and Hugh Conway, are all popular. *Uncle Tom's Cabin* was, but is now regarded as out of date. The reader is required to be of the very best. The poet Martinez was once a reader. So was Secretary Morna, of the Cuban Senate; so the Cuban orator, Ambrosio Berges. And so is now Victor Muñoz, the well-known editor of *El Mundo*, one of Havana's chief dailies. H.

Pernicious Extremes in Education

A SPEAKER at a recent conference in Los Angeles is reported as saying:

Nor little better was the realm of education. Here, too, oppression, mutual distrust, envy and the springs of vengeance found fruitful play. What was a child? A child of man was a child of hell, and could only be a child of light by the torture of persecution, the self-inflicted consciousness of depravity and the despair that leaps from hopeless hope when a God offers what man cannot attain.

Hence the old idea of education was suppression, suspicion, espionage, moral torture, personal malignity—any agency that might magnify the humiliation of the victim of perennial doom! To praise a child was a crime—the open door to vanity and the crooked way to sin. Keep the child down, oppress the native instincts, lest the devil devour him with temptation and conquest. For the child to think was a cardinal sin. The priest and the pedagogue stood for creed and precedent; woe be to those who questioned such authority.

But today all is changed, because the voice of science is supreme in modern culture.

This is all very well; but, standing alone it is a direct invitation to fall into the opposite extreme, an extreme whose deplorable results we are witnessing today. To allow a child to grow up unchecked and ungoverned is to hand him over to the dominion of his passions and instincts, and is the greatest cruelty to him and to all who come in contact with him.

Both of these evil extremes are due to a total lack of discrimination between the higher and lower—the essential and non-essential—nature of the child. The old system suppressed the higher nature together with the lower; and the new system, in attempting to free the higher, lets loose the lower.

But where shall we find the parent or guardian wise enough to discern the true from the false, or strong enough to act

upon that knowledge? Just how much of the childish nature is good and healthy, and how much noxious?

What is true freedom? All the wisest men have defined it as freedom from bondage to the self-will and passions; and they have said that freedom can be attained only by discipline. If we would make our child really free, we must aid him to keep in order his unruly impulses, or these will soon grow strong and put fetters on his soul. And we have to learn how to enforce this discipline in some other way than by connecting it with a dogmatic theological bondage of the soul. Theory is not sufficient, nor good intentions; the age demands practical examples and that the teachers shall themselves embody what they profess.

But all this implies, firstly, an understanding of man's real nature, and secondly, self-disciplined teachers to apply the knowledge. These may be had in the Raja Yoga Schools, but elsewhere, alas! where shall we find them?

The truth of these remarks rests upon undeniable evidence, as anyone may know who compares a typical spoilt child of the world with a child brought up under the Raja Yoga system. Which of the two is free, which bound? The one that fidgets and squirms and frowns; or the one that is serene and self-possessed? The one that *can't* and *won't*, or the one that *can* and *does*?

STUDENT

Notice

The weekly public meetings conducted in Isis Theatre on Sunday nights and in the Isis Hall, San Diego, on Thursday nights, by students from the Headquarters of the Universal Brotherhood and the Theosophical Society, Lomaland, will be resumed on September 10 for the Sunday meetings, and on September 14 for the Thursday meetings.



Lomaland Photo and Eng. Dept.

ADMIRAL ADIGARD OF THE FRENCH NAVY, WITH HIS SUITE, AND LOMALAND STUDENTS

Art Music Literature and the Drama

Miss Edith White—A Lomaland Artist

EVERY one having a love for nature and feeling for what is true in art becomes interested, on coming to Point Loma, in the work of Edith White, the well-known and successful California artist and active Student at Lomaland. The visitor takes away a happy memory of her studio at Lomaland—so simple, yet so individualized by her personality—and of her work, which imparts the glow and warmth of summer days. A real lover of flowers, Miss White finds her greatest pleasure in studying and expressing them. Many artists have this high enjoyment and keen appreciation of their beauty but few can give it such expression.

Edith White is preëminently a flower painter though she has done fine landscapes and excellent portraits. She works with sincerity and enthusiasm, with great ease and quickness, making every stroke tell, a power grown from years of patient and constant effort, conscientious work, and a habit of thoroughness acquired in the beginning of her career.

Her childhood was spent near the very heart of nature in the mountain forests of northern California where, with childish wisdom, she made friends of the trees and flowers and delighted to draw and paint them. Her earliest lessons were taken from a clever young Virginia woman whose strange fortune had brought her to the far away settlement of gold miners where this child of artistic temperament became her apt pupil. Once the young girl went with her parents to San Francisco for a year and there, at a "State Fair," got her first glimpse of pictures, doubtful specimens of art probably, yet what a world of fancy they awakened in her childish mind! An artist had a studio in their home there and she used to hurry home from school to spend delightful afternoons watching him deck his canvas with clouds of impossible cherubs, and wondering why he didn't fix upon it, instead, a bit of the actual world or of human nature.

As the years went by every opportunity for good instruction was eagerly seized and made the most of, not only in San Francisco but later at the Art Students' League in New York. All help from every source that could be of value in work Miss White has used to good effect and this faculty has gone far in making her the artist she is today.

In 1901 Miss White moved her studio from Pasadena to Point Loma,



MISS WHITE IN HER STUDIO

where her work has been even more successful because of the ideal conditions under which it is accomplished and the inspiration drawn from daily contact with the students, among whom exists a spirit of real comradeship and harmony, a unity of thought, feeling and purpose.

Her pictures of wild flowers are delicate and expressive of feeling; her studies of roses are full of character and grace, so skilful are they in their ar-

range— in earthen jars, in picturesque baskets, or in crystal bowls on whose shining curved surfaces the reflections vibrate and glance. Her intense love of nature is the dominant feature of her art and has made her canvas bloom like flowers of nature perfected, touched with the ideal. All the treasures she has gathered she endeavors through her art to give to others.

Her pictures have been exhibited not only in the Academy in New York and elsewhere, everywhere recognized as works of extraordinary



"ROSES"—FROM A PAINTING BY EDITH WHITE

merit, but have scattered their freshness and beauty afar into many homes and private galleries throughout the land. LAURA BONN

The Conscience of Ancient Days

TO the glory of Christ, I, Johannes Bosscaert, honestly bound this book." Thus runs the quaint legend on a certain old book-binding.

What a true understanding of craftsmanship we glimpse here! May we not find in this spirit of devotion, the source of that inspiration which makes the tomes and bibelots of the middle ages, in so many respects, still unrivalled gems of craftsmanship?

The old guild-workers wrought lovingly with their hands, therefore the royal insignia of soul was impressed upon their creations. That is why certain old books seem almost human in their individuality, arousing in us genuine respect for the characters of their makers by their excellent construction, just proportion and harmonious decoration.

Book-making today, in all but isolated instances, is without dignity; it is no longer an ennobling art; it is but a means of earning a livelihood. Our books come to us from the machines, poorly printed, flimsy and tawdry. We have more books and cheaper ones than of old, and good literature is easily obtained; but so much that is indifferent and evil has been flung to us from the rapid presses, that our culture is rather lessened than increased.

A revival of the beautiful old crafts, however, for esthetic enjoyment only, would be but another evanescent fad. The source of the change must be deeper in human life. Our industrial and social life must become less complex and we must return to simpler ideals of living, before we can be sufficiently liberated from machines to labor lovingly by hand. The old spirit of devotion will return when we recognize that worthy work, well done, is "divine service" in its deepest sense, for it does glorify "the Christ," and its reward is beyond price. BERTHA BUNDSMAN

CORRESPONDENCE from Japan states that Schiller's *Wilhelm Tell* is being presented in one of the theatres of that country, Tell himself being represented as a Japanese huntsman and Gesler as a redoubtable daimyo.

Universal Brotherhood Organization

Central Office Point Loma California

The Memorial Services for the Victims of the Disaster to the U. S. S. "Bennington."

AS soon as the date of the United States Naval and Military Memorial Services for the sixty-seven victims of the terrible boiler explosion on board the U. S. S. "Bennington" was decided upon, the chief of the Pacific Squadron, Rear Admiral C. F. Goodrich, extended a most courteous invitation to Katherine Tingley, her cabinet officers, and other representatives of the Universal Brotherhood and Theosophical Society, to be present and take part in the ceremonies at the Isis Theatre and at the graveside. The Leader although unable to personally respond to the Admiral's cordial request, sent her representatives to the theatre, and was glad to be able to accept on behalf of a number of the members of the Universal Brotherhood Organization residing at the Point Loma International Theosophical Headquarters. A delegation of members were soon busy preparing wreaths, floral and other decorations and appropriate texts for the solemn event, and finally, on August 14th, brilliant sunshine and a gentle breeze—Point Loma weather in short—gave the opportunity for an impressive ceremony. Early in the afternoon a strong and representative detachment from the Raja Yoga Academy, dressed in the comfortable and tasteful Point Loma uniform and bearing wreaths of evergreen on their left arms, and flags of all nations on their right, which were made by some of the younger lady-students, set out upon the long march to the graveyard. A little later several of the Cabinet Officers, a number of the older men students, and the members of the Young Men's Club carrying wreaths and mottoes, after a memorial assembly in the Aryan Memorial Temple, started in a long double column, marching through the Homestead grounds and those of the School of Antiquity, then through the Egyptian gate into the main road. The long march was conducted in silence, the firm soldierly tread of the students showing plainly the good results of their regular military drill.

Upon reaching the cemetery, which had been beautifully decorated by the students from the Homestead with evergreens and immense palm leaves, the column passed through the assembled crowd into the enclosure and formed in lines at "attention" in the southwestern portion of the ground, next to the soldiers from Fort Rosecrans, a position selected by the Admiral. Near them were the long ranks of Raja Yoga boys with their wreaths and the American flag with international flags. The whole appearance of these representatives of the Universal Brotherhood was worthy of the cause they stood for, and aroused much admiring comment on the part of the spectators.

After a short wait, the sailors from the U. S. Flagship "Chicago," and the survivors from the "Bennington" arrived, and then came Admiral C. F. Goodrich, commanding the Pacific Squadron, Capt. C. E. K. Moore, of the "Chicago," Commander Young, of the "Bennington," Col. Mc-

Clelland, Major Kneeder from the Fort, and a large group of officers, both naval and military. The mayor and members of the city council were also present and the scene was now very animated and impressive. The intensely blue waters of the Harbor with the white warships lying in the entrance just below, the glittering white houses of the city far across the bay, with a background of blue peaks and deep valleys, on either side the pretty little bays and sandy beaches and villages of Point Loma—all provided a feast for the eye and the imagination. At this moment the pathetic human element took its place in the rows of sailors paying a last tribute of respect to their dead friends, while the members of the Universal Brotherhood, representing so many nations, offered their silent sympathy with the relatives and with the country whose hospitality they are enjoying. The whole scene and the deeper meaning of it were profoundly moving and impressive.

A short service was conducted by the Chaplain of the "Chicago" and a brief address was given by another clergyman, and then the touching event of the strewing of the grave with flowers by the survivors took place. Following this, the long column of Katherine Tingley's students and her Raja Yoga pupils, the International representatives from Point Loma, marched in perfect cadence to the grave, forming in double lines along its sides. Their wreaths were then laid reverently upon the mound, each with its beautiful and appropriate quotation uppermost, and in bright, musical tones, several of the older Raja Yoga boys read the texts attached to their tributes. The clear young voices rang out powerfully over the whole assembly with their words of hope and encouragement. This portion of the ceremony produced a strong impression upon the spectators, as there was a sense of conviction and reality in the firm tones of the boys which plainly showed the superior advantages of the Raja Yoga training. There must have been many present to whom an appeal was thus made which they will never forget. To complete the International character of the event, one of the Japanese residents at Point Loma Homestead then stepped out and laid on the mound a bunch of Lotus flowers from one of the little lakes in the Homestead grounds as a tribute from his kindly nation.

At the close of the service the troops fired three volleys and "taps"—the last farewell—were sounded on the bugle, after which the assembly dispersed, all the International representatives from Point Loma returning in one column in quick step to the Aryan Temple. In the morning of the same day the first part of the service had been held at the Isis Theater, San Diego (Port Orient), and in response to the warm invitation of Admiral Goodrich, Katherine Tingley had sent a deputation of International representatives to occupy her private box. The Admiral and other officers expressed their hearty thanks for the active assistance given and sympathy shown by the Leader and her students both at the Memorial and funeral services, and in helping the sufferers in the hospitals. OBSERVER



OFFICERS AND SAILORS OF U. S. S. CHICAGO WAITING FOR THE BENNINGTON SURVIVORS BEFORE ENTERING ISIS THEATRE

Students'



Path

O STAR OF STRENGTH!

LONGFELLOW

O STAR of strength! I see thee stand
And smile upon my pain;
Thou beckonest with thy mailed hand,
And I am strong again.

Within my breast there is no light
But the cold light of stars;
I give the first watch of the night
To the red planet Mars.

The star of the unconquered will,
He rises in my breast,
Serenic and resolute and still,
And calm and self-possessed.

And thou, too, whoso'er thou art,
That chanest this brief psalm,
As one by one thy hopes depart,
Be resolute and calm.

Oh, fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong.

The Greater Teaching

ONE sometimes wonders if the Soul has a fear of its own, a fear lest the human being that it is overshadowing shall not, when the hour of adjustment strikes, have reached the place which in the reckoning of the law, it should have. If at such times we have been living in harmony with the higher nature, we catch some of this urge and the whole moral being becomes awakened. The brain mind, not being able perfectly to interpret the message, begins to stir and question, and to ask and demand, and, if let alone, a healthy circulation would be set up between the soul and the mind, and we would throw off some of those diseased mental and emotional states that infest brain and heart. But we do not let it alone. We permit our desires to step in and complicate what would be such a simple and easy process, this purifying process, if we only permitted it to act naturally.

If the desires of the personal nature do not clog this circulation from soul to heart life and mental life, and back again—the brain mind, in response to the soul impulse, begins to reach out, hungry for a fuller and richer life. Life itself becomes our Teacher, for we find ourselves placed among certain circumstances, and if we used them rightly and strove to understand their meaning, we could fashion from them a key which would open door after door to still larger relations, until at last it included all human life. We know that we are opening some of these doors—for who of us does not view life from higher and higher levels as the days go by? Because of this we know that nothing prevents us from opening all the portals that lead to truth—except ourselves.

When we have learned to see the working of the law in the events of daily life and the lessons which they teach; when we have learned instantly to obey the voice of conscience and intuition—which are eternally sounding, if we will but stop and listen; then will the door of the sacred Temple be opened and we shall stand at the threshold of the Greater Mysteries. "As the lesser mysteries must precede the greater, so must discipline precede philosophy." STUDENT

The Power of Speech

EVERYBODY knows how a phrase of music will haunt the memory, echoing there in monotonous repetition for hours; and how at each repeat it draws upon the feeling which it first awaked.

Somewhat similar is the effect of the spoken word. He who does not wish to have a thought or a feeling must not say aloud or silently the

words that embody it. Said aloud, the effect is stronger, for most of us. The long-lived echo is awaked in the body. After the active consciousness is turned elsewhere, the phrase is repeated and repeated in the passive,—as we say, unconsciously, or in the chambers of "unconsciousness." At every repetition it awakes the thought and feeling that it embodies, though, it may be, below the threshold of active consciousness. But it is not less powerful. At each repetition it gathers force and moulds character, the character from which spring all future acts and thoughts.

Remembering then, that the body—the subjective body—*listens* to, registers, and repeats to itself, the words said on the lips; that its thought and feeling are colored thereby, not only then but for hours and in subsequent dream; and that with most of us, *its* thoughts and feelings are *ours*, or are indistinguishable from ours and regarded so; how dangerous and how valuable will be the instrument of speech! With it we can delay or advance ourselves, mould for good or evil our character, hurt or bless others. For we can use this power, in acquired wisdom, just as we have hitherto let it be used by our moods, whims, and prejudices.

Let us then say things that are kindly and gracious; things that express the soul, our aspirations, our sublimer will. We can speak ourselves forward of our present selves, speak as that ideal self which in our better moments we conceive ourselves to be and thus make that ideal of the future come into the restless *now*. Thus we can make speech the wand of a divine magic, compelling the myriad imps of whirling physical thought and feeling to change their robes, to become sparks of gold and purple, to become builders of a new bodily temple for our habitation. For "Know ye not that ye are Temples of the Living God, and that the spirit of God dwelleth in you?" STUDENT

FRIENDS IN COUNSEL

DEAR COMRADES: Habits of courtesy are often looked upon as merely surface polish, and are valued as an ornamental finish to complete the education of a man. Much of what passes for politeness in the world is just exactly what the word by origin implies, a *polish* that may be applied to any surface irrespective of the qualities it overlies. The inmates of the Raja Yoga Academy are noted for their manners, which are not so much the outcome of specific teaching of the rules of etiquette, as the embodiment in outward act of something of the grace and dignity pertaining to the soul.

True courtesy may be regarded as the harmony and beauty of the unseen world assuming form by the symbology of action in the daily life. Perfect behavior properly includes consideration for another's feelings, ready tact, a sympathetic intuition and the sensibilities refined to such a point that every slightest intimation of another's need is instantly perceived and met.

For perfect manners we require a blending of rare qualities that are seldom found united in a single individual. The presence of the Soul must be continuous, that by its immanence it may suffuse the whole demeanor with the warm radiance of universal love. The mind must be at leisure from the thought of self, and all the harsh discordant tones of egotism put in tune with life's deep undertone of cosmic joy. The consciousness must be untroubled by obtrusive ailments of the body, and a measure of robustness and a genial flow of spirits are invaluable aids. True courtesy may be perhaps defined as the performance of each action with a conscious reference to the welfare of our fellowmen. There is a certain affability which in the main consists in paying court to all the baser elements in those we meet, and by a flattery either open, or, (which is more effective still) subtly implied, wielding a vile persuasive force to bend the minds of others to our will. But courtesy which is sincere and true, while being no whit less agreeable, is concerned in an appeal to what is noblest in our nature. It makes the bold assumption of our willingness to serve. Looking beyond the base, ignoble personality that holds the reins in ordinary life, it enters into close relations with the royal warrior in the inmost place, and issues its insistent challenge to the hidden soul.

Only a man who has attained the royal union which Raja Yoga is designed to bring about, can perfectly discharge in all their fulness those minute, yet so important obligations which devolve upon participants in social life. Rules for good conduct may be sedulously followed out, but if the nature be not sound, sincere and clean, and the mentality to some extent detached from self, all efforts to appear polite will be as hollow mockeries of the supreme transcendent charm, which glorifies the smallest act of one who has attained the "royal union." STUDENT

PRINCE AND BEGGAR

CHARLOTTE FISKE BATES.

BODY, how hast thou fared to-day?
 "I have had the best that the world can give;
 With my costly feasting and rich array,
 Where is the prince who could better live?"
 And how has it been with thee, O soul?
 "I have lived on a crust or two of prayer,
 And had not a vestment that was whole:
 Ah! how much worse could a beggar fare?"—Selected

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question For some months, I have been reading in my spare time all the Theosophical literature I could get. I wanted to find out for myself why you, and the other Theosophists I know, are so sure of your position. I cannot yet understand it and so I made up my mind to put the question to you. What grounds have you for the certainty of your knowledge? Do you not after all accept the Theosophical teachings merely on faith; in other words, how do you know your philosophy is the right one?

(Note.—The above question was sent to a New York member, who has forwarded it here with the request that it be answered in the *Forum* of the NEW CENTURY PATH.)

Answer In one way, it is true that we do have knowledge, as well as a deep conviction, and a profound faith. But the word "knowledge" is so misused, that it would be necessary to know (we can hardly help using the word) what meaning is attached to it in the mind of the questioner.

The same statement that Jesus made has been made in substance by all the great Teachers, "Live the life and you shall know of the doctrine."

Such "knowledge" can be obtained in no other way. One may study Theosophy intellectually, and find much in it that throws light on the problems of life; in fact, if studied impartially, and without bias, it cannot fail to do so. But after all, what Theosophy really is will never be known unless it be lived. And just to the extent that it is lived, does it become known.

I do not know of any other way in which a satisfactory answer can be, not given, but obtained, to the question. If you wish to understand the position of a Theosophist, you must try to become one,—and that means that the endeavor must be whole-hearted and sincere. The reading and study of Theosophical literature is a good thing and helpful if there is the effort to lead the life; but without this latter, Theosophy can never be known. A further answer regarding the value of the literature will be given in a subsequent issue; but I am reminded here of the following stanzas from the *Book of Golden Precepts* which Madame Blavatsky gave to the Western World:—

Be humble, if thou would'st attain to wisdom,
 Be humbler still, when Wisdom thou hast mastered.

And, comparing the followers of the "Eye Doctrine"—the intellectualists—with those of the "Heart Doctrine":—

The first repeat in pride: Behold, I know;
 The last, they who in humbleness have garnered,
 Low confess: Thus have I heard.

STUDENT

Question How can you call yourselves unsectarian when you teach Theosophy? Is not Theosophy as much a form of belief as any other?

Answer If we can really understand what is meant by the term "Theosophy," we shall be able to judge whether or not it is sectarian, but the question cannot be answered on any other basis except such comprehension.

And as it was through Madame H. P. Blavatsky that Theosophy has been again brought to the world, let us turn to what she herself gives as the meaning of the word.

In *The Key to Theosophy*, she says:—

Theosophy is Divine Knowledge, or Science; . . . Divine Wisdom or Wisdom of the gods, . . . Divine Wisdom such as that possessed by the gods.

Continuing, Madame Blavatsky calls Theosophy the "Wisdom Religion," and quoting from another writer, says:—

All the old worships indicate the existence of a single Theosophy anterior to them. The key that is to open one must open all; otherwise it cannot be the right key.

The WISDOM RELIGION was ever one, and being the last word of pos-

sible human knowledge, was, therefore carefully preserved. . . . The Society is a philanthropic and scientific body for the propagation of the idea of Brotherhood on *practical* instead of *theoretical* lines. . . . "A tree is known by its fruit."

William Q. Judge, in defining Theosophy, says:—

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; . . . It is wisdom about God for those who believe that he is all things and in all, and wisdom about nature for the man who accepts the statement found in the Christian Bible that God cannot be measured or discovered, and that darkness is around his pavilion. Although it contains by derivation the name God and thus may seem at first sight to embrace religion alone, it does not neglect science, for it is the science of sciences and therefore has been called the Wisdom Religion. . . .

It is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of nature and of man.

Katherine Tingley says:—

Universal Brotherhood has no creeds or dogmas; it is built on the basis of common sense. It teaches that man is divine, that the soul of man is imperishable, and that Brotherhood is a fact in nature, and consequently takes in all humanity.

Seeing then that Theosophy is the root from which all the great religions of the world have sprung, and that its main teaching is Universal Brotherhood; also that it is, as has been often stated, "the synthesis of Religion, Science and Philosophy," it cannot in any way be said that it is sectarian. On the contrary it is the only ground on which all the different sects may find a common meeting place, and is alone that which can and ultimately will bring harmony and unity out of the strife and discord of warring opinions.

Theosophy has been likened to the One White Light which contains all the colors. These colors forgetful of their origin may think themselves separate, but recognizing their origin they know they are but aspects of that from which they have sprung. So too when Theosophy is recognized the dividing lines of sect and creed will fade away, and, instead, men will recognize their common human Brotherhood and their common Divine origin, and will act accordingly. STUDENT

Question I have often heard a distinction made between a Theosophist and a member of the Theosophical Society, but do not understand just why. (See NEW CENTURY PATH, Vol. viii, No. 39.)

Answer 2 As an additional answer to that given in the issue above referred to, I was recently reading *The Key to Theosophy* by Madame H. P. Blavatsky, and noticed the following, which bears directly upon this question:

The Society is a philanthropic and scientific body for the propagation of the idea of Brotherhood on *practical* instead of *theoretical* lines. . . . (And speaking of the members) These may, or may not become Theosophists *de facto*. Members they are, by virtue of their having joined the Society; but the latter cannot make a Theosophist of one who has no sense for the *divine* fitness of things, or of him who understands Theosophy in his own—if the expression may be used—*sectarian* and egotistic way. "Handsome is as handsome does" could be paraphrased in this case and be made to run: "Theosophist is who Theosophy does."

Its aims are several; but the most important of all are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical. And we believe the former to be far more important than the latter. Theosophy has to inculcate ethics; it has to purify the soul, if it would relieve the physical body, whose ailments, save cases of accidents, are all hereditary. It is not by studying occultism for selfish ends, for the gratification of one's personal ambition, pride or vanity, that one can ever reach the true goal: that of helping suffering mankind.

I have said already that the true Theosophist must put in practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity, and work ceaselessly for others.

From the above, it is very clear what are the marks of a Theosophist, and of a true student of Theosophy, and we also have given us here the tests by which we can judge of those who call themselves Theosophists. For in Theosophy as in everything else, "By their fruits shall ye know them."

Gradually the world is awakening to the knowledge of what Theosophy is and with the high ideals which it places upon all who accept its teachings, the world rightly demands that the life shall show forth what the lips profess. The message of Point Loma is penetrating to the farthest corners of the earth, and it will not be long before there will go forth those now being trained by Katherine Tingley in the Raja Yoga schools, proclaiming the "Wisdom-Religion" and showing it forth in their lives. STUDENT

East and West

IT seems that the national life of the Arabs is beginning to stir. A national Arab movement is arising in Asia Minor, known in Europe—where are some of its leaders—as the Arab Patriotic League. A short time ago the Supreme Committee of this League addressed a manifesto to their countrymen in Arabia and Asia Minor, and to the foreign powers, declaring that the nation should now throw off the Turkish yoke and found an Empire to include all the Arab countries of Asia, extending from the valley of the Tigris and Euphrates to the Isthmus of Suez, and from the Mediterranean to the Gulf of Oman.

The movement is evidently part of the general emergence and even ebullition of national self-consciousness everywhere. The success of Japan of course had something to do with it; but Japan only foreran the general process; she did not create it. The phenomenon itself is the opening of a new and vast chapter in universal history. The stir is not merely Eastern. Even in Turkey there is a "Young Turkish Party," whose leaders also—wisely—have their manifesto headquarters in Europe.

A marked symptom is the seizing by the re nascent Eastern nations of whatever is worth anything in Western methods. Later must come a tincturing of the West by a wholly beneficial current from the East, a current largely spiritual in its effects.

H. C.

A Prophecy of Rousseau's

ROUSSEAU seems to have been a prophet who saw a good way ahead. He predicted the present war and its results. In the eighth chapter of his "Contrat Social" he says: "L'Empire de Russie voudra subjuguier l'Europe, et sera subjugué lui-même. Les Tartars, ses sujets ou ses voisins, deviendront ses maîtres et les nôtres; cette révolution me paraît infaillible." (The Russian Empire would like to subjugate Europe, but will be itself subjugated. The Tartars, its subjects or its neighbors, will become its and our masters; this reversal seems to me inevitable.)

H.

An Oak Mine

IT is reported from South Russia that a timber dealer has discovered there a mine of oak. It is very valuable, and is situated in a river, where it occurs in layers three or four feet deep, scattered over an area of one hundred and fifty square miles. There is a great variety of colors, supposed to be due to the different kinds of mud in the river bottom. As many as twelve shades have been discovered, pink, blue, yellow, and brown. The logs are forty to two hundred feet long and fifteen to twenty inches in diameter.

Old Glory and the Tri-Color

THE *Army and Navy Journal* has a letter from an indignant American who lives in Paris and saw the John Paul Jones parade. "The courtesy of the French populace will never be excelled," he writes, "for not only did they salute their own colors when carried by French troops, but every man uncovered when Old Glory was carried by. It was in bitter contrast that I noticed the Americans who saluted their own colors, but kept their hats stolidly upon their heads when the tri-color went by. As to those of our fellow countrymen who were so ill-bred as to fail to salute both the French flag and our own, no phrase, name or sentence is strong enough to qualify such behavior."

Americans, as a rule, are far from lacking in the feeling of international courtesy. There may have been another reason for the above. One wonders if the representative (?) Americans in Paris at the time could have been so bigoted and ill-bred as to allow "religious" feelings to affect them. If so, it is a bad outlook for our Home government. G.

A Mammoth Lumber Raft

A NEW era in rafting is inaugurated by the project of towing ten million feet of logs across the Pacific from British Columbia to Shanghai. The distance is 6000 miles, and it will take nine weeks to cover it at an average speed of four miles an hour. A collier accompanies the giant raft with coal and supplies. A raft has been towed recently which was 750 feet long and 50 feet wide, and contained 600,000 feet of lumber. It was built cigar-shaped and bound with chains.

The Earliest Polar Explorer

IT is reported from Vienna that a Norwegian professor, while pursuing his studies of the history of astronomy and astrology, at the Imperial library in Vienna, has discovered a most valuable manuscript of the first North Pole explorer, Claudius Claussen. The manuscript, which dates from the beginning of the Fifteenth century, shows how the explorer penetrated into Greenland and named various places the origin of whose names has so far been mysterious.

STUDENT

Scalp Gardening

A TURKISH physician is said to have successfully tried a method of planting hairs on bald heads and making them grow. The bald pate is scarified and then hairs, taken from another head and clipped at both ends, are planted in the incisions. After a while these hairs actually take root and grow. Thus do the sciences of horticulture and surgery overlap each other!

E.

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AUG	BAROMETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
21	29.784	72	62	65	61	.00	NW	3
22	29.736	72	63	65	63	.00	NW	6
23	29.754	72	61	65	62	.00	W	5
24	29.750	71	62	65	63	.00	W	light
25	29.746	70	62	64	63	.00	NW	2
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27	29.778	72	62	69	67	.00	NW	5

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WEEKLY

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Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Meteorological

■ The Cauldron of Human Life

etc. He enumerates a great number of other things he could do.

We could place more than money at his disposal. There is all the intellectual energy that has been expended in making and in disposing in campaigns of the munitions of war. There is all the energy of feeling expended on thousands of battlefields by countless millions of men—enough, these two, if properly directed, to have made humanity by this time a race of gods. But humanity has preferred another way. And though in the end it will reach that goal, at what a cost of agony, agony

never in the program of nature!

There is an old Japanese fable that after the gods had made the earth and placed men thereon in happy consciousness of the Golden Age, they look on a while, sharing the happiness of the race they had called to life. But the happiness waned and at last the gods could bear to look on no longer. They turned away, all save some few. These few said that they would go and live as men among men, foregoing their godhood, till out of all the pain that was to come for earth, a new Golden Age had come. For, said they, unless we do so, the race that we have made and which we cannot but love, must perish utterly in its wickedness and blindness. And the other gods laughed and said they would take a look every thousand years and see how things were getting on. So the world went wild with sin.

And then it was found that because men were of one essence with the gods who had made them, they drew upon the very life of the gods who had laughed, for the force with which they fought and hated and lusted. So the gods grew pale and wan, and their raiment shone no more. Wherefore they called, and called continually, upon those nobler few who had sacrificed themselves, to redouble their exertions for human redemption. "And they were dissolved in the boiling cauldron of human life," which, through them, became self-conscious. But the others toiled on as humanity's ever-crucified teachers and redeemers.

The fable ends with a description of the time and manner of their release from their task, and humanity's redemption. It reads like a description of our own day. And we believe it is. STUDENT

The Burden of Possession

UNDER such names as *The New Thought* goes a mass of literature containing philosophy and advice that seems most excellent. How to avoid worry, and how to relax yourself, and so on—these are the themes discussed.

Yet, in spite of their excellence, there is in them all a morbid element that repels the healthy minded; and their votaries are seldom free from a certain air of "crawliness" and unpleasant affectation. A nasty glare of the eyes, an oiliness and floppiness of the movements, and, in extreme cases, an intolerable presence, are some of the characteristics.

The reason is not far to seek. The teachings are based primarily, when not totally, on *self-interest*. The motives appealed to are personal and private. The inevitable result, therefore, is an *intensification of the self-consciousness*; and this is what is so trying to other people.

So these teachings are nothing better than *stolen goods*—noble principles belonging to the brotherhood-life, perverted to (im)moral individualism. But woe to him who thus tries to harness Pegasus to his mud-wagon!

The true student of life, the *wise* student, knows that this accursed accentuation of the personality is the foe that is strangling human life; and the very last thing he wants to do is to go and increase it. He may have discovered by experience that advantages sought under the instigation of cupidity or vanity turn into burdensome guests, which act as barriers between oneself and the common life, and are hard to eradicate. And he may also have found that the really useful faculties have come to him unsought and unexpected, and in harmonious proportion, as an indirect result of unselfish work. Then he knows what Jesus meant when he said:

Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.

The tremendous friction of personal wills in the world makes life difficult for all. Shall I then strive to encase myself in a protective shell like the tortoise? The rhinoceros is the chosen oriental symbol for this kind of selfishness, by reason of his tough hide, solitary habits, and false horn, which is only a wart. Shall I emulate him?

Again, if I am tempted to say that I will first gain the powers and then I shall be ready to use them in the service of humanity, let me know that that too is a fatal delusion. We know that people who have spent half their life in accumulating, acquire such a habit that they go on accumulating; and, even if philanthropically inclined, they make sad bumbles in such unfamiliar work. In fact the powers so acquired are not the ones I shall need in my work for humanity; they will be in my road.

We pity persons who have made unto themselves such a big and com-

plicated personality that they can scarcely walk under it; and we resolve that we will rather strip ourselves of some of our accretions than seek to get more.

There is an entirely false way of regarding faculties and powers—that is, regarding them as *possessions*. In reality they are like the air—common property—and we use them as occasion requires, and then step aside, simple and free. Otherwise, if we are to carry about with us all the tools we have to use, for fear they will get lost or stolen, we shall risk sinking under the burden. All one needs is the ability to act and use nature's exhaustless powers, when called upon. Then one can be free and happy. STUDENT

Roumania's Coming Exposition and Birthday

ROUMANIA proposes to be in the fashion by holding a national Exposition. The date is to be next year, when the Roumanians regard themselves as just 18 centuries old. That much time ago the Roman *Dacia* was conquered by Trajan, and the Roumanians claim to be the progeny of the fusion between conquerors and conquered. The present king will have reigned 40 years, and it will be 25 since the country attained its independence.

The Exposition will be of Roumanian products only, except that foreign farm-machinery will be admitted so as to educate the people to it; and such foreign fruits and vegetables as it may be possible to introduce and grow at home. Three-fourths of the population is agricultural, but the methods are still very primitive, and the exhibition of modern machines may mark a new era. The country also contains large quantities of several metals, so far unmined.

No country can develop its resources without also benefiting all the rest, and for that reason as well as every other we wish the Roumanians many happy returns of their eighteen hundredth—and also twenty-fifth—birthday. C.

The Old Monuments of France

FRANCE is awakening to the necessity of preserving the priceless monuments still witnessing to her romantic past. Besides the Historical Monuments Commission, societies with more local objects are forming everywhere. There are beautiful old-world village churches; remains of ancient abbeys, often now diverted to very modern uses; châteaux and public buildings of great age. Four of these societies have taken for their work the ruins along the basins of the Seine, Loire, Rhône, and Garonne. No country in Europe can be so rich in historic remains as France. Paris alone may hide countless archeological treasures as yet unsuspected. It was not long since that a statue of Isis was found under the Bastille, dating from a past not easily measurable. And such finds will certainly be paralleled and illuminated by others waiting in or under many an old dismantled monastery, church, or château. STUDENT

Finnish Literary Life

A CERTAIN period of national obscurity seems to be sometimes good for a people, forcing them to develop and perfect another kind of life. Indeed, that may be why it comes upon them. German literary journals are noting that the literary and philosophical life of Finland has been rather intensified than stayed by the difficult period through which it is passing. And more thought and investigation has been turned upon the folk-lore and traditional history of the country. The Finnish Literary Society is publishing a series of translations of classics in philosophy, Plato, Descartes, Rousseau, and others. And there is a second instalment of old Finnish melodies and songs. When Finland again gets her freedom she will not find herself to have retrograded for the temporary lack of it. C.

America Feeds Europe

BESIDES the traveling of wealthy Americans in Europe, and their costly purchases there, there is another way in which this soil feeds other populations. During the year 1904, emigrant Austro-Hungarians, resident in this country, sent home to their relatives a sum of money amounting to more than \$40,000,000. To this must be added the amounts sent to Sweden, Ireland, Italy, Russia and Poland by the sons of those nations. These outgoing sums, for which there is no corresponding income, must be a source of considerable confusion to students of the balance of trade. For no account is usually taken of them. STUDENT

The Unreasonable Cretans

“TROUBLE continues smouldering in Crete.” So runs the sentence appearing from time to time in our morning paper. At last we are inclined to objurgate them for a cantankerous nuisance. Then we begin to reflect and remember. They are restless, first because they want to get home—that is, they want to rebecome part of Greece. And second, because the Turk—a foreigner—still has a hand in their affairs. All their ties are with Greece. The leaders of the disquiet are the magnificent race of mountaineers called Sfakiots, representatives of the original mysterious Dorians; and the language is Greek. From the Byzantine Empire they passed into Saracenic hands; then into the possession of the Venetians; then the Turks; then they fell under Egyptian rule; and then under Turkish again. And when Europe finally allotted them a Greek Governor, they thought it was the prelude to their rejoining Greece. It is no wonder they are restless, to use a mild term. Why in the name of Justice should they not have what they want? For the usual reason in such cases—because each of two or three of the Great Powers hopes that when the others happen to have carried their snarlings over the borders of peace, it may be able to put the island into its bag. But the problem is not going to work out in that way. Crete will get what she wants and should have. STUDENT

The War Burden of the Nations

HOW long do the European nations propose to live by putting their expenses out to wash, that is, by increasing their debts? These debts are growing mountains high, and in some cases the interest can only be met by adding to the principal. In every case the addition is necessitated by increasing war material.

The German budget gives the picture very strikingly. In 1874 the Imperial expenses were 841 million francs; in 1904-5, 1673 million francs; in 1904-5, 2549 million francs. The army expenditure for next year is to be 79 millions more than for the current year; the naval expenditure 31 millions—total 110 millions. The Imperial debt was in 1901 nearly 17,000 million francs; now it is 19,000 million francs.

The military burden manifests in some States very curiously; in Portugal for example as tubercle due to poverty; in many countries as falling birth-rate; in some as dynamite bombs; in some, for example Spain, as emigration. And it is one of the causes of the congestion of cities and consequent failing physique. C.

Finger-Impressions as Signatures

A NEW YORK lawyer seriously proposes to bring in a bill legalizing finger-tip impressions as a form of seal to be attached to signatures. After much research he has satisfied himself that no two persons, even in the same family, have exactly similar impressions; and he proposes that a signatory to an important document should always append to his signature his finger-tip impression. Furthermore, since no two of the ten fingers are alike, the signatory could, with the remaining nine fingers, indicate the date of the signature, by using a finger for each digit.

Two points which occur to one are, whether the finger-impression remains characteristic throughout life, and whether a person's impression might not be counterfeited by some photo-plastic process. STUDENT

The Population of China

The latest estimate of the population of China, made by the officials of the imperial maritime customs, places the total at 432,000,000 in the Empire, plus 7,012,000 at the treaty ports. This may be exaggerated, some authorities estimating at a lower figure the population of those provinces little known to Europeans; but others again favor the higher figures. H.

Where Shall the Jews Congregate?

It appears that the seventh Zionist Congress has failed to come to an agreement as to where on the broad earth the Jewish people shall congregate themselves into a nation. The rival locations were Palestine and Uganda, East Africa, offered by Great Britain.

A good many prominent Jews deprecate the movement altogether, holding that “it presents the Jew as a foreigner to every great nation that gives him citizenship.” There are, however, two or three countries where this “gift” of citizenship constitutes a series of bitter penalties. C.

Some Views on XXth Century Problems

Civilizing to Death

A WELL-KNOWN sociological writer has been strongly criticising the view that the less civilised native races must necessarily, by some mysterious law of nature, disappear at the colonising advent of more civilised white races. Where this takes place, he says, the causes are quite obvious and preventable.

One cause is interference with native "superstitions." He instances the case of Fiji. Missionaries found that the Fijian mothers were in the habit of nursing their children for two or three years. There were no milk-yielding animals in the country, and an alternative diet of roast pork and yams somehow did not suit the infants. So for that space of time the mother went back to her own home and the husband to the *mbure*, a sort of clubhouse for this purpose run on bachelor lines. This arrangement savored of heathenism to the missionaries, and they got the natives to make an end of it. Accordingly: "Women who had reared families of four or five healthy children now bore ten or twelve, of which, perhaps, two survived infancy, and the race decreased by several hundreds annually."

Another native custom rested on the belief that if an enemy could procure something that one had worn, or that had formed part of the body, such as hair, he could use it to weave an evil spell. So there was an unwritten, but scrupulously observed, law that all refuse should be carefully burned or buried. The villages were consequently absolutely clean. The result of the vanquishing of this "superstition" was that "the people had scarcely abandoned their old beliefs when weeds sprang up in the village square, kitchen refuse and all kinds of abominations were left lying near the houses. So admirably was the old law framed to secure sanitation through the superstitious fear of a people naturally prone to insanitary habits, that one almost suspected the cunning hand of some prehistoric medical officer of health with a taste for legislation."

These old races had their teachers, who taught them as much as the intelligence of the people permitted them to learn, leaving them to continue in fixed ways of hygiene and social life until their hour for progress should strike again. These customs were perverted, sometimes lost, sometimes mixed with real superstition; but sometimes they stayed unchanged and were the preservation of the people for ages. Then came the trader, the missionary, disease, and the whiskey bottle. The customs were laughed at, taught away as "heathen superstition," and the race began to disappear. The work of the old teachers was undone. If colonisation and trading were done under the laws of brotherhood many or most of the old races would stay and from the day of advent of the white man begin a new chapter of development. STUDENT

The Christi- anity of Constantine

UNDER Constantine, in the fourth century, Christianity became the official religion of the Roman Empire. How much of Christianity had Constantine really embraced? The most recent volume of *The Heroes of the Nations* series attempts to answer this question. The writer, Mr. John B. Firth, does not take the ordinary view that the conversion of the Emperor was a political move by which he reinforced his power with that of a now extensive sect. Mr. Firth argues that had he been indifferent to Christianity "he would never have surrounded himself with episcopal advisers . . . ; never have lavished the resources of his Empire on the building of sumptuous churches; never have listened with such extraordinary forbearance to the wranglings of the Donatists and the subtleties of Arians and Athanasians; never have summoned or presided at the Council of Nicæa . . . ;" and so on.

On the other side are the crimes he committed after his conversion, and his tolerance of paganism. Steering between the arguments, Mr. Firth regards him as a sincere though not a devout Christian. We might suggest a gloss upon that verdict.

By the time of Constantine, and before, Christianity had definitely separated into two streams. The mystical stream no longer bore the name of Christianity. From this stream came such works as the *Pistis*

Sophia and certain other presentations of Gnosticism, and to it, as it came from Christ's lips, belong the recently discovered Logia. It was that which Christ taught to his disciples as "not for the multitude." To us has come down only the other part—for "the multitude." That, embodied in the official Gospels, is alone now "Christianity." But in the separation of the two almost lay the death of the latter. At any rate its relative powerlessness; witness the condition of the world today. And a new full life can only lie in a reblending. Because of the separation it became possible for the exoteric presentation to be over-run with dogma and stifled by mountains of such disputes as were in full blast at the Nicæan Councils. That was what Constantine got as Christianity; and it is no wonder that his respect for it was not enough to make him suppress paganism or abstain from crimes. He respected it enough to use it as a political weapon, however. There must of course have been many devout Christians, ruling their lives according to the highest principles; but they were not among the disputants, any more than they are now; and probably Constantine, if he met them at all, regarded them as fanatics. The true and complete Christianity will be brought back to the world through Theosophy, in which the long submerged stream finds its fountainhead. STUDENT

Man and Animal

A ONCE famous lecturer on Homœopathy had finished a discourse on morbid mental and emotional states, their producibility by drugs, and their curability by the same drugs in other doses. It is recorded that a student in the back of the lecture-room arose and said, "But who am I that states of *me* should be created and removed by tinctures and solutions?"

The teacher replied that he was speaking as a physician and not as a philosopher. And he added briefly that for the ordinary person, drugs had to be invoked to do what the will could not; quoting—whether comprehensibly to the students or not—the remark of Van Helmont that drugs acted by stimulating the physiological imagination.

Biologists used to be much exercised in finding the clear line between human and animal faculties. They were past being satisfied to be told from the pulpits that man had a soul, whilst animals had not. Of late they have cleared away the problem by asserting that there is no line, that human faculties are only animal ones magnified, and that no attribute or power of human consciousness is without its humble representative among the animals.

But did not the lecturer's answer show the line with perfect clearness? The real man, the *soul*, is the perceiver and critic of its mental and emotional states, of the states of its mind. And in asserting its being in that way, in disentangling itself from the states and emotions, it can discharge from the mind those that it finds unworthy and substitute worthy ones. That judging and ruling power is surely specifically *human*. He who does not use it is living on the animal side of the dividing line, however complex or evolved or artistic his feelings, however analytical or subtle his intellect. Evolution, which we can encourage in ourselves every moment, consists in seizing more and more fully our rightful dominance over thought and feeling. If we wake in the morning with consciousness cloudy, and are inclined to snarl at breakfast—and let the clouds stay, and *do* snarl—we are living as animals, consciousness being the mere echo of the temporary bodily state. If we can discharge the clouds, act courteously and speak cheerfully, we are living on the human—which is the divine—side of the line. STUDENT

Japanese Prisons

THE Japanese idea of imprisonment is reform as well as punishment. Useful occupation is provided, and the prisoners get a proportion of their earnings. The younger ones also attend school. The discipline is military but the actuating spirit reformatory. According to conduct, the prisoners are arranged in three grades, these being mainly marked by differences of diet. The only other punishment is solitary confinement not exceeding five days. *No prisoner may be given his freedom unless his family, or friends, or one of the many benevolent Prisoners' Aid Societies, will assume responsibility for him.* C.

Brief Glimpses of the Prehistoric World

Archeology
Paleontology
Ethnology

Temple of Hathor at Abu-Simbel, Nubia

ABUSIMBEL, or Ipsambul, is situated in Nubia beyond the First Cataract. There is the celebrated rock-temple, whose front is adorned with four gigantic statues of Ramesse II., seventy feet high. Next to it is the temple illustrated here. It was dedicated to the goddess Hathor by Ramesse II. and his queen Nefert-Eri. Hewn from the solid grit-stone, the temple penetrates to a depth of eighty-four feet. The façade is ornamented with statues of the king



and his wife and children. Over the entrance are cartouches bearing the royal names and titles. Inside are six square Hathor-headed columns, and a small chamber at the extreme end.

Abu-Simbel is the classical "Aboccis," or Abshek in Egyptian. A large town once stood around and behind these two temples; but all traces of it have now disappeared, and nothing remains but the temples, covered with gigantic mounds of golden sand, with their colossal figures gazing out eastward in silent majestic expectancy.

Curious Creation Myths of the Ainus

AMONG the degraded remnants of those early Races of whom a part fell away from the light, none perhaps are more degenerate than the "Hairy Ainus" of Japan. This people inhabits out-of-the-way places in some of the Japanese islands, and resists all attempts by the Japanese to civilize it. It is aboriginal and is dying out.

Some of the myths and superstitions of the Ainus are the last possibility in the way of perversion; yet the skilled student of arcane symbolism will be able to trace their original source. Unfortunately we cannot always say that these superstitions differ in degree from some that are found in more civilized religions. Their form is unfamiliar, that is all.

God sends the water-wagtail to separate the water from the land. The deity then carves out the hills with mattocks, and when he has finished, throws away the mattocks, which become demons.

God takes mud and moulds the human form, putting a willow-twig in his back for a spine. (The willow-twig is still used by the Ainus as a kind of fetish or totem.) Then God has to leave his work and go back to heaven. So he calls the Otter and gives the Otter instructions as to how man is to be finished, telling him to give these instructions to a second God who will presently come to give life to the model. But the Otter forgets and so the second God bungles the task and leaves man imperfect.

The Ainus live in a very primitive manner, and are dirty and unhealthy in their habits. They are cannibalistic and eat raw flesh; have an insane craving for drink; degrade the woman; and exhibit other familiar signs of a race that is passing.

STUDENT

The Bible Traced to Egyptian Origin

THAT all religious systems can be traced back to a common source in the Wisdom-Religion which, in remote antiquity, was known among men, is a fact familiar to students of Theosophy. From this fact it follows that all religions will have more or less close resemblances to one another. Therefore to a Theosophist it is neither surprising nor especially significant that the Jewish or Christian systems should

be similar to the ancient Egyptian. Nor, to a Theosophist, would there be much sense in jumping at one bound to the hasty conclusion that the whole of Biblical theology was derived exclusively from Egypt. Biblical theology has also been traced to Chaldea. It might likewise be traced to India and Japan and many other places, though, to be sure, it is more closely related to some than to others.

Scholars, however, with their meagre and specialized equipment of research, pitch upon some one aspect of this great question and exaggerate it at the expense of the whole view. For instance, we have read recently that a German professor has excited the theological world by declaring that "the writers of the earlier books of the Old Testament only reproduced Egyptian myths, slightly altering them," and that "the histories of Abraham, Isaac, Jacob, Esau, Joseph, and Moses are purely Egyptian."

He might have gone further and shown, as others have done, that the mystic story of the Christ and his crucifixion and resurrection are to be found in Egyptian ceremonial records which have now been translated; for, whatever may have been the actual life-history of Jesus the Christ, or of any other Christ, the sacred allegory of the Christos is always the same.

However, this latest utterance of German criticism is very interesting as a sign-post. But it should make for the glorification, rather than the depreciation, of Christianity, by helping to prove what true Christianity was—a presentment of the eternal Wisdom-Religion.

STUDENT

Ancient Subterranean Chambers in Ireland

ON a farm in County Antrim, Ireland, workmen engaged in making excavations have discovered two large subterranean cavities, built of unhewn stones. There were a series of chambers, each about twenty feet long and five feet high, all perfectly formed. The entrances are very narrow, and it is believed that the inhabitants used them as places of refuge, especially as they are found in regions covered with bracken, where a person might mysteriously disappear through an undiscoverable aperture.

But the surmise that this gave rise to the belief in fairies is rather too thin. The cavities date back to pre-Christian times. Much more of deep archeological interest in Ireland waits exhumation.

STUDENT

✧ The Trend of Twentieth Century Science ✧

A Message from Mars—The Reality of the "Canals" Proved at Last

THE interesting planet Mars is passing rapidly into the west and will not be well seen again for more than a year; but during the time he has been shining in our night skies he has left his portrait upon a photographic plate more vividly and perfectly than ever before. On May 11 Mr. Lampland at the Lowell observatory, Flagstaff, Arizona, obtained a negative with the 24 inch Clark refracting telescope, showing clearly and unmistakably the long continuous dark lines called "canals," about which there has been such controversy. This scientific triumph is an event of prime importance.

For centuries the plurality of inhabited worlds has been discussed. Science and common sense have upheld the extreme probability of there being numberless other inhabited globes besides our tiny earth, but medieval theology repudiated the suggestion with horror, and, as in the martyrdom of Bruno by the Church of Rome, with fire and faggot. The objections of the theologians were very absurd; for instance they fancied that such an idea would necessitate the sacrifice of the Atonement of Christ being made upon every planet throughout the universe, and so forth!

As far as we know, the conditions governing the rest of the planets of the solar system are very different from ours. Even on Mars, which appears to resemble the earth in many respects, there are some striking differences. For instance, the year lasts 668 days and the change of seasons must be very gradual. Owing to the small size of Mars the attraction of gravity is far less than with us; a man weighing 140 pounds here would only weigh 52 pounds there. The atmosphere of Mars is nearly always clear and the rapid motion of his inner satellite, Phobos, which passes round him three times a day must be a most extraordinary sight, and necessarily would produce unexpected tidal effects if oceans exist on the planet. But the complicated network of straight lines, discovered by Prof. Schiaparelli of Milan in 1877, the existence of which is now conclusively proved in spite of the denials and ridicule heaped upon the heads of those astronomers who did see them by those who could not—the old story—are the most remarkable features upon the planet, for they almost certainly point to the presence of intelligent life—in short to beings possessing minds something like our own, though perhaps in a more advanced stage. The thousands of miles of "canals" with their double formation, and the enlargements at the crossings irresistibly suggest trade routes or irrigation systems. They are of course too wide (30 to 50 miles) to be simple waterways if they be "waterways" at all, but are possibly "fertile fields" like the Nile valley after the inundation. If intelligent beings exist on Mars, which is now extremely likely, it is clear that the conditions under which we live are not necessary for the display of mental activity, and, as H. P. Blavatsky pointed out, once the existence of thinking beings on other worlds is admitted there is no difficulty in understanding how man existed upon earth in past ages when the conditions were entirely different from those of today. R.

Alcoholic Bodies!

THAT the human body will ultimately contain alcohol instead of water is a suggestion gravely made *in extenso* in an English scientific monthly. The idea is thus developed:

The temperature of the earth was once far greater than now, and living bodies needed then to be composed of chemical ingredients—such as silicon and sulphur—which they now only contain in minute proportion. As time goes on, and the temperature falls lower, water will cease to be fluid and exist only as ice. So if living bodies are to retain their mobility, water (of which at present they contain more than 90 per cent of their weight,) must give place to a fluid that will not freeze at the water-freezing temperature. Such a fluid is alcohol, whose freezing-point is 130° C lower than that of water. The alcohol will be healthily generated in the tissues in large quantity, just as it is now unhealthily in small, and just as it is normally by such organisms as the yeast fungus. And man's tendency to use alcohol and get drunk is really an intuition of what he is coming to need!

Variations of type and habit continually occur among living beings. Those that are useful lengthen the life and enhance the activity of their

possessors, and thus give them an advantage in the struggle. Detrimental variations do the opposite, and *their* possessors tend to vanish from the scene.

Competitors in any sort of athletic or skilled contest have at last learned to discard alcohol. Insurance companies are learning that even the "moderate" use of alcohol tends to shorten life. Ridge, Richardson, Parkes, and many others have shown that it dulls the edge of every sense and impairs the power of doing any sort of continued work. There is no need to speak of its effects upon the moral nature. In other words, the least use of alcohol is a variation in the *wrong* direction, and is promptly met by nature with her penalties.

We must commend to the speculator his own final sentence: "It may be, however, that some other fluid . . . and not alcohol, would be the liquid which will ultimately replace water in living matter." The living body of the far future may consist of elements yet unborn, or of radiant stuff for which we have now no proper name.

One is almost inclined to suggest that framers of hypotheses in science should be compelled to take out a license before publishing them. But of whom could the Licensing Board be composed? STUDENT

Honest and Dishonest Bacteria

IN his book on *Bacteria* Professor Fischer makes three classes of these minute forms of life. The lowest—"Prototrophic Bacteria"—are those that can build themselves up from purely inorganic matter, carbon dioxide, ammonia, salts and so on. They are thus real builders, carrying matter a step forward. The next class—"Metatrophic Bacteria"—have to have organic matter to build themselves from, bouillon, infusions of leaves, and similar stuff. These too are builders, for though their food is organic and has lived, it has been killed or has died; and in their own bodies they raise it to life again. The third class—"Paratrophic Bacteria"—can exist only in the living tissues of other organisms. They are parasites, stealing living matter and translating it *downward* into their own bodies. They are *unbuilders*, destroyers. These are the bacteria and bacilli of disease.

But the lines between the three classes are not fixed. Recent researches show that the members of the third class have acquired their vicious habits and can be made to get rid of them. If men lived ideally, so that disease could not touch them, the disease-making bacteria would have to get their living in another and innocent way; and would do it. And Bastian has recently shown that members of the second class can be made to enter the first. He developed crowds of the second group in infusions of hay and bouillon. Then he transferred some of these to solutions of inorganic salts containing no organic matter. They soon got accustomed to working hard and honestly for their living, picked their nitrogen and carbon from the salts they were supplied with, and from the air, and learned to flourish very well.

The whole set of researches suggests the final futility of the various serums now so constantly manufactured for checkmating this or that particular set of disease germs. Each serum renders the blood immune against *one particular kind* of them. But they only smile, go behind the scenes and change their ways a little, and come back. Then science gravely chronicles a new disease and invents a new serum. It is probable, for example, that vaccination, whilst decreasing the deathrate from smallpox, has done nothing to diminish the deathrate from disease generally. Other diseases have risen to meet the deficiency. Though of course it may be considered convenient to take one's share of disease in some other forms than in that particularly objectionable one. STUDENT

Chemical Silk

CHEMICALLY made silk is seriously threatening the silk industries of Italy. There are now eight or ten factories producing the artificial article. This is made from cellulose variously treated with acids and alkalis and then spun through fine glass tubes. The resulting fibre is then twisted into strands, soaked with rubber or gelatine, and otherwise made suitable for different uses. About ten thousand pounds a day are now turned out at a price of \$3 per pound. C.



The Wonderful Ant

IT is quite surprising how frequently we find in the current magazines, articles which describe recent observations on the habits of animals and insects. The cause, and perhaps also the result, of these observations is, that by general consent, it has become far more interesting to hunt animals with a camera, or with a microscope, than with a gun. For in the latter case, you are killing the goose which lays the golden eggs of knowledge, in addition to committing the folly of hunting for something which you do not want, for the mere pleasure of the hunt.

In the columns of a German contemporary, Professor D. A. Forel gives some further extraordinary details of the instinct and resourceful character of the ant. They are simply wonderful and extraordinary, because we did not know of them before. The knowledge we gain from them is that these insects possess constructive foresight of a very high order. Professor Forel says:—

In one of these, each female which goes forth to found a new colony carries with her, in a hollow of the mouth, the mycelium of a fungus, and bits of blanched leaves. These are laid down in the new abode as the beginning of a fungus garden. After laying her eggs she will break some of them, and use them as soil, or manure, for her mushroom bed. Other species make a garden for shelter and concealment. They nest, that is to say, in the branches of a tree among the aerial roots of an epiphyte, which thus helps to conceal them. They bring the soil and the seeds of the epiphyte to the chosen spot, and presently the roots hang down and hide the nest from view. Another species is shown by Dr. Göldi to use its own larvæ in a curious way in building its nest. It requires fine spider-like threads to draw together the leaves and twigs. The adult ant cannot produce these threads, but the larvæ can. So the ant will take a larva in its jaws and use it as a sort of shuttle. Fastening the silken thread which issues from the mouth of the larva to the required spot, it carries it hither and thither until the required weaving is accomplished. So also does an East Indian ant use its offspring in weaving its nest. Certain green ants in Queensland, which also make their nests of leaves and flowers spun together, are said to keep spiders to spin for them. Whether these latter do it spontaneously, or require to be held as the larvæ of the other species, does not seem to have been determined. In the devices of these ants there is surely one of Nature's hints to human inventors. STUDENT

The Grass Family

THE voice that cried "All flesh is grass" came very close to the truth even in the material sense of the statement; for the family of grasses furnishes the chief products for building up and sustaining the bodies of men and animals, and even the carnivorous eat grass that has become flesh.

The grass family stands third among the great families of plants as regards the number of species, the composite family standing first and the pea family second; but, as regards the number of individuals, it probably stands first. It is surpassed by none in usefulness. It furnishes the cereal grains, wheat, rye, oats, barley, rice, Indian corn and durra, also su-

NATURE, THE CONSOLER

SCHILLER

THE torrent from the mountain's melted snow
Foams over rocks and roots of trees laid bare,
And pours its waters in the dell below;
While o'er the desolate place, in the lone air,
The eagle hangs, with outspread wings, on high,
And knits the savage landscape to the sky.

No winds can hither waft the faintest sound
Of human joys or cares. Alone I seem,
And yet am not alone. Thy arms surround
Thy child, maternal Nature! 'Twas a dream
Of human woes that led me far astray;
But now thy presence drives my fears away;
From thee I drink once more a purer life;
The hopes of youth revive within my breast.



LOMALAND PHOTO AND ENG. DEPT.
ONE OF THE WILD FLOWERS OF LOMALAND, GOLDEN
YELLOW, WITH WHITE TIPS. VARIOUSLY KNOWN
AS TIDY TIPS, BUTTER & EGGS, BREAD & BUTTER

gar cane. Asa Gray says these cereals "are none of them known with certainty in the wild state, even their native countries being in doubt," which indicates a great antiquity not only for these grains, but also for civilized man, if they are due to his cultivation of some wild grain of much less use.

Some of the grass family have valuable medicinal properties, and a number of them furnish perfumes. The stems and leaves are put to many uses. They are braided or woven into material capable of being used for a great variety of purposes both useful and ornamental. The bamboo, which belongs to this family, is of great value for building purposes and for making furniture, as well as many other things. The seeds are edible and the tender shoots are cooked and eaten.

There are at Point Loma more than thirty species of grass growing wild, of which a few are species that have been introduced and have escaped from cultivation.

Many species of grass are cultivated for ornament, and there are few that are not beautiful. From the stately pampas-grass to the most lowly type that carpets the earth for our feet they have a charm of their own. To look over a prairie of tall waving grass swaying with the wind is like looking over the billows of the sea.

The usefulness of grass is matched by its commonness, and well may it say:

Here I come creeping, creeping everywhere;
By the dusty roadside,
On the sunny hillside,
Close by the noisy brook,
In every shady nook,
I come creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
You cannot see me coming,
Nor hear my low sweet humming;
For in the starry night,
And the glad morning light,
I come quietly creeping everywhere. — Sarah Roberts

STUDENT

A Fly's Nemesis

FEW people know what has happened to that fly which you find dead on the window-pane, covered, as you see when you look closely, with a faint whitish fur. The floating spore of a certain fungus, of the last possibility of minuteness, settled on him as he flew about. It immediately began preparations for its life work. This consists in sending a great number of hair-like tubes in all directions into the fly's body. These absorb its

juices and in that and other ways kill it. The threadwork now penetrating in every direction now sends buds out into the air, each ending in a little bulb. The fly, being dead, has no interest in this part of the programme. Within the bulb a number of spores like the one that began the mischief, quickly develop. Then the bulb bursts, and the liberated spores float gaily off in search of other victims. One is sorry for the fly; but on the other hand he had probably been exasperating every human being in the room for hours. Life is an endless cycle of panoramic changes, death giving place to birth, and birth to death. STUDENT



The Women of Korea

THE following extracts from the *Fortnightly Review*, if correct, can scarcely fail to be of interest at this time when things Korean are so much in evidence:

“Very little is known about the women of Korea, not even a medical man being allowed access to their rooms.

“When a child is born a rope is stretched across the entrance to the house. If the child is a boy, a piece of coal and a leaf are fastened to it; if a girl, nothing, for girl children are not counted in the family. Up to the age of seven the latter bear separate names; after that, the father’s surname only, and are henceforth known only as the daughter, sister or wife of some man.

“In education, the separation between boys and girls takes place in the eighth year, that of girls of good family consisting of a knowledge of morals and the ceremonies in connection with the religious culture of ancestors. Girls of the poorer classes are taught dressmaking and all kinds of needlework and are particularly clever in the use of the needle, embroidery on silk undergarments being exquisitely executed.

“Owing to the long period of mourning—three years for each death—and white being the mourning color, the majority of people choose to dress in white all the time to avoid the expense of repeated changes. These garments are made by the women and have to be taken to pieces each time they are washed. In washing they are beaten for hours by a bat in order to obtain the metallic gloss which is considered particularly beautiful. These bats are made of cedar wood and shaped like a large conic bottle, flattened on one side.

“As the girls develop later than boys they are, as a rule, older than their husbands by a few years. . . . The marriage customs are as follows: A written, formal request is sent for the hand of the girl, and her family sends a written reply. Particular attention is paid to the date and hour of birth, as it is believed that thus a date propitious to the marriage can be fixed. The site for the ceremony is arranged at the bride’s house underneath the outside entrance staircase. The bridegroom comes riding or driving, dismounts outside the gate and walks to the spot with his face turned to the north. He puts down his bridal present, which

must be either a live white duck or a carved substitute. He bows twice, retires a short distance and stops with his face turned to the west. The reason for the present of a duck lies in a legend which tells of a hunter having shot the male of a wild goose and of its mate’s faithfulness in always returning to the place where it had been killed. The duck suggests the hope and the expectation that the wife shall be equally faithful to her husband. They then plight their troth in the following words: ‘Now our hair is black as the feathers of the wild goose, but even if it should turn white as the fibre of the bulbous root, we will still hold together as faithfully as we do this day.’

“Dressed for the first time in her life as a Korean woman, the bride puts on an upper garment of variegated colors, with purple shoulder-bands, a lower garment of scarlet, held around her waist by a broad girdle five inches wide, with white cuffs over the hand. She wears white stockings and red, purple, green or blue silk shoes. Her face is powdered, her eyebrows painted black and her lips colored with safflower. Three hairpins, with gold birds of paradise, hold up her hair, on which is placed a light hat. Supported by festively dressed maids of honor, the bride slowly descends the steps and stops at the place prepared, her face turned to the east and covered with a fan. She bows twice to the bridegroom, who returns the compliment. Two vessels are adorned, one with blue ribbons and the other with red, and they are then filled with wine and handed to both, who take a sip simultaneously. This act completes the ceremony. Husband and wife are conducted separately to the house, the bridegroom and his father partaking of the banquet with all the bride’s relatives, but the bride does not go to the husband’s

house until the propitious date. . . . “Once married, the Korean woman leads a life of complete seclusion. She may see no man save her husband, not even the male members of her own family. . . .”

WOMAN'S WORK—WEAVING SILK, ETC.

From the Chinese of Lady Tsao, called “Instructor of Women,” about the year 80, A. D.

ALL girls, everywhere, Should learn woman’s work. In weaving cloth.

Distinguish between the coarse and fine:
When sitting at the loom work carefully;
When boiling the silk cocoons,
Collecting for them the mulberry and chia leaves,
In all be very diligent.
Protect the worms from wind and rain.
If cold, warm them by the fire;
Keep them in a clean place;
As the young ones grow,
Transfer them to baskets, but crowd them not;
Making silk, be careful of the straight and cross threads, so you will make a perfect piece.

—Translated by Mrs. S. L. Baldwin

FLOWER arrangement is the only branch of Japanese art that bears few, if any, traces of foreign origin. It was undoubtedly of religious origin, appearing in Japan simultaneously with Buddhism. The idea at the root of it seems to have been the preservation of plant life, analogous to the Buddhist reverence for animal life. This art has been practiced for centuries by both men and women.—*Ex.*

Extracts from an Ancient Hawaiian Mele

(Translated by Curtis J. Lyons)

Lamentation for Kaabumanu (a Queen)

CEASING from storm, the sea grows calm and glassy. Like a puff of wind flitting over it, so her spirit glides away to the far regions beyond Kahiki. She flies, averting her eyes; she fades away in the wild mists of the Northland—the deep, dark, mysterious North.

She has gone from us to the courts of Kane, treading royally the red, streaked path of the rosy dawn, the misty, broken road to Kanaloa.

An ebbing tide flows out, laden with departing wealth.

The chief is turning away, sinking to sleep, drifting away. She fled at the first gleam of the dawn, at the faint ending of the cut-off night. Then was her departure.

O, our beloved one! Our departed one! Our bemoaned one!

The heart beats tumultuously; it throbs within us; it strains us; it breaks the wall around it.

Oh, the pain, the breaking up, the rushing of tears, the falling of the flowers scattered of grief.

We are borne away; carried away; the very depths of us are torn from us by this passionate grief.

Our true liege lady was she, and I grieve. Love as to a sister is mine, yet not a sister. Yea, a sister, chosen and separate in the Lord, born of the Holy Spirit of the one Father of us all. Thus, thus I feel that she is mine to sorrow for. The precious name, sister, is indeed ours [to use], by dear inheritance. Alas, my sister! my beloved sharer in the sweet labor of the voice [conversation]. O, my beloved! My beloved! O, centre of thought! O, centre of thought!

The spirit of the shadowy presence, the spirit body is gone. The many-shadowed, the glorified, the transfigured body is beyond, new featured, heavenly formed companion of angels. She rests in the rich light of heaven; she moves triumphant. She sings praise-psalms of joy in the paradise of glory; in the everlasting daytime of the Lord. He is our Lord, the everlasting Lord. He indeed, in truth.

Such are the thoughts that burn within me; they burn and go out from me! Thus I pour out my soul, my soul.

IS it true, as some allege, that a sweet voice is rare among American women? Foreigners say that the American voice is nasal in tone and high pitched, and that these disagreeable qualities are more pronounced among women than men.

Have we lost our heritage of a pleasant voice and smoothly flowing speech, through conversing too much in public conveyances, in noisy thoroughfares, and in crowded shops? Surely this would be deplorable, for there is no charm so enduring as that of the voice whose gentle, thrilling tones linger in the memory. It must be that we use our voices carelessly, for with just a little thought and control we could lower the pitch and so modulate them as to produce pleasant, agreeable tones.

MISS HELEN A. KNOWLTON, who enjoys the distinction of being the only woman lawyer in her own state, Maine, said recently, speaking of woman suffrage, in which she does not believe, "If men cannot govern the country properly, *what can they do?*"

The Problem of the Child

THE exclusion of children from apartment houses has long been a problem in our great cities, and those who have personally encountered it need no assurance of its seriousness. It is but one of the many signs proving the existence of that deep-seated social disease called "unbrotherliness." But, on the principle apparently, that things have to get worse before they get better, this problem seems to have turned the corner toward its own solution. A dispatch from New York states that a twenty-story tenement house, designed to cover an entire block and to be the airiest and best equipped residence building in the world, will shortly be erected by a number of wealthy society women, and that it will be known as the *Children's Tenement House*. Children will not only be welcomed, but apartments are to be let to tenants with children only. This is in no sense a charity, but only a cynic would declare it not to be a genuine piece of philanthropy. The plans, so far, have been prepared and carried out entirely by women.

From Chicago comes the reassuring news that the leader of the Board of Aldermen has introduced a resolution which he intends shall result in legislation,

for the purpose of making it illegal for landlords and agents to discriminate against children. The text of the resolution introduced by this Alderman was passed unanimously. It reads as follows:

WHEREAS, It has been brought to the attention of the citizens of this city that the growing discrimination on the part of the landlords and agents of apartment-houses against parents with young children is contrary to the dictates of humanity and justice; and

WHEREAS, Thousands of families have recently been inconvenienced and the health of their children menaced by being temporarily deprived of

the proper shelter by this custom of demanding "families without children" as tenants; and

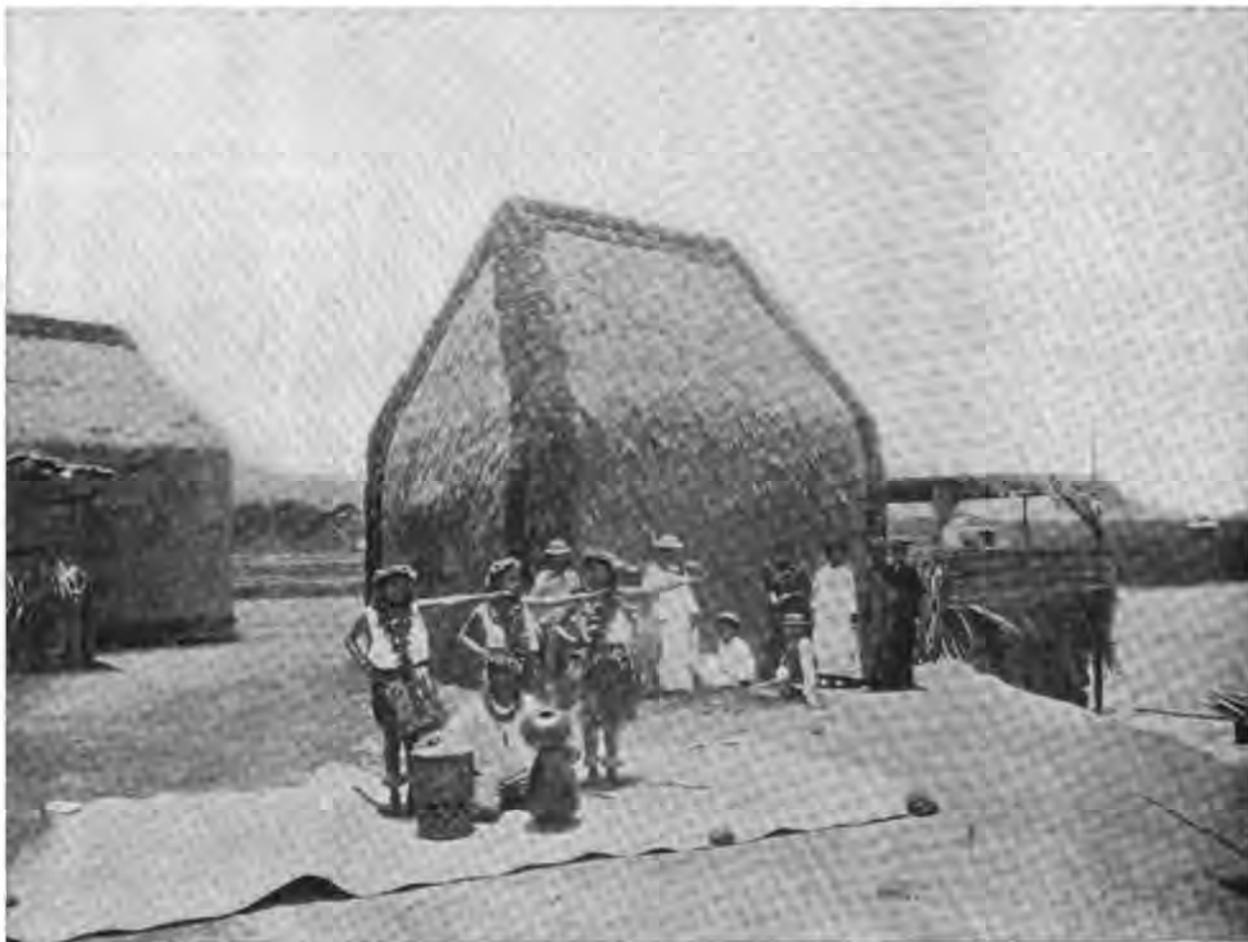
WHEREAS, This action of the landlords and agents tends to discourage and militate against the most cherished tenets of our nation's life; therefore, be it

Resolved, That the Board of Health, Department of Public Charities and the Tenement-House Department be respectfully requested to examine carefully into the subject, report to this body the result of their investigation and request the Corporation Counsel to at once advise what course in law could be adopted to remedy the growing discrimination.

The question has two aspects, however, as all who have seen beautiful apartments ruined by the wanton recklessness of badly brought-up children, will cheerfully admit.

STUDENT

QUEEN WILHELMINA made up her mind in early life to keep a diary, and has admitted freely that she was led to do so by the example of the Queen of England. Like her, too, she has adopted the habit of adorning her pages with tiny sketches, wherever a picture will most readily recall a cherished incident. This, also, has been one of the pre-occupations of Queen Amelie of Portugal, whereas both Queen Margaret and Queen Helena of Italy have chosen rather, for many years, to enshrine some of their choicest experiences in verse. H.



A GLIMPSE OF NATIVE HAWAIIAN FAMILY LIFE

THE CHILDREN'S HOUR

LAUGH A LITTLE BIT

HERE'S a motto just your fit—
 Laugh a little bit!
 When you think you're trouble-bit,
 Laugh a little bit!
 Look misfortune in the face,
 Brave the beldam's rude grimace—
 Ten to one it will yield its place
 If you have the wit and grit
 Just to laugh a little bit!
 Cherish this as sacred writ—
 Laugh a little bit!
 Keep it with you, sample it,
 Laugh a little bit!
 Little ills will sure betide you,
 Fortune may not sit beside you,
 Men may mock and fame deride you
 But you'll mind them not a whit,
 If you laugh a little bit!—Selected



A YOUNG TEACHER IN THE RAJA YOGA SCHOOL

DEAR CHILDREN: I am sure you are never tired of hearing about the little chil-

dren of the Raja Yoga School at Point Loma, for, in some ways, their lives are quite different from most boys and girls you hear about, and so wholesome and happy that perhaps you can get a few hints that would help you to make your lives as true and beautiful.

Looking out of the window just now I saw a group of the very little girls going down to their supper. They marched along two by two very sedately until they came to the big gate which is about a city block from the Refectory, and then the teacher with them said "Now run" I guess for they came frolicing down the broad road as fast as their chubby little legs could carry them, laughing and rosy. Such a merry little flock! But as they came to the steps of their dining-room they immediately got into marching order again, without being told, and went in quietly two by two. From another direction came a group of little boys, and then the big boys and the big girls, until all were assembled at their places. Soon the breezes brought through the window the notes of their song, for always, before sitting down, the Raja Yoga boys and girls sing together.

It is wonderful to feel the rhythm that marks the life of the children in Lomaland; they go through the day doing everything together, and with so much earnestness and joyousness, that they teach the grown-ups many Raja Yoga lessons.

COUSIN ALICE

The Training of a War-Horse

DEAR CHILDREN: Did you know that horses must go to school in order to become good war-horses? In every large country there are army stations where horses intended for cavalry service, go through a regular military training.

First they must become used to a great many different sounds. They must learn to obey the bugle calls and not be frightened at the sound of a great many guns, some, perhaps, fired from behind them. Then they are taught to swim. This is a very hard lesson, for horses are usually afraid of being in the water. Some learn by having their masters swim by their sides, talking, coaxing and patting them to give them confidence. Others never overcome the fear of water and finally have to be used in some other branch of the service.

The men who train these horses are usually patient and kindly. They know that horses are very intelligent animals and, like people, can be ruled by kindness, when perhaps severe treatment would entirely ruin them.

Men who have ridden such horses to battle say that the intelligence they show at such times, is very great. They may be nervous and even fearful before the battle, but when the fight is on, they are as brave and fearless as the men upon their backs.

It is only when horses lose their masters in the battle, and the line of horses in which they are running is broken, that they become afraid. At such times they run about the field, neighing in alarm. The horses

which are riderless are then apt to gather together, but do not leave the battle-field. Often the rally of the bugle will bring them into line again for, in spite of the terror inspired by the battle going on about them, they do not forget to obey the bugle call.

COUSIN EDYTHE

Why Gertie Was Called

DOWN the mossy path of a large old-fashioned garden, dashed nine-year-old Gertie. Under the boughs of trees and over flowers, she flew, occasionally glancing back towards the house, the roof of which could be seen through the trees.

"I know what she is calling me for," she said to herself, "but I'm not going to do it. She'll

never know I heard her calling."

By this time, she had reached a little woody copse, and quickly climbed into a great old oak-tree, which was her favorite haunt.

With a sigh of satisfaction she snuggled down amongst the thick leaves, completely hidden from sight. Taking from her pocket a rosy apple, she opened a book she had brought with her and prepared for a glorious time, with the "Golden Haired Princess." Soon she was lost to everything but the perils of the Princess. She raised her head, presently, and took a delicious bite of her apple.

"I don't see why I should have stayed indoors to dust that room. I know that is what Mother called me for. Mary could do it quite easily," she murmured, turning once more to her story.

"Gertie, Gertie," called a voice from the garden. "Gertie, where are you? Your mother wants you."

It was Nurse, hunting for her. Gertie sat still as a mouse, and almost held her breath till she had disappeared. Two or three times she heard voices calling. Once her big brother came quite close shouting, "Gertie, Gertie, come, Mother wants you."

"Oh yes, I know what Mother wants, and I'm not going."

But the story suddenly seemed less interesting. Gertie remembered that Mother had a headache. "But she need not dust the room, and she often has headaches," thought Gertie.

In vain she tried to forget all about everything but her book. Presently it fell from her lap, and landed in the middle of a blackberry bush. Gertie scrambled down and picked it up, torn and stained. It was a book borrowed from a schoolmate. "Oh," thought Gertie, looking woefully at it, "how can I return it in that condition?" She almost wished she had stayed in the house, but it was too late now.

It was nearly tea-time. Slowly, she began to walk towards the house, not feeling altogether happy. Meeting no one she ran upstairs to get ready for tea. She wished that Mother would help her clean the book, but somehow she did not feel like asking her, so she went to Nurse.

As she entered the nursery, Nurse looked up from her sewing. Gertie thought Nurse's bright face looked strangely sorry.

"Wherever have you been, Miss Gertie?" she asked. "How we have hunted for you. Your Mother would not go till the last minute, hoping you would be found." "Go," said Gertie, "go where?" "Why, my dear," said Nurse, "I'm very sorry for you, but your Uncle Charlie came to take you all with him to the big sugar camp this afternoon. He had arranged a maple-sugar party as a surprise, and had the Bonn and Cummings children come out in the first big load to wait for you."

"Oh—o—oh—oh," said Gertie. Is it too late?"

"Why, of course, dear. They'll soon be starting home."

And Gertie—well, she learned her lesson and the next time she came when called!

COUSIN CHARLOTTE

Waking and Sleeping

THE man who knew how to wake would be in the possession of the finest of all fine arts. It would seem that in a moment the direction could be given to the whole day.

For is not waking the descent of the personal soul, the *I myself*, into the mind? There, in that busy hive of pictures, thoughts, desires, it loses hold of its proper nature and is swept whithersoever the mind would have it go.

Waking is birth, in a sense; the daily coming *into* the rush and whirl of physical life *from* the "place" where there is another kind of life altogether. In *that*, the man's divinity is not veiled, his light—be it small or great—not shrouded. But in *this*, his consciousness is so shot through by the incessant sparks of thought and of wish that it loses itself in the urgency and particularity.

To be asleep is therefore, *for the soul*, to be awake in its proper nature and at its proper work.

As the cells concerned with brain-thought wake up in the light of morning, the pictures and memories they hold start into life, and for a moment there is that swift kaleidoscopic confusion we call dream. Then, when the opening senses touch the real world, order is restored. That moment, the click of the senses into apposition with things, must therefore be one of the key moments of the day. If the soul could hold itself as a soul through that, it would have achieved a great victory for the day, and the effect would last all the waking hours.

What is the proper state and work of the soul? One would say that at night it must—delivered from the senses—enter wholly into the intensely vivid and multiform currents of human *feeling* with all their intense lights and shadows. And among these, it would seek and live in such as are in harmony with its nature. Just as, aboard ship, an artist will presently be found with the artists, an actor with actors.

If it be weak and untrained, it will seek the lights, avoiding the shadows; and get rest and interlude from the troubles and pains of waking life. If it be stronger, able to give compassion, it will seek the shadows made by human pain, and try to lift them, lighten them, pour light and comfort into them.

And for all this, for its power to work by night in helpfulness, to work in and accept the shadows whilst ever they shall be upon earth at all, for its power to wake as a soul—the preparation and the only preparation must be done by day. Practise must be had by day in living the life of the heart, in holding oneself as a soul, as a light.

Thus, getting within personality into the deeper life, one gets beyond the domination of passion, of desire. The voluntary retirement from personal aims and ambitions may at first be painful, may seem to leave a difficult void; but it leads to the great light, the immeasurably great life.

STUDENT

Inability to Converse

One of the chief causes of the dulness of life is the inability to listen which you find in nine people out of ten. The extraordinary selfishness at the root of this defect is a shock to the optimist who is anxious to think well of human nature.—*The Lady*

THE fact noted above is pretty generally recognized, and we often read articles on it. Do we not all know that it is true that even good-hearted, generous people will fire off their ideas on you, but become suddenly absent-minded when you venture to make a remark? And do we not do the same ourselves?

Of course selfishness is at the bottom of it. If one pleads thoughtlessness or impatience, one is only making a sorry subterfuge, as these failings are merely the various weapons or disguises of selfishness. If a man has a dog, he should keep it in order, as other people will not take in excuse for being bitten, the apology, "Never mind, it's only my dog!"

It may be argued that such defects are only superficial and do not in-

dicating a deep-seated fault. But goodness should not be content to remain in seclusion and leave evil in occupation of the field of action. When we are really anxious to make a favorable impression, we do not trust to our concealed goodness, but take mighty good care of our visible manners.

Hence the inability to converse must be taken as a genuine sign of selfishness.

STUDENT

A Striking Proof of the Universality of the Wisdom-Religion

PERHAPS one of the simplest and most striking evidences of the actual existence, in ancient times, of a universally understood mystery-language, is the widespread occurrence of the symbol known as the *Jaina Cross*, or *Thor's Hammer*, or *Svastika*, so well understood by students of Theosophy. The following quotation from Kenneth Mackenzie's *Royal Masonic Cyclopaedia*, gives condensed information on this point:

It was adopted by the sect of the Jains as a specific symbol. It is also known as the Fylfor, among heralds, and it is evidently a very ancient symbol indeed. . . . Dr. Henry Schliemann found it on the remains of the ancient city he takes to be

Troy. . . . Raoul Rochette, Petra, and de Rossi find it in the catacombs of Christian Rome.

. . . . It is found alike in the Old World and the New: on the monuments of Egypt, the wedge-cut bas reliefs of Assyria, the rock caverns of India, and the Cyclopean walls of Peru, as well as in the forest cities of Pre-Columbian America; it is associated with the medieval Rosicrucians, and perpetuated by the operative Guild-Masons on the cathedrals and fortresses of Central Europe. . . . It was the hammer of Thor, celebrated in the mythology of the Norse nations.

What better proof could we have of the identity of the Wisdom-Religion than the finding in all parts of the world of this identical symbol? And, remember, this is but one instance out of a vast multitude of similar evidences.

STUDENT

Sumptuous Tibetan Books

THE temple books seen by the recent military expedition in Tibet are beautiful and rich indeed. The covers are of close-grained wood divided into three panels, each minutely and exquisitely carved. In the centre are Buddhas on the lotus throne and surrounded by the foliage of the bo tree. The whole cover is plated with gold, and the first page of the manuscript is covered with a green or red silk veil. The page itself is of a deep Prussian blue with a panel in the centre having the opening words embossed in

gold. The book is in large letters of gold, or in alternate lines of gold and silver, and the leaves are held together by a thin gold circle. E.

A Pioneer Worker

MRS. ANNIE TENNENT BUSH, one of the pioneer members on the Pacific Coast, was born in London, England, coming in a sailing vessel to San Francisco, in 1852, with her father and mother, two sisters and a brother, the vessel being seven months on the voyage without touching land. In 1854 she was married. She has two sons living, with the elder of whom she resides in San Francisco. In 1888 she joined the Theosophical Society, and has ever been one of the faithful and loyal members. She is now in her seventy-seventh year, and is dearly beloved by all her comrades. As she herself said in a recent letter: "I have been with the Society and our three Leaders through their many trials, and thank the Good Law, I have lived to see the marvellous results brought about by the untiring efforts of W. Q. Judge and Katherine Tingley, from the good seed sown by our dear H. P. B."

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8:15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.



Lomaland Photo and Eng. Dept.
MRS. A. T. BUSH, OF SAN FRANCISCO
A familiar face to many. One of the oldest and most faithful workers in the Theosophical Cause

Art Music Literature and the Drama

Chinese Music. Its Relation to Our Own



WE may hope that the recently published interview with the Chinese reformer, Kang Wu Wei, may do something to stimulate interest in Chinese music. He pointed out that the music of a nation is in perfect relationship with its character, and quoted Confucius who advised that we should study the music of nations in order to understand the nations themselves.

It appears that Chinese *military* music is based upon the same twelve-semitoned scale as our own, and that the orchestra is sometimes so elaborate as to contain eighty-four distinct instruments. But the music is of a much milder character than our own. Their *vocal* music is, however, built upon five tones only—F, G, A, C, and D.

As to the origin of their full scale, the Chinese tell this legend: The blind musician, Lyng-lun, was ordered by King Hoang-ty to reform and systematize music. He sat down by the river Hoang-Ho and after a while noted that its essential sound was the same as the primary note of his own voice. Then came the magic bird Fong-hoang, with his mate, and perched upon a tree to sing. It turned out in a few minutes that the birds' chief note was the same as that of the river and the musician's voice. This note—the Kung—he concluded to be the grand keynote of nature, our "middle F." Each bird sang six notes. Taking twelve pieces of bamboo the musician cut them of such lengths as to yield those exact notes, thus obtaining the full natural scale.

The Chinese, said the reformer, are fully aware of the relation of music and color; and he also spoke of other relations of which we know nothing. Chinese music, he said, "would be more intelligible to Western peoples if the occult meanings attached to the various sounds were understood." He regards our music as very artificial, whilst that of his own people and of other Oriental nations is nearer to nature. The Chinese unit of *measurement* is curiously connected with their scale. It is derived from a square pipe ten inches long and of the sectional area necessary to give the note F. This sized pipe, it appears, will contain exactly 1200 millet seeds!

Their musical instruments are various. The most remarkable consists of sixteen pieces of stone, hung by strings in a frame. The stones are shaped like a carpenter's square "and are tuned by slicing off a piece from the back to flatten them, or from the end to sharpen them." Another contains sixteen bells hung likewise in a frame. Another consists of twenty-five silk cords pegged upon a board. They are in five groups of five, variously colored; but we are not told what notes they give. They cannot be the five notes of the vocal scale repeated in five octaves, for silk would not stand the strain of the higher notes. Another instrument is made to represent a tiger, life sized. Sticking up from his back are twenty-seven teeth made of wood. The teeth are scraped with a rod on the principle of the violin bow. Presumably the body of the animal is a resonating chamber, and the notes might well be of great power. It might be worth our while to try something similar; and it will certainly be worth our while to study the music of the Chinese. They attach names to the notes with a view of expressing something of their character. Thus F is Emperor, G is Prime Minister, and A is subject. D, the sixth—as we count it—from F, is Majesty or the Mirror of the Universe. One would like to know the names of all the twelve semitones.

STUDENT

IT is said that we owe Bach's work on *Fugue* and the *Well-tempered Clavichord* to the persistence of his friends, who urged him, in his old age, to write a treatise on fugue-making. He began the work but, after writing a few pages, threw it aside, saying: "I cannot teach by precept, only by practice." He recommenced the work on a wholly different plan, taking one simple subject and on it writing sixteen fugues and four canons, in every style of composition.

In ancient Egyptian funeral ceremonies music played a most important part. The best singers and players were engaged, the music itself being chiefly melodic, the songs being sung in unison.

An Interesting Document Recently Discovered

A DOCUMENT recently brought to light in Italy is of peculiar interest in revealing certain characteristics of a man about whose life clusters a wealth of marvelous tales—Leonardo da Vinci. It is in the form of a letter written to his patron, Ludovico, at that time Governor of the city of Milan.

No contemporary, not even excepting Michelangelo himself, surpassed Leonardo in the variety of his gifts and the ease with which he attained the very heights in every one. He was versed in practically all the arts and sciences known to his day, and in optics and allied branches made important discoveries. Perhaps this letter reveals one secret of his successful climb, though let men of lesser gifts beware of following its example. Self-confidence is an incomparable armor to the master in any line, but to the tyro or dilettante it affords but a sorry and ill-fitting cloak.

And this is what he writes:

I have the means of constructing very light bridges, which may be carried about easily, and with which one can pursue enemies as well as escape from them according to need. And I have others which are fire-proof and cannot be injured in battle: they can be removed and set up again easily.

During the siege of a place, I know how to cut off the water in the moats. . . . If during a siege, bombs cannot be used, because of the height of a rampart or the strong fortification of a place, I have means to destroy every tower or any other fortress, unless it be founded on a rock.

I know of another kind of bomb, light, and carried without trouble, and with which a hailstorm of missiles may be projected. The smoke produced thereby causes great terror among the enemy, to his hurt and confusion.

And, then, after mentioning various other inventions in the science of war, Leonardo concludes, quite simply and naturally:

In works of marble, bronze and terra cotta, as well as in painting, I shall do whatever can be done by anyone, whosoever he may be. H. H.

RICHARD WAGNER was a man of pronounced humanitarian instincts and great tenderness of heart, and his love for animals gives one an additional key to his inner life. A contemporary recalls the following incident which occurred when he was in the midst of producing his wonderful festival plays at Bayreuth. In spite of financial stress and many disappointments, in the midst of close attention to the details of building his theatre, the daily rehearsals of many hours, the revision of scores, etc., he still found time in which to promote and help to support "The Society for the Prevention of Cruelties Caused by the Dog Tax." Among his literary works is extant one protesting against vivisection. Himself a vegetarian, the musician attributed human degeneration very largely to meat-eating.

Wagner's life was unselfishly devoted to furthering the regeneration of the human race, and he looked upon art, music, and the drama as means to that end. He has been called an idealist, but the future will realize that idealism, grounded on strong intellect and compassion, has a very solid foundation. The future is destined to witness the fulfilment of his dreams for the betterment of human life and it will make of his ideals living actualities.

STUDENT

A CORRESPONDENT writes from Paris that a number of French artists have recently formed a society known as the Psycho-Zoological Institute, where dogs, horses, wolves, and other animals, wild and domesticated, will be allowed a certain amount of freedom, for the purpose of giving animal painters a better opportunity to study their subjects.

THE ancient Egyptians declared close correspondences to exist between the seven tones of Egyptian music and the seven heavenly planets.

ORMIN, an old English poet, who wrote probably not later than the Twelfth century, says quaintly, in the dedication of his poem, "The Ormulum:"

I haf sett her o this boc
Among Godspellless wordess,
All thurth me selffean manig word
The time swa to fillca.

Which meaneth, modernwise:

I have set here in this book
Among Gospel's words
All through myself, many (a) word
The rhyme so to fill.

Universal Brotherhood Organization

Central Office Point Loma California

A Memorial Service

For

Ralph Wythebourne, the Heroic Raja Yoga Teacher

VERY beautiful and impressive was the funeral service held in the Aryan Memorial Temple at Point Loma, August 30, just before sunset, for Ralph Wythebourne, the heroic Raja Yoga teacher, who lost his life in the surf at Ocean Beach on Tuesday afternoon, after having brought to a place of safety seven of the Raja Yoga boys who were in his charge, and who, while bathing, were caught by a strong undertow and swept into danger.

Mr. Wythebourne's body was recovered on Tuesday evening; it lay in the Temple which was decorated with flowers and palms. Here gathered, at the hour named, the students and residents of Point Loma and the children of the Raja Yoga School. All felt the inspiration given by Mr. Wythebourne's heroic death, but they also felt keenly the loss of a comrade so beloved, and a worker so valued, and this was expressed in the tributes that were spoken or read by Mrs. Tingley, the Cabinet Officers of the Universal Brotherhood Organization, the children of the Raja Yoga School, the Young Men's Brotherhood Club of which Mr. Wythebourne was a member, and the Woman's League of Lomaland.

Beautiful songs were sung by a choir of Raja Yoga children, a chorus of the young men, and also by the large choir of the students, and these numbers were interspersed with organ music.

The Raja Yoga children were the first to offer an affectionate and reverent tribute to the teacher who had nobly laid down his life for them. They stood with wreaths and flowers, and recited words that called forth the noble sentiments that had actuated the dead hero.

They were followed by the Young Men's Brotherhood Club, the thirty members of which surrounded Mr. Wythebourne's body, while the president of the club read a glowing tribute which revealed a part of the strong and heartfelt comradeship that exists among these young men, who serve the cause of Brotherhood.

Mr. R. Machell read the following from an illuminated scroll which had been prepared to send to Mr. Wythebourne's family:

"To die performing duty is no ill;
He who seeks other paths shall wander still.

"Our comrade, Ralph H. Wythebourne, has given his life to the cause to which we are all pledged, the service of humanity; he has earned the right to the protection of the flag that now shelters his body. Peace to the soul of a hero!

"His last words to his comrades were: 'Leave this to me; this is my duty,' and nobly was the duty fulfilled. The seven boys who were in danger, were brought safe to shore, but the relentless waves claimed a heroic life as the price of their ransom.

"We have lost a faithful comrade, who especially during the last year had grown into our hearts, and won our esteem by his upright conduct, his devotion to duty, his constant effort to make himself a worthy worker in a noble cause; and by his unfailing loyalty to her who is to all of us a beloved Teacher, Katherine Tingley, who today mourns the loss as of one of her children.

"The Young Men's Brotherhood Club has lost one of its most promising members, and the Raja Yoga School one of its most faithful guardians.

"But he has left us an example that shall be his monument, such an example as 'keeps the heart of man forever up to the level of the old time.'

Peace! Peace! Peace!"

A member of the Woman's League then read a tribute which we give in part:

"The Woman's League of Lomaland bring a nature-tribute of flowers

to the hero-hearted nature-lover, Ralph Wythebourne, who in every twig and leaf, in every shy bud and blossom, saw a friend. So deeply had he listened to the nature voices, that to him were known many secrets of the banks and dells and of the woods and lonely trails; so gently and earnestly had he studied the ways of nature that his knowledge was a science, and his heart-touch with nature an open door to wondrous ways of helping his fellow men.

"Today, sweeter and more fragrant than the shy blossoms which he loved, and often brought in such profusion to us, stir in our hearts memories of many kindly deeds, of many gentle services to women and to little children. We know the faithfulness and steadiness with which he performed every duty. His face bore the mark of truth and sincerity, and Katherine Tingley says that the steadiness of Mr. Wythebourne's life was in accord with his profession of uprightness. His growth as a student was the growth of the great nature; when he took a step forward, he fell not back, and when the call came, he was found ready.

"Ralph Wythebourne loved poetry; his heart had been tuned and his will made strong by the study of poetry and of the deeds of heroes.

"But more dearly than all else he loved the Raja Yoga children. In them he saw the light and hope of mankind; in serving them he found his heaven. Who among you does not know this, you who have daily seen the swift step with which he sped to every service? Who among you does not know, had Mr. Wythebourne been asked to choose his death, that he would have said 'Let me die on duty, let me die serving the Raja Yoga children. Let me die for them!'"

Then followed a tribute from the father of one of the Raja Yoga boys who had been in Mr. Wythebourne's charge.

Mrs. Tingley spoke most feelingly of the dead teacher. She told of his faithfulness and devotion, his determined self-mastery, and the wonderful progress which culminated in the heroic sacrifice of his life in the performance of duty. She related many incidents till then unknown to any but herself, and showed clearly how the steady performance of duty had prepared this worker for his glorious and triumphant death.

Mr. Wythebourne's body, covered with the flag of the Raja Yoga School, which he had served so faithfully, was borne out of the Temple by his comrades, and in the hush of the twilight hour, was reverently carried through the grounds of the International Lotus Home, the scene of his devoted services, to the grove of eucalyptus trees beyond, the students and the children of the School following in silent march. There they dispersed, leaving the body in charge of the Young Men's Club, who watched during the night.

At sunrise the next morning the burial took place at the Point Loma burial ground, known as "Lotus by the Sea." The services at the grave were conducted by the Rev. S. J. Neill, a devoted member of the Universal Brotherhood and Theosophical Society. MARJORIE TYBERG

For the Benefit of Enquirers

REGULAR weekly meetings of the Aryan Theosophical Society, established in New York City by William Q. Judge, the second Leader of the World's Theosophical Movement, are held every Thursday evening at 8 o'clock in Isis Hall, 1120 Fifth Street, San Diego, California. These meetings are intended to meet that large and growing body of earnest enquirers who desire to know more of the different tenets of the Theosophical philosophy. Students from the Universal Brotherhood Headquarters at Point Loma, California, conduct these interesting gatherings, to which every truthseeker is cordially invited.

Students'



Path

AMBITION

BYRON

HE who ascends to mountain-tops shall find
 The loftiest peaks most wrapt in clouds and snow:
 He who surpasses or subdues mankind
 Must look down on the hate of those below.
 Though high above the sun of glory glow,
 And far beneath the earth and ocean spread,
 Round him are icy-rocks, and loudly blow
 Coastading tempests on his naked head,
 And thus reward the toils which to those summits led.

The Day of Small Things

HAS it ever occurred to us that if we are fond of adventure and heroic deeds, if we desire to carry forward our boyhood's ideals of fights with wild animals, tigers, wolves and dragons of the deep, if we wish to take a hero's part in tragedy or comedy, or visit a house filled with ghosts and hobgoblins, we need go no further than the experiences of each day of our lives, and we shall find them, every one of them full of such adventures?

The little universe within, is the place where these battles must first be fought and won, before we are fitted for posts of fuller trust, and until this campaign is in some measure entered on, we are unfitted for a larger warfare.

No doubt there are many who are old campaigners. We may have gone under many a time before, and may have only recently taken up arms once more. It is well therefore that we should reconnoitre carefully the field of battle, and not spend our time looking through telescopes at distant peep-shows when the enemy is close at our doors.

Not a day passes but we stand in danger of the tiger of anger, the bear of ill-humor, the snarling wolf of criticism, the fox of cunning self-deceit, the parrot of empty chatter, the peacock of self-admiration. Ghosts of the past rise up before us, which only need careful scrutiny to disappear forever. Disappointments and dis-illusions come with tragical effect and give us the tempered strength of trial. Comedy throws away her mask, and shows us her laughing face when the happy dénouement unravels the dread and tangled mystery. And so the warrior of brave heart will go through each day with that "eternal vigilance" which is the price of liberty, with the star ahead which leads him ever onwards.

Do we realize that in this inner conflict the enemies we meet are a part of ourselves, that even the wrong done to us, may contain a sacred lesson that we may learn the divine forgiveness?

Sometimes we try to convince ourselves that if only circumstances were otherwise, how different it would be with us; how easy it would be to live the ideal life under other conditions. Reflection will show us that this cannot be so. A man is what he is, through the evolution of his own character; and this character alone will determine the nature of his comprehension and governance of the fiery tests of experience, through which Wisdom, Peace, and Truth are wrought out.

If then we are convinced that "Brotherhood is a fact in Nature," if we know that in this daily fight, we are each doing our part in the larger conflict, by which our brothers are freeing themselves and each other from self-made servitude, we shall know that our conflict is not alone. Behind the effort is the force of the World Soul on its onward course. In undertaking it we perform only our plain duty, and yet this duty is enlightened by the joy which recognizes noble comradeship, and the certainty that thus the sorrows of the world may be slowly dissolved away, though countless ages may roll before this be accomplished.

Are we wishing for wider fields of action? Let us first look within, and see whether we have won our spurs in the necessary present battle.

Do we long for recognition from the Great Ones, or from our Comrades? Recognition of what? Of the results of a battle scarce begun

or half won? Are they too not fighting? We do not want empty compliments on a battle-field. All we need is to pass round the word—"Take Heart." And from whom shall this recognition come, and what longs for it? Does not the *soul* of each one of us know well the soul of every other? Do we not know that the Great Ones are ever near to guide and keep, into that great compassion, into the fellowship of which they fain would draw us?

Let us then beware of deceiving ourselves. Each day may be a "Day of small things," but if we recognize how near to us are the duties we must first fulfil, we shall have learnt a lesson in practical occultism which may be to us a revelation. STUDENT

The Baptism of Consciousness

WE live along two strands of life at once. Of one we are conscious; of the other, scarcely at all. Yet even if unconscious of it in ourselves, it is often clear enough to us in others, especially in children. From the inner life a little child often radiates an emanation, an influence, of such purity as for the time to transform and ennoble our whole thought. But the child knows nothing of what it is doing, knows only that it is merry or interested or what not.

We get the same touch from a tree, a flower, or the planet of sunset and dawn. Only in the flower, that investing consciousness which in the child is merry or tired or thoughtful and in the man is mostly selfish or sensual or ambitious, hardly exists. There is at the heart of all the deeper life, the all-pervading in nature, the pure spiritual essence which lies in all its purity even beneath the foul current of desires and lusts of the very worst of humanity. Is not Christ's injunction to us to become as little children, perfectly comprehensible? With a partial similarity of meaning, he might have said become as flowers, but it would have led into a thousand byways of misinterpretation. We have to find the pure waters of the deeps of our being, the unpolluted spring of life and in it baptize our self-consciousness. The proto-typal self, the "Lady of the Waters" of the legends, is already there. The possible symbolism is endless. Those who have finally and fully done this, initiates, whose garments are washed white, have often been called "little children." It was these whom Herod tried to exterminate. The *childliness* of this symbol means simplicity, purity, not unwisdom or *childishness*, and often goes—as for example in the case of H. P. Blavatsky—with titanic strength of character and profound knowledge of life and science. It is by bathing in that water, springing in every heart, that consciousness of unity with all that lives, is attained. Sense of separateness of interests, sense of an advancement or of a purity beyond other men, are utterly dissolved. Then only is love, compassion, the *feeling with*, properly known or become, in its utter unselfishness. The life motive is now no more to take or to receive or to have, but to give, to radiate. The black quality of consciousness, the absorbing, is gone forever. Only the gold, the out-radiant, is left. STUDENT

New Cycle Notes

IT is by getting at the root of desire that makes it easy to eradicate the weeds that are constantly springing from it. To try to remove the weeds without getting at the root is a difficult and never-ending task.

The point of limitation comes to many when they are afraid to appear to do wrong.

A pure form of will is brought into action in the very opposite way to the development of the personal will. It is by giving way for others' sake in simply personal matters which do not involve a matter of principle, instead of holding one's outside ground and insisting on one's "rights." By this method, those we meet daily aid us in pulling out the root of all our troubles, and the way is made open for active positive operation from the center, when, continuously by right action, we rebuild on an impersonal model.

Intuition is truly a storage of past wisdom, and the key to unlock the storehouse is right action.

It is not loyalty to anyone or any principle to wait until a suitable opportunity occurs to try our faith. It is in the many actions done at once on the call of duty, that the true moment is found, and not by waiting for some special occasion. How can we hesitate, when everything in life is moving either up or down; it is our part to go on, and on, and on. The path of safety lies in continual action. STUDENT

TRUE INDEPENDENCE

THOMSON

I CARE not, Fortune, what you me decay;
 You cannot rob me of free Nature's grace;
 You cannot shut the windows of the sky,
 Through which Aurora shows her brightening face;
 You cannot bar my constant feet to trace
 The woods and lawns, by living streams, at eve:
 Let health my nerves and finer fibres brace,
 And I their toys to the great children leave:
 Of Fancy, Reason, Virtue, naught can me bereave!

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question (Continued from issue of September 3, '05.)
 What grounds have you for the certainty of your knowledge?

Do you not after all accept the Theosophical teachings merely on faith; in other words, how do you know your philosophy is the right one?

Answer (2) Although the certainty of one's position must in the last analysis come from actual experience and the application of Theosophy in daily life, as was attempted to be shown in the previous answer to this question—yet Theosophical literature has played an important part in establishing this position, and has had a great power in changing the thought of the world; and by the reiteration of the truths of the ancient Wisdom-Religion has pointed the way to its realization in practice.

A brief mention of some of the main teachings of Theosophy will serve to show that in the completeness of the knowledge presented, and in the rational, common sense and consistent explanation of the problems of human existence, it does give good and sufficient grounds for a firm faith in the beneficent purposes of life, and a philosophy that answers to every test of experience. There is not a single field of enquiry which it does not enlighten; it shows that knowledge is a unity, and cannot be separated into water-tight compartments; and that the pursuit of no branch, whether it be exact or experimental science, or religion or philosophy, can be divorced from ethics.

In the field of religion, probably more than in any other, have there been antagonisms and divisions; in addition, there has been, so far as the present era is concerned, the age-long conflict between science and religion, and between different schools of thought and philosophy—everywhere, strife and division. Into the midst of all this Theosophy comes as the great unifier. The different religions of the world it shows, verily, as springing from one primeval root, the ancient Wisdom-Religion. It needs but a little study from an unprejudiced and unbiased standpoint to find that Theosophy throws a new and clearer light upon the religious development of the race. And if we find that we have a key put into our hands which helps us to understand any one religion in itself, so far as that is possible, also the different religions in their relation one to another, is not that the test of the key, and does it not give warranty to the certitude of our convictions that here we do have an expression of the Truth?

Theosophy is the synthesis of Philosophy, Religion and Science, and because of this the student finds his life fuller and richer; no longer does one part of his nature starve because of his studies along any particular line. In fact, he finds that to attain the fullest possible knowledge he must acquire a balance first of all.

In the Theosophical account of the history and development of the human race, instead of the "scientific guesswork" and the elaboration of theories to fit preconceived ideas, we have again a key that fits all the locks and opens the doors into the past, even from the very beginning of this planet and this solar system. And the Theosophical account is supported first by all the known facts, as well as by the traditions and ancient records of the great races and peoples of antiquity in all parts of the globe.

In the main Theosophical doctrines of the Solidarity of the Human Race, Universal Brotherhood, Karma, the reign of Universal Law, Reincarnation, the Law of Cycles, the Dual Nature of Man, and his essential Divinity and Perfectibility—in these and the other teachings of Theosophy, we have an answer to the perplexities of human existence, an explanation of its problems, and a guide for the future.

All these points may be studied intellectually, from Theosophical literature; but as William Q. Judge has said, no one can study these teach-

ings without the life being affected thereby. The brain-mind may not be willing to accept them, because of its being enslaved by personal desire and selfish ambition, and to do so would necessitate a determination to live one's life on higher levels. But the inner, real man, the higher mind, knows they are true, and thereafter life can never be the same. The "little leaven that leaveneth the whole" has entered into the nature and, consciously or unconsciously, everything will be judged according to a new standard, to the extent to which the knowledge of Theosophy has been acquired.

How great the responsibility, then, for those who have seen the light, and perhaps with their lips accepted it, who turn away from it and choose darkness. To every student of Theosophy the time must come when he must choose either to join the forces of light and help on the human race, or consciously to oppose those forces and lend aid to the powers of darkness. Every teaching, every word of Theosophy is a challenge, it opens a new door and never more can we shut that door or go back to the old indifferent life; we must face the responsibility of the wider outlook, and of the knowledge—to whatever degree we may have it—of the Truth.

It is along these lines that I would answer the question as to the grounds of the certainty of the Theosophist's faith and his position. But if you are interested in Theosophy with a genuine interest, you will not be able to stop at the mere reading or the intellectual study of its teachings, for you will know no rest until you put them into practice to the utmost of your endeavor. And then the truth will be seen, that he that liveth the life shall know of the doctrine.

STUDENT

Question In a recent issue of a well known magazine I noticed that Theosophy was classed as a "new religion," being put in that category with a number of other, modern, movements. As the question has several times come up regarding the matter, will the *Theosophical Forum* kindly give a brief answer?

Answer A similar question is answered by H. P. Blavatsky in *The Key to Theosophy*, as follows:—

Enquirer. Theosophy, then, is not, as held by some, a newly devised scheme? *Theosophist.* Only ignorant people can thus refer to it. It is as old as the world, in its teachings and ethics, if not in name, as it is the broadest and most catholic system among all.

"Only ignorant people can thus refer to it," but it is indeed a pity that a reputable magazine should endorse the statement of the writer of the article in question, or that in quoting this statement it did not take the opportunity of pointing out the error. Or are we to assume ignorance on the part of the magazine also?

Abundant proofs can be found, by the enquirer, of the antiquity of Theosophy. The actual name was in use in the third century, when the "Eclectic Theosophical system" was introduced by Ammonius Saccas in Alexandria. But the best statement I know of is that in the constitution of the Universal Brotherhood Organization and Theosophical Society, where it is declared that this organization is "part of a Great and Universal Movement which has been active in all ages."

As for Theosophy being classed with the other modern movements referred to, this again shows woeful ignorance on the part of the writer—and here I do not speak of the classification of Theosophy as being modern but of its being put in the same category with these other bodies. And without going into any specification of detail, let it be sufficient to say that, in the words of Madame Blavatsky again, "Theosophy is the most serious movement of the age;" and it protests against all the faddisms and fanaticisms of the day. Theosophy is common sense; it is practical, humanitarian, unsectarian; and the Universal Brotherhood Organization and Theosophical Society in all its departments stands unique in this—that none of its officers or workers is salaried or receives financial recompense, but, on the contrary, all give their services voluntarily and find the greater joy in so doing.

Hence to class Theosophy with movements which are by inference mere money-making schemes, or which pander to the most subtle forms of selfishness and fanaticism, displays—shall we say merely ignorance?—or was there a possible intention to obscure the truth? STUDENT

TRUTH is a torch, but a terrible one; oftentimes so terrible that the natural instinct of us all is to give a side glance with a blinking eye, lest, looking it fairly in the face, the strong light might blind us.—Goethe

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In the Land of the Rising Sun

(From Our Special Correspondent) TOKYO, August 8th, 1905

AT the quarters of the Russian prisoners at Himeji, a Russian language school has been established by the Japanese officials. The students of this unique school are Russian soldiers, nine-tenths of whom are illiterate. Over a thousand prisoners are attending the school and many of them are now able to write letters to their homes. At almost every station when the trains with Russian prisoners passed through, there were numbers of Japanese waiting to supply them with cakes and fruit and tobacco, and to show them countless little acts of courteous kindness.

One of the most significant movements tending to the further awakening of the East now going forward here, though perhaps unknown to the world at large, is marked by the presence of Chinese students in Japan. Eight years ago—in 1897—two students were sent to Japan by the Chinese government. There are now attending various colleges here no less than 2641. The majority of them are between the ages of 20 and 30; but one of them is 60 and another 64. The writer of this letter is acquainted with a number of these students; and has found them to be men of high moral character and quite remarkable intellectual ability. According to a late Imperial Chinese edict, students who have graduated from Japanese Colleges will be eligible for public offices in China without other examination. Heretofore the examination for public officials has been purely literary and the method has remained unchanged for centuries. This all important innovation therefore means that in a few years, enlightened and progressive men will take the places of the old conservative anti-reformers in China. Japan has learned much from China in the past; and now in her turn the former has an opportunity to render noble service.

It will no doubt have been observed that during this great war there has been very little talking on the Japanese side. Their plans have been matured and carried out silently, while those arch-talkers, the newspapers, have been given to understand that the country is not run entirely for their benefit; and that military and naval operations on which the fate of the Empire depends are not conducted merely to provide a sensation for newspaper readers. In a word, the press in Japan is free, but at the same time it is held to be responsible. There is liberty but not license.

Considering the general conduct of the people during this critical time the military correspondent of the *London Times* writes as follows, all of which the writer of this can heartily endorse:

The attitude of the Japanese people in the presence of this epoch-making triumph

is a sight for men and gods. They have the grand manners of the ancients, and their invariable attitude throughout the war, whether in the hour of victory or in that of disappointment, has been worthy of a great people. No noisy and vulgar clamour, no self-laudation, no triumph over a fallen enemy, but deep thankfulness, calm satisfaction, and once more reference of the cause of victory to the illustrious virtue of the Emperor of Japan. If this be the Yellow Peril, may the fates grant that we catch the infection of it by closer and more effective alliance with a people so worthy of our warm regard!

STUDENT

Japanese Poetry

POETS in Japan are fond of little vignettes of verse, which, like the sketches of Japanese artists, are singularly brief and to the point. The following example was written by a famous poetess named Chiyo:—

Asagao ni tsurube torarete morai mizu.
(By the convolvuli) (well bucket) (being taken) (gift-water)

This is rendered into English verse by Sir Edwin Arnold as follows:—

“The morning-glory
Her leaves and bells has bound
My bucket handle round.
I could not break the bands
Of those soft hands.
The bucket and the well to her I left:
Give me some water, for I come bereft.”

The Japanese poet says all this in just six words and leaves it to the imagination of the reader to fill in the outlines.

Another curious example of a short poem is quoted by Professor Chamberlain:—

The poet Basho was one day out in the country with a friend when the latter, happening to spy a red dragon-fly, threw off the following:

Aka tombo— Literally:—(Red dragon-fly)
Hane wo tottara (if take off wings)
To-garashi! (ripe pepper-pod!)

That is:—Pluck off the wings of a red dragon-fly and you have a cayenne pepper-pod!

Basho reproved his friend for this cruel fancy and at once amended it as follows:—

To-garashi Literally:—(Cayenne pepper-pod)
Hane wo tsuketara (if had wings)
Aka tombo! (red dragon-fly!)

That is:—Add wings to a ripe pepper-pod and you have a red dragon-fly.

STUDENT

TAKING the first footstep with the good thought, the second with the good word, and the third with the good deed, I entered Paradise.—*Zoroaster*

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AUG SEPT	BAROM ETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
28	29.696	74	66	70	68	.00	NW	8
29	29.636	75	67	73	70	.00	NW	2
30	29.656	79	67	76	72	.00	SW	2
31	29.740	82	65	71	70	.00	NW	4
1	29.742	75	64	69	67	.00	W	5
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Deposits Aug. 25, 1902	744,572 79
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WEEKLY ILLUSTRATED

New Century PATH



Year 14 Point Loma, San Diego, California COPY 109

A Magazine Devoted

to

THE BROTHERHOOD OF HUMANITY

the promulgation of

T H E O S O P H Y

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE AND ART

Edited by KATHERINE TINGLEY

New Century Path

by KATHERINE TINGLEY
WEEKLY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal." To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Meteorological

Theosophy Opposed to Superstition

SUPERSTITION is belief in something which obviously does not exist; or belief in something as the cause of something else, when it obviously cannot be. That is the ordinary definition. But it is not the definition given by Theosophy. Theosophy is the deadly enemy of Superstition. It has its own definition, which we will come to in a moment.

The point of the ordinary definition lies in the word *obviously*. *Obviously* vary very much with times and people.

It is a superstition to believe that the moon has an influence on insane people. "Obviously." What *can* the moon have to do with it?

If we had been talking twenty years ago, we might have said: "It is a superstition to believe that the *sun* has an influence on insane people.

Obviously. What *can* the sun have to do with it?"

But since then we have learned that the sun-spots, moving across the great disk every eleven years, *do* produce magnetic storms on earth. And some insane, and even sane, people are influenced by magnetic storms.

So twenty years have sufficed to take a belief out of the realm of superstition into that of science. For all we know, another twenty years may so add to our knowledge about the moon that the general belief as to the connection of the moon and insanity may also no longer be superstition but science.

Superstition Must Yield to Science

Reichenbach, a scientist of about half a century ago, believed that metals and crystals emitted a kind of light. That was *then* superstitious, for "obviously" they did nothing of the kind. But now we know that they do, in spite of the obviousness. So that belief is not now superstition. Reichenbach called the light "Od," and we call it X-Rays. For some curious reason, you are superstitious if you call it "Od," and scientific if you call it X-Rays.

It is superstitious to believe in ghosts. Why? Because we know they don't exist. How do we know it? Because—because—well we just *do* know it, that's all! Yet has any one ever *proved* that they do not? Never. A hundred years ago it would have been superstition to believe that a man's image could suddenly appear on a piece of paper and stay there for ever. That is photography. I do not know anything about ghosts, and never saw one. But I can easily imagine that the images of us all may be permanently fixed in the ether somewhere and somehow, where there is no piece of sensitive paper looking on to catch them. And those images would be ghosts if some one in a peculiar nervous condition happened to see them. But

Theosophy Has Nothing to do With Ghosts

Theosophy has nothing to do with ghosts. For these reasons Theosophy declines to have anything to do with the ordinary definitions of Superstition. There are a very, very few beliefs which we can say are obviously untrue or impossible.

But plenty of beliefs are erroneous. To which of them should we attach the word Superstition? Speaking as a Theosophist, I would suggest that *any* belief may—*whether true or not*—be superstitious if held superstitiously. There are some minds which hold all their beliefs in that way. In what way?

They would *rather* suppose a queer, weird, unusual, cause for an event than a perfectly competent commonplace cause. When a bell rings, it is never a rat or a visitor, but a ghost. When their ear burns, they do not think first of a mosquito, but first of some one talking of them at a distance. If the house trembles a moment, it is not the wind, but an earthquake in China. It may *be* an earthquake in China, but the chances are fifty to one it is the wind. If they feel qualmish in the morning, it is not last night's supper, but because there are "evil influences" about.

They do not *think*; they are too agog with the marvelous. They know so much about the next world that they know

nothing of this. They know so much about ghosts, auras, and states of consciousness, that they have no room to know anything about themselves. They can see on the astral plane so clearly that they are

blind to their commonplace duties on this one.

Superstition then is rather a state of mind than a particular belief. A man may refuse to go to sea on a Friday, go under a ladder, or be the thirteenth at a table, and yet not be superstitious. He may have what he thinks is perfectly solid and commonplace evidence that these things are bad policy to do. And another man may refuse to go out in the rain uncovered, from a superstitious attitude of mind. He may not be refraining because he will catch cold, but because the rain will wash his magnetism out of his astral body. He has never seen his astral body, and does not know any real thing about magnetism; and he *does* know about taking cold. But it is in that way that the superstitious mind gets things upsidetown.

Superstition, then, is the antithesis of Theosophy. Theosophy requires that a man apply his mind fully to what is around, and react to it in the highest way, throwing himself into every duty and every act of brotherhood. From that absolutely sane basis he will develop sanely and normally into higher and higher states of consciousness, reaches of intuition and wisdom, "spiritual planes."

Superstition is connected with the disorderly part of the brain mind, and is *beneath*—not beyond—the intellectual. It is that species of wonder which *blocks* the work of intelligence, instead of aiding and leading to it.

H. CORYN

Writing: Cleancut and Slipshod

CLEARNESS and accuracy of expression in writing are points the importance of which can scarcely be exaggerated. The general carelessness and lack of discipline, so characteristic of the present day, are responsible for a slipshod and confused style of composition, which, while it reigns supreme in the newspaper, lurks even in college text-books.

It is often said that in these modern and rapid days we cannot bind ourselves down by the elaborate English of bygone writers. This may be true; but it is no excuse for a *bad* and *obscure* style. If we are to have a newer and more modern English, let it at least be clear and precise.

It is a capital mistake, but one that is often made, to sacrifice too much of the past; and to discard the virtues of our ancestors, as well as their vices. For, if old methods were slow and cumbrous, they were at least thorough; and the slovenliness in present-day writing is simply due to neglect of study and training in the art of literary expression. Before we plead the right to cut loose from ancient tradition and carve out a bold and original style of our own, let us be sure that our qualifications entitle us to claim that right; and that we are not merely making a showy excuse to cover our inefficiency.

If there be an up-to-date style which is not only up-to-date but accurate and clear as well, the humble critic is ready to welcome it and accord it the meed of grateful praise; but he knows how to distinguish the genuine from the counterfeit, and can tell very well whether the originality is due to genius or to want of education.

There are some rules of composition which are external, which will survive the rising and sinking of continents, and which apply equally well to Egyptian hieroglyphics, cuneiform inscriptions, Chinese ideographs, and modern print. These we can scarcely afford to slight, even today. To begin a writing or a speech with a few introductory words which will show the reader or hearer what you intend to discuss, so that he can understand what follows; instead of leaving him to gradually discover your drift from a medley of disjointed remarks—this is one of the most important points; yet how often is it ignored!

In English, the most difficult and necessary thing to learn is how to arrange your clauses and phrases and words so as to avoid ambiguity and give emphasis; and this is a point that is sadly neglected in our hurried and superficial curricula. It is possible to be brief and yet clear, and it is a noble and excellent art, well worth the time and pains taken in acquiring it.

The study of Latin and Greek is of the greatest possible value in giving us that thorough understanding of the relation of words to meaning which is so necessary to a clear writer. To be able to turn English into Latin, or Latin into English, it is absolutely necessary to analyze thoroughly the exact meaning of each word and clause. Nothing teaches one the grammar of one's own language better than does a study of Latin and Greek; and the same may be said, though perhaps in a less degree, of modern languages.

Education at the present day is careless and superficial to a surprising degree, consisting chiefly of a mysterious process known as "getting through" certain books and standards; and most of the students get through scatheless and emerge on the other side as free and untrammelled as when they went in.

It is a fatal blunder to scamp the earlier stages of a work in order to push on to the later ones. If a learner cannot master the first difficulties, he will never master any. Every day spent on acquiring thoroughness in the rudiments means many days saved in the advanced stages. Therefore it is impossible to attach too much importance to a thorough discipline in the homely "three R's"—in clear reading, accurate writing, retentive memorizing, accurate ciphering, and such like. These things are the hands and feet of our progress and as such are indispensable. Do we not all fail because of our inattention and want of mental discipline?

Freedom and originality in style are excellent things, but let us be careful not to confuse them with slovenliness and incapacity. STUDENT

The Two Threads in History

A WELL-INFORMED Copenhagen correspondent of an English daily suggests the existence of an actual conspiracy to provoke war between England and Germany. It is manifested by the appearance of inflammatory articles in certain newspapers of both countries; and by the continued narration to the Kaiser of remarks alleged—falsely—to have been made by King Edward. More than once the conspiracy has come very near success.

Such a conspiracy—though the source of it never became publicly known—was unearthed in 1887. The object then was to provoke war between Germany and Russia. A personal interview between the then Czar and Prince Bismarck brought to light the fact that the Czar had been victimized by forged documents purporting to represent Bismarck's intended policy on the then burning Bulgarian question. Had it not been for that interview there would have been war.

It was not the only conspiracy of the kind that came under Bismarck's notice. Another of them—and from the same source—precipitated the Franco-German war. The beginnings of another were checked by the recent Anglo-French rapprochement.

The forces of good and evil in human life, accentuated in their conflict as they have not been for ages, work through agencies out of view of the ordinary student of history, and usually beyond the cognisance of those who seem to be and think themselves the only manipulators and leaders in great events. The keyboard of those agencies is often the set of little events which, apparently due to chance, precipitate or bring about such formidable and far-reaching results. It is on the causes of these little events, the pregnant "accidentals," that the real student of history will fix his attention. He will begin with the faith that they are not accidentals, and he will seek the threads connecting them all. If he can find them for the last five centuries he will have the clue to much of the history of all time. The task is not hard. The threads, in the hands of humanity's good and evil Genii, are only two. STUDENT

Spanish Home Difficulties

IT is said that the remains of the Feudal System constitute the real cause of the acute and growing distress in Southern Spain—especially the provinces of Andalusia and Estremadura. Most of the land is here held in vast estates, the peasants being tenant farmers of very small holdings. Their agriculture is therefore very primitive and the least failure in their crops means ruin. Then they turn wildly and despairingly upon the great landlords as so many robbers. This is happening now, and in some places there is a sort of reign of terror. The spring drought has reduced hundreds of thousands almost to starvation. In Cadiz, out of a population of 70,000 no less than 20,000 were asking for assistance. Then there is a depreciated currency, general high prices, and taxation for the useless army and navy. If these peasants had their little holdings of the State, and would combine together for the purchase of farming machinery, they need not live so perilously near the margin. STUDENT

Cuba's Present and Future

CUBA, with no navy and but little army to waste money on, is naturally prosperous. The financial year closing on July 1 finds her with a clear surplus of 22,000,000 dollars. A part of this will be used in public works, part in paying the debt still outstanding to the revolutionary army. Every industry, says Minister Quesada, has grown; every part of the country is prospering beyond expectation. And he looks forward to the doubling of the national wealth within a few years. He may well do so. The resources of the island still await development. There are twenty million acres of unclaimed land, more than half of which is dense forest. What mineral possibilities it may have are scarcely known. So far there is but little mining save for iron. But all in good time. C.

A French Marriage Custom

The death of the French painter Bouguereau has reminded the rest of the world of a curious law of his country. When well on in life he desired to marry a young American girl, like himself, an artist. His mother, aged 71, was then living, and since she refused her consent to the marriage, it could not, according to French law, take place. She maintained her embargo throughout the remainder of her life, 20 years. Not till her death at the age of 91 could the artist, now 72, accomplish his desire. His bride was then 46. H.

Some Views on XXth Century Problems

The Ideal of the Army

A contemporary calls attention to the "decadence of the ideal military life" in some of the great armies of Europe. But it does not say what the ideal is. The highest ideal of an army is certainly not responded to by a set of spick and span automata. It is something much grander than that and has come down to us, losing in grandeur as it came, from a far and forgotten past.

Perhaps the true army ideal does not contain the idea of aggression, but of defence. And the defence is to be unselfish; for the soldier is not to think of himself but of his country. Holding this constantly before him, he will gradually become unselfish in all parts of his nature.

The soldier stood habitually in the double readiness to obey to death, to the letter; and to initiate on his own account when no orders applied. And the intense and loyal readiness to obey was thought to react on the mind of his superior, evoking the instinct to safeguard the interests and comfort of those who had so unreservedly placed themselves in his hands.

The soldier was no automaton, though he obeyed to the letter. His mind was alert to comprehend the plan of which his duty was a fragment, to carry it out in the best way, and to act in the best way where no command applied. And he tried to do the routine duties in such perfection that no after inspection was necessary; he tried to be worthy of trust.

The common readiness to sacrifice life, the common love of country, the common conception of their external selves as parts of a machine made for a purpose each held dear, begot a fine comradeship between the men, and a comradeship of another order between them and their officers. The latter recognized their responsibility to set an example, were even sterner in performance of duty than their men, and permitted themselves to ask nothing they would not, if need came, do themselves; which indeed, when themselves in the ranks, they had not done. Superior comforts and luxuries were not the mark of officership.

The army thus become a school, of which there can be no like, for the development of superb character. It was almost an epitome of nature. It was stern only in the external. Comradeship is *love*; patriotism is *love*; true obedience is *love*; attention to duty rested on *love* of principle. The soul guided all. And with such links in every direction, why should any soldier fear death? It could not touch the links. They held that the dead man knew of what was done by his comrades for the shell he had left, felt the spirit in which they did it, felt their abiding comradeship; and in his turn sent back to them his thought and his heart as a portion of their strength to go on. And after a rest he came again to birth in the country for which he had given his life.

These are fragments from the ideals of military life taken from a very old book which we hope may one day be known everywhere. For though the cycles of wars may sometime close, the principle of the army is eternal—growth through duty, through thought, through a common love; attainment of rank only through such growth, and therefore *naturally*; and that perfect comradeship which makes the strength of one that of all, the interior acquired riches of one the wealth of all.

What shall not mankind achieve when it understands "*The Ideal of the Army*."

The American Type

PROFESSOR ROSS of Nebraska has been asking himself questions about the American people, what is its present, what is its promise for the future. The American type is, or was, that of the people who first came here, men and women who wanted independence and freedom and dared a then difficult journey and unknown conditions to get them. The peopling of the East U. S. from Europe was duplicated in the peopling of the West from the East. "It is the more ambitious and spirited that have 'gone West,' and since the younger and more flourishing communities have had the higher rate of natural increase, a large part of the American element in our population are descended from men who had the metal and the pluck to become pioneers,"

This is the foundation of the American type, and its keynote is energy. But the type is changing, and we can only say that in a hundred years it will be quite other than now. Foreign immigration now stands at about a million a year. This of itself is a formidable dilution of the original stock. And the original stock appears to be trying to kill itself. Firstly it throngs to the cities to let off its energy. Professor Ross speaks of "the saurian ferocity of business competition, the whirl of activity that leaves neurasthenia, heart failure and Bright's disease in its wake, the killing pace of our working men"—and so on. So it has to submit to the degradation of type that is inseparable from the habits and conditions of modern great cities. And by conscious choice the family is becoming smaller and smaller.

It is perhaps to the West that we must look for the type of the future American. There the deadly thumb-mark of the great cities is much less conspicuous; to the West the South-Europe immigrant hardly penetrates; the mind of the West is not polarized dollarwards as in the East, it is still plastic, can still take other ideals. There the "race-suicide" methods are in much less vogue. The atmosphere is less tense, more human. The East is a superheated imitation of the old civilization. The West still has its choice to make. And it is receiving more and more freely, as the East now can not, the ideals radiating from the Universal Brotherhood and Theosophical Center at Point Loma.

So the true America and American are being born in the West, and from them the East must get the light of the new civilization. STUDENT

France's Unemployed

THE French Chamber of Deputies recently appointed a Commission to consider the question of the unemployed. Some minds attribute the difficulty to the accumulations of capital in a few hands; the Commission to the increased use of machinery in agricultural districts with the result of such a cheapening of agricultural products that the small holder cannot live. He therefore throngs to the cities, no less than two-thirds of the population of Paris, for example, consisting of such immigrants. The Commission suggests the State-fostering of industries in the country, a plan pursued in Russia where the State subsidises about 50. An objection is that most of these, though pursued in the country, keep the worker off the land. The plan is only half a solution. Why not encourage the federation of conterminous small holders, so that they could purchase and share the use of the modern machinery which otherwise remains exclusively in the hands of the capitalist?

The Commission has introduced a bill providing for a special inquiry into the kinds of industry that may be carried on in families or small village factories that will furnish complementary resources to the farm hand.

STUDENT

Today's Cowardice

A FRENCH writer makes so close an analysis of the roots of cowardice, in one sentence, that it amounts to a definition. "Cowardice," he says, "is based on the profound conviction that death is the greatest of evils, because life is the greatest of goods."

In truth, cowardice results from men having lost the art of holding life; and have therefore to take what comes to them. Life is an essence that reaches us in many ways. How to make it for ourselves we have forgotten. We get a thrill of it from the good opinion of others; a large dose when they look up to and admire us. To lose the good opinion and the admiration is a loss that is feared, and so arise all the hypocrisies. To grasp the soul in self-consciousness firmly is to have one's own key to life. Men's good and evil opinions of us can then no more give or take; we are indifferent to all save the good opinion of that divine light; thence come the only thrills that are valued. And death is no more feared as soon as we find that it cannot take from us that real and abiding life. Pain is now felt in a new way.

We are no more self-identified with that part of the nature, whether physical or mental, that is in pain. Still noting it, we are now above, not in, it. Transcending fear, we have transcended cowardice. STUDENT

Archeology Paleontology Ethnology

The Stupendous Ancient Temples of Java

THE island of Java is usually thought of merely as one of the East Indies, where rice and coffee are grown. It will be a surprise to most people to learn that in Java is some of the most stupendous and wonderful ancient architecture in the world, as there is also in the Ladrões and Carolines and in fact all over the archipelago.

The finest structure is the Temple of Bara-Budur in the center of Java. Situated on a hill rising from the plain, it presents to the eye a perfect mountain of architecture. It is in the form of a gigantic terraced pyramid in seven stages, and the lowest stage is 497 feet square. On the summit of all is a cupola, 52 feet in diameter. The incredible richness, detail, and elaborateness of the building and ornamentation exemplifies the well-known Hindu style. There are over three miles of bas-reliefs, which comprised originally 2141 pictures of infinite variety and consummate art. To mention only one detail—on the outside of the wall of the second stage there are 104 niches, each with a statue, and between the niches are other statues; and inside the same wall are 568 bas-reliefs.

The whole of this work is executed in the *bardest and most intractable kinds of lava and trachyte*, and Professor Alfred Russell Wallace remarks that: "The amount of human labor and skill expended on the Great Pyramid of Egypt sinks into insignificance when compared with that required to complete this sculptured hill temple in the interior of Java."

At Brambanam, or Parambanam, not far off, are the ruins known as the "Thousand Temples," consisting of an outer parallelogram of 84 small temples, a second of 76, a third of 64, a fourth of 44, and a fifth or inner one of 28; in all 296 small temples. In the center is a large *cruciform* inner temple.

The whole country for a distance of 60 miles, says Wallace, "abounds with ruins, so that fine sculptured images may be seen lying in ditches or built into the walls of enclosures."

In other parts are ruins of forts, palaces, baths and aqueducts; and at Modjo-Agong, over a large stretch of country, every road and pathway shows a foundation of finely laid brick-work, the paved streets of some old city.

The criticisms and conjectures of archeologists on all this are as usual often puerile and ridiculous. It seems to be the aim of the theorist to find out the smallest possible theory which will contain this particular set of facts; and the existence of other ancient buildings, such as those of Central and South America, Easter Island, or Central Asia, is ignored. If only archeologists and historians could find some way of unifying their labors, instead of each theorizing independently of the others, the results would be more comprehensive and less contradictory. While one offers an explanation which might conceivably account for one set of ruins, another offers a theory which barely covers another set of ruins. But neither theory will do for both. And what explanation, except the Theosophical one, will account for *all* the ruins? Again, why are historians so timorous and niggardly in respect to time, when geology and astronomy juggle airily with millions of centuries?

Observe too the straits we are reduced to by the necessity of accounting for such workmanship. If we deny the ancients skill, we must give them infinite time; if we grudge them time, we must concede skill. And then the cruel-tyrant-and-gigantic-slave-labor hypothesis, which does fairly well for the Pyramids, will not sculpture a masterly statue in trachyte.

The hundreds of statues are said to be all of the Buddha Gautama Shakyamuni,



THE PYRAMIDS OF GHIZEH

which reminds one of the baby who calls every man "Pa," or the revivalist who thinks a wave of enthusiasm is Jesus Christ. The Jains, whose religion is pre-Buddhistic, recognized and depicted many successive avatars or Buddhas. The Bamian statues even, and other northern Asiatic ones, have thus absurdly been dubbed Gautamas.

Another point in which the archeologist airs his simplicity is this. Round the base of the temple runs a pavement of uncemented stones, which, having been removed in sections, disclosed underneath *another terrace*, larger than the others, but not so completely sculptured. He infers that the builders *made an engineering blunder* and, finding their foundations insufficient, had to turn the ground-floor into a foundation! Is it reasonable to suppose that architects who could plan and execute such a stupendous work would make our familiar engineering blunders? There are seven stages above the earth; the *eighth* is below.

He also takes comfort in the idea that these builders did not know of the arch. The prehistoric Americans, the ancient Greeks, the Egyptians, and the "Cyclopeans" all used the overlapping style of roof and portal; but they did know of the arch, which has been discovered in ancient American ruins. The lack of cement also connects these builders with Mycenæ, Baalbec, parts of India, Cambodia, the Pacific islands, Central America, and Peru.

To conclude, we have in Java the vestiges of an era of gigantic and consummate skill and enterprise and of profound knowledge and culture; all of which is connected by many links with similar evidences all over the world; and which more than proves the claims made by H. P. Blavatsky on behalf of the prowess of ancient humanity and the universal diffusion of the Wisdom-Religion. And in connection with these evidences of ancient wisdom we have, in the theories, evidences of modern folly which mark a sad contrast. It is well that we are now on the up-cycle—for we need to be.

STUDENT

Herodotus on Scalping

IN connection with the subject of the affinity between American aborigines and eastern Asiatics, the following particulars given by Herodotus of the habits of the Scythians is peculiarly interesting, horrible and revolting as it is:

"When a Scythian overthrows his first enemy, he drinks his blood; and presents the king with the heads of the enemies he has killed in battle; for if he brings a head, he shares the booty that they take; but not, if he does not bring one. He skins it in the following manner. Having made a circular incision round the ears and taking hold of the skin, he shakes it from the skull; then having scraped off the flesh with the rib of an ox, he softens the skin with his hands; and having made it supple, he uses it as a napkin; each man hangs it on the bridle of the horse which he rides, and prides himself on it; for whoever has the greatest number of these skin-napkins, is accounted the most valiant man."

The Trend of Twentieth Century Science

Electrical Perplexities

A CONTRIBUTOR to a scientific contemporary quotes certain newspaper accounts of a recent storm, and asks how the reported damage harmonises with the current theories of the action of lightning.

A barn was destroyed, the account given being that "the sides of the barn were burst outwards as if by a giant charge of dynamite, and the roof was tossed fully 100 feet away." No fire occurred, though the barn was full of dry hay. Other accounts of the same storm describe the shattering of telegraph poles, rafters and other large pieces of wood. The contributor describes the effect of a flash that struck his own premises. After knocking a hole in the roof, 4 inches by 6, "it jumped to a timber about 6 feet away, a timber 6 inches by 6 inches by 12 feet. The end of it, for some three or four feet, was splintered into matchwood, and the timber torn bodily from its fastenings. Two braces attached to it with heavy iron spikes were neatly pried off without being broken." He then asks his question: "Everything about the building was as dry as it is possible to make timber; yet where the wood is torn to pieces as if by dynamite, there is no sign of scorching. What is it which does the actual work done by the lightning?" No hypothesis seems to fit all the freaks recorded of this one storm. The furniture in one house was knocked about "in all directions." The barn walls and roof were burst outwards and upwards. Had that been done by a sudden and tremendous heating of the air, the heat would have been enough to ignite the contained hay, dry and dusty. But that did not happen. The beams and dry telegraph poles were "splintered to matchwood," yet with not enough heat to light a splinter. The rafters of a certain wall were ripped to pieces, but not lit; on its way down through the wall the lightning stopped a moment to kill one of two brothers in an adjoining bed.

Evidently the force at work is capable of exciting molecules to an intense motion among themselves which is not the motion called heat, and which may not become heat, rupturing their cohesion. But that does not account for the moving about of furniture, and some of the details of this storm are worth adding to Camille Flammarion's collection of lightning freaks.

STUDENT

Hidden Secrets in Science

READERS of Lamb's essays well know that it is not now considered necessary to burn down the whole house in order to roast the pork. It is agreed that that is a wasteful method. And in a few years it may be regarded as equally absurd and wasteful to burn millions of tons of coal a day to run the world's machinery. At present we get our needed energy by locking up atoms into a small chamber called a molecule. Then we have at our disposal the energy they were previously wasting by rushing about in their aimless way. To burn coal is to unite its atoms of carbon and hydrogen with atoms of oxygen. The heat is one form of that energy which in another form showed itself in the rushing about of the oxygen. We translate it again into the rushing about of a piston.

But the new way of getting energy will be by letting atoms out, instead of locking them in. They will however be much smaller atoms than those to which we now give that name. In fact the latter constitute the containing chambers of the former, just as the latter are in their turn chambered into the little cells called molecules. Science calls the former ions or electrons. They are, according to the latest conceptions of science, intensely anxious to get out, and as there are very many of them in an atom, the sum total of their anxiety represents an enormous force—so much so that Professor Thomson calculates that a gram (15 grains) of hydrogen contains energy enough to lift a thousand tons more than a hundred million yards; and a pint of water would drive the machinery of America for a day. The problems are to find and use the key of the door that keeps them in, and to translate their energy, when they are let out, into a serviceable form. But it is safe to say that if this universe is watched and guided by intelligence, man will not be allowed to find that key till he has outgrown the desire to blow his fellows to atoms with guns. There must be a good many secrets held back from him till

the arrival of that day of commonsense and brotherhood—if indeed there is any difference.

STUDENT

Test Tube Tides

WE usually associate the idea of tides with oceans and rivers; but it appears that there are tides in much smaller quantities of fluid, even in little laboratory vessels of mercury used for barometric readings and other purposes. They require a microscope for their detection; but they are there, attesting in a minute degree the reality of the pull of sun and moon throughout the day and the week and the month.

And there are other movements of these little surfaces of mercury. Close observation shows that they are not flat but in continual small undulation, having the appearance of a sheet of water into which a stone has been thrown, rippled. These of course are due to the earth tremors, which never cease for a single second, and of which an earthquake is only the extremest form. The earth's interior is never still, any more than is the interior of our own bodies; and like some phenomena of the latter, the earth's movements exhibit signs of the lunar seven-day touch.

STUDENT

A New Theory of Photography

IT now appears that the change in the silver of sensitive plates which constitutes the formation of the image is not chemical but electrical in its nature. For Professor Dewar has shown that the image is made even at temperatures so low as to approach what is called the absolute zero. At that point all ordinary chemical action is suspended.

Light, as is well known, causes negatively electrically charged bodies to lose their charge. It escapes as ultimate corpuscles, electrons. According to the new theory it is the escape of these from the molecule of silver chloride or iodide that causes it to lose its chlorine or iodine—or rather to fall apart—so that metallic silver, as the image, now stands alone.

STUDENT

A Fragment of Ancient History

ABOUT 10,000 years ago—but it may have been 20,000—a naked gentleman residing in Pennsylvania stepped on a piece of extremely rotten wood, wet with recent rain. All around, though it was also rotten wood, it was harder. Whether he had one or two legs we do not know.

This brief piece of history, so full of local color and dramatic possibility, has but lately become known. The way it got out was this. A miner at the Eagle Hill colliery, Pottsville, Pennsylvania, has uncovered a slab of anthracite coal stamped with the impress of a man's foot. To the unscientific person this may not seem much of a find. But it means that man was in existence in this country during the formation of the coal beds. There was no other footmark on the slab. What a pity that our palmists do not study the foot as well as the hand! Then we could have known what sort of a man this was.

STUDENT

Dieting Hay-Fever

HAY-fever, it appears, is due to overfeeding. At any rate it can be cured by underfeeding—that is, as we count underfeeding, which is eating just enough for real need. A correspondent of the *British Medical Journal* reports that for years he suffered from hay-fever and asthma, which nothing relieved. But since his adoption of the above indicated treatment—three years ago—he has been perfectly free from both, and his long lost sense of smell is returning. It is a question, he says, of the quantity of food taken. He takes just enough to keep his weight 12 pounds below that which it used to be. If he forgets himself and goes beyond that point, his symptoms begin to come back. The prescription is, he asserts, infallible.

His general health has also greatly improved, and at 45 he is much more vigorous than he was ten years previously. The letter concludes with the remark that he finds the prescription unpopular with his patients. They would rather sin and take drugs. What is true for hay-fever would doubtless be equally true of many other chronic maladies from which we suffer and for which we take so many "cures." STUDENT

Nature

Studies

The Boundless Resources of Nature in Lomaland

AMONG the many remarkable natural features which are observable in the region where Lomaland is situated, is the peculiarity of the distribution of animal life and plant life. Instead of finding only a comparatively few kinds of insects and plants, each well represented in quantity, we find an enormous, an endless, variety of different kinds, of which by far the greater number exist only in very small quantities. Never a year does the Nature lover live in Lomaland, but he discovers new plants and



Lomaland Photo and Eng. Dept.

A FILIPINO SCHOOLHOUSE, JOLO ISLAND, P. I.

new insects that he has not observed before and perhaps will not see again. Careful research will reveal plants growing in some special out-of-the-way locality, and nowhere else found. Particular atmospheric and climatic conditions may any day produce an immense quantity of some otherwise unobserved insect, which disappears as rapidly as it came.

The explanation for this state of affairs seems to be that in Lomaland we have *possibilities*—say, rather *potentialities* or *capabilities*—existing in enormous richness and profusion, but in a state of minimum development; all however, keeping unbroken the thread of their existence, and waiting in readiness for the arrival of those conditions which will give them opportunity and usefulness.

In short Lomaland is, in natural as well as in other respects of which we know, a land of germs, seeds, buds, and promises. We have seen many people come hither from the moiling world and have their latent seeds of aspiration and genius spring into a wondrous and unexpected fruition from the soil of their character which had lain fallow so long that they thought it was exhausted. The soil is begemmed with germs of life, the breezes tingle with buoyant energy, the sunlight sparkles with growth and creative impulse.

It needs only a very slight climatic change, and anything in the way of fauna and flora that is needed can be quickly produced. And the climate, in its turn, is so sensitive, so dependent on a multitude of conditions, none of which are fixed, that nothing is impossible.

But Nature herself bends in obedience to higher Laws which reside in the collective will of all who are working for the welfare of future humanity—the Helpers, seen and unseen. And may it not be possible that these Laws have decreed that Nature in this spot shall hold back her greater exuberance until there is established the nucleus of a race of men who will know how to work in harmony with

her; a race that will not exploit her and butcher her and waste her; a race that will not neglect but appreciate Nature? Perhaps Nature waits for us to show that we can use well the resources we already have, and is ready then to bestow more. STUDENT

Natural Magicians

HERE and there, scattered through the animal and vegetable kingdoms, we come across powers which, if possessed by man, would entitle him to rank as one of the legendary magicians of antiquity. And some, too, are *black* magicians—witness

the magnetic eyes of the rattlesnake.

There is a little plant, the sea-pink, armeria, or thrift, which manages to make dew for itself through the hottest summer days. It grows in dry hot desert sand close to the sea, flourishes well and throws up flowers in astonishing profusion. Under a burning summer sun its leaves will often be covered with large drops of water collecting and trickling down the stem. No one knows how it manages its little bit of laboratory work. It may even form a direct combination of oxygen in the air with the hydrogen of its cells. That would be no more difficult than picking carbon from carbon dioxide, which is a feat performed by nearly all plants. There are indeed a few phenomena, such for example as the occasional possession of copper by strawberries, which suggest that some plants can even fabricate elements and perform alchemy.

Magical powers in the animal kingdom are numerous. There are the electric batteries of certain fishes, operated by their wills. There is the subcutaneous lamp of the glow-worm. There is the extraordinary sense of direction possessed by ants and migratory birds. There is the foreknowledge of storms, earthquakes and volcanic eruptions shown by many animals. And of late there has been some tendency to credit certain birds with the power of altering their weight-relation to the earth, as an explanation of the extraordinary heights to which they rise and the rapidity with which they do it. And there is the power possessed by dogs of detecting that their master stood for a fraction of a second on a particular spot an hour before. Add these powers together and

give them to a man, and you have a very fair magician. Is there any reason why man should not have what his inferiors possess? Or, say rather, "why man should not be able to use;" for the powers are universal, lying in the all-bountiful bosom of Nature, and it is man's desire to *have* that alone prevents him from enjoying. STUDENT

THE SONG OF THE SEA

CHARLES GOFF

ROLL by kingdoms of the north,
And mainlands of the south,
And hurl my fierce battalions forth
On regions parched with drouth;
Against wild cliff and rocky wall
I fling my shattering waves,
And wail a requiem over all,
My many million graves.

I labor on beneath the sun,
And hail the sultry noon,
And when the lingering day is done
I leap toward the moon.
I revel in the lightnings' fleet,
And when the storm raves high,
The thunders of my billows greet
The thunders of the sky.

Within my breast I safely hold
The secrets of the past,
And heaped-up stores of pearl and gold
Lie in my caverns vast;
The wrecks of ages dark and strange,
Beneath my waters deep
Rest on, thro' calm and storm and change,
In everlasting sleep.

By islands of the east and west
I burn, I foam, I rage!
And wander on in wild unrest,
And ceaseless pilgrimage.
By bleak and barren lands I moan,
I lave each torrid shore,
And toll my waves from zone to zone,
Till Time shall be no more.—Selected



Theosophy's Message to Children

WHEN, during the darker cycles of human evolution, the great truths concerning man's life and destiny fade out from the minds of men, a piteous thing happens to the children of the race. For when the teaching that man is a soul, persisting through many lives upon earth, dies out, the dark and limited conception of one life on earth, followed by an eternity in some state either too undefined to satisfy, or too horribly defined to give any assurance, creeps into the human mind. Then it is that men learn to fear death, and then it is that they begin to think more about the change they call death, than they do about life itself. This death that is the inevitable end of every life is emphasized and dwelt upon; the most pious assert that all life is a preparation for death; the departure of the soul from the body is attended with some ceremony, supposed to suggest the significance of the change that has taken place. Sometimes, even at the time of death, it seems as though the veil has been lifted a little, and a slight assurance is felt that the break is not so complete as the mental darkness of the age seems to indicate. On the other hand, although the ceremony of baptism of infants has been insisted upon by many, and though we celebrate birthdays, and though the birth of many babes is an occasion of rejoicing—notably when the question of some worldly inheritance is involved—it is a fact that the incarnation of a soul has come to be treated with the most commonplace acceptance, rarely removed from merely personal interest. Thus we see, that in its ignorance, though the world does in a measure, recognize the departing soul, it does not realize the significance of the step taken by a soul at birth. The poet tells us "the soul contains the event that shall befall it," and Theosophy teaches that for a brief moment the Soul looks, before entering earth-life, at "the event that shall befall it." And then unrecognized as a Soul, stepping from the existence that is unhampered by a physical body and its desires into a new earthly vehicle, the Soul leaves its place of rest and realisation and enters—the life we know. During early childhood veil after veil falls between the waking consciousness and the light of the Soul; the realizations of the resting period between earth-lives are so obscured that only the fires of sorrow in later life make them felt, and the utter ignorance of the vital truths of child-life results in—not a golden childhood of joyous growth, but a warped development from which it is impossible later to evolve a rounded character. Thus has it been in the world. But the special message of Theosophy to children is that, thanks to

the three great teachers, H. P. Blavatsky, Wm. Q. Judge and Katherine Tingley, who have given to the world the teachings of Theosophy, there are now many who recognize the Soul in every child that is born, there are those who turn in thought to the unborn children of the race, and who yearn to help them in every stage of their journey, thus making a path of light for all Souls who come to earth. STUDENT

Loveless Marriages

THE words of Judge Robert Grant of the Probate Court of Massachusetts have weight in the consideration of any legal question. His opinions anent the much discussed divorce problem have peculiar weight because, in addition to his legal and trained knowledge of this and problems bearing upon it, he has given the question of divorce special study, not only from the standpoint of the law but of ethics. Small wonder that his opinions offer marked contrast to the statements made by certain members of a certain other profession, many of whom have very evidently never really studied the question at all.

In a recent interview with a correspondent of *The Globe* Judge Grant said:

"The clergy may platitudinize at will over the evil of divorce, but there is another side to the question. The evil of loveless marriages could have things said about it that would sound very logical.

"Divorce, far from looming up as a menace to civilization and a sap to national individuality and preeminence, affords a necessary means of escape from tyranny and brutality, and an often beneficial remedy to blind suffering. . . . Divorce, far from stigmatizing the woman who by resort to it has freed herself from the abuse and ill-treatment of a brutal husband, should, on the contrary, confer a particular distinction. It should be regarded as evidence of self-respect and a brevet of morality. Why make supineness and submissiveness feminine virtues? Why should a woman suffer any indignity that a man, simply because he is her husband, might see fit to subject her to? Has she not as much personality as the man, as high aspirations, as well-developed a moral sense as he has? Why, then, should the finger of scorn be pointed at her for asserting herself, for saying to the man who would drag her down: 'I have my life to make, my self-respect to maintain, and this I cannot do if I remain in bondage.'

"The children, you say—will not the children be happier and better, adopted by a second father, who will cherish and honor their mother, than as the mute witnesses of, and participants in, a domestic hell pre-

CHILDREN

LONGFELLOW

Al! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood—
That to the world are children:
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunk below.

sided over by a domestic bear, who is their legitimate father? Religion and laws can regulate neither marriage nor divorce; the method of its stimulus is to be found in the assertion of that instinct called love. The human heart rebels against the slavery which binds human beings in the cruellest bonds because by their foolishness, want of wisdom, or through the intervention of parents or friends, they have missed the divine as well as the civil purpose of marriage. It is permitted in these days of advanced thought to have doubts in all matters. No doubt to the morose mind the prevalence of divorce and its growing popularity may mean degeneration of the family instinct and decadence of the race. For my part I see in it the higher development of the ideals of purity and self-respect.

"What is more needed is a uniform marriage law and the curbing of the ecclesiastical zeal in encouraging marriage. If clergymen were as fervent in deterring their parishioners from rushing into unfit marriages as they are to prevent marriage after divorce, their services to society would be of much greater significance."

THE following extract from a letter written to his wife by a Japanese soldier will give a good idea of the Spartan sentiments that animate the men. Honor on the field of duty and glory is their chief thought, and this thought far outweighs all other considerations.

My dearest, I especially ask you strictly to observe the following rules, which I herewith send you:

1. Never accept presents in money or kind from any one; to do so will be to bring shame on your husband.
2. Keep all my letters from the front, and do not hand them about for everybody to see.
3. Think that our parting at Shimbashi was a last farewell, as though you had accompanied my body to the temple; and that presently you will receive the news of my having traveled over the plains of battle and entered paradise.
4. Do not expect to see me back; think that I have gone to meet an honorable death.
5. When news comes of my death repress your sorrow.
6. After my death live on the pension you will receive from the government, and carry on the worship of my ancestors.
7. Remember that you are a soldier's wife and behave accordingly.
8. Do not fail to visit the families of those who die in battle, and to condole with them.
9. Be respectful to your parents and the aged; treat your inferiors kindly, and keep your own spirit pure and noble.
10. Be careful never to disgrace the honorable name I have given you at the cost of my life.

The writer of this letter, Corporal Yamazaki Unosuke, was formerly a workman at the Shubunsha Lithographic Press in Tokyo. He was sent to Korea early last year, and served with great credit in many engagements. At the battle of Fenshuiling he discharged his duties as orderly with astonishing quickness and boldness, and, though wounded himself, saved the life of a comrade, First Class Private Tanaka, whose wounds he bandaged to the neglect of his own.

In the engagement which terminated in the occupation of Maerhsan he was severely wounded in the head, and died on the way to the bandaging tent.—*Ex.*

WHEN a Japanese baby is born it is customary to plant a tree. On the child's wedding day the tree is cut down and is given to a cabinet-maker. Furniture made of the wood is regarded as one of the chief ornaments of the new home. A beautiful and deeply symbolic custom.

The First Step Downwards

A FIFTEEN-YEAR-OLD girl was recently arrested, charged with having forged checks, amounting in all to \$600. She was employed by a millinery firm, and was selected to carry checks and money to the bank. She also delivered the purchases of the wealthy customers. The sight of the fine hats and dresses, and of the money, proved too great a temptation to her, and she began over a year ago to forge checks in order, as she confesses, "to be a real lady and have lots of fine clothes."

This young girl was known to her employers, and to the teacher at the night-school she attended, as bright and industrious. At her home she was looked upon as a model child. No one; however, in home or school, or at her place of work, had inspired her with any truer ideal of life than the possession of fine clothes.

Some one is responsible for this omission. What about all the women with whom she was constantly associated?

Many young girls are in a position to be similarly tempted. What is to be the positive teaching and influence that shall make for their choosing the right instead of taking the first step in a career of crime?

Women must *individually* accept the responsibility of making their lives a protest against the false, so that wherever it shows itself, it shall receive the check that hinders its insidious work of poisoning the minds of the young. STUDENT

IN startling contrast to the fanatical and illogical views expressed by certain religionists on the sister-problems of marriage and divorce, is the following, clipped from a Jewish religious journal:

Society must alter its views as to the sanctity of marriage. Yet the appeal to be made to the law *will not produce the desired result*. The law is not strong enough to check the evil, which is conceded to be a real one, for law, in matters so dependent upon a relation so bound up in the most intimate feelings of mankind, cannot hope to remedy matters wholly. The appeal must be made to the individual. A false conception of marriage is current. Marriage is not regarded as a sanctification of two beings in a holy desire to be of service to each other, to develop their powers, to realize more fully than in any other relation that great principle of life, to bear with one another; and it is instead accepted as a perfunctory and necessary act established by an enactment of law. Our preachers should strive to inspire a loftier ideal of marriage.

SOPHIE MAYER, the mother of six children, has just passed the examination for admission to the bar before the Appellate division of the Supreme court, at the head of nearly 1,000 candidates. In 1876 this woman, then Sophie Rosenberg, created a mild sensation in Warsaw by graduating from the Gymnasium with honors equivalent to Harvard's Summa Cum Laude. She received for this a silver medal from the Czarina.

She became a teacher and lecturer in the Warsaw schools, a position which no Jewish woman had ever before attained.

She married Adolph Mayer and they came to America. Her husband was admitted to the bar, but an injury to his eyesight limited his field. Mrs. Mayer, besides bringing up six children, used to read him his references and help with his briefs. She found time in odd moments to keep up her general reading with the above result.

It is said that people born in California have unusual chances to live to a great age. Certainly the history of Donna Eulalia, who died at one hundred and thirty-seven years of age, is a case in point. She lived not far from San Diego. Her birth record is beyond question.

GOD thought—
A million blazing worlds were wrought!
God willed—
Earth rose, while all creation thrilled!
God spoke—
And in The Garden love awoke!
God smiled—
Lo! in the mother's arms, a child!
—Selected



Lomaland Photo and Eng. Dept.

WHISTLER'S PORTRAIT OF HIS MOTHER



OUR YOUNG FOLK

The Raja Yoga Question Box

THESE two great Frenchmen found and opened new paths of knowledge.

1 Who was Bernard Palissy?

ANSWER—Bernard Palissy was a French potter and naturalist. He had no regular education, but he loved nature and loved to learn. At twenty he started off on foot and traveled through many countries. Everywhere he studied nature and the arts. He returned to France and resolved to find the secret of making enameled pottery. He succeeded after sixteen years, and he learned to decorate his ware with the forms of flowers, shells and insects. Bernard Palissy gave lectures on natural history in Paris. He was far ahead of his time and taught many great truths about geology and physics. Palissy was a leader among the Huguenots. He suffered persecution and was once condemned to die, but his art saved him.

2 Who was Philippe Pinel?

ANSWER—Philippe Pinel was a famous French physician who devoted all his talents to reforming the treatment of insane people. Their sufferings at that time were terrible, for it was thought that they were never safe unless they were chained, and also that they must be tortured in order to be cured. Philippe Pinel believed that firmness and kindness and unwearied patience would be a better cure, and that with this treatment they could be given a little liberty. He stated his ideas boldly to the learned doctors of Paris, and after much opposition, he tried his plan. It proved successful at once. Philippe Pinel grew famous; many doctors came to study the new method. Doctor Pinel was so firm himself that he never yielded to low desires, and his heart was generous and full of love for humanity.

HELP ONE ANOTHER

"HELP one another," the snowflakes said,
As they cuddled down in their fleecy bed,

"One of us here would not be felt,

One of us here would quickly melt!
But I'll help you, and you help me,
And then what a big white drift we'll see."

"Help one another," the maple spray

Said to his fellow-leaves one day;

"The sun would wither me here alone

Long enough ere the day was gone;

But I'll help you and you help me,

And then what a splendid shade there'll be."

"Help one another," the dewdrop cried,

Seeing another drop close by its side;

"This warm south breeze would send me away

And I should be gone ere noon today;

But I'll help you and you help me,

And we'll make a brook and run to the sea."

"Help one another," a grain of sand

Said to another grain just at hand;

"The wind may carry me over the sea

And then, Oh! what will become of me?

But, come my brother, give me your hand,

We'll build a mountain, and then we'll stand."

—Selected

A Closer Bond With France

ONE of the pleasantest days ever spent by the children of the Raja Yoga School was that on which they entertained as their guests Commodore Adigard (in command of the French fleet lying in San Diego Bay) and the officers of his staff. Of course they came to Lomaland really as Mrs. Tingley's guests and it was not their first visit, by any means. Yet the children particularly claimed them and the day was one long to be remembered for all felt that the ties uniting this nation with great and glorious France were being strengthened in a very real sense.

You know, Buds and Blossoms all over the world, that the Raja Yoga School is inter-

national in more than the ordinary sense. Not only are children here from all over the world but they are taught that deeper, higher, truer patriotism which sees all nations—so far as they live justly and do right—to be members of one great world-family. France, that noble land where the light shone more than once while Europe lay in darkness—France, the land that reached out a helping hand to us just when we most needed it—France, the land of Joan of Arc, of Madame Roland, of the Empress Josephine, of brave Lafayette—do you wonder that the Raja Yoga children love France and love to pay honor to her representatives?

Now you know the deeper reason why the day was long to be remembered, not alone by the children but by the Commodore and his men. They saw the children in the School, at class work, in musical work, in out-of-door drill and callisthenics. When Commodore Adigard spoke to his bright-faced little hosts and hostesses, he said that what particularly impressed him was the *international* character of the School and the *promise of universal peace* that it held. He said—in most cultured English by the way—that nothing in all his two years' cruise had impressed him so deeply as the work and régime of the Raja Yoga School. He urged the children to try harder than ever to be worthy of the training they were receiving for, said he, "you are destined to carry a new light to the world and to be powerful agents in bringing once again to the world the age of true Brotherhood." Several of the children replied to his remarks by simple, clear, ringing speeches such as only Raja Yogas can make.

But the best was to come—a visit of some of the older Raja Yoga

boys themselves to Commodore Adigard on board his own ship *Protet*. Here again the Commodore, after welcoming them in his own apartments, spoke of their wonderful School and of what particularly favored boys they were. And then the flag-lieutenant, at the Commodore's command, took the boys around the beautiful great vessel—a man-of-war—showing and explaining to them all the parts. How interested they were when he explained—in fluent English, too—all about the working of the great guns and the torpedoes, the delicate chronometers, yes—from the overhead rails for carrying the projectiles down to the big coffee-pot and exquisitely clean bakeries. Even more impressed were the boys with the courtesy shown among all on board, officers as well as men. How quietly and courteously were orders given! How promptly, cheerfully, and unquestioningly were they always carried out! Surely the discipline of the *Protet* may serve as an example, and it was the inspiration of this manly courtesy, far more than the sight of the well polished guns, I fancy, that led the boys to give a ringing "Three cheers for France," at the close of the visit. A RAJA YOGA TEACHER

What Is Cruelty?

THERE are many conceptions of what constitutes cruelty. Count Vasili relates the following incident, which, he tells us, occurred in the immense bull-ring of Madrid some years ago: It was at the time when the great *espada* was Cuchares and the incident occurred during a *fiesta*. As was then the custom, live sparrows were enclosed in the *bandilleras* which the *torero* affixes (at the greatest possible risk to himself) to the shoulders of the enraged bull. The paper enclosing them, of course, bursts and the birds fly out. As far as they are concerned, it is a pretty sight. But on the day referred to, one of the *cuadrilla* wantonly hit one of the birds and killed it. Says the Count: "In all my life I never beheld such a sight. Ten thousand spectators stood up, wildly gesticulating and threatening death to the cruel *torero*. Some even threw themselves into the arena, forgetful of the bull, forgetful of everything, determined to seize and handle the heartless man as he deserved." That, in their opinion was cruelty—the torture of the bull was quite something else. So ideals differ and have differed and doubtless will continue to differ, the world around and the ages through!

Facts Worth Knowing

EXPERIMENTS have been made recently in the use of peat as a fuel for locomotives. It was found that peat is more quickly consumed than coal, but that it makes an exceptionally hot fire, and—makes no smoke. Peat is also cheaper than coal. There is abundance of it to be had; in the bogs of Maine is a great store, and in one place in Massachusetts there is said to be enough to supply fuel for all the railroads now entering Boston for the next two hundred and fifty years. The peat bogs of Ireland may yet furnish a smokeless fuel for the steam engines of Europe. This would mean a new industry for Ireland.

THE French army will soon be uniformed in khaki. The characteristic *képi*, or military cap is to disappear. It will be replaced by a gray helmet for full dress, and a soft hat for use on other occasions.

The Theosophical Forum in Isis Theatre

S a n D i e g o C a l i f o r n i a

Meetings Resumed

Point Loma Students again at the Isis—Music and Recitations by Raja Yoga Students—Good Addresses—Large Audience

ON last Sunday evening the Theosophical students resumed their meetings at Isis Theatre after a vacation of four weeks. The theatre was filled to the doors with an appreciative audience.

The program was varied and of unusual interest. Aside from the musical numbers, which included several songs by a chorus of the older boys and girls of the Point Loma Raja Yoga school, and two selections by the Boys' String Quartet, there was a recitation by Ruth Westerlund, one of the Raja Yoga girls.

Two addresses were given, the first being by Master Montague Machell, his subject being "Raja Yoga Work in California." In part he said: "A great teacher once said, 'By their fruits shall ye know them.' This is how we can best judge and realize the real scope and meaning of all Raja Yoga work. We would not have the public know our work only by the description we give them of it, but by seeing and observing for themselves the results obtained. Yet these results must not be expected all at once. A seed planted does not become a tree immediately. 'Rome was not built in a day.' It must be remembered that this is a seed time and many are the seeds that Katherine Tingley is sowing for your State. And yet, although we are only now planting, results begin to be seen—results that give greater promise than in any system of education yet established in the land.

"Probably the feature most observed by visitors to the Raja Yoga schools is the superior results obtained in the mental attitude of the children. There is no system under which the mind of the child is so much strengthened and quickened as under Raja Yoga. This is probably because the alert and vigilant attitude demanded is not a thing that the children are taught to bring to their arithmetic class to solve a problem, to preserve and keep for emergencies only, but it is made the constant, everyday, natural condition.

"We are taught to be eternally vigilant in guarding against our lower natures, our selfish wants, and weaknesses. Thus, this mental quickness is a firmly planted principle, and something that cannot be swept away by any slight circumstance. Another example set by this system is that of a comprehensive education. You may say that all our schools have quite as wide a variety of studies as the Raja Yoga schools. This may be so; but too often in the ordinary schools one subject is extensively developed at the expense of others, a balance is not attained. This is plainly demonstrated by some of the examples of strangely, almost humorously one-sided geniuses produced in the world today. In the Raja Yoga school, education is based on a perfect balance of all the faculties, which is the keynote, in fact, of the whole system.

"Not only have these examples been set by the Raja Yoga system, but others of a more important nature, have been set to all lovers of this 'Golden State,' who earnestly desire to improve their home and national life. These are examples of the heart-life. For we know that true knowledge and wisdom can only come from a pure heart and mind, and this is made a guiding principle in the lives of the children. We know that by purifying the minds of our citizens we purify their motives and so purify and cleanse their national life.

"We have not to look far to realize that in some of the affairs of human life *conscience* has no part. In such conditions injustice dominates and suffering and *despair* follow in its train, and the innocent and unguarded are dragged into the vortex. Look at our worldly affairs today and study the signs of the times!

"The Raja Yoga system when properly grasped helps one to cultivate the conscience, it aims to free man from selfish desires and *cowardice*. It is indeed an inspiring force, a knowledge that will in time leaven the whole lump, and raise man to his true position in life.

"Shame on those who for love of *sordid gain* will attempt to block the

progress of this *voice of Righteousness*,—this angel of Light.

"Mrs. Tingley has often told us that California is to be a centre of light and learning of the West, and all is being done that can be done to prepare to receive these larger responsibilities to be borne by this state.

"Raja Yoga schools have been established along the coast, Lotus Groups, Boys' Clubs, and meetings have been started and beginnings made toward a clearer realization and a fuller practice of the principles of the Higher Life.

"This is the result in part, of five years' work of the Raja Yoga system in spite of the many obstacles which it has had to overcome,—in spite of the interference of those whose whole life is a struggle for the realization of their own selfish ends; and last, but not least, the ignorance of a large number of 20th century people!"

"Build Thee More Stately Mansions, O, My Soul," was the subject of a paper read by Miss Ethelind Wood. In part she said:

"Short-sighted persons have often wondered at the devotion of Theosophists for Katherine Tingley, the master builder of character. Others of evil intent have called that devotion by many names, and perhaps they believed what they said, for the walls that cover true discernment are quickly built by ambition, selfishness, avarice and sensuality. And so, as you know, many have used their effort and their talents in the attempt to tear down her work, her building in the character of the men and women and little children who come within the range of her help. Their attempt was fruitless, as it always will be, for their weapons are made of stuff that perishes, while her structure is the immortal fabric of the soul. Small wonder that the students at Point Loma, men and women, distinguished in many lines of life and from all quarters of the globe, deem it their greatest privilege to assist in this upbuilding of the human race. And as the work of the master builder is good all through, in all its results and upon all planes, so the growth of this spiritual seed planted by H. P. Blavatsky, will bring intellectual and material growth, will build San Diego, uplift its people, educate its children, and bring a real and lasting prosperity to all. H. P. Blavatsky brought back a knowledge of the great truths of life, the deepest lore that the world has known; she wrote books so much in advance of the science and thought of the day, that their progress since then has been a steady verification of her teachings; but it was what she did not express, it was what she withheld because men were not ready to receive it, that is beginning to show now at the root of the things you wonder at. Each year, through the devoted trust in Katherine Tingley, brings the larger growth of the true life to her students, and thus through their knowledge and their example the world's children shall advance. The building goes on apace—much of it you see—more of it you do not. The children of the Raja Yoga school are taught and helped day by day to build their own lives ever greater, ever purer, and with the clearness of childhood they understand the simple science of that building. They know that selfish and sordid thoughts and bad actions bring their results as surely as good thoughts and good actions bring theirs. And they know that the greatest building in life and character is done only by the hearts and the hands that do not work for self. If so we build, life indeed is joy in hope, in compassion. Each day brings its promise and fulfillment, its interest and its growth."

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past;
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

—San Diego News

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 8:15, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Art Music Literature and the Drama

Public Monuments—Why Are They So Seldom Works of Art?

WHEN one sees a headline such as this "Public Monuments Recently Erected" one knows pretty well what to expect, a scathing indictment of the vulgarity and ignorance displayed and the amount of money spent—and a list enumerating the various artistic crimes perpetrated in various cities. It is easy to sneer and to criticise, and not difficult to display smartness in sarcasm and denunciation, but it is evidently quite difficult to "do something better."

Why is it so hard to get fine public monuments? There are men who can produce such works; but where are the people who want them? Are they to be found in the ranks of those who have the direction of municipal affairs? To read the daily press of the United States is to find one's self forced to wonder if love of what is noble and beautiful characterizes the majority of men who hold prominent political offices. Art is the expression of ideas, and what idea can our ordinary civic administrations express? Can the noble expression of a noble idea be called into being by a community that has put the basest of ideals into the place where honor and justice *should* be enthroned? Shall not the soul of the artist respond: "They led us away captive and now require of us a song; how can we sing the Lord's song in a strange land?"

I have before me an illustration of the statue of Jeanne d'Arc, at Rheims, in France, by the late Paul Dubois, and am forcibly impressed with the fact the dominant idea will express itself, no matter what the theme may be; and here the dominant idea is academic principles. The statue seems to be a fine and dignified expression of academic principles; but was the Maid of Orleans an expression of academic principles? There have been honest soldiers, whose noble characters could have been fittingly expressed by such worthy and admirable workmanship, but the divine illumination of Jeanne d'Arc called for a corresponding illumination of the mind of the artist, and a belief in and a respect for such a state in the public, or at least in that part of the public concerned with the erection of such a statue. A desire to pay homage to the illustrious dead, even if honest—is it not the same thing as a desire to honor in daily life the principles that made those dead ones heroes?

"Your fathers slew the saints, and ye build their sepulchres." Why? Is it because you now love those qualities for which your fathers slew the saints? Or is it to hide from yourselves the fact that you are no better than they, and would do, aye and are doing, as they did?

Not till men of high ideals and pure lives can find a place in municipal life can we expect to be able to evoke from the realm of Art its highest and noblest work. We ask too much when we demand that the artist shall carry this burden besides his own, and give us a pure and noble work, which our municipal life has neither the power to evoke nor the capacity to appreciate, if by chance the miracle should be accomplished.

R. MACHELL

THE Muses seem to have chosen their devotees often from the lower walks of life. We find that some of our greatest singers have been the children of cooks, shop-keepers, coachmen, porters, and, says one authority—evidently ranking them in the same category—school-teachers! The story of La Gabrielli, one of the greatest singers of her time, was a case in point. Walking one day in the garden, an attaché of the Italian court heard a child singing with remarkable sweetness. He was attracted and on investigating found her to be the daughter of one of the royal cooks. The father not having the means to educate the girl, she was taken in charge by her discoverer, the father being induced to give her up by the assurance that she had a "gold mine in her throat." The giving to Italy of a great *prima donna* was the result. The case of our beloved "Jenny Lind," practically adopted and educated by the Theatre, is strikingly similar and these are but two of many.

It is said that Tisias of Himera was the first to reduce chorus singing to a regular system. The founder of Greek chorus music was Stesi-chorus, and a statue was erected by the Greeks to his memory. It was sometime later that Alcæus and Sappho became leaders in Grecian musical culture, as well as Grecian poetry, for in Hellas the two arts were inseparable.

The Grey Stone Tablets of China

SCATTERED all over China, by roadsides, in village streets, and in temple court-yards, are granite tablets carved deep with inscriptions. None of them are modern as the West reckons modernity. Few were erected since the Declaration of Independence was signed in Philadelphia, but some are much older than others, writes Francis H. Nichols, in his book, *In Hidden Shensi*:

Most of them record the virtuous deeds of mandarins, who lived and died during the last two dynasties, but occasionally one meets with an inscription that tells of something that happened long ago; a bit of philosophy suggested by some incident in history; a memorial of an illustrious Emperor, or sometimes an inscription on a spot made famous by a great event, like a battle or the birth of a sage. Stone

"Success is in the Silences
Fame lieth in the Song."



BAS-RELIEF FROM THE ARCH OF TITUS, ROME

THE MARSHES OF GLYNN—FRAGMENT

SYDNEY LANIER

AS the marsh-ken secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-ken flies
In the freedom that fills all the space 'twixt the marsh and the skies.

By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God:
Oh, like to the greatness of God is the greatness within
The range of the marshes, the liberal marshes of Glynn.

tablets are an institution peculiar to China. Much of the so-called ancestor-worship is really only a resort to this national method of raising an enduring monument to previous generations.

In the carvings on the grey stone, far more than in the ponderous and stilted literature, the soul of the Chinese speaks. Besides recording events for public interest, the tablets often serve as repositories of the best thoughts of individuals. When to one of the old yellow race—whom we like to cartoon—there comes a great thought, he weighs and measures it. If it stands the test of his reflection he treasures it silently for years, perhaps forever. He regards it as an illumination of his soul by a higher power. It becomes his ambition to transmit to those who shall follow after him the one great idea that has flashed across his life. On a stone by a roadside, he has his soul's light carved where men may see it. Usually it finds expression in an epigram or a verse of poetry, but occasionally it is pictured in the carving of a flower or the outlines of a face.

To me the tablets of Shensi always possessed a strange charm. They seemed a part of those strong, deep, repressed fires that, underneath the mask of national stoicism, have smouldered at the foundation of the Chinese nature since time began, and which may some day flash forth with a concentrated brilliancy that will startle the world.

Universal Brotherhood Organization

Central Office Point Loma California



Lomaland Photo and Eng. Dept.

VIEW FROM THE GARDEN, SHOWING GRECIAN HALL AND CONSERVATORY

Theosophy Overcomes Worry

WE exhaust our strength in our impatience at our work and the conditions that surround us. There is nothing that comes to us which we could not do easily with true adjustment, but we waste our forces in our worries.—*C. B. Newcomb*

The above aphorism gains enhanced force for a Theosophist, with his larger and clearer view of human life and human nature. For two of the most important lessons which Universal Brotherhood workers are learning to apply in their daily life are that the obstacles to right living and successful achievement spring from an ungoverned lower nature, and that true adjustment follows from a focusing of the mind on that which is central and permanent in our nature.

Worry can always be traced back to fear and selfish desire, those polar forces that alternately freeze and burn the heart. Calm reason shows clearly the foolishness of anxiety, but yet we are paralyzed by it. Impatience we know to be a hindrance, yet we submit to its interference. We have not yet learned to stand still in a calm place and let the winds and waves surge past. It needs faith, trust, courage, dignity, silence.

All these virtues can be preached in the world but it needs the light of Theosophy to drive them home with the force of conviction. A thinking person will find in Theosophy—*lived* Theosophy, not mere book learning—a stable foundation for these maxims; and even the most thoughtless can see the visible results of Theosophy when it is made a living power.

It is of no use to subdue lesser desires, only to fall into the clutches of larger ones. Where shall the heart find a place of rest, if not in the sublime faith in all things great and noble which Theosophy alone seems able to arouse in men? Where else can I find fulness for my void, and voices to people my silence? What else can give us the strength to stand still and adjust all these forces?

The first step in mastering such a force is to disentangle the self from



Lomaland Photo and Eng. Dept.

A CORNER OF THE GARDEN AND LAWN

it and recognize it for an alien influence. Hence we must find the true Self. Trust in an exterior Power has enabled many a devotee to rise superior to the entanglements of desire; but such trust is too often exploited by theological influences. An *intelligent* trust, which cannot be exploited, is what men will find in Theosophy. STUDENT

New Centers in London

THE tides of our work have been steadily rising in London, notably since the time early in April when the European Headquarters underwent re-embodiment at the Raja Yoga Institute, 91 Avenue Road, N. W. There have been many signs of this advance. At the Headquarters, the charm of the new building, lecture-hall, school-rooms and grounds, has brought sunshine to the workers and children alike; and a fresh dignity has been added to the public meetings there. The rendering, in public, of symposia at the various Centers; the increase of public interest; the augmented ranks of active workers; their realization of the growing influence of the work in Europe as well as in America and other lands; the greater efficiency, vigilance and mutual cooperation, are matters for rejoicing.

Another new and interesting feature of our Work, is the new home of the Brixton and South London Center, at 386 Clapham Road, London, S. W. This spacious building, surrounded with large grounds and beautiful shade-trees, affords ample facilities for enlargement of the activities of the Work in this neighbourhood.

The beauty and extent of the grounds, equally with the classic and spacious Greek Hall, its adjoining large Assembly Room

and Conservatory, and the ample accommodations in the building, are the surprise and admiration of all. The directing of the enlargement of the Work at this Center, by our Leader, Katherine Tingley, has shown a foresight which is a promise of even better things to come. How fortunate for the work that there was a nucleus of faithful workers who had implicit trust in this foresight and the willingness to carry it out. It was here that the members from 91 Avenue Road, London, united with the Brixton members in celebrating our Leader's birthday. FRED J. DICK



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END OF THE GRECIAN HALL

Students'



Path

THE GREEKS AT THERMOPYLAE

BYRON

THEY fell devoted, but undying;
 The very gale their names seemed sighing;
 The waters murmured of their name;
 The woods were peopled with their fame;
 The silent pillar, lone and gray,
 Claimed kindred with their sacred clay:
 Their spirits wrapp'd the dusky mountain,
 Their memory sparkled o'er the fountain:
 The meanest rill, the mightiest river,
 Rolled mingling with their fame forever.
 Despite of every yoke she bears,
 The land is glory's still and theirs.
 'Tis still a watchword to the earth:
 When man would do a deed of worth,
 He points to Greece, and turns to tread,
 So sanctioned, on the tyrant's head;
 He looks to her, and rushes on
 Where life is lost, or freedom won.

The Progressive "I"

TO everyone there come moments of reflection with their opportunity for self-analysis; but how many, instead of using the opportunity, seek rather to get away from their inner selves and to lose themselves in the whirl of social life or unprofitable occupations. But this serves only to delay the inevitable facing of one's self. It must come sooner or later; and happy the man who uses his opportunity that comes to everyone, by striving to realize more deeply his divine nature.

Let us consider for a moment who and what is the "I," the self, that is so important to everyone of us.

At the outset, it will be evident that this "I" is much more elusive, and has a wider range than we have perhaps imagined. Recall what were the occupations, the ideals, the objects sought for, in the daily life of this "I"—say, ten years ago! At that time our minds were filled with projects and ideas which have long since passed away. And yet in those days we were wont to say—"I know or believe this or that," "I accept or dislike such and such conditions or environment," "I have ideals towards the attainment of which I am devoting my energies and daily thought."

Where are they all now? How many are gone—completely, or nearly so; and yet are not their results built into our life, as the consequence of the experience which they have brought us? Others have changed and widened, but in some measure still remain the same and still affect our life.

But what about the "I" that sought them and was apparently identified with them? Is that changed too? Is the "I" of today the same as the "I" of yesterday, or of ten years ago? So great is the change sometimes that one is almost inclined to believe it cannot be the same. And yet we somehow feel that it must be the same. And, too, however great the changes which the future may bring, the "I" will ever remain the same. We feel that this is true, but the reality which lies behind all appearances eludes us, and we are led to think what will be the end of it all, and what and where is this real "I" which lies behind.

Is not the real Self a ray from the Divine, Eternal Self of all being, towards which we are wending our way through the clouds of illusion and ignorance which daily surround us? Outwardly, and in the selves of our everyday life we appear separate; but in the deeper, real Self we are united, and this deeper self-consciousness is the divine heritage of all men.

As we thus gain the knowledge of self we learn to distinguish the true from the false, and to look behind the appearances which separate us, one from another, and hinder us on our journey to the Light.

There are thus two selves, two "I's"; and the pathway of progress can be traveled only by controlling and conquering the lower by the higher. It is not an easy task, but there is, to one following it, an ever increasing

joy, as well as new opportunities and new power to help his fellow men. It requires courage, and resolute will, and the humility of recognition of how much there is to learn, together with the assured confidence in the existence of the goal to be attained and in the divine power within each that makes the attainment possible.

A great ideal, sadly misunderstood, has for long been held out to the Western world, of the man who took upon himself the mistakes and transgressions of others. This ideal is possible for everyone of us. It is the positive identification of the "I," the true, real Self, passing through its series of disillusionments, with that of every other human being. For all of these "Selves" must recognize sometime their oneness. When we realize this, even in part, we shall not feel inclined to criticize or blame our brother, but on the contrary shall know that we ourselves must share the responsibility with him, and that each one of us is and must be his brother's keeper.

STUDENT

FRIENDS IN COUNSEL

DEAR COMRADES: Great is our debt to early pioneers along the pathway of the inner life, who charted out the winding track, erected danger signals, and recorded observations for our use. One of the most important warnings they have handed down, is to avoid depending on the periodical return of what are called "our better moments," and they have also said that we should struggle on undaunted, even when the cyclic law allows our lower tendencies more power. For days or even weeks perhaps, we live in the full sunlight of the soul. The joybells ring continually within the heart. After a while the climax point is reached, and once again the prison walls of our environing flesh close round us, shutting out the light, and all the melodies of the supernal world are drowned amid the noisy, roaring voices of the lower self. Our knowledge of the Higher Life is blotted out, and nothing now remains but the sweet memory of brighter days, to keep alive our faith in the unseen. The Elder Brothers of the race have said that light and darkness, day and night, must alternate unceasingly. They tell us that our ecstasies and times of inward gloom are but the crests and hollows of the waves of life's unresting sea. If we give way to exultation on the rising flood, if we succumb to dull despair on the declining wave, we are in danger lest we wander from the path and lose ourselves in treacherous swamps of doubt. The daily consciousness in which we live, derives much of its color and intensity from the condition of our vehicle, the body, which as a part of Nature's realm is susceptible to all the varying fluctuations taking place beneath her sway. Taught by the past, the wise man waits in times of obscurity, holding tenaciously his ground, in sure and certain hope that morning, when it comes, will dissipate the gloom of night. Taking advantage of the surging flood to reinforce his efforts, patiently resting on the ebbing wave, he works in unison with Nature's rhythmic flow, and shares the mighty forces of the partner in his work. It is most pitiful to read the lives of pious persons who have had no knowledge of this law. When in the course of cyclic change their spiritual vision waxes dim, they are bewildered and enquire: "Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" Not knowing of the cycles which affect their instrument, the body, they imagine the gigantic Person whom they worship "hides his face from their petition." Surely the light we seek is never dimmed, although the mirror of the mind may vary in reflecting power. When we have learned to watch with calm dispassion the tidal movements of the mental life, then may we learn to live in that transcendent consciousness that knows no varying tides.

STUDENT

BUT the dreams which issue from the soul of nature, are to great actions but the inspiration and the guide. We drink of the living waters of the imagination only that we may be strengthened for the daily task, it may be for the daily drudgery, which is none the less divine because it is of the earth. . . . If on the other hand we apply the master touch of sympathy and good fellowship, which is greater and better than pity, we shall get a little of the illuminating wisdom which brings right thought and act. Sympathy is always imaginative, bringing to us true pictures and true knowledge of the work of aid which lies before us. Sympathy makes human minds so plastic that words are hardly needed to find out the cause of another's trouble. Sympathy translates itself into action almost without the aid of human speech.—Katherine Tingley

THE OLD DIVINITIES

SCHILLER

THE intelligible forms of ancient poets,
The fair humanities of old religion,
The power, the beauty, and the majesty,
That had their haunts in dale or play mountain,
Or forest by slow stream, or pebbly spring,
Or chasms or wat'ry depths; all these have vanished;
They live no longer in the faith of reason!
But still the heart doth need a language, still
Doth the old instinct bring back the old names,
And to yon starry world they now are gone,
Spirits or gods, that used to share this earth
With man as with their friend; and to the lover
Yonder they move, from yonder visible sky
Shoot influence down; and even at this day
'Tis Jupiter who brings what'er is great,
And Venus who brings everything that's fair!

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question I have noticed the statement that none of the officers or workers in the Universal Brotherhood Organization, nor in any of its departments, nor in the Raja Yoga School, receives any salary or financial recompense. Do you not believe that the workman is worthy of his hire; or would you abolish money altogether?

Answer Is it not somewhat of a big jump at conclusions to make the inference, as is done in the question, that because no one in the Organization receives any salary, *therefore* we believe so and so, or would abolish money?

Do we believe the workman is worthy of his hire? If a man is working for food and sustenance and for material things for himself and family, what is meant by his hire? Surely that which will enable him to procure those things; and the medium through which he can do so is money—which is the medium at present employed in the world. And it must be perfectly clear that money in itself is neither good nor bad, but that all depends on the use of it.

But if a man is working for humanity, what is his hire? He is not working for food nor houses nor land, neither for himself nor his family. Can the moral and spiritual help which a great Teacher gives, or which we as disciples and students try to give, have a money value? What is the money value of a pure and compassionate thought; or of a deed resulting from such a thought?

But it may be said that a man must live. What would you have all the clergy and ministers of the gospel do? In one of her lectures given at the Isis Theater in San Diego, Katherine Tingley said she would like to see all the clergy and ministers work at a trade or profession to earn their living—and a lover of humanity would not seek for more, he would not strive after wealth or luxury—and then to devote the rest of their time to helping humanity. In this way they would find, she said, not only a deeper knowledge and greater power, but a larger freedom in proclaiming their message. We all know there are good and noble men in the different religious denominations in which the system obtains of paying salaries, and we honor their self-sacrificing labors for the good of their fellows, and, too, there are many of these who lament the system and know they are hampered by it. And while the system remains as it is, there will remain the incentive for the selfish and ambitious to make their profession of faith, and offer the word of truth *for a salary*.

The Universal Brotherhood and Theosophical Society and its various departments offer no such inducement, and this, as one of the most binding rules of the organization, *effectually excludes those who would otherwise enter from motives of self-interest*.

If one would quote from Scripture, it is well to look at the context, and there are other statements in the Bible which should also be noted and have their due weight. What interpretation then are we to put on the following—taking the whole statement and not simply a part of it, as was quoted in the question:

And in the same house remain, eating and drinking *such things as they give*: for the laborer is worthy of his hire. (Luke X, 7.)

There is no mention of a salary here or of financial recompense. Then read the whole of the third chapter of Micah.

The heads thereof judge for reward, and the priests thereof teach for hire, and

the prophets thereof divine for money: yet will they lean upon the Lord, and say, *Is not the Lord among us?* none evil can come upon us.

Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. (Micah III, 11, 12.)

How different is the following picture:

Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? (Isaiah LV, 1, 2.)

Have we not one of the signs given us here of the true teacher, and a warning against those who offer spiritual truths for money? And what then is the "hire" of those who seek to help humanity? Is it not in words there c
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of it, as we so orten see. Money, like so many things in physics (heat, electricity, water, for instance), seems to have the two factors of (1) bulk and (2) efficiency. A large fortune in the hands of a nobody is like a large mass of water at a low level or of electricity at a low potential; it is not effective to do work. But a little money in the hands of a competent person is like a high head of water or electricity at a high potential.

The power of money depends mostly on the motive behind it. A rich fool can do more foolish things than a poor fool, but he cannot do wiser things. Money bestowed in lumps does little good and often seriously embarrasses the recipients, forcing them to invent unnecessary ways of spending it. The widow's mite is what does the good.

Money should follow work, not be the incentive to work. Most people, planning an enterprise, would collect the money first. The man of wisdom and faith strikes courageously out in small beginnings, and money comes to his needs at the right time and in the right amount. The former method uses money to the least possible advantage, the latter to the greatest.

It is not money that does the evil, but the mean motives behind it. But money is a machine which increases the facility for doing evil. STUDENT

Reflections and Refractions

H. P. BLAVATSKY speaks of the necessity, on the part of those who would be fully serviceable, of persistent, unceasing devotion. Katherine Tingley, in another way, according to her epoch, advocates, inculcates, and infuses the same. . . . Devotion does not mean either the doing or the non-doing of any particular thing or things, but that unswerving attitude, which cannot be shaken by any environment, which surmounts all obstacles. The fundamental identity on these points of H. P. Blavatsky and Katherine Tingley is marvellously clear.

In chemistry the word circulation signifies "the repeated vaporization and condensation of a substance in distillation." Physiologically the heart is the great organ of circulation of the blood—therefore the basis of animal life. This leads to the conception of a circulation through the universe, from plane to plane, with a center of activity for all. The circulation,—is it not osmotic action? And the organ, is it not the spiritual sun?

There is nothing more fundamental than life. It is homogeneous and belongs to all. Intelligence is more differentiated. He who lives must do it in all, or he only lives partially. He must "shed the light acquired" on all his deeds; and only in shedding the light can he share the life. STUDENT

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 Issued twice a month. Dr. Erik Bogren, Publisher, Helsingborg. Torsten Hedlund, Editor, Göteborg. Address all business communications and make remittances payable to Dr. Erik Bogren, Helsingborg, Sweden.
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 Issued monthly. Published by Dr. G. Zander, Majorogatan 9 B, Stockholm, Sweden. Send all remittances direct to the publisher.
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WEEKLY ILLUSTRATED

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New Century PATH



Year \$4 Point Loma, San Diego, California COPY 109

A Magazine Devoted

to

THE BROTHERHOOD OF HUMANITY

the promulgation of

T H E O S O P H Y

and

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE AND ART

Edited by KATHERINE TINGLEY

New Century Path

by KATHERINE TINGLEY
WEEKLY

NEW CENTURY CORPORATION
Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained. The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879. Copyright 1905 by Katherine Tingley

Truth Light & Liberation for Discouraged Humanity

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Meteorological

The Non-Negro Masai of Tropical Africa

WHAT has happened to the Indians in America is also happening to similar peoples in Africa. Races which have degenerated from an ancient prowess are being compelled to give way before the rising tide of energy in the white race. The Masai of East Tropical Africa have agreed to the reservation system under British Government and protection.

We regret the terrible victimizing of simple faith and natural virility before the corrupting and faithless advances of modern civilization; yet we realize that, though the white man incurs future penalty for whatever of wrong there has been in his acts, still eternal justice has also a natural penalty for races that have degenerated.

The Masai inhabit a territory between the Victoria Nyanza and Kili-

ma-Njaro, consisting of vast tracts of grassy plain and some small elevated farm lands. They have been noted for their fierce character and valiant defence of their lands, but the gun has subdued them.

The gun has subdued them, and also—what else has subdued them? Another of the white man's devastating attributes, here called by the Dutch name of "rinderpest." For it seems that the atmosphere of the white man is death to the cow (a sacred animal in ancient science). The rinderpest has taken away the Masai's occupation; perhaps some scientist will benefit the world by inventing an inoculation against this terrible visitation of Providence.

Splendid Opportunity for Inventions

The Masai are not negroes, and for centuries have preserved the purity of their race. They are Semitic (?) and may have immigrated from Arabia. Handsome, stalwart, with long narrow faces, superb carriage and haughty bearing, they have excelled as herdsmen and warriors, and value their freedom.

Since the cattle disease wiped out their herds, they have signed the agreements which assign them two large reservations, where they will live as agriculturists, to be governed and protected by British administrators, and to receive education and farming implements. The vast pampas pass over to European enterprise.

STUDENT

The Coming of the Message

IT is impossible not to notice the resemblances between the civilized worlds of two thousand years ago, and today. The same contrast of great poverty and luxuriously spent wealth; the same stress of speculative intellectual activity, tending toward materialism, as the science of Alexandria hurried on in its discoveries; the same eclipse of faith; the same tendency to dabble superficially in Indian philosophy and magic; the same hatching of little broods of strangely creeded people gathered about some impostor or enthusiast. And through it all, the hope, the sense, the intuition, that something new for man was at hand. "It would seem," says a writer in the *Spectator*, "as if the coming of Christ were the crystallization of a large and uncertain hope that permeated the lives of Jew and Gentile alike, a hope that long before it became, or was, accepted as an Epiphany, was a living force in the lives of men. To Virgil's Italy a divine event was at hand, announced by the throbbing of earth and sea and sky."

One is sometimes tempted to wish that Jesus the Enlightened had come a little otherwise, and a little later. A hundred years later, after a long period of infamy among the rulers of Rome, came four rulers of a nobler type, with Marcus Aurelius as their culmination. Suppose that the Teacher, and that Emperor who came so very near the vision of truth and who always sought it, had met. It would almost seem as if that little cycle of rulers had been prepared so that in the mind of the last the purest of the old waters of paganism should blend with the new. But the obscure sect had then no hearing; its Teacher was almost unknown, or known but as a half crazy and unlettered Jewish enthusiast. And when the light which he had brought into the world reached the mind of Rome, it was already darkened with dogma and inane dispute. If Jesus and Aurelius could only have spoken! But in the hands of Constantine the light was only an engine of policy.

Now the earth is trembling again with that long stilled expectancy. The message will try again to make its way into the hearts of men. And though it must take some verbal form, in its essence it will be an illumination of minds; faith and hope with wide wings touching everywhere; a melting of hate into brotherhood; the golden light of the inner world flooding the outer; the thinning even to transparency of the erstwhile heavy curtain of death.

STUDENT

Japan's Waived Indemnity

THE upshot of the peace negotiations has provoked some research into the precedents of indemnity payments. International law authorities agree that they are in the nature of ransom. The winning power, being in possession of the enemy's territory, or being about to take possession of some of it, agrees to take a money payment in substitute. At the Peace of Tilsit, Napoleon, in actual occupation of Prussian territory, exacted an indemnity in lieu of retention of any of this territory. The armies of the Allied Powers were in occupation of Paris when in 1815 they agreed upon an indemnity to be paid by France. Similarly when in 1871 German armies were in occupation of Paris and

other parts of the country. So also when in 1878 Russia, with Constantinople in her hands, arranged for the payment to her of an indemnity by the Sultan.

The waived Japanese claim for an indemnity did not rest on any of these precedents. Russia proposed to remain in occupation of Manchuria. Under these circumstances Japan, believing her own liberty threatened, undertook the war. She has demanded no compensation for releasing occupied Russian territory; but only the vast expenses of the war. And with extraordinary generosity she has foregone the claim, leaving us all her debtors. Her record, for courage, for endurance, for courtesy, for magnanimity, is now flawless. It will stand in gold on the pages of history.

From the lessons of this war let us understand the need and the meaning of International Brotherhood. STUDENT

Ceylon's Opportunity

THE evil days of the Congo rubber trade may perhaps be numbered. Ceylon is coming forward as a very formidable rival. In the Congo the reported total of cultivated trees is 60,000,000. But besides that this is an admittedly "shot" estimate, it includes all the wild vines and plants as well as those actually under cultivation.

But in Ceylon, during this year, another 100,000 acres will be brought under cultivation, to be added to the present 220,000 acres. At 250 trees to the acre, this means 80,000,000, including no wild plants. In three years at most Ceylon will be equal to the supply of all the rubber needed in the world, and the product will be of the finest possible character.

The present contributions of the island to the world's necessities are mainly woods and spices. In the former is she extremely rich. There are about 420 varieties, ranging in durability from the cashu-nut tree, which when felled decays in a month, to such trees as the ebony and satin-wood. Thirty-three of these harder growths are in constant use for ship and house building, and the island exports some very beautiful woods for ornamental furniture.

The cocoa-nut is to the Ceylonese almost what the bamboo is to the Chinese. It makes food and drink; a valuable oil; rope, nets, and matting; drinking vessels and spoons. The leaves make torches, the stalks fence-poles. And the wood makes everything else.

The archeologically minded violinist will not forget the tradition that he owes his instrument to the genius of Ravanon, a mighty king of the island in its legendary golden days.

For ages Ceylon has been rising from the sea, and evidently proposes at some time to rejoin India. India conquered and civilised her once; and it may be that before that, in some forgotten epoch, they had a civilisation in common because there ran no sea between. Now she is waking to modern life a little in advance of India. C.

Holidays for Slum Children

LONDON is witnessing an interesting method for improving its health, bettering the physique of its next generation, and creating that love of country life among its half-outcast children which may later do something to relieve its congestion. The plan consists in deporting them to the country or by the sea for a fortnight of the summer. On one single morning lately no less than 20,000 of them thronged the outgoing trains. The average cost for the fortnight per child is about \$1.25. Where the parents can afford it they pay; where not, it is paid for them.

In thousands of cases the child has never before seen a field or the sea. Their home letters are sometimes extremely amusing. One says: "We saw a beast coming towards us; it looked very hungry, so we crept into some bushes and hid, but it did not eat anything that time." The "beast" was a cow. Another is surprised by the cordial manners of the country people among whom she was boarded. "The people down here are very humble. If one meets you in the street he would always stop and speak to you."

The great point to be attended to in this work is that the city shall look after its own poor. If it is in the hands of any particular religious denomination or Church, contributions from wealthy members of other Churches will necessarily be checked; the city will never develop that sense of responsibility for its children which does so much for the character of the citizens, and the parents are apt to transfer themselves from one Church to another where they think the surest results are to be got. C.

A Question of Color

COMMENTING upon the sixth annual session at New York of the National Negro Business League, a prominent newspaper declares "that the business negro has earned his right to a respectable attention."

Among the members of the League which met under Booker T. Washington were prosperous bankers, real estate and insurance agents, editors, publishers, managers of steam laundries, manufacturing establishments, an opera house, together with owners and operators of a street railway, and electric light and power plants.

This report is a striking contradiction of the persistent effort that obtains to deny the colored race any chance of advancement, under the plea that the negro can never be educated into a civilized effective citizen.

A colored author has lately collected some interesting information on this point. He shows that in the United States there have been two senators and seventeen congressmen, besides many diplomats and officials of national, state, and municipal life, all of African descent. There are over 30,000 school teachers and professors, 2000 lawyers, 1500 doctors, dentists and pharmacists. Negroes have taken out 500 patents, have published 400 books, own and edit 12 magazines and 300 newspapers. They own \$900,000,000 of real and personal property.

In the face of these figures a prominent clergyman believes that "education will only intensify the problem's dangerous features, complicate and make more difficult its ultimate settlement."

This sounds rather like fear than any desire for human progress.

Outside the United States under different conditions, less prejudiced (is it fair to say "less prejudiced?") we cannot forget that there are many instances of worthy examples of this race. The death, a few years ago, of Sir Conrad Reeves, the Chief Justice of Barbados, removed a high government official, respected by all throughout the West Indies as possibly few white men have been. Do we remember that Dumas was of African descent? Can we forget Toussaint L'Ouverture, the magnanimous slave who successfully opposed the great Napoleon, while showing such consideration and humanity towards his conquered foes that the world was amazed. Civilization had very few instances to equal it then. Many other instances may be recalled.

Instead of shirking our responsibilities while they are relentlessly growing heavier, should we not realize quickly that we as a nation, owe this race a self-assumed debt which cannot be ignored? This nation placed the negroes where they are and this nation must recognize that fact or fail in its duty. P. M.

Mexican Volcanoes

THE number of volcanoes already known and visited in Mexico is 156. They are nearly all either extinct or dormant. They occur mostly along the Pacific Coast and in the States surrounding the Federal District; sometimes isolated and sometimes in groups. According to a contemporary, in Lower California there are 5; Sonora 9; Sinaloa 8; Durango 14; Tepic 15; Jalisco 15; Michoacan 17; Colima 7; Hidalgo, Tlaxcala, Mexico, Federal District, Puebla, and Morelos, 50; Vera Cruz 10; Oaxaca 6; and an unknown number in Chiapas.

Many of these volcanoes may become active at any time, since a volcano can sleep for centuries and give no sign of life.

The geological evidences point in several cases to comparatively recent eruptions of considerable magnitude, but the destruction of the Mexican annals has deprived us of the historical evidence. The region called the Pedregal, in Federal District, was formed by an extensive eruption of Ajusco which took place centuries ago; but there are human remains among the lava.

The only eruptions recorded are those of Colima, Jorullo and Ceboruco. Colima erupted in 1576 and has done so frequently since, being still active. Ceboruco exploded in 1870, causing the most serious eruption recorded in recent centuries.

Popocatepetl is one of the highest peaks in America, 17,784 feet. The crater is not a cone but a bell, 2700 feet wide at the greatest width, and 1200 at the smallest. It has been dormant for probably many centuries, and nothing but sulphur fumes escape from the crater. Immense quantities of sulphur are extracted from the crater for commerce; and Cortez is said to have obtained from it sulphur for his powder, thus giving rise to awe and superstition among the Indians.

According to old traditions, Popocatepetl, Ixtaccihuatl, and Ajusco appeared in a very short time, after a violent earthquake which came accompanied by deafening subterranean noises. The ground gradually rose up until the three mountains appeared vomiting lava and rocks. E.

Some Views on XXth Century Problems

The Way to a New Race

SOMEBODY asked Luther Burbank why his selection methods could not be applied to man. If in plants and fruits every desirable quality can be developed, and all useless or objectionable ones be removed, why cannot the same be done in the case of man?

He replied that this had always been the dream of his life. As we do not suppose he belongs to the frantic biologists of the school of Grant Allen who would kill or sterilise all members of society that did not come up to a certain standard, just as Burbank burns tons of plants which exhibit variations he does not want; nor to the equally frantic medical moralists who would hypnotise children out of their vices; we must credit him with some special views on education which from a thinker like him would be worth hearing.

You cannot pair men and women as if, like plants, they had no wishes of their own. Nor can you destroy all the children of a family save one, as you do the members of a litter of puppies. Nor is there any need. You cannot appeal to the consciousness and will of a young plant so as to induce it to put out the kind of flower you want. You cannot modify the seeds developing in the depths of a flower. But the barriers do not exist in our dealings with the human plant, the child. It is certain that every child is born with its moral and intellectual limitations; but it is equally certain that no modern educational system save one brings it anywhere within sight of these limits. And the enormous power of parental influence, the interplay between the consciousness of the mother and that of the child, is almost entirely neglected. When women, in the interest of the child, consciously endeavor to live during that period in the gracious radiations of their own souls; when they hold each hour sacred and make each hour beautiful; and when the method of training in operation at Katherine Tingley's Raja Yoga Schools are learned and practised by educationalists everywhere—one single generation will suffice to transform humanity, to compress millenniums of evolution into thirty years.

The real secret of Raja Yoga lies in the atmosphere which is maintained about the children. Just as the famous Swiss entomologist produces superbly beautiful variations in his butterflies by a mere change in the temperature in which they are reared, so, spiritually and mentally, can the same be done with children. But the teachers must sound no false note; they must live, in sight and out of sight, in thought and act, the lives they would have the children live. The atmosphere is created by self-sacrificing love, by ideals realised, by pure thought; as well as by natural beauty of surrounding and diet, by music and by art. STUDENT

Humanizing the Prison

SIR OLIVER LODGE, whose mind appears to be roaming at large, though always wisely, has been pleading for a better, a more commonsense treatment of the criminal. The adjectives are interchangeable. He pleads that the prison may be made an

alembic in which the refuse of humanity shall be transmuted into useful citizens. Several journals have taken the matter up, and there is some chance that the dead weight of public opinion may be lifted a little.

We have already noted that in Japan the prisoner is expected to work at something useful, and a proportion of his earnings is held in store for him against the day when he shall go out. If he does not know a trade he is taught one, or more than one. Afterwards, Prisoners' Aid Societies meet him and see that he has the opportunity to practise what he learned within the prison walls. By consequence, as against our system, thousands of years of work are done yearly which in our country are wasted. Habitual criminals are rare, as against the many thousands that our system carefully perpetuates. The prisons are self-supporting as against the costly institutions of our country.

Propositions made in England, following Sir Oliver Lodge's paper, are these:

That the silence rule should be relaxed for good conduct, the relaxation taking the form of classes for study and discussion, necessary books being supplied. That an extra reward for good conduct should be in-

struction in singing or other form of music, and that both music and reading aloud should be supplied during the hours of labor so far as the nature of the labor permits. And that in all cases a useful trade or employment shall be taught and practised.

"On the reformative side," says one paper, "the plan we have so long pursued has resulted in a most flat and abject failure. Our object clearly ought to be to make a good man out of a bad one—if we can; or, failing that, to translate a wilful cumberer of the soil into an implement of utility. This last is within our power, and in the doing of it lies our chief hope of curing those defects of character which are the roots from which our criminal classes spring." STUDENT

Child Gardeners

THE public schools of Cleveland, Ohio, are working a plan for interesting the children in gardening and flower-growing. The "Home Gardening Association" purchases seeds in quantity. These are divided into packets of such size as to cover the price

at one cent per packet. Lists of the seeds are furnished to the children, who make their own selection; and with the packet comes a card with simple directions. Prizes are subsequently given for the best gardens.

The success of the plan was immediate. In 1901, 121,000 packets were sold; in 1905, 220,663 packets and 13,000 bulbs. Now it has spread beyond the city and from out-of-town schools the orders already run to 100,000. The work of separating the large parcels into the children's packages gives employment to a considerable number of women during two months of the year. In some of the schools no less than 85 per cent of the children have gardens and write enthusiastically about them. And the natural taste thus engendered can never again die away. No child in whom the love of flower-tending has awaked can ever be anything but healthily discontented with the bricked and boarded squalor of the average city. It is part of the solution of the city problem.

It is now many years ago, during her work among poor women and children, that Katherine Tingley insisted upon the importance of flower-culture for the full and healthy development of child life. To her are due the essentials of the above plan, and her ideas are being practised with most gratifying results both in America and England. At Point Loma the plan is under her personal direction, and it was the sight of some of the Point Loma lady-students and children at work in their gardens that was used by certain newspaper agents as the basis of the story that she "made" her students—women and children—"work in the fields!" ONE OF THE STUDENTS

Race Suicide

RACE-SUICIDE seems to be a more serious factor in American life than even President Roosevelt had imagined. An official bulletin just issued by the Census Bureau yields on analysis the following results:

"At the beginning of the Nineteenth century the children under ten years of age constituted one-third, and at the end less than one-fourth, of the total population of the country." "In 1860 the number of children under five years of age to 1000 women fifteen to forty-nine years of age, was 634; in 1900 it was only 474." These figures do not apply to immigrants, nor to Hebrews.

It follows therefore that though the American population proper is still increasing, it is doing so at a diminishing rate; it will not be very long before it increases no more; and then, if the situation continues unchanged, it will decline. Moreover a growing proportion of our increase consists of immigrant Italians, Germans, Irish and others, and their immediate progeny. Of 59,000 children born last year in Manhattan only 12,000—or one in five—were of American parentage.

President Roosevelt looks at these figures almost as if they stood alone. But they must be taken in conjunction with other pointers. For example with the increase of insanity; with the real shortening of the life-length underneath its slight apparent lengthening; and with the increase of some diseases. All together show a decline in the primary American vitality. The only real remedy is a saner, wiser, education of the children. The ideals of education in practise at Point Loma must be studied and made universal for they are sane, wise and far-sighted. STUDENT

Archeology Paleontology Ethnology

Historic Ruins of Iona's Sacred Isle

SOME years ago the historic ruins on the Isle of Iona, Scotland, were conveyed by the Duke of Argyll to trustees for the Church of Scotland. These ruins are of great interest in connection with the early evangelization of Britain.

The cathedral of Iona has been strengthened and is being roofed so as to be used again for public worship. The other ruins are preserved.

In 563 A. D. Columba crossed from Ireland with twelve disciples, and established on Iona a community which had wattle huts and a chapel of similar

material. They converted the northern Picts, including the King, Brude, sent out missionaries to distant regions, and planted churches. The reputation of Iona and its monastery as a center of Celtic Christianity lasted long after Columba's death, but in 795 the Norsemen burned the buildings and devastated the island. In the 12th century, after the suppression of the Columban order, two Roman orders, the Benedictines and Augustines, established themselves on Iona, and these flourished until the Scottish Reformation, after which the island and its relics passed into the possession of the family of Argyll.

The ruins of St. Oran's Chapel are the most ancient. This chapel is thought to have been built by Queen Margaret, sister of Edgar Atheling. The cathedral is 12th or 13th century. There are scanty remains of a library, so famous that Pope Pius V was credited with the intention of visiting it. There is also the burial place known as the Reileag Oran, where lie kings of Scotland, of Ireland, and even of Norway. The island was held sacred, especially for burial, even by distant sovereigns; and the tombstones are most interesting relics. STUDENT

The Ruins of Borsippa and the Tower of Babel

THE story of the Tower of Babel is one out of many mythoi which depict the unsuccessful attempt made by the renegade Atlantean giants to build up an earthly kingdom of might and knowledge which should defy the truth and light. We have also the Grecian story of the Titans who attempted to storm heaven by piling up three mountains; and there are similar stories preserved in all mythologies. The "lightning-struck tower" is one of the symbols of the Tarot cards.

The Atlantean giants attempted to establish a dominion of sorcery upon earth, but were defeated by the "Sons of Light," that is, by those Atlanteans who remained faithful and transmitted the light to future races. This was the war between the Gods and the Titans, the Pandus and the Rakshashas, the Heroes and the Giants, and so on. The result was a "confusion of tongues"; that is, the doctrine of these builders became divided and they split into factions which scattered over the earth.

But, besides applying to this particular case, the symbol of the Tower of Babel has a general application to all cases where an attempt is made



Lomaland Photo and Eng. Dept.

TEMPLE OF ROMULUS IN THE ROMAN FORUM. A CIRCULAR DOMED TEMPLE BUILT BY THE EMPEROR MAXENTIUS IN HONOR OF HIS DEIFIED SON ROMULUS

to scale the heights of wisdom and power by rearing up a structure on a false basis. Sooner or later the lightning from the insulted sky will topple it over.

But now arises the further question as to whether there was or was not, on the plains of Shinar (Babylonia), an actual tower connected with the legend; and, since the Babylonians did build towers, and these towers (being of sun-dried brick) did crumble, it is easy to understand that popular belief, which ever demands a concrete symbol, would designate a particular tower—probably the greatest—as being the one

alluded to in the story; just as the Greeks used their own Mt. Olympus, and other nations their own respective topographies.

In the light of these views, a recent account of the ruins of Birs-Nimrud figures merely as a study of Babylonian antiquities, and we may leave the Babel mythos out of the question.

The tower of Akkerkuf, two hours northeast of Bagdad, was once thought to be Babel. But now that honor has passed to the tower of Birs, formerly Borsippa, which is the ruin of the famous Temple of the Seven Spheres. This temple was in seven rectangular stages, diminishing in size as they rose, the lowest 727 feet square; each stage was colored differently to represent a planet, one of them probably being overlaid with gold for the sun, and another with silver for the moon. On the top of all was a shrine.

What is left today is a hill of debris 156 feet high, which is continually diminishing; and from the summit projects a tower of brick-work which has been split in two by lightning and is surrounded by bricks that have been fused by lightning. The bricks are 13 inches square and three inches thick, stamped with the name of Nebuchadnezzar in cuneiform. They were cemented with natural bitumen.

As to the contents of a Babylonian temple, as learned from archeology, Dr. E. J. Banks says (in an eastern exchange):

The Babylonian temple consisted of two distinct parts—the tower and a series of rooms about its base. If one could look back to the time when the Babylonian temple was in use he would see a magnificent barbaric splendor seldom surpassed. The long, narrow hallways, always obscure, to lend them awe and mystery, were lined with the statues of the gods and kings. Some were in gold, others in marble or diorite; some were clothed in dresses of inscribed gold; the stone of others was tinted to give it a natural or striking color; the eyeballs were of ivory; the pupils were of precious stones, and it is possible that their heads were covered with false hair to impart to them a lifelike appearance. About their pedestals were vessels of precious metals and stones, wrought into fantastic shapes and constantly filled with food and drink.

In my own excavations at Bismya, in central Babylonia, hundreds of marble lamps, vases carved with figures of animals and men, or inlaid with ivory and precious stones, present an almost perfect example of a Babylonian temple service; these objects now form some of the rarest treasures of antiquity. STUDENT



Man's Responsibilities to the Lower Creation

WHAT goes on in the insect world is so far removed from our own notions of the fitness of things that we can scarcely venture to criticise it from the ethical standpoint. Insects will prey on each other, and in other ways behave, as if the individual were of no importance whatever. The same thing goes on in those minute lives which, as physiologists tell us, make up the collective life of the human body.

A French entomologist, M. Charles Janet, has made a careful scientific study of the ant, and has found that this insect is liable to a constant series of terrible (as it seems to us) accidents. To begin with, he may fall into the pit dug for him by the ant-lion, which is a familiar sight in Lomaland. If he escapes this, there is the tiger-beetle which preys upon him. Spiders too will catch him on a thread and raise him into their net to be devoured, or will catch him direct on his trail. But worst of all are the insects belonging to the hymenoptera family, which lay eggs in the ant. One kind takes advantage of the fact that an ant is fighting with another ant, to drill a hole in one of the combatants and deposit an egg, which produces a larva that gradually consumes its host. Another kind of hymenopter, it seems, paralyzes the ant by stinging it, carries it off, deposits it in a hole with other paralyzed ants, and fastens an egg to the mass, thus providing food for the larva. The fact of not killing the ant seems here to be an important point, and the inference is that it remains alive. Could a more terrible fate be imagined?

We shudder at these physical horrors, but really if one comes to consider what human beings do to one another's hearts, these horrors might be even excelled. Have I never laid an egg of malice in a brother's breast, there to germinate and gnaw at his heart? What *must* our mental life look like to a being (and such exist) able to see it as we see the insect life? And—oh horror—are these creatures perhaps, faithful to a pitiable necessity, enacting the dramas which we, as thought-creators, impose upon them?

Perhaps a spider owes its existence to the fact that it is ensouled by a human thought of cruel greed. And possibly the ancient belief in metempsychosis may be taken as meaning this very thing; not that a human soul inhabits an animal body, but that human beings throw off thought-forces which may ensoul animals. When will man cease to regard himself as a puppet of fate, or a reckless vandal, and realize his duties and privileges as a creator and guardian? E.

GOD OF THE OPEN AIR

HENRY VAN DYKE

THOU who hast made Thy dwelling fair
With flowers beneath, above, with starry lights,
And set Thine altars everywhere—
On mountain heights,
In woodlands dim with many a dream,
In valleys bright with springs,
And on the curving capes of every stream;
Thou who hast taken to Thyself the wings
Of morning, to abide
Upon the secret places of the sea,
And on far islands, where the tide
Visits the beauty of untrodde shores
Waiting for worshippers to come to Thee
In Thy great out-of-doors!
To Thee I turn, to Thee I make my prayer,
God of the open air!—*Selected*

The Lupine

THE word *lupinus* means "wolfish, ravenous," and it is suggested that the plant was so called because it devours the soil. Such an explanation may, however, appear to some more academical than probable; and possibly the name may have arisen from a more profound knowledge of its properties and *correspondences* which has since been lost. Nevertheless it is a fact that the lupine can, by means of an acid which its roots excrete, decompose a volcanic soil; and for this reason it is useful as a first crop in a new region. It has been used in Mediterranean countries since classical times, for forage, and for the seeds which are eaten, and for ploughing in to enrich the soil. The Romans also used the seeds as coins. White flowers and yellow flowers also occur, and garden varieties are cultivated.

STUDENT

Practical Teachers of Agriculture in Bavaria

A CONSULAR report from Germany speaks of the measures taken by the government of the Kingdom of Bavaria to promote scientific agriculture in that country. Agricultural schools have been established in 31 towns, and these are presided over by teachers who "in addition to an academical education, must be generally efficient in botany, geology, chemistry, physics, zoology, and natural history." The schools are open from November to March, when there is nothing doing in the fields; and peasant farmers for a nominal fee can attend courses on cultivation and fertilization of the soil, the succession of crops, the best sources for seeds, stock-raising, etc. They are also instructed in accounts and general commercial knowledge. The unfortunate teachers, already well-equipped in the upper story, as we have seen, have, during the remaining months, to become peripatetic practical instructors in agriculture, giving free lectures, forming cooperative clubs, and advising the farmers. The results are said to be excellent. One hopes these teachers are adequately honored and remunerated, for a man combining all that knowledge and executive ability is worth his weight in gold.

STUDENT



Lomaland Photo and Eng. Dept.

WILD LUPINE OF LOMALAND
Color, rich purple-blue, with violet-brown shading

The Masai and the Bees

Schillings tells of a Masai who walked one day up to a nest of bees, thrust his naked arm into it and brought out piece after piece of yellow honeycomb, which he distributed among the white man's carriers. "Why did the bees not sting you?" the astonished porters asked. "Your work is to carry loads," he answered. "But my home is the steppe, and it is mine to enjoy all I find in it. The bees sting you, but they love me."—*Exchange*



"To Him That Overcometh"

IT was while he was in prison, daily awaiting a summons to the guillotine, that Thomas Paine wrote *The Age of Reason*. It was while imprisoned in the Bastille for too liberal writing that Diderot conceived and began to fashion the plan of his encyclopædia. It was out of his desperate, lifelong battle against disease, poverty and despair that the marvellous poems of Sidney Lanier were born. It was upon the wreck of a life-long invalidism that Elizabeth Barrett Browning builded all that was best in her genius and in her life. It was while dragged through the streets of Rome in chains that the philosopher Epictetus found self-mastery and his real strength. And so it goes. The list might be lengthened. The pages of history are filled with the record of deeds and lives, heroic not so much for what was accomplished as for the obstacles that were surmounted in the process of accomplishing.

We are so often told that the real test of a soul lies in the motive, not in the actual deed done. It is true, and it is because we do not realize this more fully that the pathway of life is strewn with wrecks. There is in too many a fatal love of luxury, a fatal clinging to personal comfort,—or what is believed to be that,—a fatal facility for looking at everything from the standpoint of the personality. When obstacles loom up before those who do this they quiver, quail, wince. They lose heart, for the personality has no faith in itself, no trust in that power which always steps in to save at the last moment the one who struggles unselfishly. They lose sight of the horizon and the sky, for this obstacle completely obscures. It grows apace as they stare at it. Looking away, as they do, from their own source of power, little by little they lose sight of that power. They forget that there is within their breasts that which is absolutely unconquerable, absolutely incapable of fear, something that likes obstacles in fact, for it realizes that without them, as stepping stones, one could not climb upwards.

It is in the obstacles of life that we find,—or may find if we choose—our greatest opportunities, the obstacles placed in our way by others, by events, by certain tendencies in our own natures. He who is conscious that he is a Soul, he who shrinks not from effort, he who is not so much concerned about himself as he is about others,—such as he will welcome obstacles. At least, from them he will not shrink. He will

march boldly upon them, and, strange to say, if he does he will invariably discover that they are only one-tenth as formidable as they appeared to be. Often and often they disappear at the first bold onslaught.

There is a rare honesty in the one who shrinks not before obstacles. The Soul realizes that all are of our own making, all have precipitated themselves into the present out of the great storage-house of the past. The issues of twenty lives may have to be met at some turning point,—some crisis. Then does everything depend upon whether the choice is selfish or unselfish; for it is just in proportion to the personal element in the nature that fear steps in, and fear, if allowed to rule, will ruin all. It will paralyze the will, weaken the strong right arm, absolutely thrust the Soul itself back into the sepulchre called the personality. In that lies the test of whether or not one is pure in motive, whether or not one is perfectly honest.

The real obstacles which the Student has to encounter are those which he meets in his own nature. Circumstances may hinder,—but if the nature rings strong and true circumstances may easily be mastered. Those who should help may persecute,—but if the Soul is in command let not the one so persecuted despair. Help will come at the critical moment if only the arms are not laid aside, if only the battle is not given up. It is when the inner battle begins that one sometimes is tempted to lose heart. Every opportunity may be lost,—just because some selfish tendency cropped up at the critical time, dashing down like a card house all that had been built up, perhaps by years

of sincere, unselfish effort. And the disheartening thing about this sort of obstacle is that we never see it,—until too late. We rarely waken to any weakness until some great disaster has been wrought by it. It is the price we pay for letting the personal motives have their way. It is the price we pay for not being eternally vigilant. Yet in this very fact lies our great opportunity. It is the opportunity to conquer this weakness, to step upwards upon this obstacle instead of allowing ourselves to be crushed beneath it. There is no logic in shedding tears or pitying ourselves or throwing out lines, here and there, in the hope of gathering in pity from others. The obstacle exists,—we built it ourselves, it may be into the very fabric and foundation of our own natures,—it is there. Nothing can change that fact. But is it bigger than we are? Is it stronger than the Soul? Is it greater than will? We did not see it last

COUNT each affliction, whether light or grave,
 God's messenger sent down to thee. Do thou
 With courtesy receive him; rise and bow.
 And, ere his shadow pass thy threshold, crave
 Permission first his heavenly feet to lave.
 Then lay before him all thou hast. Allow
 No cloud of passion to usurp thy brow,
 Or mar thy hospitality; no wave
 Of moral tumult to obliterate
 The soul's marmoreal calmness. Grief should be
 Like joy, majestic, equable, sedate;
 Confirming, cleansing, raising, making free;
 Strong to consume small troubles, to commend
 Great thoughts, grave thoughts, thoughts lasting
 to the end.—Selected

week nor even yesterday, perhaps. That only proves that we have taken a step ahead and passed some turning point, and it should really be a matter for congratulation, not despair.

Let us then *not* despair. Let us fight as if we proposed to win, not as if we merely would like to if we could. Let us overcome. To our own stature will be added every inch of the obstacle that we rise above, to our own strength will be added that of the enemy we overcome, though it behooves us not to think of that but rather of humanity which is waiting, waiting, *waiting* for the help of those who are destined to share the insights of a pure philosophy with all the world. Slowly are new motives, new insights, new forces, becoming active in human life. The cities of the future will be ruled and will be builded by those who have overcome. GRACE KNOCHE

Women in the Arts and Crafts

REGARDING the excellent success that woman is making in the "Arts and Crafts," Delia Austrian writes in *The Twentieth Century Home*:

"Another woman has won an enviable reputation for her tinting and coloring of metals, and her unique ideas on the setting of jewelry. As a child, she heard of the marvelous effects produced with copper as known to the earliest Egyptians and Chinese, and was determined to reclaim the lost art. She made the strangest compounds and tested them. She worked and failed—worked and failed—until finally she reproduced many of the wonderful color-effects known to the jeweler centuries ago. She applies this secret to copper and brass, giving these metals unique effects, and then fashions them into bowls, lamps and jewels. She has rings set with jewels of historic value; turquoises of rarest colors. She loves the baroque pearls with their wonderful tints of rose, pink and gray. She binds leaves together with sapphires and diamonds; sets choice East Indian pearls and diamonds into conventionalized forms, and decorates serpents with pink tourmalins and yellow sapphires, symbols of varied thought."

This work offers many opportunities for women to make use of their love of the beautiful by creating what are really works of art.

OUR papers contain almost daily reports of children abused, starved, ill-treated or abandoned by their parents. To-day the officers of a city not a thousand miles from here report the rescue of a starving seven-months-old baby. The mother and father of the child had been holding a drunken revel in the house for over a week. The baby was nearly starved to death and an aged grandfather was staggering about the house, weak from hunger. Yet there still exist the extremists who grow maudlin over the "divine rights of parents."

ALL the celebrated generals of old Japan, writes a contemporary, were adepts in flower arrangement and found their minds made clearer by practicing their art before going on the battlefield. Yoshimara, the founder of the art, lived in the latter part of the Fifteenth century. A very religious man, he spent much time and money in erecting temples and shrines, but, being dissatisfied with the floral decorations of these places, he instituted a new system whereby the offerings of the gods should represent care and thought. His followers compiled rules and formulated principles along lines of the highest philosophy.

A Yorkshire Queen of Song

THERE died recently in a small west riding town, England, at the ripe age of 86 years, Mrs. Sunderland, known many years ago as "The Yorkshire Queen of Song." To this generation she was a name only, but when she bade farewell to the public in 1864 she was in the front rank of English singers. She possessed a voice of brilliant quality, immense power, and extensive compass, specially fitted for oratorio which has always been so popular with the English of all classes. Far back in 1833 when Mrs. Sunderland, then Susan Sykes, was but a girl of fourteen, she sang in the Huddersfield Parish Church, walking to and fro from Brighouse to Huddersfield every Sunday for years. It is said

that once, when she sang in an Oratorio at Christ Church, Leeds, she walked from Brighouse to Leeds and back the same day, a distance of thirty miles; and all this without any fee. Fancy our modern prima donnas walking any distance to sing to the public, much less without a financial reimbursement, and a substantial one too. But this Queen of Song seems to have been one of Nature's children, she sang without fee simply for love of singing. For thirty years she was beloved and admired by the English public, summoned to sing before Queen Victoria and associated with the greatest artists of the middle century. The great Titiens after hearing her sing in a concert embraced her and told her "she had the most charming voice she had heard in England," and Jenny Lind and Grisi were there at the time. But so evanescent is fame that this singer, once famous, has now for years been but a memory, living quietly in her native town with her husband, receiving occasional visits from noted singers like Antoinette Sterling. Her townsmen established a prize fund "to be applied to the encouragement of vocal music, and to be closely identified with Mrs. Sunderland's name." There was a fullness of character in the women of those pioneer days which was theirs through simple living. STUDENT



A WATERFALL AT KATOOMBA, THE BLUE MOUNTAINS, NEW SOUTH WALES, AUSTRALIA

THE following two bills were introduced simultaneously, one in the Minnesota legislature, requiring an interval of five days between the issuance of the marriage license and performance of the marriage ceremony; the other in the neighboring state of Wisconsin repealing a similar law. The repeal in the latter case was prompted, it is said, by the loss of fees to Wisconsin ministers and Justices of the Peace because so many young people felt they could more easily fly to a neighboring state than wait five days. The former are, of course, unanimous in condemning the unwise haste of young people who cannot wait five days before taking the most important step in anyone's life. But no one has had anything to say as yet about the motives of the ministers and Justices in complaining as to their loss of fees!

PRINCE WISZNIOWSKI, so well known for his efforts in the cause of progress, is forwarding an association for founding in Spain a school of agriculture for women and girls, on the lines of those already initiated by Queen Alexandra at Sandringham and Lady Warwick at Studley. A ladies' committee has already been formed, under the presidency of Queen Maria Christina.

Of all countries Spain would seem to need most the uplift of a new and practical interest in agriculture. It would not seem unfitting, perhaps, should destiny decree that this impulse be given by women.



OUR YOUNG FOLK

The Raja Yoga Question Box

THESE two Americans began their art work before the colonies were settled enough to offer many opportunities to artists.

1 Who was Benjamin West?

ANSWER—Benjamin West was one of the earliest American artists. He could paint well when he was nine years old. He lived in Philadelphia among the Quakers. They tried to discourage his love of art, but they could not keep him from painting pictures. At last they held a meeting and decided that such a great talent must be given for a high purpose, and consented that Benjamin should study art. Some generous friends sent the boy to Italy. There he soon made himself famous. He was received with respect when he went to England where the rest of his life was spent. Benjamin West painted many history pictures; he introduced the custom of painting the figures in the costume of their own times. He

never forgot America, but did much to help American art students who came to London by advising them and teaching some of them in his own studio.

2 Who was John Copley?

ANSWER—John Singleton Copley was the first American-born artist who worked in the colonies before the Revolution. He had no teacher, and he had seen very few fine pictures when, at seventeen, he decided to be an artist. Copley worked hard and gained great skill in painting portraits; he gathered many pupils about him in Boston. He went to Italy to study, and then, as the war of the Revolution had begun, he settled in England and went on with his work there. John Copley painted some famous historical pictures. In New England today may be seen many interesting portraits done by his hand for the old colonial families.

THE LAND OF PRETTY SOON

ELLA WHEELER WILCOX

I KNOW a land where the streets are paved
With the things that we meant to achieve.
It is walled with the money we meant to have saved,
And the pleasures for which we grieve.
The kind words unspoken, the promises broken,
And many a coveted boon,
Are stored away there in that land somewhere,
The land of "Pretty Soon."
There are uncut jewels of possible fame
Lying about in the dust,
And many a noble and lofty aim
Covered with mould and rust;
And oh! this place which seems so near
Is farther away than the moon;
Though our purpose is fair, we never get there,
To the land of "Pretty Soon!"

Five Minutes' Delay ---The Story of a Trunk

ONLY five minutes' delay—people have lost five minutes many times and mislaid keys and—yet surely no harm could come of just five minutes' delay!

There was a busy scene in one of the student-rooms when a certain trunk was being packed for its trip around the world. It was going with other trunks, and this one happened to

be most important. The others had been packed and were safely off the day before, but some of the articles for the last trunk were not quite ready and it was held over—and then the key and the five minutes' delay.

However, the key was found and off went the trunk and the hurrying helpers forgot all about it.

But that five minutes *did* matter. The trunk missed the train and the people when they reached New York would have missed the steamer to Europe had they waited for it there. At Paris, where it was so needed, cabled inquiries revealed the whereabouts of no trunk. At Geneva inquiries showed that the trunk was following as fast as it could and if the people could only wait long enough it would probably catch up.

But these people could not wait. They were not sight-seers. They had their hearts and hands filled with earnest work and time was precious—more precious than I could give you any idea—so they had to go on, hoping that by the time they reached Geneva the trunk would be there waiting for them. No. They went on to Cairo where a longer stop was made. Still there was no trunk. The thread seemed to have been broken somehow, or perhaps a mischievous, wandering pixie had taken possession of that trunk somewhere and bewitched it. Other "five minutes" were made up, but that particular five minutes wasn't.

The travelers went on. Perhaps it would be at Colombo, Ceylon. Ah, no. At Kobe, Japan, there was still no trunk; and at last, after a stay at Honolulu, they reached San Francisco and from there came on home. Where was the trunk?

Save for cabled assurances to the contrary, the travelers would have believed that the trunk had never left Point Loma, but the fact was that it had followed them around the world and some weeks later reached home, unopened, travel-stained and weary-looking. You may imagine what the travelers thought when they opened it and took out the articles that would have been—in their place and at the right time—so precious, but that now were not needed and, in a few cases, useless.

Nothing in five minutes' delay? I tell you, it counts, boys and girls, it counts for great work lies waiting to be done. UNCLE FRED

A Young Girl's Presence of Mind

DEEDS of heroism are inspiring whatever the circumstances, but when a brave boy or girl stands out as the doer of some splendid act of service for others, a particular glow is felt in our hearts.

A few weeks ago a little mountain girl in North Carolina proved herself a real heroine. She lived with her father and several small brothers and sisters in a wild and rugged region far up in the Black Mountains. Her mother had died a short time before, leaving her, at fourteen, the little mother of the family. One morning as she was busy with her housework she suddenly heard a great crash and roar, and running out saw that a huge slab of earth had separated from the mountain and fallen directly across the railroad track below. With rare presence of mind she realized it was nearly train time and that something must be done to avert a frightful accident. Seizing a red petticoat she ran like a deer to the track, reaching it just as the big locomotive came thundering along. She waved her signal frantically; the engineer saw it and had just time to "reverse" the engine and bring the train to a stop less than ten feet from the avalanche. The frightened passengers poured out of the cars and, realizing the awful fate they had escaped, surrounded the little girl and showered her with praises and thanks. Enough money was collected and given to her to enable her father to buy a more pleasant home for them farther down the mountain. This seemed happiness enough, but one day a representative of the railroad came to their pretty home and told them the company wished to reward the courage and foresight of this young girl in saving the train from destruction. Her dearest dream had always been to have an education, and it seemed like a fairy tale come true when the man told her the company would provide for her the best possible education. So this fall our little heroine will enter school in the city near her mountain home and it is safe to say there will not be in that school a happier girl, nor one more eager to learn. COUSIN ALICE

Facts Worth Knowing

IN an Indiana forest reservation Mongolian pheasants are being raised in large numbers.

A VALUABLE plant is the alfalfa grass which has transformed many of the barren tracts of the northwestern part of the United States. Alfalfa has a long history; it was brought from Media to Persia in the time of Darius, and thence to Greece and Italy. One Greek writer on agriculture devoted almost an entire volume to the culture of this grass, and the Roman writers also mention its great utility. The plant was named *medica* in Persia and *lucerna* in Italy. Alfalfa is the name given it by the Arabians and this is the name it bears in Spain where it grows abundantly.

THE forestry station of the state of Kansas supplies farmers with five hundred thousand trees annually. No charge is made for these as the object is to encourage the farmers to start groves. A wonderful change has taken place in the climate of Kansas since the clumps of trees planted have grown big enough to serve as a protection from the winds. It is stated that they break the blizzards in winter and the hot winds in summer and that a failure of the crops has not been known of late years.

THE CHILDREN'S HOUR

THE BOY THAT LAUGHS

I KNOW a funny little boy,
The happiest ever born;
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan;
But how he laughed! do you suppose
He struck his funny bone?

There's sunshine in each word he speaks;
His laugh is something grand;
Its ripples overrun his cheeks,
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The school-room for a joke he takes;
His lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know
Who pout, and mope, and sigh.

—Selected



Lomaland Photo and Eng. Dept.

WE ARE COMRADES

DEAR CHILDREN: I must tell you about Monk, the street-car dog of New York, a shaggy, yellow dog, with big brown eyes, a tail which curls, and two soft, beautiful ears. About six o'clock in the morning, Monk usually appears at one of the car barns, and spends a great part of the day in traveling to different parts of the city on the street cars. She prefers the horse-cars, but when she wishes to go to the west side, jumps on a trolley and transfers to other cars. She is very sociable, and likes to stay around the barn, when the men are off duty.

Monk will sit on a horse's back and will run for a ball. One day she was found fumbling in the pockets of a man who had fallen asleep. She would put one paw in a pocket and carefully pull out some sugar which she ate. It seems that the man had been feeding her with sugar for some time before this. Monk is a great pet with all the men but has no favorites and treats all alike, from the superintendent to the street car drivers. She often visits the homes of the men, but goes oftener to one home where there is a baby than to any other. This proves that she is a friend of the children. Don't you think so? COUSIN CHARLOTTE

The Palm and the Pine

A GREAT poet has told this story: Far in the frozen North a Pine-tree grew. The snow fell round it like a soft white blanket. At night, when the world was cold and still, the stars shone, like bright shining eyes, looking down.

The Pine-tree stretched out its green branches and, though they trembled and shook in the wintry blast, it held up its head and grew straight and strong.

Far in the sunny south a Palm-tree lived. Soft breezes played around it and warm airs fanned it, and the waters of a fountain rose and fell with a soft murmur. Gay flowers grew about and when they went to sleep at night, the silver moon shone and made shadows that peeped and played upon the ground.

Sometimes the sun was so hot that it almost withered the Palm-tree, but it waved its long graceful leaves and made a little breeze.

The Pine-tree thought of the Palm in its distant home, and the Palm-tree loved the Pine.

At dawn the Pine would rustle and say—"Good morning, brother, may we serve well, to-day."

And at twilight the Palm would wave and sing—"Good-night, brother, may the night bring peace, and the morning, joy."

And both in their hearts would whisper,—“How close akin the world is, and how strong is love!”

THE TREE'S FRIEND

The Sea in the Desert

DEAR CHILDREN: How many of the little folks who read the NEW CENTURY PATH, know, that in order to get to Southern California from the East, they must cross a real true desert? A great deal of southwestern Arizona and southeastern California is desert land. You will travel in the cars the whole of one day or all of one night in crossing this part of the country.

When you wake in the morning and find yourselves riding through low barren sand hills with small bushes of sage and cacti, scattered here and there over the ground, you will know it is the beginning of the desert. All the morning, along the horizon line on either side, those same dreary looking mountains will seem to be following you. They seem to be the same, but only because the mountains throughout the country are similar in form and color. Later in the day the mountains will appear to grow smaller and move away, and the great desert plain stretches out on either side for miles and miles. Grey sage brush, glossy dark green grease-wood bushes, and flat-leaved prickly pear grow thickly all over this part of the desert except where the white alkali covers the ground. On these alkali plains nothing will grow.

Perhaps the train will stop somewhere in the desert to give the thirsty engine a drink of water, from the big red water tank. You will climb from the car and walk a little way out into the desert but you will not go far. How still it is! not a chirp of a bird, not a sound of any living thing. The sun beats down on the dry sage brush and white sand and dazzles your eyes. You feel the hot sand under your feet as you walk about. Sand, sage-brush, sun and silence! It is indeed a strange country.

There is, in the southwestern part of this desert, a great basin or sink, like the dry bed of some great lake or sea. It is about seventy miles long and fifty miles wide and sunken more than two hundred feet below the level of the sea. A strange thing has happened there this summer, as it happened fourteen years ago. The great Colorado river has overflowed its banks, filling this hollow and transforming it into a sea. It is called Salton Sea and usually lasts for sometime and finally dries up leaving the wide empty basin as before.

In time past, so long ago that there is no record of it except as a story or legend, a tribe of Indians lived where is now this Salton Sea. One day, without any warning, a wall of water twelve feet high swept down upon them, filling the sink and forming this strange sea. Quickly, the Indians ran to the foothills and when they reached them in safety and turned to look back, they saw a strange sight. Two great white winged birds, as they thought them to be, appeared from the direction that the water came and swam about upon the sea. The Indians watched these birds with much anxiety. Indeed, they were quite terror stricken at the sight of them for they feared they had come to destroy their tribe.

They had never seen sail-boats before and did not know they had sailed up from the Gulf of California and entered the sea where the river had overflowed. When the birds, as they thought, drew near the shore and white men came out from under their feathers and began to feed the birds with logs of wood, the Indians were much astonished.

The story of the white birds on the Salton Sea was told by an old Indian chief, now living, who belonged to this tribe of Indians. The chief probably heard it from his grandfather, whose grandfather, most likely, told it to him. For this happened long ago, children. AUNT EDYTHE

Art Music Literature and the Drama

A Genius of the Seventeenth Century in England

THERE is to be held in Norwich, in the near future, a celebration in memory of Sir Thomas Browne, that unique genius of the Seventeenth century, who has been called "the poet, the rhetorician, the magician of sonorous and melodiously cadenced English." He, with the group of contemporary prosaists, Sir Francis Bacon, Jeremy Taylor, Bunyan, Baxter and Sir Isaak Walton, who sprang up after the Elizabethan Era of literature, rendered valuable service in the moulding of English prose and in the development of its style.

Thomas Browne was born in 1605—three hundred years ago—his life stretching over that stormy and perilous period of the Civil Wars and Commonwealth. Apparently undisturbed by the stirring events, constitutional changes and political tragedies then shaking England, he led a calm, studious but busily active life at Norwich. He was a physician and a philosopher, a profound student and a deep thinker. He had travelled in many countries, knew many languages and had a liberal knowledge of the world and of the affairs of men. His was a singular, penetrative and original mind, and his writings are full of deep and searching meditation upon the changing tide of human fortune and the fate of nations. The treatise on "Urn Burial" teems with noble passages of solemn, majestic eloquence. His *Religio Medici* was not intended for publication but, as he himself said, he composed the treatise for his "private exercise and satisfaction." It is full of speculations on the influence of the stars, interpretation of dreams, conjectures of the soul's state before birth and after death, etc. It was translated into several languages during his lifetime and had the distinction of being placed on the *Index Expurgatorius* of the Romish Church. This is readily understood when we come across such passages as the following: "All things began in order, so shall they end, and so shall they begin again; according to the ordainer of order and mystical mathematicks of the city of Heaven. . . . There is surely a piece of divinity in us; something that was before the elements and owes no homage unto the sun."

In his old age, the honor of knighthood was conferred upon him by Charles II, an honor well merited for it is said that around him, from childhood to old age, was "a certain air of mystery and consecration as of one dedicated and for whom nothing could be common or unclean, to whom the visible world seemed an hieroglyphical and shadowed lesson of the thoughts of God."

It should be of especial interest to Americans to know that in those early days of the Colonies, he prophesied the future and inspired greatness of this country.

STUDENT

IN old Sparta there were celebrated the great Carneian games, which have been so overshadowed by the greater games of Olympia that we have well-nigh forgotten about them. In these games musical contests took place and there were dances of maidens as well. The city had a special building for its musical work, erected by Theodore of Samos in the market place. It was here that Homer's poems, among others, were chanted, and thus preserved in the minds and hearts of the people for many hundreds of years.

POETRY is not a treasury of facts. Fact (or what the world calls fact) is forever fluctuating. The world of so-called facts is a kaleidoscope changing with each shake of the wrist of Time. What we call fact today may be fantasy tomorrow. But poetry stands firm. When a poet has truly said a thing, he has said it for eternity. It takes its place with the Parthenon and the Pleiades.—Edward Markham

THE object of a movement of world-wide interest recently started in Europe, is to insure the preservation of valuable historical manuscripts. Within a short while there was held at Liège an International Congress for the reproduction of facsimiles of these manuscripts. It was also proposed that national bureaus be established in order to make them accessible in all countries.

Palace of Albrizzi, Venice

EVERY foot of ground in Venice is so valuable that there is little room for gardens, but here and there, as is shown in our cut, a few trees flourish luxuriantly, adding a delightful contrast to the vertical lines of the stately palaces of the old-time merchant princes. The Albrizzi Palace is about three hundred years old and is noted as the residence of Isabella Albrizzi, a distinguished authoress and a friend of Byron.

One of the finest libraries in the world is the Marcian Library in Venice, which has been reopened this year. It contains many rare old manuscripts, some dating back as far as the Eighth century, besides over 100,000 volumes, all of which will help build the city's future greatness.



RIO AND PALAZZO ALBRIZZI, VENICE, ITALY

IT is related that one day when Rousseau was painting an oak in the forest of Fontainebleau, he was approached by a peasant, a wood-cutter. The man, staring at the picture which was in progress, suddenly exclaimed: "But, sir, why are you making that oak when it is made already?"

THERE are upon record the names of nearly two hundred and fifty members of the celebrated Bach family who distinguished themselves in music.

STRADIVARIUS entered upon the golden period of his life when nearly sixty and he was long past sixty when he made the "Dolphin," his masterpiece.

THE Vina is the principal Hindu musical instrument, being a lyre or guitar of four strings. The tone is delicate, and though somewhat metallic, not unpleasant.

Universal Brotherhood Organization

Central Office Point Loma California

Birthday Anniversary of the Theosophical Society

TO celebrate the thirtieth birthday anniversary of the Theosophical Society, a meeting was called by Katherine Tingley of the students of Lomaland. Two sessions were held, the first being attended by the older members, and the second being a general meeting, as some could not attend the first.

On September 8th, 1875, at H. P. Blavatsky's residence at Irving Place, New York, a meeting was held at which it was decided to form a Society, to which at a second meeting, September 18th, the name "The Theosophical Society" was given. Thus in reality, September 8th, 1875, was the real birthday of the Society. At that meeting besides Madame Blavatsky, there were present William Q. Judge and several others. Mr. Judge opened the meeting as temporary chairman, and proposed the permanent chairman, he himself upon motion then acting as secretary of the meeting.

At the anniversary meeting at Lomaland, several of the members spoke in regard to the occasion, and then Katherine Tingley said in part as follows:

"The hour is significant. If we could look behind the scenes there would be much that would inspire us because of the promise of the hour, and because of the light that is in our hearts and the hope that Theosophy gives to the world. It is a significant time; a time of mighty meaning and high purpose; a time when we, the devoted followers of H. P. B., meet to pay tribute to her work and her purposes, to reunite ourselves with the past, to go back in memory to those early days when she was working so hard for the establishment of this philosophy.

"It is truly said that she is with us, because the impress of her life, her unselfish, superb, altruistic life is touching the hearts of men. It has ingrained itself into the deeper life of the world and must stay, must ever be an incentive, a power for good.

"I go back to the time of the beginning of this work, and see the body of people and see H. P. B., and I do know she was utterly alone with the exception of that faithful heart, William Q. Judge. This is no reflection on those others who in their earnestness were striving to help, but they were so in the dark, so unable to understand either her or her work. . . . H. P. B. was there at that cyclic time, . . . she fitted in at the very moment. She was there for that purpose. The age had been moving in one direction, and she had come as a light with this superb knowledge to start it in a new direction. All over the world at that hour, there was a baptism of the spirit; all humanity was challenged and the real battle for humanity, for this time, in this cycle, was begun at that moment. That was a mighty moment, a sacred moment, when H. P. B. in the silence was touching the hearts of men.

"The greatest tribute we can pay to her and to her work which was so stupendous, is to clear the air, to put new life into the work in such a way that we can rewrite history; that is, to take up the threads of the great work as she began it, and give it to the world in an absolutely true and correct statement. We must be a link with the future; we must bind ourselves with the future and push ourselves forward in the thought of how we can utilize this time to link all the mighty purpose of her life with all that shall be in the times to come."

The Leader then read the following letter written to William Q. Judge by H. P. Blavatsky, on the occasion of the Convention of the Theosophical Society in America in 1888 and then published in several papers throughout America:

"To Wm. Q. Judge, General Secretary of the American Section of the Theosophical Society.

"MY DEAREST BROTHER AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY:

"In addressing you this letter which I request you to read to the Convention, I must first present my hearty congratulations and most cordial good wishes to the assembled delegates and good fellows of our Society and to yourself—the heart and soul of that body in America. It is chiefly to you, if not entirely, that the Theosophical Society owes existence in 1888. Let me, then, thank you for it, for the first and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully.

"Theosophy has lately taken a new start in America, which marks

the commencement of a new cycle in the affairs of the Society of the West, and the policy you are now following is admirably adapted to give scope for the widest expansion of the Movement and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity and solidarity, will leave ample room for individual freedom and exertion in the common cause—that of helping mankind.

"The multiplication of local centers should be a foremost consideration in your minds, and each man should strive to be a center of work in himself. But let no man set up a popery instead of Theosophy, as this would be suicidal, and has ever ended most fatally.

"Since the Society was founded a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this now rapidly-growing wave of transcendental influence following that other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders to replace them with philosophy. The Theosophical Society led the van of this movement; yet Theosophy, pure and simple, has a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a "miracle club" no longer.

"Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion within certain limits that keeps the Theosophical Society a living and healthy body. According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world on its present level of spirituality can profit by. It depends on the spread of Theosophy—the assimilation of what has been already given—how much more will be revealed and how soon.

"It must be remembered that the Society was not founded as a nursery for forcing a supply of occultists—as a factory for the manufacture of adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings, which are but another form of materialism. For by materialism is meant not only an anti-philosophical negation of pure spirit and, even more, materialism in conduct and action—brutality, hypocrisy, and, above all, selfishness—but also the fruits of disbelief in all but material things—a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that of matter trite, to a blind belief in the materialization of spirit.

"Men cannot all be occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it, for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his godlike qualities and aspirations, and their sway over the terrestrial or animal passions in him.

"I am confident that when the real nature of Theosophy is understood, the prejudice now so unfortunately prevalent will die out. Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics.

"I should like to revisit America, and shall perhaps do so one day, should my health permit. I have received pressing invitations to take up my abode in your great country, which I love so for its noble freedom. I am urged too to return to India, to help in the great and hard fight there for the cause of truth; but I feel that for the present my duty lies in England and with the Western Theosophists, where for the moment the hardest fight against prejudice and ignorance has to be fought.

"Meanwhile, my far away and dear Brother, accept the warmest and sincerest wishes for the welfare of yourself, personally, and at the moment when you will be reading to them the present lines, I shall—if alive—be in spirit and thought amidst you all.

"Yours ever in the truth of the great Cause we are all working for,
(Signed) H. P. BLAVATSKY." OBSERVER

Students'



Path

THOUGHTS OF BEAUTY

KEATS

A THING of beauty is a joy forever:
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Fall of sweet dreams, and health, and quiet breathing.

Theosophy to the Working Man

THEOSOPHY is essentially a philosophy for the worker; while for the sentimental dreamer, it holds no alluring prospect of selfish ease; for "the peace that passeth all understanding" and the rest that cometh to the righteous, are the result of strenuous active warfare, waged against all that is evil. Is it not apparent to all thoughtful minds that *work* is the keynote of the part we are expected to play during our earth lives? Has not "work" been the war-cry of all the great Reformers? Take the maxims of any Teacher worthy of the name and see if an "arm-chair" existence finds a word of praise. Turn to history and the lessons it teaches, do we not find in every case that self-indulgence and luxury are the precursors of a nation's downfall?

The lot of many of the workers today is a hard one, but Theosophy teaches that it need not be, and that in the coming ages it will not be so.

But how will this come about? Is it not possible to picture a time when laziness, idleness and indifference to the commonweal will no longer be possible, because of the spread of the true spirit of human Brotherhood, and the awakening sense of responsibility that is part of the message of Theosophy to the world? In those days selfish ease will be considered ignoble, unworthy of a man; and the nobility and dignity of the worker as such will be recognized. Does not the simple ideal, held in the mind, and the desire to be a helper in the world, create a healthy feeling of true self-respect and self-reliance?

Let us pause for a moment, and think how our ideals mould our lives, for, consciously or unconsciously, do we not all bend our energies and turn our minds into the direction that will lead to their fulfillment?

Where in the world shall we look for the constructive element? Is it not among the workers? Are not they the true builders? Think for a moment what a large part the working man plays in the life of the world today. The food we eat, the clothes we wear, the houses we live in, the pictures, books, music, all the necessities and refinements of life, depend upon and represent some one's work.

Unfortunately, through a false value placed upon many things, through ignorance of the true purposes of life, and the nature of man, some work has come to be looked upon as honorable and dignified, worthy of a man's best efforts, while other work, although necessary to the common weal, is regarded as void of honor, and as being even base, "menial."

But Theosophy comes with this message to the working man, "No work in itself is either honorable or base, but it is the workman that makes it so." All the great Teachers of the world have said the same thing, giving the injunction to "do all to the glory of God" to "do all for the sake of the Supreme."

To paint a great picture, to build a superb temple, to write a song that shall stir the hearts of all men to live noble lives,—these indeed are noble, honorable lines of work, calling out the best that is in us to the glory of God:—but, so say or at least think some—if we judge by their actions—to work on the streets, to clean out a sewer, the common laborers' work, where is the honor or dignity or glory to God in that?

The International Brotherhood League, which is the humanitarian department of the Universal Brotherhood Organization and Theosophical Society, and which accentuates Theosophy put into actual practice, has for one of its objects, "To help men and women to realize the no-

bility of their calling and their true position in life."

A nation's greatness depends, not on the ideals of a few, but on the level of the general consciousness, on the common ideals, on the heart-feelings of the masses, on their standards of honor and dignity, and especially on their ideas of *duty*. What would it mean then for the workers, the working men and working women, to realize the nobility of their calling and their true position in life? "Their true position in life." What do we mean by this? Is it not the position of men as men and of women as women,—as souls, with the divine spark at the root of their being, illuminating and guiding their innermost lives? What work could help but be ennobled and dignified if such ideas actuated our lives?

In whatever we do, the quality of the work done is the outcome of the hidden thought life. Those who dislike their work, will never put their best into it, nor will it ever dignify them nor they it; and the same is true of those who work simply for the sake of the payment received. The higher energies will not respond, the heart-touch is wanting, and the work suffers.

In the present condition of things, it is necessary, generally speaking, that work should be paid for, but we all know the difference that exists between the man who does his work simply for the sake of the payment, and the one who while needing the money, also puts his heart into his work and cares primarily that the work shall be well done.

The Theosophic ideal stands out as a radiant sun, throwing light upon all the dark places and the hard problems of life. It brings home to us that the question of human solidarity can no longer be evaded; that men are souls, and that the point in evolution is reached where men and women must act as souls in their workaday lives and in their smallest deeds. The unity of mankind is beginning to be felt as it has not been for ages, and that the work of each one helps or retards, in a very real sense, the progress of the whole. The meaning is being forced home to us that the old saying is true, "Nothing is small and nothing is great in the divine economy." All our troubles come from the lack of the spirit of Brotherhood, and through the forgetfulness of the divinity of our higher natures.

So this is the Message of Theosophy to the working man; it sheds a new light on the purposes of life, and whatever the occupation, so long as it does not tend to evil or serve the evil powers in the world, it can be made dignified and noble, and be a beneficent power for the upbuilding of the human race. STUDENT

Thoughts on Reincarnation

WHAT a vista of hope and encouragement Theosophy gives to us in the teaching of Reincarnation! To know that we, the soul, are immortal: that death is not the end, but the doorway leading to another phase of life and conscious being, wherein we gather the spiritual harvest of all our purest and best thoughts and all our high ideals and noble aspirations; that from thence we return to earth, strengthened and refreshed, to resume the battle of life, and essay once more the conquest over the lower nature.

How far more reasonable and soul-satisfying is this teaching than the old idea of one life of a few short years, and then an eternity of rest or punishment. Who would not rather live life after life, striving ever, climbing ever, seeking to help others in the renewed opportunities that each life brings, with the goal before us that each of the great Teachers has proclaimed—of perfectibility?

This goal cannot be gained in one brief life, nor by mere wishes, nor by reading and intellectual study, but only by earnest and strong endeavor, by helping and sharing, having compassion for others in their sorrows and their joys, and holding out the strong hand of Brotherhood to those who are discouraged.

"Bear ye one another's burdens" was and is a divine command, and he who truly loves his fellow man will hail in this doctrine of Reincarnation one of the greatest boons the beneficent Law can confer; for by it he is assured of the opportunity for the fulfillment of his desire to serve. And just as the tired worker takes his night's rest in order that he may rise refreshed and strengthened for the duties of the morrow, so does the soul take its rest leaving its worn-out body and this physical world for a time; that it may return again ready once more to take up the glorious opportunities of a new life in a new body, and so take a new step forward on the pathway of life. STUDENT

THE MYSTERY OF PURPOSE

JAMES RUSSELL LOWELL

THIS life were brutish did we not sometimes
Have intimation clear of wider scope,
Hints of occasion infinite, to keep
The soul alert with noble discontent
And onward yearnings of unstilled desire;
Fruitless, except we now and then divined
A mystery of Purpose, gleaming through
The secular Confusions of the world,
Whose will we darkly accomplish, doing ours.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question In what way is the Universal Brotherhood different from other Fraternal Societies, of which there are so many in the world today?

Answer In the first place, its very name indicates the difference, one of the marked differences, namely that it is *Universal* and recognizes *all* men as brothers.

Secondly, it recognizes Brotherhood as a fact in Nature, and not as a mere sentiment, depending upon man's good-will, or upon his being admitted into a certain order, by going through certain ceremonies, etc.

And thirdly it is not for personal benefit, or even for what is called mutual benefit, though it must follow that both of these will accrue, according to the law, but it is for the benefit of the whole of humanity, first and last and all the time.

STUDENT

Question I have noticed that at one time you speak of the Theosophical Movement and at another of the Theosophical Society. What distinction do you make between the two?

Answer The Theosophical Movement has been active in all ages. There has never been a time in the history of man that there has not been a power working either openly or unnoticed for the spiritual uplifting of humanity, and never has the world been left without its teachers and Helpers. And the great Teachers of the world are not, as is supposed by so many, isolated from one another in their work, even though they come ages apart, or to different peoples. For they all belong to and represent the Theosophical Movement.

But the Theosophical Movement is not confined only to the fostering of religious ideals, but to everything that helps on the real progress of man, in science, art, the drama, ethics, etc., and the history of the future will show the links existing in all ages and all lands. It will show, too, the existence of a great Brotherhood of Sages, Helpers and Messengers, handing down through the ages the truths of the Wisdom Religion; and that to this Brotherhood belong the great Teachers, Krishna, Buddha, Jesus, Zoroaster, Hermes, Confucius, Plato, Æschylus, and many others whose names are not recorded, and, in our own day, Blavatsky and Judge and our present Leader,—all are Messengers of the great Brotherhood.

Such, then, is the Theosophical Movement. From time to time organized efforts are made through a society or organization to carry out the purposes of the Theosophical Movement. Such a Society is the present Theosophical Society, or as its name now is, "the Universal Brotherhood Organization and Theosophical Society," founded in 1875 by H. P. Blavatsky, and continued under the leadership of her successors, William Q. Judge and Katherine Tingley.

At the end of every Century, during the last quarter, a special attempt has been made, in one form or another, similar to that begun by Madame Blavatsky, and many of these can be traced by the student. One of the most noteworthy of these was in the third century of this era, started by Ammonius Saccas, and called the Eclectic Theosophical system. It was then that the name Theosophy was first definitely used in connection with the Movement, though the teaching was known under other but equivalent names in past ages.

Every movement or society started for the benefit of humanity has had to face opposition, and the most subtle has come from those who have adopted its name and have professed to follow its teachings. And so in this age, there are those who use the name Theosophy, and certain societies which call themselves Theosophical, which this organization, under the Leadership of Katherine Tingley, successor to H. P.

Blavatsky and William Q. Judge, cannot recognize and with which it refuses to be in any way identified. For a Society to use the name "Theosophical" does not constitute that society a part of the Theosophical Movement; it is the actions that are the test, and the practical application of the teachings in daily life.

On the other hand there are many people and many Bodies of people who do not use the name "Theosophical," some of whom perhaps never heard of it, who yet are workers in the Theosophical Movement; but the Universal Brotherhood Organization and Theosophical Society is the Body in this age, specially organized with the definite purpose of teaching Theosophy, and making it a living power in the life of humanity.

STUDENT

Question Does Theosophy postulate a First Cause in the sense of God, as a Creator, etc? I have heard it said you do not believe in a personal God, and I cannot understand what position you take regarding the origin of things.

Answer There is so much contained in the question that it would not be possible to fully answer it without far transcending the space allotted. And while indicating the lines of an answer, we would urge the enquirer to read Madame Blavatsky's writings, from which we quote the following. We also recommend *Searchlight*, No. 6,—“Report of Debate on Theosophy and Christianity,” in which a clear idea is given of the Theosophists' conception of God.

In the Proem to *The Secret Doctrine*, H. P. Blavatsky writes:—

The Secret Doctrine establishes three fundamental propositions:—

(a) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of Mandukya, “unthinkable and unspeakable.”

It is difficult for some to appreciate this position, taken in Theosophy. What they wish for is a God only a little removed from themselves, with human attributes, to whom they can carry all their little troubles and cares, and all their personal affairs. St. Paul declared, “there be gods many and lords many,” and there would be little need of comment except that these people at the same time proclaim their God to be Absolute, Supreme, Infinite; and do not realize that the two statements are not compatible, or both logically tenable.

H. P. Blavatsky further says:—

To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause—dimly formulated in the “Unconscious” and “Unknowable” of current European philosophy—is the rootless root of “all that was, is, or ever shall be.” It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is “Be-ness” rather than Being, and is beyond all thought or speculation.

And in *The Key to Theosophy*, Madame Blavatsky thus expresses it:—

Our Deity is the eternal, incessantly *evolving*, (not *creating*,) builder of the Universe; that *Universe itself unfolding* out of its own essence, not being *made*.

We cannot conceive of the “origin of things” in the sense of a first creation. Such is unthinkable, but on the other hand Theosophy teaches Cyclic Law as being absolutely universal and governing the birth and growth and death of worlds and universes as well as of man. As we and everything in nature have our periods of alternating activity and rest, so does the same law apply to the universe. “The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.” This is also one of the teachings of the *Bhagavad Gita*:—

All worlds up to that of Brahman are subject to rebirth again and again, but they, who reach to me have no rebirth. Those who are acquainted with day and night know that the day of Brahma is a thousand revolutions of the yugas (ages) and that his night extendeth for a thousand more. At the coming on of that day all things issue forth from the unmanifested into manifestation, so on the approach of that night they merge again into the unmanifested. This collection of existing things having thus come forth, is dissolved at the approach of night, O son of Pritha; and now again on the coming of the day it emanates spontaneously. But there is that which upon the dissolution of all things else is not destroyed; it is indivisible, indestructible, and of another nature from the visible. That called the unmanifested and exhaustless is called the supreme goal, which having once attained they never more return—it is my supreme abode.

STUDENT

A Royal Carpet Factory

FROM several points of view this matter possesses much interest. For over 300 years the people of Wilton, near Salisbury, England, have made carpets. While the modern machine-made carpets lose color and wear out in a few years, a genuine Wilton would despise itself if it did not last 100 years! The factory at Wilton is now making a carpet 41 feet by 19 feet for a lover of change who wishes to replace his present carpet, though it has been down only 45 years. The "Costly Wiltons, or Axminsters, into which one's feet sink luxuriously, are all hand-made, and the slight machinery used has not been seriously altered since the ancient Egyptians compelled their daughters on marriage to provide at least one carpet for their future homes." The carpets are, of course, of wool, and each knot is tied separately, so that a square yard contains about 186,000 knots, and costs about \$30 per square yard.

The press of foreign competition, and the rage for things "cheap and nasty" have pressed heavily on the Wilton carpet-makers, and they were on the verge of having to close the establishment, when the Earl of Pembroke, whose family name is Herbert, came to the rescue—the second time an act of similar helpfulness had been shown by the same family; for the 10th Earl helped the Wilton carpet-weavers in the middle of the 18th century, when they were in similar difficulties.

Now the romance of the matter is, that Earl Pembroke is Lord Steward of the King's Household, and all that he has to do is to send in an application to himself as Lord Steward, and after due examination to issue Letters Patent for the "Wilton Royal Carpet Factory." Associated with the Earl of Pembroke are the Earl of Radnor, and a few others. A romantic story is told in this connection. Lord Radnor's Castle is built on a triangle, with a tower at each corner symbolizing the "Trinity." It was the custom of the late Earl to bow three times daily to these towers, but when he died in 1900 he carried his secret with him. Lord Radnor has since found that there was an old legend in the family—"Owner of Longford where'er ye be, turn and bow with bends full three, and call on the name of the Trinitie, or castle and lands will pass from thee."

However this may be, it is a sane and healthy sign to find such men as Lord Pembroke and Lord Radnor come to the relief of these Wilton carpet-weavers, some of whom had been working for 50 years at their trade. It is one of those acts of wise helpfulness and sympathy which tend in no small degree to lessen the harsher feeling of caste. It is one of those sweet "touches of nature which make the whole world kin."

Nothing can be more refreshing than to find, in these sordid days of "paying" work, a breath of the old spirit of craftsmanship.

A New Aspect of Business

THAT times are changing, and that a strong tide is setting in the direction of Brotherhood is evident from more sources than one. In the statement recently made by Chairman Shonts of the Panama Canal Commission, a new standard is set up for all public and governmental enterprises. On his return to New York, he said:

We found the first thing of importance to be housing and supplying 20,000 men. When our government first took hold of the canal everything was directed toward making the dirt fly. I think this was a mistake. Time should have been given toward preparing for the task by making arrangements to take care of employees.

Instances are no doubt familiar to all of care and attention being paid to employees, but as a secondary consideration. Mr. Shonts says it should come first.

If this proposition is put into operation, as without doubt it will be, we shall be afforded an object lesson of the practical application of Brotherhood ideas to business relations. And as if to make the lesson stronger, we have as comparison the former attempts to build the canal. Then the health of the men seems to have been totally disregarded. They died almost as rapidly as imported. The work on the canal instead of being forwarded, was delayed year after year. Thousands of lives were sacrificed and millions of dollars lost—wasted. The canal remained unbuilt.

Who can doubt that the Brotherhood and humanitarian method will not only not delay the work but, besides insuring ultimate success, will actually accelerate it? S. H.

Speculators in Cuba

SEÑOR QUESADA, the Cuban minister to this country, in replying recently to certain charges against the financial administration of his government, lets in some light upon a very ugly situation.

Cuba, it appears, proposes to add something to her debt in order to complete or carry further forward the payment of arrears due to her soldiers of the insurrection. For this she is being blamed.

Quesada's reply is that the payment must not be longer deferred if foreign speculators—he is too courteous to say American—are to be checkmated. These men are buying for about 15 cents on the dollar the soldiers' certificates of the amounts due to them and as soon as possible they will demand from the Cuban government the full dollar. The poor soldier gets a seventh of his money, and six-sevenths leave the country in the pockets of the speculators. The latter are known to be working hard and are already running the claims in on Congress. Quick payment is therefore greatly to the interest of the soldier; it makes no difference to the country's ultimate expenditure, since the money must be paid some time; and it keeps the money in the country. C.

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		MAX	MIN	DRY	WET		DIR	VEL
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13	29.716	69	61	65	63	.00	NW	5
14	29.630	73	62	63	63	.00	NW	5
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Edited by KATHERINE TINGLEY

Vol. VIII

OCTOBER 1, 1905

No

New Century Path

by KATHERINE TINGLEY
WEEKLY

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Point Loma, California, U. S. A.

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COMMUNICATIONS—To the editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK TRUBSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

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Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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The Higher Dignity

AMONG the many qualities that are so much needed by our civilization today, and that we must expect to see arrive in the train of renewed life-energies which Theosophy is bringing to the world—is a new ideal of *dignity*. Past types of dignity have ceased to exist, along with the ideas and sentiments which inspired them; and the age, in its transition period, has not yet gained a new faith upon which to found a new standard of manliness. The monkey element in our make-up is unduly prominent, swagger takes the place of dignity, and the only form of *presence* which is at all common is that which manifests itself physically as the accepted symbol of prosperity and pride.

Dignity must not be confounded with self-conceit, which is its opposite. Self-conceit does not by any means contribute to the dignity of a

man in any one's eyes but his own. It usually renders him an object of derision. It is a form of meanness, and sooner or later must diminish the moral and physical stature. And self-absorption is also a form of meanness; and though a self-absorbed individual may be ever so stiff and haughty, he will lack the warmer and more generous qualities that are essential components of true dignity.

In fact true dignity cannot be grounded on any narrow or sordid foundation, but requires to be based on a sense greater than the sense of self, and on a self-esteem too great for vanity. It must not be sought for itself alone, for that would be peacockery; it must spring spontaneously from a profound conviction as to the grandeur of one's *real* Self. The way to it lies through genuine humility; not the false humility which is a subtler kind of self-love, but the humility which would come to a man in the silence, from a realization of the utter littleness of his personality.

We see the dignity of human nature show forth whenever some calamity or serious emergency calls for a momentary shedding of our little protective masks of affectation and convention, and for a *uniting* of interests and energies in a common cause. The selves disappear and the Self shines forth ennobling each brow.

With lost faith and knowledge and grace, genuine bounties and prerogatives have become lost to man; and he has had to replace them with those spurious imitations that are so belittling to him. Thus there is Vanity, that lying means of extorting an undeserved reputation and unearned incense; it is tinsel. And there is the sounding brass of impudence, and the rusting iron of brute force, and the heavy lead of selfish indifference; all replacing the true gold of a sterling character.

Losing Loves & Cherished Delusions Many people go through the mill of disillusionment, and lose one by one their loves and cherished delusions. But how often, having no resource beyond, do they merely become cynics and take refuge in the eat-drink-and-be-merry policy, or the eat and drink policy without being merry.

But, to a Theosophist, death means Resurrection, and buried delusions merely fertilize the soil for a better crop. He has faith in a fuller life which will be ready for him when he is ready for it. Theosophists will not need to cling so tight to the false beacons of ambition, vanity, and the like, as do those who believe these to be their only resources.

Theosophy enables disappointed disillusioned people to make a fresh start in life and do over again in a better way those things which they have bungled. It revives the interest in life, and brings back the joy of living and doing. It has caused many a crestfallen and listless individual to hold up his head and pull himself together, for it has ennobled his life by giving it a meaning and a purpose.

We expect to see people who will think it undignified to be anxious about their own little interests and fears; people who will not allow themselves to be blown about by the currents of fancy and fashion; people who will not care to join in a scramble for money or position. Anxiety, restlessness, and greed are forces which debase; they are the foes of dignity.

Foes of Dignity are Restlessness & Greed The assurance that there is something genuine beneath all the superficialities of life is an assurance worth having indeed, and Theosophy has brought it to many and can bring it to all.

The students of Lomaland have some experience of the dignity that is given to life by cooperation in Theosophical and Brotherhood work. This feeling is far different from the narrow spiritual complacency of a sect. A sect is hide-bound by a fixed formula and does not grow or expand; it cramps its adherents and sets a barrier between them and outsiders. But the life at Lomaland is not permitted to die down and become encrusted like that. It is constantly spreading its boundaries so as to embrace new elements. It seeks to diffuse the spirit of life broadcast and thereby to revivify dead centers everywhere; not to draw people into its fold. Thousands of people visit Lomaland, see, and depart; carrying with them inspiration which will help them, and help them to help others; but they do not carry away membership forms or diplomas, and most likely do not know anything about Theosophical teachings. They have seen human life with a new dignity in it, and the sight has aroused their own slumbering forces. There is a *je ne sais quoi* about

the people in Lomaland, and especially the children, which infallibly sets people thinking. It marks the birth of a new dignity which will grow and expand until it spreads over the world and glorifies human life.

H. T. EDGE

The Coming China

CHINA is somewhat quickly awakening to a sense of her national unity. It is said that the average Chinaman, at home, is not patriotic. In a sense that is true. But he has the basis of patriotism. Not fully realizing himself as a member of a great homogeneous nation, he does nevertheless feel himself as one with his family, clan, and village. The feeling only needs that expansion which will come with the newspaper, the railway, the telegraph.

In January, 1905, there were 2400 Chinese students in Tokyo. Six months after, they were nearly 5000 in number. They are learning modern civilization from the Japanese, and in preference (now) to doing so in America, England or Germany. More than half have been sent from China by an arrangement between the Japanese and Chinese governments. By an edict of the Emperor, Japanese degrees are the equivalents in honor and status of the old Chinese Literary and Confucian Grades.

These Tokyo Chinese students have lately organized themselves into a Club. It contains 4500 members, has a large library, dining and reception rooms; and holds constant meetings for the discussion of all matters affecting China. It is really a patriotic club and is semi-officially recognized by both governments. But in some ways the members a little overshoot the ideas of the home authorities. For example they now write, publish, and circulate secretly as far as they can all over China four journals advocating various things and ideas—such as China for the Chinese, the expulsion of the Manchu Dynasty, a representative Parliament, or the abolition of the Empress in favor of the Emperor. But the keynote of them all is a call to their countrymen to awake to a new destiny. Large numbers of the students are in training for official posts in their own country, in order that those whom they will then govern may be freed from the rapacity of the existing holders. They are looking in fact to the establishment of a new régime to replace the old and traditional one. When these young men begin to return in a steady stream to their own country, full of new ideas which they received predigested as it were for them by Japan, China will experience a great stir and awakening.

STUDENT

Is "The Press" a Scapegoat?

WE hear a great deal about the evils of the Press; and, though there is no doubt as to the fact of the evil, a doubt may well arise as to whether the blame is entirely assigned to the right quarter. In other words, is not this "Press" perhaps a scapegoat upon which the public loads the burden of its guilt? A well-known jest describes a "company" as an organization which has neither soul to save nor body to punish; and this is not the only case where people transfer blame from their own shoulders to an abstraction.

From the point of view taken by someone who is not of the people—say a sovereign—it would seem that the people love scandal and slander and sensational reports, and print them for circulation among themselves. The sovereign would make no distinctions between editors and readers, and would not accept the excuse of "Please, Sir, it wasn't me; it was the other boy." He would simply say that the people had no right to publish bad papers.

In fact the Press is the people, and the people publish scandal because they like it; and if one paper refused to publish it, they would start another paper which would. It is our mirror, wherein we can see exactly what manner of nation we are.

We are all, every man and women of us, responsible in the matter. We shall have good papers when we demand them. We do have a few good ones because we do demand them.

The power of the Press—that is, of the people—is becoming so strong and unruly that one of two things will be necessary to control it: either despotic power or a public conscience. Community of interest is often supposed to be a sufficient check on popular government; but it means that the majority will let things slide, while an energetic few will get together and promote the interest of their clique. Something more is needed.

STUDENT

Unanswered Problems Concerning the Moon

A FOOLISH child can ask questions that a wise man cannot answer. But progress is made by keeping the inquiring habit of mind to the fore. Professor Shaler of Harvard has raised several problems concerning the Moon which are highly interesting though perhaps insoluble. One point is particularly striking: we know that there is a constant rain of meteoric dust upon the earth from the dissipation of meteors in our atmosphere. Upon snow surfaces this dust can be seen at times. But for our atmosphere the meteors would not vaporize but would crash down upon the surface of the earth, breaking down all projections, and covering everything with their fragments. As they fall to earth continuously of course no life could exist. But on the moon, which appears to be surrounded by the merest apology of an atmosphere, if by any at all, there are no signs of meteoric bombardment, for the mountains preserve their sharp clean reliefs and the brilliant white streaks and differently colored areas keep their distinctive characteristics. It would seem as if Professor Pickering's idea that the white portions are snow, or some similar substance, explained this difficulty in part, for snow would be constantly re-forming and covering the meteoric particles. But there are many difficulties in the way of accepting the snow theory, and astronomers have not yet admitted it even as possible.

Another curious question arises as to the cause of the southern hemisphere of the moon being so intensely rugged and scarred with great and small mountains, ring-plains and craters, while the northern hemisphere is mostly covered with smooth surfaces resembling ocean beds.

The question of changes taking place on the moon at the present day is not settled yet, the divergences of opinion being wide. Altogether, when we find that there is such difficulty in gaining any exact information about a body so close to us, comparatively speaking, as our satellite, it should make us very cautious in admitting dogmatic statements about Mars or the other planets, which are hundreds of times as far from us as the moon.

R.

Modern Barbarism in Africa

RECENT foreign news has described how an entire nation in Africa has been wiped out by the military representative of a civilized nation, in pursuance of the colonial expansion of that nation. The native nation numbered 80,000 to 100,000. Of these, 1400 were killed in battle; and the rest, men, women and children, were driven into the desert, and, the water-supply having been cut off, left to die of thirst. The dead "lay in heaps and mountains," and the general cabled home that the nation was no more and that the success of his country's arms was vindicated.

We refrain from mentioning names, as to do so would deflect attention from the real evil and merely gratify other national self-righteousness and censoriousness.

The occurrence demonstrates that modern culture and civilization have not softened the manners of barbarous ages. But they have taken away any excuse which barbarous ages might claim on account of unenlightenment; and they have added the intolerable vice of hypocrisy to the vice of cruelty. The action shows a crass stupidity as hideous and out-of-place as the cruelty. For what success could ever come of a colonial policy which begins by exterminating all the workers and producers? Even from the sordid viewpoint of commercial advantage, the policy condemns itself; and this is leaving out the higher question of the violated laws of justice and mercy and their terrible reprisals.

Let not the nations point at one another in hypocritical censoriousness and self-righteousness, but let all reflect that this outrage has taken place in the midst of a civilization in which all share, and has been rendered possible by a mutual toleration of vices. No nation could have acted thus if its fellow nations had been morally strong enough to unite in forbidding it. But mutual jealousies and mutual toleration of faults paralyzes the hand of justice, and we can only hold up our soiled hands in pious horror at deeds which we are powerless to prevent.

STUDENT

A Thrifty City

They are municipalizing other things beside the street railways in England. One small town—Widnes in Lancashire—has tried the experiment of municipalizing gas. It is eminently successful. Gas is supplied to users at about 30 cents per thousand feet—about one-third of the usual price here. As the cost of manufacture was but 22 cents, the town made a large profit with corresponding reduction of municipal taxation. A.

Some Views on XXth Century Problems

Conceiving Heaven

A writer in the *Spectator* at once laments and rejoices that we cannot frame for ourselves any stable conception of the nature of life after death. A picture of it which seems admirable and inspiring at one epoch, or to one generation, is out of date in the next, and is often even ludicrous. And yet he thinks that if we could reach a stable conception, and had any way of proving that it was correct, no more food would remain for imagination. "Aspiration hemmed in by certainty would lose all power to soar If the knowledge we crave were granted, men would surely become more material, more earthly, more secular."

Why? Surely the writer is, without knowing it, himself a materialist. His last sentence implies that though vision is denied us, we should, if we had it, find heaven expressible in terms of earth. We should see that it would only be a matter of time to get as tired of it as we sometimes think we are of earth life. Then we should aspire to it no more, and return from our vision to plunge deeper into sense.

May not the failure to conceive ultra-corporeal life be like the scientist's failure to conceive the ether? He starts with the idea that etheric substance must be somewhat like physical substance, and so he tries to explain its structure to himself in terms of what he has seen, balls elastic and inelastic, whirlpools, wires, rippled surfaces and so on. Hence all the hypotheses successively fail and are discarded.

And similarly with the pictures of heaven. Not recognizing that we are dealing with an altogether different state, we make pictures compounded of what we have seen and heard in *this* state.

But if—with Christ, who said The Kingdom of Heaven is within you—we conceive of heaven as the state of the soul, its habitual consciousness, we can then understand that the entry into heaven can be made at any time. It is union with the soul so as to share its consciousness.

Every act that we do may start from heaven or from earth. An act of service may be done from love or for payment. And every perception may be from heaven or earth. A forest may be looked at in its beauty, in its intense but quiet life, or as so much timber. A symphony may be heard as sublime music or as a mere set of sequent sounds. We can choose heaven or earth for every act and for every perception. And practiced habit, year after year, in going heavenward, will at last unveil glories in life now inconceivable.

Exactly what acts and what perceptions will be those of our disembodied life we cannot say; at any rate only those can say who have achieved final union with the soul; and they cannot say because we could not understand. But of the *state in which those acts will be done* and those things perceived, we can form a good, and a better and better, idea. And in this as in other matters the teachings of Theosophy will become fuller and fuller as fast as the world evolves to receive them. STUDENT

Uneducated Missionaries

THE author of *Bushido, the Soul of Japan*, speaking of the influence of Christianity upon the recent rapid development of his country, puts his finger upon the weak spot in all missionary work. The missionary has no education appropriate to the work he has undertaken. "Ignoring the past career of a people, missionaries claim that Christianity is a new religion, whereas to my mind it is an 'old, old story,' which, if expressed in intelligible words, that is to say, if expressed in the vocabulary familiar in the moral development of a people, will find easy lodgment in their hearts, irrespective of race or nationality." The missionary has not informed himself of this vocabulary nor entered sympathetically into the mind of the people who use it. If he knows anything of their religion at all, he knows through the handbooks of unsympathetic Christians—as, for example, he will go among Buddhist peoples armed with a "knowledge" of Buddhism obtained from such books as that of Monier Williams. Let him try *The Light of Asia* instead. He must reverence where the natives reverence, if he would have them reciprocate. His mind is out of perspective, out of tune with his work,

out of tune with the minds of those whom he would convert—if he will have it that Christianity is a new religion, if he will not see with Dr. Nitobe that it is an "old, old story." He must try to find out how that story—the incarnation of the World-Spirit for the help of humanity—is told among the people to whom he goes. Then, in their own phraseology, he can accentuate to them their own gospel, clear it of superstitious accretions, purify it, touch it with new energy. And when he comes back to his own country, he is quite likely to meet—especially of late years—missionaries to us from the East trying to do for us what he has been trying to do for their people!!! And they are too clever to make the mistake of ignoring or denouncing Christianity. STUDENT

Reading God's Purposes

YOU can of course get any sentence, expressing any sentiment, from a page of print, by the simple method of neglecting the intervening words. But only a lunatic would say that the sentence was the meaning of the author.

By a similar method the Reverend Campbell Morgan has been reading the purposes of God for the far East. He finds through a study of recent events that God intends America to evangelise the East. "He has for it"—America—"a mission as clearly defined for His purposes as He ever had for the Hebrews, and if you compare the sins of the Hebrews with those of the Americans I think the comparison would be in favor of the Americans." The data upon which he fastens his attention for the purpose of reading this message are two: The acquirement by America of the Philippines; and the entry by Americans through the now open door into China. "China waits for the evangel, and God has caused this people to enter into the open door."

Let us point out another little event or two, written on parts of the current page which the Reverend Campbell Morgan curiously neglects. A relatively obscure Asiatic Power suddenly arises, hurls back the incursions into Asia of a mighty Christian Power, gives an unspoken warning to all other Christian Powers that they must take no more nibbles at China, and none at Korea, attracts the attention of all Asia as its protector and begins to awaken China to a consciousness of her immense strength. According to the Reverend Campbell Morgan's own principles, why do not the signs indicate that it is *Japan* that is to evangelise Asia and especially China with *her* evangel? If we are going to try to read the purposes of God from the study of events, let us at least select the largest of the events to read from. STUDENT

Reform by Literature

A RECENT epidemic of suicide in Vienna has stirred a Viennese learned Society to consider the reason. Finding, or believing, that the epidemic is due to a previous and still continuing epidemic of what we here should call "dime novels" and the

English "shilling shockers," the Society has decided to give prizes to the authors of healthy novels and to publish the same at a price below cost.

But can good fiction be written for a prize? Would not the Society do better with its money by buying the right to publish existing novels of living authors; and by publishing in the cheapest form the great stories that have now become classics? Boys would just as soon read the romances of R. L. Stevenson as lurid accounts of the doings of *Dead-Eye Dick* or *Highwayman Jack*; and grown-ups would rather. If you touch one part of an author's mind—as you do by reading any of his books—you have got an introduction to all the rest of it. The keynote of the whole mind begins to sound in yours; which implies a good deal in the case of a mind like Stevenson's. Here is a chance for one of our multi-millionaires; instead of founding a free library, let him print one. And let the cheap reproductions differ from the run of such things by being well printed and unabridged. The effect might show in a reduction in our annual list of ten thousand homicides. But a still more marked reduction would follow a reform of the daily press. Whilst the columns we look at every morning are filled with minute accounts of the last murder, with pictures of the victim and imaginary drawings of the way he was butchered, we must expect hypnotic suggestion to be effective. C.

The Trend of Twentieth Century Science

Evolution among the Metals

PROFESSOR DARWIN'S recent and much talked of address applies the idea of natural selection and variation of type to the inorganic as well as the organic world. He even applied it to political institutions and States, arguing that the same process obtains all through nature.

Perhaps he did not press his idea as far as he might. In the organic world we find plants and animals slowly changing in response to slowly changing external conditions. Thus if the climate of a country is getting colder, the animals will be putting on thicker coats. Some of the variations that appear will be unstable, disappear at once or in a few generations, because they have no particularly advantageous relation to the surrounding conditions. Others which are well in relation with surroundings will become fixed and stable; and the total group of such fixed qualities mark a species. But if this species is to persist, it must be content to change slowly with slowly changing conditions. If it cannot, then it will disappear, as have the gigantic reptiles of the past. And there will be new ones which have the harmony with the surroundings that their predecessors failed to effect in themselves.

All this is well known for plant and animal life. But if, as Professor Darwin argued, the same law works in the inorganic world, we can deduce several truths which are not yet uttered in ordinary science.

In the first place there must have been elements in the past which now exist no more than exist the flying reptiles. Is there any evidence? One little bit from an unexpected quarter, for which we expect very little consideration. In Plato's account of Atlantis, purporting to have been obtained from the Egyptian priest Solon, it is said of the Atlanteans that "they dug out of the earth whatever was to be found there, mineral as well as metal, and that which is now only a name, and was then something more than a name—*orichalcum*—was dug out of the earth in many parts of the island, and, with the exception of gold, was esteemed the most precious of metals among the men of those days."

Is "*orichalcum*" an extinct metal which had to go because it could not accommodate itself to changed terrestrial conditions?

Secondly there must be new metals and other elements appearing. Why may not radium, thorium, polonium and others be new evolutions?

And thirdly there must be slight variations going on in elements that we think we know all about. One piece of gold or one block of sulphur may not, in its finer self, be exactly identical with another, though as yet the difference may be too subtle for our tests. There may be royal gold and plebeian gold.

Professor Darwin might have also suggested that human consciousness, besides being one of the forms of life that must change with changes in its material environment, may even be a factor in those very changes, perhaps a very potent one.

STUDENT

How to Eat

WE do not know that any body has ever yet defended the practise of bolting food, though a great number, probably the vast majority, do it to a greater or less extent. But a series of scientific experiments have now shown its entire impropriety. We are not constructed on that principle. Some animals are; for example the dog.

The latest investigations are anatomical, and the movements of swallowing have been carefully recorded. In animals such as man—soft-food-swallowers—the soft palate, *epiglottis*, sides of the pharynx and fauces in general, are thickly muscular. They are intended to act on the principle of the squeezing press. As food is undergoing mastication portions of it are taken into this muscular chamber at the back of the mouth and compressed. The thoroughly masticated and nearly fluid, quite smooth, portions go down the throat, the rest are returned to the tongue and teeth for more perfect reduction to a paste.

In such animals as the dog there is no such squeezing apparatus; the parts at the back of the pharynx are thin and but slightly muscular. There is practically no chewing, the food being merely broken into masses which as it were fall down the throat.

Previous investigations have been physiological. One of them was thus reported by Sir Michael Foster, perhaps the most eminent living physiologist: "The adoption of the habit of thorough insalivation of the food

was found to have an immediate and very striking effect upon appetite, making this more discriminating and leading to the choice of a more simple dietary, and, in particular, reducing the craving for flesh food. The appetite, too, is beyond all question fully satisfied with a diet which has a total considerably less in amount than with ordinary habits is demanded." A much larger part of the digesting is done in the mouth; subsequent processes are quicker and easier; there is less time for fermentation; and those elements in the food which are the chief sinners in this respect are withdrawn early from the digestive tract into the system. The brain cells are therefore not poisoned, consciousness is clearer, and more energy is available for the other purposes of life. A writer in *The Dietetic and Hygienic Gazette*, describing perfectly correctly the effect of prolonged and perfect mastication, says: "In all cases it can be said that there is an extraordinary change in the general health, much more joy of living, increased power of work, and freedom from the infinitely troublesome concomitants of chronic illness." In a word it may be said that perfect mastication, so perfect that the tongue can no longer detect a solid granule, transforms the food from an alien thing into the eater's absolute property. Swallowed otherwise it remains alien and an enemy.

STUDENT

Intrusive Electricity

A WRITER in *The Inland Printer* recently contributes an interesting little paper on the sometimes serious difficulty in newspaper printing caused by the accumulation of static electricity on the sheets, making the work of separating them very difficult and causing much loss of time. It was noticed that no printer was bothered in this way during June, but that—in Chicago—the trouble was at its worst in the first two months of the year.

Temperature had nothing to do with it. There is little to choose between the temperature of the pressroom in winter, with the doors and windows closed, and the same in summer with everything opened. And it was found that the variations of the barometer were also without relation to the variations in the presence of electricity.

The hygrometer gave the solution. When the air was humid there was no accumulation of electricity. When the air was dry the trouble was at its height. Some relief was obtained by putting wet sponges on the delivery board of the machines. But the sponges soon got their maximum charge and required to be connected by wire to the ground. Finally the real remedy was found to lie in placing pans of hot water about, and opening the hot water radiators. The walls of the room contained sufficient metal pipes, wires, and so on to do the rest.

STUDENT

New Science in Navigation

THERE have of late been several noteworthy applications of science to navigation. One of them is on the lines of wireless telegraphy, by which a ship makes its location known throughout its entire journey, not only to those on land but to other ships coming within a certain range, provided they have apparatus tuned to the reception of these common messages. Another avails itself of the sound-carrying power of water. By its means the sound made by the screw of another ship can be heard at a distance of several miles. The sound is multiplied and transmitted to the man on watch. Delicate thermometers have of course been used for a long time for the detection of distant icebergs. Now comes an invention for making the ship's log a mechanically registered record. A specially made chart lies between the compass needle and a pointer, and is perforated at short intervals by an electric spark passing between them. Other parts of the apparatus mechanically register speed, stops, condition of the sea, etc., etc.

The only bar to the adoption of these things are human stupidity, which cannot see their advantage; and cupidity, which will risk lives rather than spend money.

STUDENT

Chess Possibilities

IT has been estimated that the number of ways of playing the first ten moves on each side in an ordinary Evans' Gambit is 16,951,882,910,054,000,000,000,000,000. If every human being on the face of the earth were to play without cessation at the rate of one set per minute, 217 billions of years would be required to go through them all. Still there are people who know all about it. W. R.

Instances of the Effect of Deforestation

WITH regard to the effect of deforestation upon climate, a German meteorological expert quotes the following facts: The forest area of Greece has been reduced to only 16 per cent of its former amount, and an increase of temperature and decrease of rain has followed; especially in Attica, which was heavily forested 3000 years ago, but where now hardly any rain falls and the heat is such that "the Olympian games would be hardly possible" [supposing these were celebrated in Attica!]. In the Sinaitic peninsula there are only treeless deserts; but thousands of years ago the Israelites lived in a luxuriant and fertile country there. Palmyra, whose site is only a desolate waste of stones and ruins, was once a verdant oasis. In Mexico the Spaniards cut down the forests in the mountains and droughts and floods now prevail. In Upper Egypt, where 100 years ago rain was abundant, drought now prevails. In Algeria the forests have been cut down on a large scale since the middle of last century, and dry weather has increased. In Venezuela the level of Lake Tacarigua has been lowered by deforestation. STUDENT

A Travelling Nest

ON the steamer which travels in the Gulf of Paria 50 miles in one direction and about 15 in another along the coast of Trinidad, two swallows have built a nest close up under the awning. When steaming she is about a mile away from shore, and, when she stops at different places, lies about a quarter of a mile distant; and one may often see the birds flying backwards and forwards to the land whilst the boat is waiting for passengers. It is not likely the birds can have any settled home on shore, because the steamer goes in different directions on alternate days and sometimes remains stationary in the harbor at Port of Spain. So they are most truly "birds of passage," and one wonders where the little ones will eventually find themselves—in town or country or on the steamer? B. G.

Ginseng and Its Cultivation

THE Consul-General at Hongkong furnishes inquirers with some information on the subject of ginseng, of which, as a profitable crop, so much is heard. It is indigenous to certain sections of the United States and to northern Asia and Japan. The Chinese, who have used it from time immemorial, indorse it as a superior tonic and invigorator, hence there is a permanent market for its sale.

Rolling and hilly ground is best suited for its cultivation. It has an annual stalk but its roots are perennial. The seeds require two years



Lomaland Photo and Eng. Dept.

THE TRAVELLER'S TREE

Urania speciosa, The Traveller's Tree, is among the characteristic vegetation of Madagascar. It has a graceful crown of plantain-like leaves growing in a fan shape at the top of a lofty trunk, and supplying a quantity of pure cool water. Every part of it can be used in building.

no chemist's shop unprovided with more or less of it. The root of jin-seng is straight, spindle-shaped, and very knotty; seldom so large as one's little finger, and in length from two to three inches. When it has undergone its fitting preparation, its color is a transparent white, with sometimes a slight red or yellow tinge. Its appearance, then, is that of a branch of stalactite. The Chinese report marvels of the jin-seng, and no doubt it is, for Chinese organization, a tonic of very great effect for old and weak persons; but its nature is too heating, the Chinese physicians admit, for the European temperament, already

in their opinion too hot. The price is enormous, and doubtless its dearness contributes, with a people like the Chinese, to raise its celebrity so high. The rich and the Mandarins probably use it only because it is above the reach of other people, and out of pure ostentation. The jin-seng grown in Corea and there called Kao-li-seng, is of very inferior quality to that of Mantchouria. STUDENT

FOREST TEMPLES

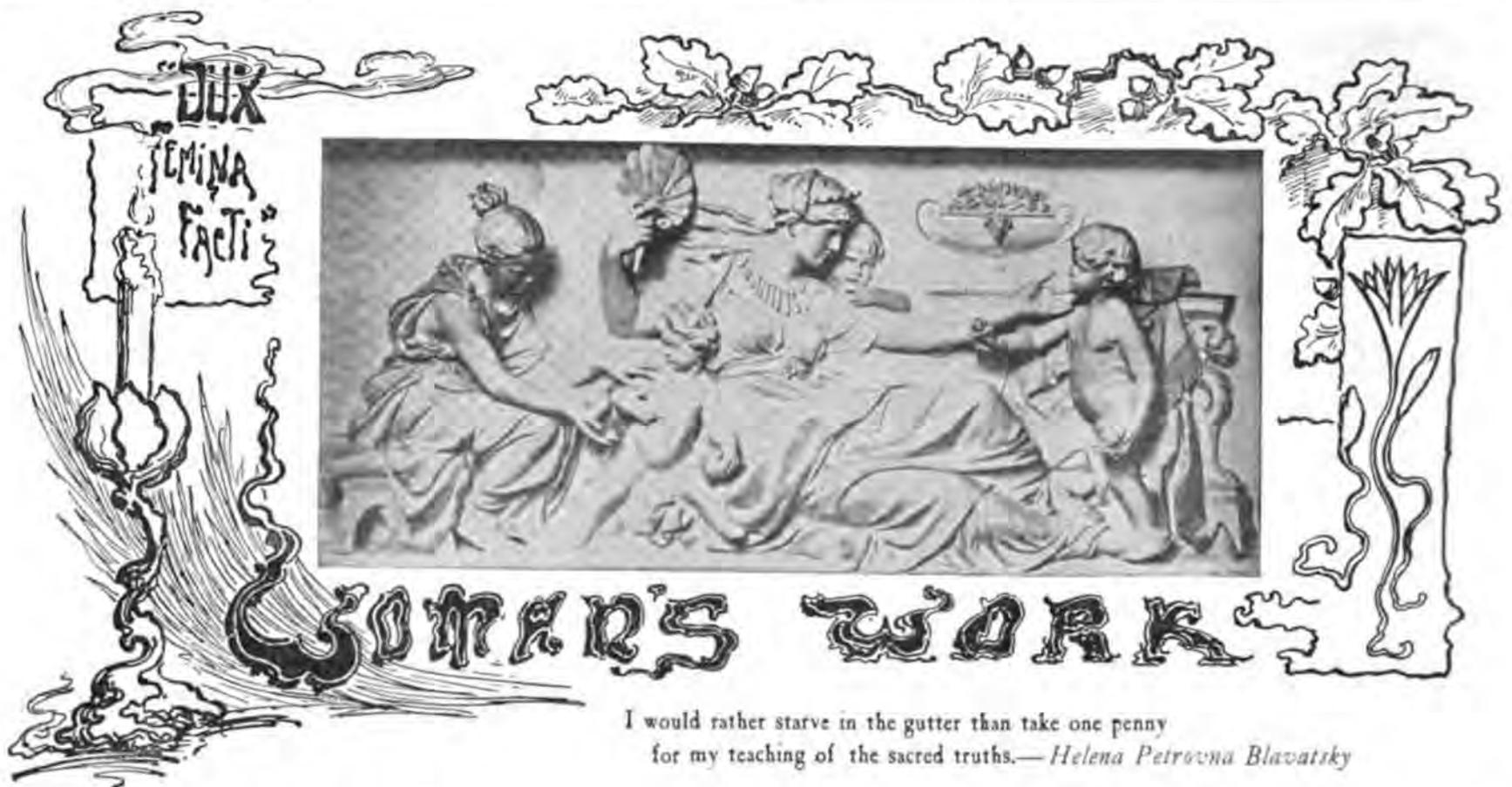
BRYANT

THERE have been holy men, who hid themselves
Deep in the woody wilderness, and gave
Their lives to thought and prayer, till they outlived
The generation born with them, nor seemed
Less aged than the hoary trees and rocks
Around them; and there have been holy men,
Who deemed it were not well to pass life thus.
But let me often to these solitudes
Retire, and, in thy presence, reassure
My feeble virtue. Here its enemies,
The passions, at thy plainer footsteps, shrink,
And tremble, and are still.

A Home of Rest for Horses

A HOME of Rest for Horses exists near London. Its chief object is to enable poor people to give their horses a week or two's rest, thus preserving the life of the animals from premature exhaustion by continuous work. On very easy terms a horse can

be rested and cared for until it is able to work again in comfort. Horses can also be loaned to those whose animals are being rested. Horses which are declared by the veterinary surgeon to be worn out are mercifully destroyed. The institution also provides a permanent home and pasturing for "old favorites" past work, thus obviating the necessity of killing faithful and loved servers. Let no cold reasoning of "what's the use?" mar the wisdom of merciful actions. STUDENT



I would rather starve in the gutter than take one penny
for my teaching of the sacred truths.—*Helena Petrovna Blavatsky*

"Esprit de Corps"

FOR one who has longed that her sex might lay aside the empty embroideries of life and take up its elemental tissues, it is an inspiration and a joy to come in contact with the life-giving current pulsating through the hearts of the women of Lomaland and moving their springs of action along the lines of highest endeavor.

Much is written and said in praise of the new woman, her virtues, her altruism, her clear vision, her strong heart, her high and true conception of life, all of which is well deserved.

"What is civilization?" asked Emerson, and some discerning person replied, "The influence of good women." It is not too much to say that the moral and intellectual hope of the world lies in organized womanhood. Federation is a great force in welding and harmonizing and making effective the efforts of women, and the hundreds of thousands of organized women in this country represent much of the intellect and heart, the culture and influence, the highest hopes and noblest possibilities of the American people. Yet their work falls short of its greatest possible and most lasting influence because they are neglecting the corner-stone on which the edifice they are rearing must rest. Devoted as they are to the welfare of humanity; feeling their responsibility for the betterment of the home, the state and the nation; giving study and thought and effort to the building up of character in children; loyal to the other sex to an extent which sometimes leads them away from truth, they yet fail utterly, as a body, to practice among themselves that simple yet most excellent virtue which might be termed "esprit de corps."

It is the possession and full expression of this rare quality which distinguishes the Lomaland women from their sisters who are as yet world-claimed and convention-bound. It is this which gives them an advantage over any other body of women of whom I know or have ever heard. Here women speak kindly, admiringly, justly of each other, and it would not seem fitting to mention before a Lomaland woman the becoming hat or the merely beautiful face of another. For not only are they awake to the thought and demands of the new time, but their interests are centered in the essential facts of life and character rather than the circumstantial and ephemeral. Not only are they conscious of their humanity, their moral personality, but also aware of their own spiritual dignity; shams and insincerities have been put aside and certainty and knowledge found. Intelligent, united, their very impersonality gives them the clear vision to look beyond the personalities of others, especially of their own sex, and to see only the real and the true.

This brings the true spirit of comradeship which gives solidarity to unity

and makes possible awakened power and compassion which characterizes these women of Loma Hill, qualities that cannot be defeated or gain-said. It is this that is seen and felt when one comes among them, and one wonders what, generations hence, will be the extent of this influence, now just beginning to be manifested. Already in a strategic position which commands victory, as educators of public opinion, with increasing loyalty to the idea, increasing interest in unselfish work for others, nothing will be impossible to them.

Ruskin speaks of "God's thought in womanhood" as expressed in the Madonnas of the Old Masters. Methinks there is just as fine and true, and certainly a far more practical expression of it right here, in our own day and generation. And as Ceres walked through the fields and made them bloom, so the footsteps of the women of Lomaland will be etched in deeds of love and joy and service, in happier homes, finer children, wiser schools, juster laws and holier lives—all made possible because these women are indissolubly united, with faith in one another, confidence in their Leader, and trust in the unchanging and beneficent Law.

LUCY W. BRADLEY

(Miss Bradley, now a resident visitor at Lomaland, is well known in the higher journalistic world. She visited Point Loma some months ago, then came again, and was so taken with the life and work of the Students that she now expresses herself as determined to make Lomaland her home.—ED.)

Words of a Pioneer

ONE of the interesting characters of old New England days and a type of womanhood rather in advance of her times was Mary Wilder White.

Mary Wilder was born in 1780 and spent most of her life in Concord. At twenty she was married to a young Frenchman who owned large sugar plantations in the island of Guadeloupe, and at once set out on the long journey to her new home. They arrived on the island just as one of the negro insurrections broke out, in which she lost her brother, who had gone to seek his fortune there; two months later her husband died of yellow fever. Thus she found herself, in a strange and hostile country, with friends and fortune gone, in a position in which it was as dangerous to stay as to leave. However, she finally escaped and returned to Concord. Several years later she married Daniel Appleton White and spent four happy years, in spite of ever failing health, in her new home in Newburyport, where she died at the age of thirty.

In the book recently published by her daughter and grandniece, *Memorials of Mary Wilder White*, many extracts from her letters to friends

are given, which reveal the strength and beauty of her nature and show her to have been a thinker, with ideas about the position of women worthy a place beside the more enlightened views of the Twentieth century. In one letter, to a Mr. Rockwood, a valued friend, she wrote:

I am gratified extremely to find you disposed to consider woman as "rational and human." That we do not more frequently conduct ourselves like reasonable beings is the fault of man, who, by the attention he pays to the exterior, seldom fails to convince us the more difficult attainments of moral and intellectual excellence may be easily dispensed with, provided the person be pretty and the air and dress fashionable. When one reflects a moment on the manner in which woman has been treated, it appears rather more wonderful that she preserves her rank among intelligent beings than that she is often vain and trifling.

Further she adds:

I know Mary Wollstonecraft is held in general abhorrence, and some of her principles I detest, as undermining the foundations of social life. But I do not think she has been by her writings more injurious to her sex than those good people have, who so long have impressed themselves and us with the belief that we were meant as the mere baubles of an hour, neither capable of being the companion and friend of man, nor the instructress and guide of youth.

Again, in a letter to a woman friend sent with a copy of Gistorve's *Female Duties*, she says:

To me, I confess it appears one of the best works of the kind I have ever read. He has preserved the good medium and has not thought to make us either Amazons or babies—goddesses or idiots. . . . He is unquestionably superior to Fordyce, Bennett and all that class of writers who degrade woman to infancy and allow her scarcely any real virtue except humility.

When we remember that in those days a young woman was taught unquestioning obedience and to have a most humble estimate of her personal importance, such ideas, thus frankly expressed, are really extraordinary. And we who live under the changed conditions which have come about in the past hundred years, owe a large debt of gratitude to such pioneer champions of the cause of the higher womanhood as Mary Wilder White. STUDENT

A COMMITTEE appointed by the National Educational Association recently reported (and substantiated the report in all details), that women school-teachers in the United States are paid, on the average, somewhat less than street-cleaners. In pay they must be reckoned below the lowest grade of unskilled street workers. Only four cities in the United States—Chicago, Washington, Columbus, Ga., and Meridian, Mississippi—pay their women school-teachers as much as they do their sewer cleaners, and two of these cities employ negroes for the latter work, which may account for the difference. Question: how many street-sweepers and sewer-cleaners would not relinquish their "professions" if they were reasonably certain of receiving larger salaries for less laborious kinds of work elsewhere? What, then, is the holding force among our teachers—men as well as women? Evidently it is not in all cases a sordid and selfish one!

MADAME EMMA NEVADA, the singer—who is, by the way, a native of California and whose girlhood was spent beneath its eternal sunshine and among its glorious hills, relates the following story of her last visit to Queen Victoria at Osborne House, not long before the Queen herself died:

"I was singing one of the songs the Queen, in her gracious way, asked me to sing to her, when my eyes suddenly filled with tears. It seemed so very ridiculous. But a vision of my old home in the hills at California came before me. I used to sing as a child, and imagine I was before all kinds of audiences. In those days colored portraits of the Queen appeared on cigar boxes. I used to beg the empty boxes from my father and his friends. Often when alone as a child I would prop the empty boxes on chairs and imagine I was singing to the Queen. The scene came back to me suddenly, that day at Osborne, and for a moment I was a child again, singing to my empty cigar boxes."

When the Soul Speaks

THE power of instant decision, which has been described as lacking in most women, has recently been demonstrated in a number of instances in a very remarkable manner.

Recently, while driving her own automobile, a New York woman, rounding a sharp curve on a very narrow road, saw, just on the further edge of the small bridge, another machine which had been stopped on account of a blasting signal given by some workmen. There was no room to turn around and about six seconds only in which to decide what could be done.

To go forward meant certain injury, if not death, to the occupants of both cars. Immediately she made up her mind to jump the little stream. As the automobile reached the bridge, she turned it with all her might to the left, almost at right-angles, and shot it down the bank and across the little stream, landing in the mud on the bank beyond.

No one was hurt and it has been declared that the feat was without precedent in automobile racing, as an exhibition of courage, clear sight and instant decision.

To give, briefly, another instance: A Philadelphia girl, who was playing golf with no one near but a little caddy, heard the screams of women and children in the park behind. Turning, she saw bounding towards her a big, red setter, foaming at the mouth, and followed by a crowd of men and boys. The little caddy started to run at the cries of "mad dog," but realizing the girl's helpless condition, clumsily grasped a golf-club as if to defend her.

She immediately threw him behind her and, grasping her own stick, placed herself in the correct position for driving a ball. Just as the dog sprang for her throat, with all her strength she brought the heavy iron-clamped driver around, catching the dog squarely behind the ear and breaking his neck.

When the crowd came up, the girl, in answer to many questions, said, "All this passed through my mind in a second. You see the dog was coming so fast I didn't have time to think slowly, and suddenly it occurred to me that there was really nothing to be afraid of, and that if I could hit a little golf ball just how and where I wanted to, I could surely hit a dog.

"I said to myself, 'you must think the dog is a ball and nothing more,' and I tried hard to. When he got close, I picked out the place where I ought to hit him—and that was all."

There is an unselfishness that is labored and stiff and uncouth, about as like the finer unselfishness exemplified in these instances as the geometrical gazelle

of a Persian tile is like the graceful brown-eyed creature of the hills. It bears the same relationship to the soul that moonlight bears to the sun. The higher unselfishness is something quite other, an instant response to the Soul's own call, as is proven by its motive, which is not the gaining of some selfish or personal end but the quick assuring of the welfare of another. Were the soul recognized to be what it is, the life's own Councillor and Light, we would see that such heroism as is referred to here is really the natural and easy thing after all. The wonder is, in these stirring times, not that we read of such instances but that we read of so few. STUDENT

IN former times, as soon as the gates were closed at night, especially in Seoul, all the men used to remain in their houses, because the ladies of the rich classes had the privilege of going out at that time, deeply veiled, with little paper lanterns in their hands, says a writer in the *Fortnightly Review*, in an article about the women of Korea. They glided from house to house, visiting their friends. But thieves began to make use of their opportunity to rob them of their jewels and the custom has been discontinued.

Now, in rare cases, they may go out at night, but deeply veiled and accompanied by their husbands. The women of the lower classes are sometimes seen in the streets by day-time, deeply veiled, dressed in green garments with little red sleeves, whose only use is to hide their faces.

THE LADY OF LIGHT

Written for *Lucifer* by GERALD MASSEY, during the lifetime of H. P. Blavatsky, its Foundress and Editress

STAR of the Day and the Night!
Star of the Dark that is dying;
Star of the Dawn that is sighing.
*Lucifer, Lady of Light!

Still with the purest in white,
Still art thou Queen of the Seven;
Thou hast not fallen from Heaven,
Lucifer, Lady of Light!

How large is thy lustre, how bright
The beauty of promise thou wearest!
The message of Morn'ing thou bearest,
Lucifer, Lady of Light!

Aid us in putting to flight
The shadows that darken about us,
Illumine within, as without, us,
Lucifer, Lady of Light!

Purge with thy pureness our sight,
Thou light of the lost ones who love us,
Thou lamp of the Leader above us,
Lucifer, Lady of Light!

Shine with transfiguring might,
Till earth shall reflect back as human
Thy likeness, Celestial Woman,
Lucifer, Lady of Light!

With the flame of thy radiance smite
The clouds that are veiling the vision
Of Woman's millennial mission,
Lucifer, Lady of Light!

* Lucifer is the planet Venus, the Light-Bringer, the Morning Star, the pale, pure herald of Day. It is no profane title, and is used in the last chapter of Revelations as descriptive of the Christ. In ancient theologies the deities were symbolically androgynous, hence Mr. Massey's beautiful idea.—E.V.

OUR YOUNG FOLK

The Raja Yoga Question Box

THESE two Americans brought many gifts of mind and heart to the service of their country and of the world.

1 Who was James Russell Lowell?

ANSWER—James Russell Lowell was a great man of letters. His home was in the university town of Cambridge, Mass., and his father and mother both loved learning and taught their son to love it too. They opened up to him the treasures of poetry while he was a little child. The boy grew up to be a famous scholar and a man of noble mind. Lowell was first a lawyer, then an editor and a professor at Harvard University, where he succeeded the poet Longfellow. He wrote many beautiful poems; some of these are full of fun and wit. Lowell also wrote essays, and gave many fine addresses and public lectures. In this way he shared with

others his great knowledge. James Russell Lowell served as a diplomat, and was sent as United States Minister to Great Britain and also to Spain.

2 Who was John Hay?

ANSWER—John Hay was a statesman, a diplomat, and a man of letters. As secretary of state he made more than fifty treaties with other nations for the United States, and in all of them he showed how wise and noble, and how successful a statesman can be. John Hay began to write poems when he was a college-boy. Later he wrote a book of beautiful essays about Spain. When he was President Lincoln's secretary he planned with his fellow-secretary, John Nicolay, to write the story of Lincoln's life. They began then to write down what the President said and did every day, and later they wrote a book about this great man.

THE FLOWERS IN AUTUMN

SUSAN COOLIDGE

THEY know the time to go!
The fairy clocks strike their inaudible hour
In field and woodland, and each punctual flower
Bows at the signal an obedient head
And hastes to bed.

Doway and soft and warm.
No little seedling voice is heard to grieve
Or make complaints the folding woods beneath;
No lingerer darts to stay, for well they know
The time to go.

Teach us your patience, brave,
Dear flowers, till we shall dare to part like you,
Willing God's will, sure that his clock strikes true,
That his sweet day augurs a sweeter morrow,
With smiles, not sorrow.

has come into use, a kind that has more brotherhood in it. This new diplomacy is said to have been introduced by an American statesman, John Hay.

In 1901 John Hay, then American Secretary of State, said in an address that he thought the time was past when diplomacy meant falsehood and trickery, and being clever enough to set traps so as to gain advantages over other nations. He said the world had progressed to a point where the representatives of the Powers could meet in a spirit of frankness and sincerity, and without the wish to injure any nation on earth. He said many other things that showed that for a long time he had had an ideal of the comradeship that might exist among the nations. It is known that he had done the very wisest thing that anyone who has an ideal can do—he had lived it himself. When John Hay, as diplomat, met the representatives of other nations, he behaved with so much sincerity and tact, and with so much consideration for the rights of others that he taught the world a lesson in the new diplomacy.

A man who succeeds in doing so great a thing as this must have learned to set aside mean things and to choose the better, nobler side of life. He must have made use of every opportunity to learn about great and noble ideas.

The greatest opportunity that came to John Hay was when he met Abraham Lincoln. He was only a boy, but he was modest and observing, and was even then a good judge of human nature, and had a quick sense of humor. Abraham Lincoln became young Hay's friend; this friendship had a great influence on the boy, and helped to form his character, and give him while he was a mere lad, broad and noble ideas about patriotism. It led to a second great opportunity for Abraham Lincoln found John Hay so steady and so discreet that, when he was elected president of the United States, he chose John Hay for a secretary. From that time until Lincoln's death John Hay was the Presi-

Brotherhood in Diplomacy

BROTHERHOOD among the nations!

This is what the world needs, but how will it ever be brought about! How will the nations learn to act toward one another not only with honor and dignity but with compassion, as good comrades? Of late years much has been written about the nations coming to a better understanding in their dealings with one another, and it has been said that a new kind of diplomacy

has come into use, a kind that has more brotherhood in it. This new diplomacy is said to have been introduced by an American statesman, John Hay.

dent's confidential messenger. He carried the President's messages to the generals on the field of battle during the Civil War, and did many other important duties. It is stated that John Hay never forgot any of the President's orders, and that he never once behaved carelessly or indiscreetly in delivering the messages. You see John Hay was learning to be a great statesman. After many years President McKinley chose John Hay for Secretary of State. By that time Mr. Hay had served long as a diplomat and had represented the United States in several countries, everywhere conducting himself with such tact and sincerity and firmness that people had great confidence in him. President McKinley had confidence in him, too, and stood by him. They worked together for a high ideal. At the time when the different nations would have seized parts of China and destroyed her as a nation, John Hay acted for the United States in such a wise and brotherly way as to prevent this greedy seizure. This was how he introduced brotherhood into diplomacy. He believed that strong nations should protect the weak, not insult nor rob them. To-day the United States stands in a commanding position among the Powers and better able than ever before to help the world, and this is to a great measure due to the work of John Hay and the new diplomacy.

A RAJA YOGA PATRIOT

Submarine Forests

SUBMARINE forests, together with much of marine plant and animal life would be practically unknown to most people, but for the recent invention of glass-bottomed boats.

The apparatus in itself is very simple, being merely a long box or trough a foot or two wide, having for a floor a thick piece of glass. This box is set into a hole cut through the bottom of the boat, running lengthwise through the center, the glass resting in the water. This arrangement gives opportunity for a number of people to sit in the boat and gaze through the glass, down into the water as the boat is rowed along.

The continual ripple upon the water prevents one from seeing very far down into deep water; the glass lying flat on the water prevents the ripples and enables us to look down through it, to considerable depths. To peep into Nature's underworld in this manner is a great treat, for we always enjoy watching and studying plants and animals which are living in a free and natural state. It is a most entrancing sight to see the many colored fish darting about among the gracefully waving sea-mosses and plants.

Monterey Bay, California, has lately been found to contain a beautiful submarine forest of sea-oranges and a remarkable growth of sea kelp and weeds of different varieties, some of the plants being thirty feet in height. This discovery was made in a glass-bottomed boat. The Bay of Avalon, Santa Catalina Island, has also many submarine wonders and many glass-bottomed boats may be seen being slowly rowed along near the shore, carrying people who are enjoying the sight at the bottom of the bay.

If this semi-tropical sea has such wonders to charm and interest us how delightful it would be to study the much more luxuriant growth of submarine plant and animal life in the tropics!

COUSIN EDYTHA

THE CHILDREN'S HOUR

THE SECRET

“WHERE does the clerk of the weather store
The days that are sunny and fair?”
“In your soul is a room with a shining door,
“And all those days are there.”

“Where does the clerk of the weather keep
The days that are dreary and blue?”
“In a second room in your soul they sleep,
And you have the keys of the two.”

“And why are my days so often, I pray,
Filled full of clouds and of gloom?”
“Because you forget at the break of day,
And open the dreary room.” — *Selected*

DEAR CHILDREN: I was very much interested in the letter about Fifi and Lucifer (you know they are both friends of mine) and the intelligence of cats, and I quite agree with “A Raja Yoga Teacher,” that they are not nearly as much appreciated as they deserve to be. Here is a true story of Kitty-boy-oy, of whom you have heard once before. She had two kittens in a barrel in the stable, and they were much admired by everyone who passed that way. This made the fond little pussy-mother anxious, and, one day Kitty-boy-oy and the kittens disappeared. At first no trace of them could be found, but Kitty-boy was watched and was seen coming down from a big table which had been placed across the rafters away up in the roof of the stable. What trouble she must have had in getting the kittens up there! For a long time although Kitty-boy came regularly into the house and stayed with the family, no one ever saw the kittens, but one day the Mistress was ill and obliged to stay in her room. The Master on his way up to see her, met Kitty-boy on the stairs and listened to a long story in cat language which, unfortunately, he could not understand.

But, what do you think? Presently, in came Kitty-boy with Yellow Coon No. 2 in her mouth, and jumping on the bed, she put him down beside the Mistress and sat down to rest and purr! Of course then the Master realized all she had wanted to tell him, how, “now that their eyes were open and they could walk about, their present very elevated nursery was not at all safe, and would he come and help her to get them down and into a safer place.” He went at once and fetched the other little fellow, Kitty-boy running contentedly by his side, and soon the whole family were comfortably established much to Kitty-boy’s satisfaction.

Kitty-boy understands Raja Yoga and trains her kittens beautifully. She also plays with them in a most scientific way to strengthen all their muscles, and she sits patiently for a long time, gently waving her tail from one side to the other, which seems to be the game the kittens love best of all!

COUSIN BEATRICE

DEAR CHILDREN: The other day I read about some seed that were planted in the mountain streams of California. These seed were much livelier looking than any seed you ever have planted, and there were one hundred and twenty thousand of them. They were seed-fish from the State fish hatcheries, and it took twelve teams of horses to carry them from the train to the streams. M.

LONG ago the Cherokee Indian named the turkey the “Oo-coo-coo,” because of the musical notes which he would hear from a flock of these birds, living undisturbed in their forest home. It is supposed that our Pilgrim Fathers, in hunting for their first Thanksgiving dinner, disturbed a flock of Oo-coo-coos, which flew away calling “Turk, turk, turk,” and thinking this was their natural cry, called them turkeys.



RAJA YOGA GIRLS WHO ARE STORING UP DAYS “THAT ARE SUNNY AND FAIR”

MANY dogs are trained to herd sheep; but did you ever hear of birds acting as shepherds? Nevertheless there are birds in Venezuela, called cranes, that are trained to do so.

A crane is a large-sized bird with very long legs. These birds live in large flocks in the forests. They make their nests on the ground. The eggs are pale green in color. There are usually ten eggs in a nest. The baby crane keeps his downy coat for several weeks before his feathers begin to grow. Cranes can run from danger better than they can fly, and they can also swim.

Usually they walk about in a very dignified manner. Sometimes when they feel more lively, they jump and dance about like little children at play. It is a comical sight to see them spread their great wings and go whirling about. They certainly look as if they were trying to dance fantastic dances.

When cranes have been captured and trained, they become very useful. They may be trusted with the care of a flock of sheep or poultry.

Every morning they will drive a flock of ducks or chickens to their feeding ground and bring them all safely home at night.

A tame crane shows great love for its master and soon learns to obey his voice. It will follow him about and show delight when he caresses it. It will also guard him from danger and will attack with fury any enemy. It is a bird with great courage.

In so many ways have these cranes shown superior intelligence and made themselves valuable, that they have won great affection from all the families who are fortunate enough to own them. AUNT EDYTHE

DEAR BOYS AND GIRLS: Have you ever heard of a horse receiving medals for his services during a war! There seems to be no record, but it would be interesting to find out if “Volonol” has any companions in glory.

“Volonol” is the name of the beautiful charger who carried Lord Roberts, one of England’s most successful and beloved generals, through the African campaign of 1878. His great achievement was the famous ride from Cabul to Candahar, a distance of three hundred and eighteen miles, which Lord Roberts accomplished in twenty-three days with a flying column nearly 10,000 strong. “Volonol” was decorated by Queen Victoria. B.

The Theosophical Forum in Isis Theatre

S a n D i e g o C a l i f o r n i a

School of Antiquity

Interesting Papers at Isis Theatre Sunday Night—Recitation and Songs by Raja Yoga Girls—A Youthful Musical Composer

A MOST delightful program was given by the Point Loma students at the Universal Brotherhood meeting at Isis Theatre last Sunday evening. The stage settings and decorations of green and blossoms were even prettier than usual, and the musical program was an unusually enjoyable one. The Raja Yoga Girls' Chorus gave three songs in a most delightful manner, and little Ruth Westerlund gave an effective rendition entitled "The Daffodils."

The musical event of the evening was a song by Miss Ethelind Wood, "Build Thee More Stately Mansions, O, My Soul," the music for which was composed by Master Rex Dunn, one of the Raja Yoga boys. The music and Miss Wood's exquisite rendition of it elicited much praise from the delighted audience.

As neither of the speakers announced for the evening were able to be present, Miss Edith White read Mrs. W. T. Hanson's paper, "Theosophic Life for Women," and Mr. J. H. Fussell read Mr. Machell's paper, entitled "The School of Antiquity and its Great Mission."

From the former paper we quote as follows: "It is said that 'woman's work is never done.' This is absolutely true; woman's work is never done. It can never be finished until the end of the world, for she is the torch-bearer and whenever she lowers her standard the flame burns low, and there is confusion and disaster. It is no set job like the building of a house, the digging of a well or the keeping of a store. Women have no eight hour laws. These are all material things and deal with concrete time, the hours of the day and the night. But woman's work is of another order and is not measured by time. Can you ever finish the training of a soul for eternity? This should be essentially woman's work—the training of children; not all necessarily to be the mothers of children, but all guide-posts and examples to show them the way."

Mr. Machell's paper was in part as follows:

"What is the School of Antiquity, and what is its mission? To understand this it is necessary to have some idea of the Theosophic philosophy, which alone can give us a clue to the nature of man and his destiny. In Theosophy alone do we get any clue to the enormous gulf that separates the more educated human souls from the mass of mankind. For no other system of philosophy today possesses the key to the mystery of human evolution. Even in the teachings openly given in such works as Madame Blavatsky's *Secret Doctrine*, there is enough told plainly to show that human evolution is a very long process, in the course of which the soul returns again and again to birth in this same world, gradually strengthening and purifying itself, and gaining wisdom and power to know and to understand the nature of life and its purposes. And it becomes at once obvious that some must progress faster than others, and in time be so far in advance of those, as to appear like souls from another world, wandering in a strange land among races of men so far behind them in evolution that they can scarcely find points of contact.

"It is in this conception of human evolution that we get a key to the meaning of the School of Antiquity. . . . We hold that there are souls whose progress would have entitled them ages ago to pass on to those states of being inhabited by those for whom this earth life in which we now live, has no more mysteries to unravel or lessons to learn; but who, feeling in their heart the tie of brotherhood with those who still struggle in the darkness of this lower world, prefer to stay with them and work unceasingly to lead them into the path of true progress. These are the teachers whom we call our Leaders and to them we give the trust of the disciple to his Master, the obedience of the soldier to his chief, the love of children to their parents. Without the teacher there is no true school. Almost all the nations that today claim to be civilized have lost even the tradition of such schools and such

teachers; therefore the name of the School of Antiquity is most appropriate as indicating that the aims and methods of this school have not been drawn from the same sources that inspire modern educationalists. It follows from what I have said that such teachers, appearing on earth again and again, life after life, have gathered round them groups of disciples and led them as far along the path as they have been able or willing to go, and in each new life the Teacher will naturally seek to find and gather together again these scattered disciples of former lives, and will endeavor to reawaken the old enthusiasm for progress and for the helping of humanity that inspired them in former lives, and to teach them a little more, and to lead them a little further, and so to form a school—truly a School of Antiquity.

"Now, these teachers have one great aim, and that is to lead humanity on to the happy path of true Life from which it has wandered, and though they may seem to make a selection which does not seem justified to the ordinary observer, in their choice of disciples, the thoughts that I have suggested to you on the past history of their work will give a sufficient explanation of some of the apparently strange selections made in the choice of disciples. Their objects are impersonal, and they use the best means to accomplish their great purpose. Having held the position of Leader and Teacher in other lives, they know what they have to do and how to do it better than any of their would-be advisers, helpers, or critics.

"The true Teacher is one who has the power to call out in the disciple his own unsuspected wisdom, to stir in him enthusiasm for, and love of, the right, and to make him know his relation to all that lives, so that he may become a worker for humanity.

"As is the Teacher so is the School and if any seek to enter such a School as the School of Antiquity in order to get knowledge or power or illumination with which to shine before the world, he is courting certain disappointment. The existence of such an ambition in the mind makes it impossible for the student to get into harmony with the School or the Teacher and such an one is thus by his own nature shut out from getting what he seeks. But those who are stirred by one unselfish desire to be of use in the world, can come into harmonious touch with the source of human wisdom, even though they may have countless weaknesses to overcome and faults to correct before they can enter into the light that shines in the heart of the School.

"The School of Antiquity opens the door to the greatest of all joys, the joy of life lived rightly, and it calls for men to enter in and learn the secret of happiness. The Inner School has never closed its doors, but men have made it impossible for the Teachers to establish the outer schools that prepare the disciples to enter the true School of the Mysteries of the Heart. The selfishness of the world has closed the door so long that we can scarcely believe that at last the door is opened. One has been found strong enough and wise enough to be able to plant the School of Antiquity on the earth again and its doors shall never again be wholly closed, for the outer court has been thrown open and the children have gone in. Already the light of the School is pulsing out over the world and stirring strange thoughts in the hearts of men, and waking old ideals, old longings for a nobler life. The work of the School has begun, and ere long the seekers for truth will know where to turn for the light, and they shall not be disappointed."—*San Diego News*

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 7:30, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Art Music Literature and the Drama

The Artists' Life in Lomaland—Its Purer Motive

THE contemplation of art carries the mind away from all that is inharmonious and sordid in human life, and bears it into the realm of the ideal.

Yet not all who follow art as a profession are so uplifted. There are few artists, at the present time, who do not feel the limitations of circumstance. Many have an inner conviction of power which they are prevented from expressing by the conditions under which they labor, and by ignorance of the divine laws governing life.

They yearn for a favorable time when they may become freed from the fetters of "conventional demand"; when they may speak in form and color the deeper feelings of the heart. Year by year they work, dissatisfied, but helpless to pull themselves out of the conditions of their environment. At last the struggle becomes too hard. Gradually they relinquish their ideals. The methods demanded by modern life bring "success"—and in time they become self-psychologized. They no longer feel the urge of the Creator within; their labors become a round of repetitions. The approbation of society is the ultimate reward sought, and no matter how pure the aspirations may have been at the start, the final results redound solely to the glory of self; emulation steps in and destroys the peace of the kindest and most gentle heart. A divine gift is prostituted to the demand of ambition, pride, selfishness and love of fame.

In Lomaland this is not the case, for a new motive is introduced into the artist's life. For *self* he substitutes a great and noble *Cause*. He feels a new inspiration, and finds that, in some way, he has been freed from the world's compelling force. Necessity for the conventional and popular in subject and treatment utterly drops away from his life. The Cause demands the highest which his imagination can suggest, the best which his hand can fashion. Perfection is the standard which it holds aloft. Lomaland opens wide her gates to genius and invites the true artist to enter and to create.

The artist finds that, by relinquishing his selfish motives, and doing his work that humanity may reap the benefits, he sets in operation a well-known law of nature, a law which Jesus illustrated in his parable of the talents, and when he said, "cast thy bread upon the waters, and it shall return after many days." A new power to achieve is realized, when we choose to give rather than merely take.

Katherine Tingley teaches that if we would bring into expression our ideals, we must live pure and unselfish lives, in order that the soul, which is the creative power, may use our faculties and our hands.

The ancient Greeks understood this truth and exemplified it in daily life. They have left the proofs in those incomparable models which today we use and learn from, but cannot equal.

The students in Lomaland are trying to live truer lives, to bring again the Golden Age to the world. Only in this way can we hope to raise art to its true place, as one of the mightiest powers in the world's spiritual advancement.

EDITH WHITE

The Book Beautiful

LOVERS of beautiful books will be glad to learn that at last it is possible for the cover of a book to glow with the warmth of Eastern jewel-work or the subdued lustre of ancient Persian or Chinese manuscripts, without the loss of perfect freedom of handling.

An English artist-craftsman, after years of experiment, has perfected a method of superimposing transparent unstretched vellum, that has been delicately treated, upon the most richly decorated surfaces for their protection and permanence. The two surfaces are so welded together that they become one. Not only do the colors shine through in all their native beauty, but the rich hue of the vellum gives an added warmth of tone that blends the whole design until it glows like lustrous iridescent enamel. The artist can secure the most wonderful effects of transpar-



FRAGMENT FROM A
WOODEN STATUE
FOUND IN
EGYPT

ent delicacy and almost evanescent charm, safe-guarded by the permanence which the covering gives to his work.

Not since the Venetians, in the Fifteenth century, introduced from the East the inlaying of leather with gold (tooling) as an addition to the then used blind impressions made upon it with dies and blocks, has there been such an advance in the art of book ornamentation.

This new device secures to the artist a full range of color and freedom of fancy. A limitless field of opportunity is opened for individual work without the aid of the reproducing machine. Our books can come to us warm with the loving touch of artist and craftsman.

Some of the most beautiful books that have thus far been made, are of dark rich-toned leather, into which medallions of bright-hued "Vellucent" have been laid. Delicate traceries of gold tooling enhance the beauty of the leather, harmonizing the whole.

Genuine merit and simplicity recommend this latest achievement of the book-binders' art. Vellum is the time-honored book-stuff, used from ages long forgotten, and its toughness, durability, and strength make it the most fitting binding for books.

BERTHA BUNDSMANN

To Keep the Light Burning

IN the whirl of enthusiasm with which Japan adopted some of the western customs a danger arose that the unique and priceless native art would be crushed out of existence like the useless engines of war of the past. This peril has not yet been finally averted, for today the principal Japanese Government instructors are teaching the European style of art derived from Paris and Italy. To discourage the tendency towards universal levelling, to rescue the sensitive spirit of art from the Procrustean bed of uniformity, the "Bijitsuin," or "New-Old School of Japanese Art" has been established. This aims at the preservation of the feeling and spirit of the past while accepting certain European principles. A wise combination of the arts of the two hemispheres may produce some interesting new developments, but anyway it is cheering to know that an organized effort is being made to save and extend the nobler ideals of the past while they are still alive.

In Europe the chance has been in some aspects almost lost; the Muse of Art breathes with difficulty; the soul of architecture is dormant, hypnotised by the marvellous engineering and mechanical skill which has usurped its place; sculpture has a very small place in the hearts of the people; and ornamental design is still largely a matter of superficial "decoration," purposeless, pandering to luxury, and only rarely the spontaneous outcome of a higher sense of beauty. To the production of un-inspired though skillfully executed pictures there is no end, but the fire of the art-life of the masses burns low.

America suggests a more promising field, for new experiments are encouraged here, and there is a feeling that something better than the best of the past should grow out of the splendid energies of the living present. But while national aspirations remain sordid and esthetic, while matters are calculated in money value, the art world will instinctively feel its separateness from the practical world and will drag on but a precarious existence. Yet the more real life is coming, and when the brighter cycle comes and the present sham existence has been worked through, Art and Life will be one again. So we wish godspeed to the *Bijitsuin* and the Japanese patriots in their uphill task of promoting the middle course in art and avoiding the extremes.

R.

MUSIC has been considered by the Hindus, as far back as written history goes and doubtless very much further, not only as one of the arts, but as closely allied to philosophy and mathematics. According to their oldest known records it is given divine origin. The Hindu scale has seven different tones, symbolized by the seven different planets, and in all Indian legend music is represented as being closely allied to the divine powers. It is related that not only men, but animals and even the trees and rocks listened to the singing of Maheda and were quieted and thrilled.

Universal Brotherhood Organization

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A Means---Not a Finality!

AS FIRE is wrapped in smoke, so baser motives often may be found combined with the most lofty enterprises that have ever been inaugurated for the benefit of man, and even workers in the sacred cause of Universal Brotherhood were warned by Mr. Judge lest they should be entangled in the low desire "to maintain a certain position before the world," as an incentive to their labors. Acceptance of the principle of Universal Brotherhood, should imply the wish to spread the practice of unselfishness, and the belief in human solidarity for the advantage of mankind at large. We must not wish the triumph of our Cause because of the prestige of being on the winning side, nor for the sake of the reflected glory on ourselves. To the ideal worker, our Organization appears merely as a means adapted to the spiritual regeneration of mankind, and all his efforts are in fact directed to produce conditions in the world at large which finally may culminate in the disappearance of the society as such, as scaffoldings are pulled down when a building is erected. When all the world becomes Theosophical, there will be little need for a Theosophical Society—as such.

The spirit of fraternity which lives within our ranks has for its main concern the drawing forth of all the latent graces and good qualities in humankind at large, and only takes an interest in a body of philanthropists to the extent that they subserve the end in view.

Our wish is not to crystallize a set of doctrines, nor to perpetuate a style of life, however much adapted they may be to present needs; but to revive the smouldering sparks of hope in the disconsolate, and hasten on the springtime in the world of men. The spirit of returning spring, which wakes the sleeping flowers and casts its gorgeous mantle on the naked ground, is perfectly impartial in the help it gives. Its stimulating flow reanimates the blushing rose and wakes the modest toadflax too upon the mouldering wall. Unheralded and unperceived, its genial currents permeate all vegetable life, pouring a vivifying stream through every graceful form. The founders of our Movement did not agonize and toil to make a little shelter far remote from contact with a noisy world, in which a favored few might gently pass their quiet days sustained by mutual services, varied by peaceful contemplation and the study of a book-philosophy. They willed to form the nucleus of a Universal Brotherhood: a nursery for young warriors and a training school for helpers of the race. The peace of Lomaland is only to be sought, as drops of blood retire into the inner chamber of the heart, to issue forth again with new impetuosity on their career of vitalizing, cleansing work throughout the body.

And while Lomaland has its peace, it is also a spot of intensest activity; for it is the heart of the world's spiritual life and from it continually go out vitalizing streams to nourish the heart life of all peoples.

Our sympathies are not confined to those whose names appear upon the members' roll. They are but fellow workers in a field as broad as sad humanity, pledged like ourselves to keep on working while a single child wanders unguided on life's devious ways. **PERCY LEONARD**

Humanity's Burdens---How May They Be Lightened?

FIRST, get at the children. Protect them from child labor, a scandal. See that during the years of their education they do not come frozen, breakfastless, and dinnerless, to school. Take them away from drunken, criminal, and incompetent parents. Make their school life pleasant; accustom them to music, flowers, colors, and cleanliness. Keep in touch with them after they have left school, and see that they have places open to them where the same influences of art and music will reach them, where they can proceed with any subject of education that attracts them, and where there is no sectarian control. These institutions should be open to all the poorer classes without reference to age.

Secondly: beautify the cities; obliterate slums, and replace them with gardens, parks, and the recent "model farm gardens," in which the children are practically taught every detail of country and farm life. A love of that life is thus awakened in them, and they develop an instinctive pressure country-wards, which, the moment opportunity offers, will take them there. One of these already exists in New York.

Teach in any and every way the dignity of labor, that is, of service. The man who is not serving his fellows in whatever line is his and is open to him, is a drone whose life is wasted. There is a natural aristocracy to which any man or woman may belong, and to which all should try to belong. It does not consist of the idle, nor the wealthy, nor of those whose occupations we consider more honorable than others: but of those who do what they do in the spirit of service. The man who sweeps the street in the right spirit serves those who pass; the man who plays the violin well serves those who listen; the woman who serves her house and children as they should be served makes generations to come her debtor. If the spirit of work is unselfish and pure in the eyes of the Divine Law and Judgment, they do equally well, they stand equal; and sometime will know it.

All those who are behind in the modern race of life must be shown brotherhood in action, must be served by those who do it voluntarily, and must see that

they are being served. The ways of doing this are infinite, but "Charity Organization Societies" are usually not among the number.

And all the time we are waiting for that permeation of all classes by the spirit of brotherhood, which will not only alleviate but prevent the conditions implied in the question; and which will open the eyes of those in whose hands is the business of law-making to the necessary social and political measures for giving formal effect and embodiment to the New Spirit.

STUDENT

Notice

In the NEW CENTURY PATH of September 17th., Vol. VIII, No. 45, the three illustrations which appeared on this page were of the new home of the Brixton and South London Center, at 386 Clapham Road, London, S. W. They accompanied the article on the same page "New Centers in London," written by Mr. Fred J. Dick.



Lomaland Photo and Eng. Dept.

RALPH WYTHBOURNE, THE HEROIC RAJA YOGA TEACHER

On August 29th Mr. Wythbourne was drowned after rescuing one of his young pupils and helping others to shore.

"Greater love hath no man than this, that a man lay down his life for his friends."
—John xv, 13

Students'



Path

TOIL ON, THEN, GREATNESS

LOWELL

THERE never yet was flower fair in vain,
 Let classic poets rhyme it as they will;
 The seasons toil that it may blow again,
 And summer's heart doth feel its every ill;
 Nor is a true soul ever born for naught;
 Wherever any such have lived and died,
 There hath been something for true freedom wrought,
 Some bulwark levelled on the evil side.
 Toil on, then, Greatness! thou art in the right,
 However narrow souls may call thee wrong;
 Be as thou wouldst be in thine own clear sight,
 And so thou wilt in all the world's ere long;
 For worldlings cannot, struggle as they may,
 From man's great soul one great thought hide away.

The Age of Peace

IN this age of transition, with old things crumbling, and unknown, untried conditions arising in their place, the human race finds itself confronted by two mighty facts. One is that men must have some sort of physical and mental occupation; the other, that we have already reached a stage of mechanical skill which, if rightly directed, would render the satisfaction of our necessities so trivial a matter as to fail to furnish many with sufficient employment. And this in spite of the enormous wastage of our social system and the stupendous feat we have accomplished of conquering and developing three continents in four centuries.

It seems as though we have exhausted every known resource; we have enjoyed life, until now the decay of nations and the failing health of races warn us that our abused bodies will not endure any great amount more of gluttony, drunkenness, and vice.

We have turned to mental development, and now we read plainly in the criminal and insane statistics that aimless education without a solid moral foundation is fatal.

It seems likely that in this dilemma, we shall be compelled, as a matter of policy and for self-preservation, to take up our long-shirked duty as guides and helpers of our younger brothers of all degrees. There are so-called savage races, laboring under the curses and evils of what we are pleased to call "civilization." Is it not time that we began to realize more fully our responsibilities toward them? But there are also the animal and vegetable kingdoms. "For," as St. Paul says, "the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain until now . . . waiting for . . . the redemption of our body (*i. e.*, our physical nature)."

As the self-boasted "lord of creation," it is the duty of man to develop to its highest possibilities every animal and vegetable form, whether it is directly "profitable" to him or not. Surely here is a task, worthy of the best energies of a nation, making its territory a garden, perfect and beautiful, in every detail of its peaceful happiness. There would be room for the exercise of the highest organizing faculties of man in the adjusting of the balance between the many forms of life; room for the greatest executive energy in maintaining that balance unswervingly. There would be scope for the most subtle skill of the chemist, the bacteriologist, the farmer, the botanist and the horticulturist. Landscape gardening would have limitless fields of action, and the artist and musician would find priceless opportunities of learning Nature's harmonies of color, form and sound. Even the spirit of chivalry would find that in defending harmless species of animals and plants against predatory and parasitical tribes, there are as great opportunities for the display of knightly qualities as on any tented field of human war.

And we venture to predict that such a national return to sane simplicity of life and nobility of purpose would not only serve the object of

furnishing healthy employment for the masses, but would also cleanse their minds and purify their morals more completely than all orthodoxy has yet succeeded in doing. Moreover, it is just possible that some of the secrets of Nature which science with its microscope has long and vainly sought, might be revealed to such clean, brave, nature-attuned, cosmic-minded, men of the fields and woods, who, by daring to acknowledge their brotherhood with all creation, would receive the full freedom of Mother-Nature's dominions.

Does it not certainly seem as though the plan were worth trying?

RALPH WYTHBOURNE

[It is of interest to state that Mr. Wythbourne was a frequent and valued contributor to the columns of the NEW CENTURY PATH, and over the signature of "Student" wrote many a thoughtful article.—ED.]

Theosophy in Business

EMERSON says, "There is a time in the life of a man when he is very careful that no one shall take him down, but there comes a time when he is careful that he shall take no one down." This seems to express almost the first change that Theosophy effects in a man's life. Every one knows the adage, "honesty is the best policy," and in theory believes it, but if we look at the business of the world today, or for years past, do we not find the practice in the majority of instances very different from this; and instead of it the unwritten rule is to get as much as possible and to give as little as possible. And how many of the business methods of today, if weighed in an even balance, could be characterized other than as sharp practices? Even in the very necessities of life constant watchfulness is needed to guard against adulteration and deceit. It is true that there are honorable exceptions; there are both employers and employes who regard not simply the interests of themselves, but of one another; and there are producers and manufacturers who know that their best interests are served by the production and sale of "honest and genuine" goods;—but that other methods obtain in a vast number of cases is, alas, too true.

What, then, has Theosophy to say to the business man as such? How many can give a satisfactory reason for the statement, "honesty is the best policy?" Many an instance can be pointed out of the *apparent* success of the exact opposite. Who can give a reason for it? We assert that no adequate answer can be given to these questions outside of Theosophy. And Theosophy gives the answer in its three main teachings of Universal Brotherhood, Karma, and Reincarnation. If Brotherhood be a fact in Nature, as Theosophy demonstrates, then any other policy except honesty is suicidal, and injury to one's brother is injury to one's self. There is no basis for justice and honest dealing outside of this fact of Brotherhood, and the knowledge that Karma, the law of absolute justice, rules the world. We fail to see it sometimes, but that is because we have forgotten the fact of Reincarnation and also that we cannot escape the reaping of the harvest we have sown, even though we have to wait until another life. This is the message that Theosophy has for the business man.

STUDENT

Reflections and Refractions

THERE are no external stimuli known that affect the sense organs, which cannot be made to affect some instrument in a far greater degree."

"A photographic plate, coupled with a telescope, will reveal the presence of millions of stars whose light does not affect the retina of the human eye in the least."

"By means of a microphone the tread of a fly sounds like the tramp of cavalry."

"The bolometer will note the difference of a millionth degree of heat. It is two hundred thousand times as sensitive as our skin."

"The amount of work done by a wink of the eye would equal a hundred billion of the units marked on the scale of a very delicate instrument."

"We have the ability to count about ten or eleven per second. An instrument has been devised which will count down to the hundredth part of a millionth of a second."

Such are some of the achievements of science by means of the delicate instruments manufactured to aid in its research into the mysteries of nature. Will not the race which invents and uses such instruments become so modified in consciousness that it will tend to evolve its own organism in the direction indicated by the instruments? STUDENT

European Notes

(By Our Special Correspondent)

SEPT. 7, 1905

SPAIN is a curious country. A remnant of antiquity—looked at from one point of view: an ultra-modern state—looked at from another. That delightful book *The Bible in Spain* suggests a civilization centuries out of touch with the rest of Europe, and, in some respects, there has been little change since it was written, sixty years ago. On the other hand, King Alfonso XIII touring through his domains on a motor-car of 35 h. p. is a startling novelty, full of hopeful significance. For this method of progression sets at naught all the solemnities of a royal visit. There is no time for officialism to hide ugly things from the ruler's eye—a time-honored practice in most countries, and especially in Spain. So it is probable that King Alfonso will, within the next few months, have obtained an unequalled knowledge of the realities of life in Spain. If I were a poet I would sing that Royal Motor Car. As an Irishman, I would erect a statue to it! What would Cervantes say or do, could he behold its flight?

Another contrast. In not a few of the towns of Spain the bakers' shops have been broken into by the starving population recently—so great is the distress. Meanwhile, the king is received with boundless enthusiasm wherever he goes.

I think he has captured the heart of his people, and will lead them out of their distresses, *if they will but co-operate.*

An eloquent and thoughtful article in the *Heraldo de Madrid* strikes the keynote of national deliverance not only for Spain but for all other countries. It is the reformation of family life in its many details. And it is the woman who has to play the chief part in this reconstruction. The article in question deals with the Congress on Domestic Economy to be held at Antwerp next year, and the hope is expressed that Spain will be represented there, and will apply the knowledge gained.

"DIVINE Service!" we say. Alas! unless we perform Divine Service in every willing act of life, we never perform it at all.—*Ruskin*

"Fair Japan" at the Lewis and Clark Exposition

IN these days of costly amusement productions it must be something extraordinary to appeal strongly for public patronage, and that "Fair Japan" is of unusual character as regards the amount of money invested—\$100,000.00—as well as the unique entertainment it offers, is the unanimous opinion of the majority of Lewis and Clark Exposition visitors. "Fair Japan" is an educational as well as most interesting attraction, and one may get a very thorough knowledge of its industrious people by paying a visit. In fact the first endeavor of the management in its production was to reproduce a miniature city of the Flowery Kingdom, and the results are certainly most satisfying.

Visitors enter from the Trail through an imposing gateway, a replica of the famous Temple of Neklo, and at once are struck with the genuine foreign atmosphere; quaint buildings of old and new Japan border both sides of the street; in them are occupied over 200 native workmen in 63 manufacturing and industrial pursuits. Reproductions of famous temples, and museums of old Japan curios will prove most interesting to all visitors, and the Japanese tea gardens, with the dainty maids serving tea and rice cake *à la* Japanese, are especially popular with lady visitors. In the Japanese restaurant both American and Japanese food and

service may be had at very reasonable prices. The bazaars are stocked with beautiful Japanese wares, rare Cloisonné vases, and rich embroideries and beautiful paintings on paper and silk by Japanese artists.

In the Japanese theater a numerous company of native performers present a diversified and lengthy program, including juggling, dancing, acrobatic feats, magic, sword contests, the now famous science of Jiu Jitsu, and thrilling scenes from the Japanese-Russian war.

A visit to "Fair Japan" is a visit to the Island Empire of the Mikado.

THE best part of every good work is always inexplicable; it is good because it is good: and innocently gracious, opening as the green of the earth, or falling as the dew of heaven.—*Ruskin—Elements of Drawing*



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		MAX	MIN	DRY	WET		DIR	VEL
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19	29.754	69	58	62	61	.00	SE	4
20	29.762	70	61	64	62	.00	NW	8
21	29.684	69	60	62	62	.00	NW	7
22	29.708	67	61	63	63	.00	SW	6
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24	29.724	73	65	67	67	.00	NW	5

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COMMUNICATIONS—To the Editor address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARE THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained. The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 3d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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The New France

ACCORDING to Paul Sabatier, the eminent French author, his country has already reached the beginning of the way to the religion of the future. That is not the way he phrases it; but it comes to that. He describes the evolution throughout the country of "a spiritual condition which the papers can hardly describe, and of which the reviews, alas! bound up as they generally are with schools and parties, scarcely tell more." He can hardly tell more himself, so subtle is the condition he speaks of. We have come to feel, he says, that "we have all become citizens, . . . that we are members of one another with such intensity that it would require the language of mysticism or of poetry to express our sentiments and our sensations." A sign of this is the new *Union for Moral Action*, whose open, friendly and courteous dis-

cussions bring together men of all possible views and beliefs. Indeed "to say that they discuss with courtesy would be only a small fraction of the truth; they discuss with the consciousness of being all equally fallible human beings, who have much to learn from one another, and who, though taking opposite paths, have nevertheless a common aim."

He says the language of mysticism is required to express the change; and presently he uses it: "France of today has had her mysterious messengers; in the depths of her heart she has heard the words ringing: 'Seek no more among the dead, but go, march onward humble and yet confident in the future.' These emotions of a small number of chosen people have thrilled through the whole nation, and they are gradually passing into all the manifestations of her activity."

Those who know France know that this is true. She has been thrilled by the first pulses of that wave which in a few more years will touch all humanity and suddenly make a new era. She has not reasoned herself into this new state, nor been preached into it. There is no Rousseau; there are no Encyclopedists. It is not connected with any one religion. "Religion," says M. Sabatier, "appears less and less as a revealed metaphysic, more and more as a tie uniting man to man." France has only to look to it that in her enthusiasm she does not become blind to the attempt that will surely be made to readjust old fetters in a new form.

The New Manila

WHEN the Americans entered Manila they found it one of the filthiest cities in the eastern world. And there were all the consequences of filth—cholera, smallpox, plague, and nearly all the other fevers. For a long time there had been no street cleaning; under every house was a cesspool; drainage was forgotten. In the cesspools lived the family's live rations, pigs, poultry, and an innumerable army of rats.

Its death rate is now lower than that of many cities in our own south. Care has removed the smallpox, cleanliness the cholera, isolation and the destruction of rats the plague. The unspeakable accumulations in the streets have vanished, the cesspools are drained and dried. The natives resisted, of course; the oriental mind seems—excepting in Japan—unable to grasp the occult connection between dirt and disease.

It must be admitted however that the inhabitants had disposed of their dead properly—from a health point of view; but otherwise hideously. The cemetery was a large circle, surrounded by two walls. Into the space between the two walls, dead bodies taken from the coffins were placed, covered with quicklime, and bricked in. If the family owned this particular bit of space, there the body stayed permanently. If not, when the recess was again needed in the progress of time, the bones were taken out and flung into the central area—which, when the Americans first arrived, was a sufficiently ghastly spectacle.

Reforms are still in vigorous prosecution. The water and drainage systems are being brought fully up to modern standards. A large city hospital is about to be built; weed-choked roads are being cleared and hardened. At present the drainage—if the word can be used—though complete and effective, is primitive. Every night 1500 pails of refuse are collected and emptied ten miles out into the bay.

"Three hundred years ago," says Mr. Daniels, "Manila was the European metropolis of the Orient. Its area of trade included practically the world, and its harbor served as the clearing port for all the East. But the policy of Spain, by which the city's trade with the outside world was confined to the home country, brought about the commercial downfall of Manila."

Regulation of Marriages

ONE reads articles discussing the arguments for and against stirpiculture, or the regulation of marriages, and showing that on the one hand the welfare of the race calls for some regulation, while on the other hand certain existing forms of marriage regulation (such as the *mariage de convenance*) are most undesirable.

The fact is that marriage regulation, like so many other reforms, is most desirable, if there were any authority fit and able to administer it. As things are, the prevalent state of doubt and ignorance as to all questions concerning the real nature of man and the proper conduct of human life would prevent any unanimity from being secured. Or, supposing any body of authorities should agree as to a scheme for regulating

Some Views on XXth Century Problems

What Is a "Decadent?"

WHAT is a "decadent?" In the last years of the Nineteenth century there were a few minor poets in England to whom that term was applied; but though everybody seemed to agree as to its fitness, no one defined it. They had not much of an audience in their day; but it is now said to be growing.

The poems of Ernest Christopher Dowson have just been republished, with an introduction by Arthur Symons. This young man died at 33, having spent his adult years in alternations between debauchery and poetry-writing. "With a body too weak," says Mr. Symons, "for ordinary existence, he desired all the enchantments of all the senses. . . . Dowson had exquisite sensibility, he vibrated in harmony with every delicate emotion; but he had no outlook, he had not the escape of intellect. His only escape then was to plunge into the crowd, to fancy that he lost sight of himself as he disappeared from the sight of others. The more he soiled himself at that gross contact. . . ." etc.

A half brainless, will-less, emotional apparatus—is not that what it comes to? And with a trick, which he ultimately lost, or in which he lost interest, of registering his emotions in verse. Mr. Symons would have us believe that his soul was unspotted by the debauchery to which he subjected his body. "A soul 'unspotted from the world,' in a body which one sees visibly soiling under one's eyes; that improbability is what all who knew him saw in Dowson, as his youthful physical grace gave way year by year, and the personal charm underlying it remained unchanged."

If we define a man as a self-ruler, permitting those emotions that he will, evicting those that he will not, creating such as he finds worthy and destroying others, the decadent is not a man. He is the prey of whatever emotions happen to blow across his strings. Some of them may happen to be dainty, and if he have the trick of versification he will be a poet. Some of them are sure to be gross, and then, whether poet or not, he will be a debauchee. And since emotions left to themselves, always ultimately tend downwards, he will end by having only the grosser ones and become extinguished in debauchery. Sometimes they take a crazy turn; and the poet, become a pure debauchee, becomes also a lunatic. This was the fate of Verlaine.

Those who believe in reincarnation will recognise in decadents the remains of men. Their genius is the instinctive memory of a time when they stood high in the ranks of human evolution. Feelings were awake in them beyond the range of other men. But they voluntarily let themselves go, and, from being the masters of feeling, became its slaves. In this life they are echoes from their own once attained heights and from their own once permitted—but now involuntary—depths. Let us hope that for some of them that vast retrospect which comes to all at the moment of death may bring keen enough suffering, clear enough vision, to make them resolve to call back their departing will and take up their next birth as fighters against their own decadence. But if not—
STUDENT

Helpless Education

PROFESSOR TUCKER, President of the American Bar Association, in the recent annual address to the members of that body, advocated a very pale remedy for a very black evil. The evil is the taking by great lawyers of great fees from wealthy corporations or individuals for devising means and grubbing up legal technicalities to enable them to evade the law. And the proposed remedy is the adoption in all law schools of "an enlarged and comprehensive course in 'legal ethics,' to be taught by men of lofty ideals."

Does he really think that morality can be so taught by lectures as to be effective? Does he think that the great lawyers do not already know that their conduct is immoral? Professor Tucker is perfectly aware that what we call education is no moralizer. Why should it be? It is only education of brain, not of character. You might as well hope to make a man a good carpenter by sharpening his saw. Indeed the Professor himself remarked: "There is not a public abuse on the whole Eastern coast which does not receive the enthusiastic support of some Harvard

graduate." The only remedy lies with us. We would not associate with a man who had stolen a dollar, nor with the lawyer who had accepted ten cents out of that stolen dollar for defending the theft in a law-court. Multiply the dollar by a million and we feel nothing but respect—even if only a brain, not a heart, respect; for we mostly live in our brains—for the thief and his lawyer. There is universal public opinion against little thefts; there is not against big thefts. It is our dollar worship that produces the people and corporations which fleece us and the lawyers who show them how to do it.
STUDENT

The Falling Birthrate

DR. JOHN SHAW BILLINGS, commenting on the declining birthrate says: "So long as the present tendency of the people to aggregate in cities continues . . . so long the deathrates are likely to increase, and, therefore, the rate of increase in population due to excess of births over deaths will diminish. . . . This state of things has occurred before in the world's history in certain regions, as, for instance, in southern and western Europe during the decline of the Roman Empire."

His statement mixes two distinct conditions, both of which obtain: the decreasing birthrate, as noticeable in States with fewer large cities as with more; and the increasing deathrate, almost specialised in cities. The latter is necessarily an evil and the result of evils; the former not necessarily a symptom of evils. It may mean an increase of vice of various kinds. It may mean a degradation of vitality; or that consciousness is taking on higher activities. It may mean that the life-current, carrying souls to birth, is setting most strongly elsewhere, as once in the case of the parts of Europe mentioned by Dr. Billings. It is a fact that the decades of greatest decrease of the birthrate are also the decades of richest immigration. In other words, whatever the cause of the lessening birthrate, the pressure of the world current cannot be stayed; there is to be a great and increasing nation here. That is the real reason which makes the way to America from other countries the line of least resistance for so many thousands yearly. Great nations do not spring up by accident; each is a step, an attempt, the fruit of all former ones, a new organism through which the evolving spirit of humanity will achieve something new—in its turn to be woven into the fabric of the next.
STUDENT

The Two Silences

A WEST Coast paper prints a rather fine article on *The Power of Silence*, arguing that our great American vice is to dissipate our mental energy as fast as we make it, in talk. It counsels less talking and more thinking. One might think indeed that the editor had been reading some of the Theosophical works issued at Lomaland, the *NEW CENTURY PATH* and the *Mysteries of the Heart Doctrine!*

But if it is true that stored mental energy may be dissipated by talk, it is also true that energy may be dissipated by thought that does not run to words. If we could see the minds of the majority of people, whilst they work silently at something mechanical, we should find that they are merely saying within themselves those very same things which, were there a bystander, they would be saying to him. Nay, the subjects upon which their minds are drifting are even more discontinuous, mostly fragments of memory. These they work over and over again. Entire mental silence, where the mind is as it were held listening for something higher than itself, is almost a lost art. Is not that why our minds are confessedly unable to understand real truth or to know where now we only hope?
STUDENT

Charnel House Inspiration

PECULIAR forms of insanity seem to be in the air, inspiring people with grotesquely morbid ideas. There comes—from an engineer of Cologne—a suggestion that we should petrify dead bodies and then build cities of them. So the emanations of the dead, psychic and physical, into the world of the living are to be carefully husbanded so as to endure for thousands of years! Surely it must have been they that inspired the inventor's mind!
STUDENT

Archeology · Paleontology · Ethnology



Lomaland Photo and Eng. Dept.

A CORNER OF THE QUEEN'S PALACE, AT THE RUINED CITY OF ANURADHAPURA, CEYLON

Ceylon is the seat of Southern Buddhism in a state of almost original purity. It was converted to Buddhism 300 B. C. by the missionary Mahinda, son of the Indian king Dhammasoka. The island is covered with extensive ruins of its former Buddhist glory, among which is the ruined city of Anuradhapura

Discoveries at Sinai—Man 10,000 Years Old

EXCAVATIONS in the Sinaitic Peninsula was the subject of a note on the archeology page of the *NEW CENTURY PATH*, vol. VIII., No. 43. Further particulars have since come to hand. The newspaper which discusses them indulges in some reflections which, in the days of H. P. Blavatsky, would surely have consigned the editor to the madhouse. But those who remember those days, and who have studied those great and inspiring teachings about the ancient world, which H. P. Blavatsky so generously offered to the silly sneering world of contemporary culture, will not feel particularly impressed by this tardy admission of a small fraction of her claims, nor inclined to join in the sudden outburst of bombastic applause lavished on the names of some of the explorers.

Nothing must be admitted until the proper authorities have had time to discover it in due academical form and give it the support of their names. Nevertheless, if we may take academic endorsement as marking the rear-guard of intellectual progress, we may congratulate ourselves on the fact that some of H. P. Blavatsky's teachings are now admitted *even by the authorities*.

"No one styling himself a 'scholar,' in whatever department of exact science, will be permitted to regard these teachings seriously. They will be derided and rejected *a priori* in this [19th] century; but only in this one. For in the Twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally that its teachings antedate the Vedas." — *H. P. Blavatsky—1888*

Now take the following bit of newspaper comment in connection with the above prophecy:

"Greeks and Romans are now seen to have been *mere moderns*, almost treading on our own heels, while far back we look down a long vista of culture and civilization, lasting through many thousand years and stretching around the whole basin of the Inland Sea. The explorers have given us a new conception of history, a new reading of the modern world, a new idea of human growth. They have literally dug out from the bowels of the earth, in the heat and solitude of exile, a new history of man."

Niebuhr the historian first discovered that there had been a temple in Sinai, but no one attributed any importance to it. Now however this temple has been actually

disinterred, and found to be the great sacred place of some great "Semitic" (as they say) world of the far past. There are proofs that it was very widely resorted to by pilgrims, both in the cubicles or resting-places discovered at the temple, and in the relics now on exhibition in a London museum. It is explained that the probable reason why we find so little trace of Moses and the Israelites is that this particular tribe and its history are swallowed up in the immensity of history. The Egyptians, says this London paper, really could not keep track of every little wandering Semitic tribe which they might have happened to enslave; and though the professors have done the best they could for the feelings of Bible lovers, they have had to recognize facts.

Great piles of ashes, the remains of countless pilgrim sacrifices, have been found. Tombs occur "in the shape of beehives," which reminds us of the Pelagic architecture of Mycenæ and Tiryns, and suggests that these alleged Semites may have been the Pelasgians.

In the exhibition of relics found in the temple are included beautiful bits of glass and mosaic; scent and perfume bottles with wax stoppers; reed pens with sharp split points, "to write on wax"; ivory hairpins, egg-whippers, and other luxuries of civilization.

But there was one other modern institution which these ancients had. They had a "paleolithic man." His

usual flint implements have been found there. And he was just as paleolithic then as he is now. Consequently he must have lived (says the paper) "at least 10,000 years ago, when the Nile Valley was filled almost to the summit of the hills with a great flood of water, and man foregathered on the mountain summits, a precarious tenant of a bare world."

Ten thousand years! We are getting on, slowly. As the paper concludes: "May there not be more secrets hidden under those yellow sands?"

The Mornington Islands

RETROGRADED as are the Australian aborigines from the standard of the ancient race they represent, a still more retrograde remnant of that race has been found. This is the Mornington Islanders.

Mornington Island is situated off the north coast of Australia, in the Wellesley Archipelago in the Gulf of Carpentaria. It was discovered in 1802, and has recently been visited by explorers. These found there a tribe of "blacks" entirely disconnected from those on the mainland. With a single exception they had never seen a white man. They were entirely ignorant of the use of clothes. Armed with spears and boomerangs, they yet fled from the approach of the white man; but, some of them having been induced to overcome their fears, conversation was possible through the intermediary of mainland native scouts, whose language was found to be sufficiently similar.

These aborigines exhibited the usual stoical mask of indifference, but could not suppress their wonder at the sight of matches and smoking. They do not build huts, but simply lie down on the ground behind a collected heap of grass. Baskets for carrying and canoes are unknown, bark being used instead of the former, and logs for the latter. They make fire by friction and eat fish, flesh, and fruit. There is a caste system based on ratios of consanguinity and designed chiefly to regulate marriage; and this would seem to be about the only relic of ancient economics they have preserved.

STUDENT

The Trend of Twentieth Century Science

Man, the Afterthought

PROFESSOR LESTER WARD, of the United States Geological Survey, appears in support of the contention that woman is really "the whole thing."

His argument is mainly biological, but he does not perceive that it tells heavily against himself. It proceeds thus:

Life begins as female. The female sex, which existed from the beginning, continues unchanged; but the male sex, which did not exist at the beginning, makes its appearance at a certain stage and has a certain history and development, but never became universal, so that there are probably many more living beings without it than with it even in the present life of the globe. The male is therefore a mere afterthought of nature.

Once that this "afterthought," this Frankenstein, had appeared, it began to develop in a formidable manner. The females always selected the best among them; or they fought, so that only the best and strongest survived; so that the strain steadily improved. Finally it got stronger than the female strain; and from that melancholy day dates the Subjection of Woman. Professor Ward perceives, however, over the eastern horizon swept by his stern gaze, the coming of a new day.

We will suppose his biological argument all correct, and see what follows. It is generally admitted that in the course of evolution the highest qualities appear last in order of time. It is at the level of the oyster that the male plays the insignificant role that Professor Ward regards as proper to him. The higher you go above the oyster the more prominent becomes the male. The beginnings of the brain appeared at about the same level as the beginnings of the male. Since then the brain has acquired a more and more tyrannous sway over the animal instincts. . . . And so on. If nature's plan of having no male was admirable, why was not her later plan of having one, equally admirable? And her still later plan of having the male dominant? But of course, as Huxley pointed out, other laws apply to man than to the animals; and no argument on one side or the other, resting on mere biological considerations, is worth the paper it is printed on.

STUDENT

Law or Accident?

AN Hypothesis advanced by one man, and an objection to it advanced by another, often throw interesting light upon the minds of the respective men. Especially is this true in astronomy. Herbert Spencer made an incursion into that science carrying his idea of universal law, of uniform process, and of the universe as a unit. The facts he specially considered were that "On the one hand we have the Milky Way, crowded with stars and clusters and gaseous nebulae; on the other, the regions about the poles of the Milky Way, barren in stars but rich in spiral nebulae." It did not appear to Spencer that this sorting out of the celestial constituents could be accidental; it showed that the universe was a whole and its parts mutually related.

The above description is true for the northern hemisphere; the stars and star-clusters are there crowded towards the Milky Way; the spiral nebulae avoid it. It is also true for the southern hemisphere, with an exception. There, the spiral nebulae and the stars meet in the Greater Cloud of Magellan. That constitutes, as it were, a bridge or channel.

Mr. Hinks of the Cambridge Observatory, lecturing at Bloemfontein, expounded the view that the arrangement is because it just happened so! The Milky Way is the plane on which the star clouds are mainly aggregated; the special nebulae are aggregated in clouds on another plane. "So soon," he says, "as we get rid of the idea of an organic whole . . . there seems to be no reason why things should not be just as they are." As to the Greater Cloud of Magellan—well, there is coal in England, there is gold in California; there are both in Rhodesia.

It is of course our old friend the Fortuitous Concourse of Atoms, dressed up again, in fact very decently disguised. He seems to come kindly to minds that cannot conceive wholes, or think of the universe and all that lives therein as the evolving expression of one immense consciously working Idea.

But some minds cannot "get rid of the idea of an organic whole;" and they are not the feeblest!

STUDENT

Utilizing Atmospheric Electricity

A RUSSIAN scientist has been making successful attempts to collect atmospheric electricity and turn it to account in work. He sent up a collecting kite to a height of 115 feet, from the top of a mountain. To the metallic string of the kite a micrometer was attached, and soon sparks began to flow. After a little, they became a continuous stream. A motor was then connected to the micrometer, and it immediately started at the rate of 5000 revolutions a minute. This it continued for an hour, but stopped when the wind stopped. The inventor thinks that if the kite were sent to a higher level, a proper motor attached to it would do a considerable and steady amount of work.

If he is right, we may be nearing the day when all our motive force shall be derived simply from the atmosphere—as well as, according to another invention, direct from solar heat transformed to electricity—instead of coal or oil with all the hideous and dangerous apparatus needed to transmute heat into electricity. Vessels will carry no coal, with an immediate doubling of their capacity for commerce.

STUDENT

Burke's Radiobes

MR. BURKE'S "radiobes" are exciting a good deal of criticism, not unmixed with feeling. His brother investigators should remember that he has made no claims, only suggestions; and has offered facts almost free from theory.

His facts are that in tubes containing sterilized gelatin and a particle of radium, tiny spots appeared, which in a few days became definite granules containing nuclei and closely resembling living cells. Tubes without radium developed nothing.

The granules behave mysteriously. If the tube is exposed to strong light or heat, they disappear into nowhere and nothing. But when they are relieved of these conditions they appear again. Under similar circumstances bacteria would die, but their dead forms would remain visible. The radiobes also differ from bacteria in that they cannot multiply in gelatin which has no radium in it. But in presence of radium they do multiply.

The most probable theory is that they represent an intermediate form between organic and inorganic matter.

As usual in these cases, a prior discoverer puts in a claim. A French scientist, M. Raphael Dubois, points out that in 1904 he had called attention to the same series of phenomena. That is a year ago; he should have done something more by this time.

STUDENT

Dress Colors and Health

IT appears that sunstroke is not caused by heat after all. The red end of the spectrum has nothing to do with it. It is the rays at the violet end, the chemical or actinic rays, that do the damage. It is these that the photographer filters off so carefully by his red screens and panes. They will pass through anything except a color filter and may do the damage even when they are so high up the spectrum as to be invisible. A medical writer mentions the case of an Egyptian army officer who had a succession of sunstrokes till he lined his helmet and coat with yellow cloth; then he had no more. In India it is known that a yellow robe is the most comfortable of all, despite the fact that it lets the heat rays through; and there may have been a physiological as well as other reasons for the yellow robes worn by a certain school of ascetic philosophers. Anyone who will wear a yellow dress on a very hot day, thus excluding the blues, will find himself much fresher in feeling, even if hotter, than if by wearing real blues he shuts out the heat rays.

In recent medical treatment, depending upon colored light, the same principles are employed. In smallpox it is desirable to quell the inflamed spots on the skin as soon as possible, to minimize scars. The patient is accordingly kept in red light, not for its own value, but because the irritating blues and violets are absent. But in certain morbid skin growths, it is this irritation we want, and we keep it up till irritation becomes destruction. Blue light in its utmost intensity is played upon the growth till the cells are irritated, inflamed, and at last killed.

STUDENT

Nature

Studies

Fakarava and Apia.

FAKARAVA is the second largest island of the Tuamotu Archipelago, a broad belt of seventy coral islands between $14^{\circ} 5'$ and $23^{\circ} 22'$ S. lat., and $134^{\circ} 25'$ and $148^{\circ} 40'$ W. long., now under the protection of France. Fakarava is made up of fifteen islets, and its oblong lagoon affords the best anchorage in the group. The largest island of the Tuamotus is Nairsa (Dean's Island), which is made up of twenty islets and has a lagoon 45 miles by 15. The islands are atolls. They are inhabited by a fine strong Polynesian race, which is dying out.

Apia is on Upolu, one of the three largest islands of the Samoan group. Upolu is 550 square miles, mountainous, well-wooded, and fertile. Apia, on a bay in the north, has a municipality directed by the consuls of Germany, Great Britain and the United States. Foreign traders and capitalists have acquired most of the land, and the Samoans, a fine race, seem alike incapable of adopting our civilization and of becoming enslaved.

H. T.

Habits of the Cuckoo

MUCH mystery has always existed with regard to the habits of the cuckoo, and some naturalists have ridiculed the idea that the young cuckoo actually ejected eggs or young birds from the nest in which he was hatched. But an English ornithologist has published photographs revealing the young cuckoo in the act of doing so, and states that the facts may be verified by anyone who will carefully watch the nests of the hedge sparrow, robin, chaffinch, and other small birds, during the proper season. The cuckoo lays its egg on the ground and then carries it in its bill to a nest. The young cuckoo, while still blind, ejects the eggs of the owner of the nest by getting them into a hollow on its back—a sort of natural egg-cup, and thus throwing them out. After the young cuckoo gains its sight it ceases these inhospitable habits, and allows eggs and fledglings to remain.

Hecatomb of Wasps

RECENTLY the shore on the Gulf coast of Trinidad has been strewn for many miles with millions of large red-brown wasps, which have been washed over from the Orinoco in Venezuela. Some of them are not dead when they come in, and, being brought home in a bucket, have proceeded to walk when put out on the table! A traveler who has several times been up the Orinoco says that he has had to cut his way through dense masses of insects over there, so intense is the life and growth. No doubt when the Orinoco is in flood, rising as it does to the height of forty feet, it must sweep down many gigantic nests; and then the current carries the insects across the gulf and deposits them, together with seeds often sprouting, and sometimes snakes, on the tranquil shores of Trinidad. B. G.



* APIA, THE CHIEF CITY OF THE SAMOAN ISLANDS *

NATURE, THE CONSOLER

WORDSWORTH

NATURE never did betray
The heart that loved her: 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith that all which we behold
Is full of blessings.



SOUTH PACIFIC ISLANDERS AT FAKARAVA IN THE NAIRSA GROUP

California or Florida, whilst it might be trained to bear much wider extremes of climate. The fruit will keep for months and is but little hurt by rough packing.

C.

HORSES and cattle are believed to have an instinctive fear of wolves. On a recent afternoon the wolves in the London zoological gardens howled so ferociously that a horse in the street blocks away was panic stricken by it.

The only two animals besides the wolf for which domesticated animals never seem able to conquer their aversion are the camel and the bear. It has been noticed that when the camels in a traveling menagerie have been tethered at any particular spot, horses will shy and refuse to go near it, even after the animals have gone on their way with the rest of the show to another town.—*Exchange*

Feeding Young Humming-birds

WHEN I first crawled in among the bushes close to the nest, the little mother darted at me and poised a foot from my nose, as if to stare me out of countenance. She looked me all over from head to foot twice, then she seemed convinced that I was harmless. She whirled and sat on the nest edge. The bantlings opened wide their hungry mouths. She spread her tail like a flicker, and braced herself against the nest side. She craned her neck and drew her dagger-like bill straight up above the nest. She plunged it down the baby's throat to the hilt and

started a series of gestures that seemed fashioned to puncture him to the toes. Then she stabbed the other baby until it made me shudder. It looked like the murder of the infants. But they were not mangled and bloody; they were getting a square meal after the usual humming-bird method of regurgitation. They ran out their slender tongues to lick the honey from their lips. How they liked it! Then she settled down and ruffled up her breast feathers to let her babies cuddle close to her naked bosom. Occasionally she reached under to caress them with whisperings of mother-love.—*The Country Calendar*

The Pomelo

THERE are a good many foreign fruits of which we in this country know very little. But as the world gets smaller they are beginning to creep this way. The last to attract attention is a Chinese fruit, the Pomelo, apparently the original or radical citrus fruit—at any rate older than the orange, lemon, or grape-fruit, and cultivated in China for 2000 years. It is described in a Consular report as a cross between orange and grape-fruit, much more easily handled than the former and devoid of the bitterness of the latter. The tree grows quickly and bears enormously, even on poor soil; and it would certainly do well either in



Mercy, Charity and Hope are the three goddesses who preside over the Higher Life.—*Helena Petrovna Blavatsky*

WHEN the International Brotherhood League

The Growth of the Raja Yoga Work in Cuba

was founded in 1897 by Katherine Tingley—one of the objects of which was

To relieve human suffering resulting from flood, famine, war and other calamities, and generally to extend aid, help, and comfort to suffering Humanity throughout the world—

nothing was said about the great work that the League was shortly destined to accomplish in Cuba. Today, looking backward, it is easy to recognize in the Cuban work the first stepping stone toward carrying out the international plans outlined by the Foundress of the League. While the first work to be taken up was at Montauk Point, where aid was given to many thousands of sick, wounded and destitute soldiers who had fought for Cuba's liberty, the Cuban Work, strictly speaking, was begun immediately after the close of the war.

Peace had been declared and Cuba was free, but the little nation was no exception to the rule that the critical time was yet to come. Thousands were hungry and fever-stricken, the people were destitute, the industries paralysed. But, quite aside from this, there existed a widespread disintegrating force which seemed destined to mar the whole future of Cuba, unless prevented by the unifying influence of some conserving and unselfish effort on an entirely new line. Foreseeing this, Katherine Tingley transformed the New York Headquarters into sewing rooms and into rooms for the receiving of supplies that were being sent in by workers all over the world, in response to a "Cuban Relief Call" sent out by her. Within an incredibly short time, Katherine Tingley herself, with seven workers, tons of supplies, medicines, etc., left for Cuba, on board the Government transport "Berlin," which had been placed at her disposal free of expense by President McKinley who, with Assistant Secretary Meikeljohn, General Wheeler and others, had previously investigated and endorsed her work at Montauk Point. This was the "First Cuban Crusade."

Immediately after the arrival of the Crusaders at Santiago de Cuba, the big sign of the International Brotherhood League was stretched across the front of the imposing building which faced the "Plaza Dolores" and the Cuban relief work was begun. It was all very simple, with no hint or suggestion of red tape. Small wonder that the sick and starving crowded the plaza by hundreds and thousands day after day, for they were required to subscribe to no creed, they met no one demanding their conversion to any dogma as the wage of a dress or a din-

ner. It was the "Heart-Touch" which they felt and it was this to which

they responded. How the physicians and nurses worked, the Foundress herself more tireless than all, relieving the thousands who came to the Headquarters by day, and at night visiting cases of illness and destitution in little outlying homes! Most important, perhaps, of all connections made at that time was the meeting of Katherine Tingley with the Honorable Emilio Bacardí, a patriot who had suffered imprisonment, persecution and all but death for the sake of "Cuba Libre." He was at that time Mayor of the City of Santiago de Cuba, a position he still holds.

Many thousands of suffering Cubans were relieved, and when duties connected with the international work of the League called the Foundress and her helpers back to America and Europe, it was to Mayor Bacardí that the distribution of the remaining supplies, and those sent later, was entrusted.

Katherine Tingley saw within the natures of the Cuban people great possibilities and her heart was touched. In response to repeated petitions, she finally consented to bring back with her a number of Cuban children. This was a difficult undertaking, for at that time the Raja Yoga School had not been established, while her only object in bringing the children was to educate them to serve later in Cuba as helpers of their own people, thus strengthening the link already formed between the older nation and the new.

It was at the time of this Crusade that Katherine Tingley established the "First Cuban Liberty Day," March 12, 1899, later proclaimed by Mayor Bacardí as a National Holiday for all time. On that day four thousand Cuban children marched in procession out of the plaza of the International Brotherhood League Headquarters in Santiago de Cuba. It was on the anniversary of this day, one year later, that Katherine Tingley sent another commission to the Island with supplies; and at the Liberty Day celebration of that year the little children of Cuba were presented with a banner which Raja Yoga children all over the world had contributed to procure and send. The following brief extract from the leading Cuban newspaper at the time of the first crusade, is of interest:

This noble and humane institution has recently visited our suffering city, distributing food, clothing, shoes, medicines and medical assistance, accompanied by benevolent and kindly words, to all the needy poor and sick of Santiago de Cuba. . . . The whole city joins in expressing gratitude to the noble Brotherhood for the humane work done here.

The following brief extract is from a letter received by Katherine

OUR YOUNG FOLK

The Raja Yoga Question Box

THE beauty and harmony in the life of the universe are unfolded to our eyes by the true scientist.

1 Who was Alexander Von Humboldt?

ANSWER—Alexander Von Humboldt was a celebrated German naturalist. When he was a lad he resolved to travel and explore in order to study natural science in different parts of the world. He began early to study about the plants and rocks and minerals. In Paris he met a fellow scientist, Aimé Bonpland, who was also eager to travel. They set out to explore the Spanish dominions in America. They were gone five years and thoroughly explored Mexico and much of South America. They brought home a valuable collection of natural objects of every kind, among them six thousand species of plants. Von Humboldt afterwards travelled in Siberia. He and Aimé Bonpland wrote interesting books de-

scribing their travels and observations. Many people became interested in the study of geology and other natural sciences by reading these books.

2 Who was Linnæus?

ANSWER—Carl Von Linnæus was a great Swedish botanist. His father and his uncle were botanists. As a little boy he had a corner in the garden filled with plants gathered from the woods and fields and he soon had six hundred specimens in his cabinet. The great work that Linnæus did was to give names to the species of plants. Of course he had to know a great deal about botany before he could do this. He visited many countries in order to study plants, and had, besides, many specimens sent to him from all parts of the world. He did his work very thoroughly, and thus helped all students of botany. Besides being a botanist Linnæus was a physician and a teacher. The students at Upsala delighted in his lectures on botany.

LITTLE TEACHERS

LITTLE bird upon the tree,
What is that you say to me?
"Let your lot be what it may,
Keep a cheerful heart, I say."

Little flower, so bright and fair,
Breathe your lesson on the air.
"Be your influence, day by day,
Shed like fragrance round, I say."

Little fly, with silver wings,
Say, what lesson do you bring?
"Soon your life will pass away,
Therefore use it well, I say."

Little sunbeam, shining bright,
Teach me something by your light:
"Be you genial, blithe and gay,
Gladdening all around, I say."

Little brook, so fresh and clear,
Speak your lesson in my ear:
"As you go upon your way,
Mark your path with good, I say."

Little star with twinkling light,
Tell me what you say at night:
"Small may be the part you play,
Yet perform it well, I say."

All things that on earth I see
Seem to have a voice for me;
Ceaselessly, by night and day,
"Learn the truth we teach," they say.
—Selected

sects bottled in alcohol to illustrate the subject. No, the Raja Yoga pupils go, instead, for a ramble with their teacher, to discover for themselves the beauties and curiosities of plant and animal life which Nature has tucked away in the queer little nooks and corners of the many canyons winding down through the hills of Lomaland.

The ferns come early in the spring as soon as the heavy winter rains are over, and the canyons make it their specialty to drape their walls with delicate feathery maiden-hair or long slender sword ferns. In a far-away canyon, deep down between the high rocky walls, well sheltered from the hot sun grow the tall brakes. The teacher who discovered these treasures carefully gathers them so as not to disturb their delicate roots, thus preserving them for future growth. While he gathers them, he points out to his pupils, the clever means Nature has used to protect the young leaves by covering the unrolling stems with long, soft, light brown fuzz. A few weeks later when the wild flowers come, all the hillsides and every nook and cranny of the canyons will be explored to find some new and rare variety of plant or flower to add to the list of the many flowers and shrubs which carpet the hills and valleys of Lomaland.

After the wild-flower season is over, the children turn their attention



Lomaland Photo and Eng. Dept.

MR. WYTHBOURNE GATHERING FERNS

Nature Studies

RAJA YOGA boys and girls have a most delightful way of studying natural history.

The hours for this study are not spent on books nor using dried flowers, lifeless animals and in-

sects bottled in alcohol to illustrate the subject. No, the Raja Yoga pupils go, instead, for a ramble with their teacher, to discover for themselves the beauties and curiosities of plant and animal life which Nature has tucked away in the queer little nooks and corners of the many canyons winding down through the hills of Lomaland.

to the insect world and find many interesting creatures to watch and study. The trap-door spider and his nest are most interesting. The little round trap-door, about the size of a five cent piece, set into the ground, is fashioned with the skill of a true mechanic. The under side of the door, as well as the hinge, is made of fine white web, spun by the spider. Opposite the hinge on the under side are two tiny holes made in the web. These holes the spider uses to hold the door shut, in time of danger. You are almost certain to snap the blade of your penknife in two, should you attempt to open the door when the spider is holding it fast. Is it not marvelous what strength there is in such a little creature? "If you dig him out you will destroy his home,"

says the Raja Yoga teacher, "let us rather call upon him some morning very early and see him open his door and walk out fearlessly."

A good time to watch and study many creatures which are seldom seen by day, is in the morning, just when it is beginning to be light. This is the hour when many of the spiders, mice, gophers, rabbits and many other such creatures are out hunting their breakfast. So the boys plan with their teacher for an early morning class and are richly rewarded for their early rising.

Studying natural science in this way, the children truly see into the heart of Nature and learn to know the life and habits of the plants and animals they study. They learn of the great One Life which pulsates through every living thing and they feel their own kinship to all that lives. It opens their hearts in love and sympathy for all, and they grow to be wiser, nobler, more tender and thoughtful men and women because they have studied Nature in this simple brotherly way. **COUSIN EDYTHA**

"LEARN" is the title of a book of essays published a few years ago in China. In it the author, Chang Chi Lung, teaches his countrymen that education is the only hope for China. Chang Chi Lung is a venerable Chinaman whose great hope has been to make China once more a power in the East. He has established an arsenal, secured arms, and engaged a large number of Japanese drill instructors to drill the Chinese so that they will be more capable of defending China. The Chinese are not likely to become aggressive, but they have learned of late years that they must be able to defend their ancient kingdom.

LORD BEACONSFIELD once said to an assembly of young lads: "I believe that the youth who does not look up, will look down, and that the spirit which does not dare to soar is destined perhaps to grovel."

THE CHILDREN'S HOUR

Tim's Revenge

TIM was sobbing bitterly, "It's cruel, oh it's cruel, poor little Diamond—I'd like to—"

Margery's blue eyes were filled with tears, as she looked reproachfully at Tim, for the little dead canary had been very dear to them both.

"Oh dear!" she sighed, "don't make it worse than it is, Tim."

Tim stared in wonder. "What am I doing?" he asked. "Of course it's no good blaming Pussy, but Mr. Jones could have stopped her, if he liked."

"Yes, I know," returned Margery, "that's why it is so awful. I'm sorry for poor Mr. Jones."

Tim did not look as if he appreciated that sentiment.

"I don't think he is poor," he retorted, "he's just horrid."

"S'pose there's two Mr. Joneses," Margery continued earnestly, "like there is two of you and two of me. Perhaps Mr. Jones is sorry now, that he didn't catch Pussy, and knows it was his bad part that stopped him, like the bad part of you, that wants to hurt him right now."

Tim grunted. "S'pose he doesn't care," he retorted.

"Then he would be poorer than ever," Margery replied, "for the good part of him would be far away. I guess it's very lonely for any body then."

Hearing their mother call, the children went inside.

In his summer-house, on the other side of the fence, old Mr. Jones sat very still. His pipe dropped unheeded to the ground.

"Bother the children," he said testily, "I've something else to do besides stopping cats from killing stray birds," but in his heart, he knew, that he often drove his good part away, and that "it was very lonely" then.

Mr. Jones was very proud of his splendid vegetable garden. Some few days after the bird accident, Tim, in passing, saw a stray cow, just on the point of entering the open gate.

"Serve him right if she does eat his cabbages" was Tim's first thought, besides he was a little nervous about cows. But it was only for a second. "I thought him awful about the cat, then I am as bad myself," so Tim manfully tackled the cow, and drove her away.

Mr. Jones, shut up in his room with an attack of asthma, saw the whole thing from the window, and guessed the reason of Tim's momentary hesitation.

"Well, I'm bothered!" he said, and Margery's "poor Mr. Jones" sounded again in his ears.

After that the old man did some hard thinking. When he got about again, his first visit was to the bird-fanciers.

The children were working in their garden, when "Heigh you children!" from their neighbor called them to the dividing fence. There

stood Mr. Jones, with a brand new golden cage, in which were two lovely canaries.

"Here," said he, "are some birds for you, as you are so fond of them."

Tim felt like refusing. What could take the place of his dead pet? Margery's radiant face held him silent.

"You are very kind, Mr. Jones," she said, "what sweet little birds."

Mr. Jones walked away, clearing his throat, with an unwonted softness in his heart and feeling happier than he had for several days.

"Tim," Margery said softly, "you know Mr. Jones gave us these, because he is sorry about Birdie."

A great struggle went on in the boy's heart. To drive away the cow—that was all right, but to accept a new bird from his enemy—but his better nature won. "Come along, and let us hang them up, Madge" he said, "then we'll go and find them some chickweed."

To his astonishment, Tim found a great weight lifted from his heart. His joyous whistling penetrated Mr. Jones' parlor. Instead of the usual "Drat that boy," "Bless his heart" said the old man, "he has forgiven me for what I did."

"Tim," said Margery,

as they poked the chickweed between the bars of the cage, "I think your taking these birds, was a real hero's revenge." E. I. W.

ON the island of Elba, not long ago, a lighthouse keeper caught a swallow. This little bird had a small scrap of paper attached to one of its feet. The man unfolded the paper and found it to be a petition to the king, from a prisoner in the prison not far from the lighthouse.

The letter explained that for twenty years the writer had been confined in the prison for a crime he had not committed. He had made the appeal for help many times but no one would believe the truth of his story.

One day he was feeding the swallows that came to his barred window for crumbs. Suddenly he thought that if he could tame one, it might carry a message. The message might be the means of freeing him. At last he managed to catch one of the birds and tied his petition to its foot. Then he let it fly away.

The lighthouse keeper sent the letter at once to the Minister of Justice who has ordered the case to be thoroughly investigated, hoping that the prisoner may be found innocent of the crime.

Can it be, it only "just happened" that the little swallow was caught by one who would send the petition to the king?

Is it not rather, the great law of truth and justice working in this wonderful way which will end in setting the prisoner free? EDYTHE

WHILE the tiny tots of Lomaland are at the table in their pretty refectory, the birds hop up to the door. The tots are too wise to speak or even whisper just then, so birds and babies breakfast quietly together.



Lomaland Photo and Eng. Dept.

A GROUP OF PROUD AND HAPPY RAJA YOGA LOTUS CHILDREN IN SWEDEN

ANCIENT IRISH LULLABY

SWEET babe, a golden cradle holds thee,
Soft a snow-white fleece enfolds thee,
Fairest flowers are strewn before thee,
Sweet birds warble o'er thee.
Shoheca sho lo! lu lu lo!

Oh sleep, my baby, free from sorrow,
Bright thou'lt open thine eyes to-morrow;
Sleep, while o'er thy smiling slumbers
Angels chant their numbers.
Shoheca sho lo! lu lu lo!

The Theosophical Forum in Isis Theatre

S a n D i e g o C a l i f o r n i a

Point Loma Students

Their Addresses at Isis Theatre Sunday Night—Two Papers—"The Theosophic Life," and "Man's Nobler Calling"

AT the Universal Brotherhood meeting at Isis Theatre Sunday night, two papers were read by Point Loma Students, and an enjoyable musical program was given by members of the Isis Conservatory of Music.

Mrs. Bertha Bundsmann read the first paper, her topic being: "The Theosophic Life." In part she said:

"Despite the saviors who have come to save, despite the glorious souls who have walked and worked with men, despite the many true and faithful hearts uplifted through the daily struggles by Theosophic aspirations, it was not until the voice of Helena Petrovna Blavatsky proclaimed that Theosophy must become a living power in the lives of men and in the life of the world, that the vitalized germ was planted that should flower in the Theosophic life.

When Katherine Tingley took up the work left by H. P. Blavatsky and William Q. Judge, she was confronted with the stupendous task of creating a new world; for the seed of the Theosophic life would not germinate in the conditions created by our present civilization. This new world has been established, and its center is the city on the hill, and the archetype of the life there is the Theosophic life.

"The goal of the students of Theosophy is the achievement of this life beautiful. To reach it they have determined to live forever in the higher part of their natures, feeding and sustaining it by noble thoughts, high aspirations and purposeful activity. The altruistic life of Lomaland furnishes the school of experience for the quickened life of the soul.

"The Theosophic life is inclusive of all worthy human occupation. Theosophy does not break down and destroy, but builds up and regenerates. By awakened activity on higher planes it informs the old world shells with new spirit; not in some far off, abstract way, but expediently and practically.

"We have a Theosophic social life, which to the unseeing eye might seem to present a surface of monotone compared with the vivid gayety of the world's social life. But who that has learned to love the varying tones of pink, gray and violet that cover the face of nature in her quiet moods, would exchange them for the crude green and blue and red of the artificial painted landscape. The quiet Theosophic social life furnishes refreshment and recreation, never fatigue and nervous exhaustion."

W. Ross White read a paper entitled: "Man's Nobler Calling," which was in part as follows:

"In the Divine economy nothing is great and nothing is small.' 'Do what thy hand finds to do with all thy might.' Which means do not be waiting for what you think to be your real vocation to turn up, but do the duty which lies nearest you with all your might, for that is the real gateway to your proper vocation, or true calling in life. Longfellow tells the story of how, on one occasion, the angel Gabriel personified a shoemaker and sang all day at his work, for it was all the same to him whether he sang there or among the hosts of heaven. And we know that it is the teaching of the 'Voice of the Silence' that he who would be like the blessed masters of compassion, must tread the 'Secret Path.' He must be like the 'fix'd star in the highest heaven' that shines from out the spatial depth for all, save for itself. He must be content to remain unthanked and unperceived by man; wedged as a stone with countless other stones, which form the 'guardian wall' which protects humanity.

"This, verily, is man's nobler calling; this is his heavenly vocation. Man's nobler calling is to be of the highest use or service to his fellow men; and who is there who is so thoroughly acquainted with the Divine purpose that he can say, 'this work will benefit men more than another work?' From this it follows that in doing what may seem to be a very simple, or a very humble work, we may, by fitting it with the

right spirit, make it highly beneficial to mankind; and it thereby becomes our nobler calling for the time being.

"According to the Theosophical view of life, which of course is the only rational and scientific view, we have to learn to do everything and to do everything well. During the long course of our evolution we may rest perfectly assured that each thing we learn to do and to do well will in the great economy of nature, come in most fittingly for the service of mankind.

You may all have heard the story how, on one occasion, a great obelisk was being erected at Rome; and when it was found that it had to be raised just a little more, but that the ropes could not lift it that small distance, the whole mass of workmen were at their wits' end and filled with despair. Then an unknown voice from the crowd called out, 'wet the ropes!' This was done, and the work was accomplished—the great obelisk slipped easily into its place. Yet it seems a little thing to note how moisture makes a rope contract.

"The heavenly, world-penetrating voice of Theosophy proclaims that the time has come for man to clearly recognize the fact of his higher being, and to feel that his heavenly calling is not to live for selfish ends, but for the good of all—to help, to uplift, to guide and bless the whole world. For ages upon ages men have lived chiefly for self. Their desires have been towards self-aggrandizement. The results have always been disappointing; misery, strife and war are the harvest of the seed sown by selfishness. Surely it is time men gave unselfishness a trial. Who has not known parents so filled with unselfish love for their children that they have done without many necessary things for themselves in order that their children might have them? Now if this feeling could be widened out to all; if we could feel that we are all brothers and sisters; if we could let love rule our lives rather than treachery and so-called 'diplomacy'; if we could carry out the Scripture teaching, 'let every man look not upon his own things only, but also on the things of others'; if we could remember always that we are 'our brother's keeper'; then man's nobler calling would be realized, and the Golden Age would be very near indeed.

"Theosophy comes to the world in its time of great need, and sends a new note vibrating through all the domains of life. In a world filled with many forms of slavery it sounds the clear note of 'FREEDOM'; freedom from all kinds of bondage. To a world lying crushed and bleeding under the terrible weight of fleets, and armies, and the armaments of war it whispers hope and deliverance; and says—"It is time to try the nobler way—the path of Universal Brotherhood." To the man of business it says, 'you and all men are brothers, and you cannot cheat anyone without yourself becoming bankrupt.' 'There is no such thing as gaining by another's losses—you are the greatest loser in the end.'

"And to all those who are called teachers it says, 'behold the world which ye have helped to make—ye have lost the key of knowledge, and ye hinder them that seek to enter the temple of Truth.' To all, Theosophy proclaims man's nobler calling—the life of self-sacrifice, the life of helpfulness, the slow, but steady and sure transformation of the lower self into the higher; until all the realms of this lower world shall become like the higher world, where only one Will is loved, and only one Will is done."—*San Diego News*

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 7:30, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Art Music Literature and the Drama

The Motives of Ancient Art

“THE beauty of earth, except for some spots that our sordid industries have ravaged, has altered but little since the days of Augustus and Pericles,” writes Maurice Maeterlinck. “The sea is infinite still, still inviolate. The forest, the plain, the harvest, the villages, rivers and streams, the mountains, the dawn and the evening, stars and the sky—vary as these all may according to climate and latitude—offer us still the same spectacles of grandeur and tenderness, the same soft, profound harmonies, the same fairy-like scenes of changing complexity, that they showed to the Athenian citizens and the people of Rome. Nature remains more or less as it was; and besides, we have grown more sensitive, and today can admire more freely.

“But when we turn to the beauty special to man, the beauty that is his own immediate aim, we find that, owing perhaps to our too great wealth or excessive application, to the scattering of our efforts, lack of concentration, or to the want of a certain goal and an incontestable starting point, we appear to have lost almost all that the ancients had been able to establish and make their own. In all that regards purely human æsthetics, in what concerns our body, our gestures, our clothes, the objects we live with, our houses and gardens, our monuments, even our landscapes, we are groping so timidly, we display such confusion and inexperience, that one might truly believe our occupation of this planet to date from but yesterday, and that we are still at the very beginning of the period of adaptation.

“For the work of our hands there exists no longer a common measure, an accepted rule or conviction. Our painters, our architects, our sculptors, our men of letters—and we in our homes, our cities—seek in a thousand different contradictory directions for the sure, the undeniable beauty that the ancients possessed so fully. Should one of us by any chance create, join together, or discover a few lines, a harmony of form or color, that should incontestably prove that the mysterious, decisive point had been attained, it would be regarded as the merest hazard, as an isolated and precious phenomenon, and neither the author nor any one else would be able to repeat it.”

Would it be a hazard? If the art of Phidias is unapproachable, there must be a reason for it. When the art of the Golden Age began to deteriorate, the cause was rooted in the decline of that incomparable system of life which was the basis of all achievements, a fact which the world has not sufficiently recognized. It has taken note of the high moral standards of ancient Greece, it has followed the ideals of classic art, but it has not observed the link binding the motive and the work.

The genius of Greece was patriotism. Compare the great self-seeking machine, called modern civilization, with the pure and noble dignity of Spartan life, and say if there is any wonder that we have “lost almost all that the ancients had been able to establish.”

When the elements of personal glory and profit are eliminated from the motives of those who are striving to build up a great modern school of art, a new and surprising success will crown their labors. Then will it be demonstrated that genius is no accident, that it is no evanescent thing, no mere “precious phenomenon.” We have not looked in the right quarter for its origin. A decree of chance, we have called it, or an inheritance from our ancestors.

Those who understand the ancient Wisdom-Religion tell us that genius is the Soul’s expression and, like the Soul’s life, is real and permanent. It comes through selfless effort. The fruit does not ripen until after the

seed has been planted and the blossom matured. We cannot trace the cause, for we have not the vision to search the distant past. But we know the law, and we can enter into that life which accepts the inner Light—if we choose. We can make the conditions, which will bring again the genius of the past—if we will.

EDITH WHITE

The Musical Life of Our Children

IT IS the common observation of those who have had much contact with children and who have observed the effect upon them of present-day musical training, that not one child in ten takes any true interest in the instruction imparted. Indeed, far too many children acquire, instead of a love for music, a dislike for it because of the method of discipline imposed upon them by parents and teachers. It is needless to say that such a dislike warps the musical faculty for life.

To the student of human nature the reason for this is not far to seek, for, as musical instruction generally goes, it is not the soul which is invoked, but the body which is driven into the narrow grooves of mechanical training. “The letter killeth, but the spirit giveth life,” is as true of musical art as of Scriptural teaching. Mere cleverness is no evidence of true musical feeling, nor can the merely mechanical, that is to say, “technical” training inspire the listener. True musical feeling, even when the music itself is rendered with faulty technic, is more likely to uplift the soul than dextrous but empty execution.

Why are our teachers of children so blind to this fact? Why have they not sufficient knowledge of human nature to realize that the heart comes first and that it should be the object of every teacher of music to first arouse in the child a *love for music*. To place all one’s energy upon cultivating the fingers, leaving the soul to sleep or to rebel,

is simply to retard or make impossible all real musical progress. The central truth of music is that of the soul itself, and the soul should be left free to weave its mental vesture from the vibrating forces that arise from the heart. Of the utmost importance is it that those who have the charge of the musical life of the children should know these truths in their fullness. Yet where are those who know them?

STUDENT

The Letter in Shakespeare

FEW students of Shakespeare today are better qualified to interpret and criticize his plays than Miss Ellen Terry, who recently gave a lecture in London before the British Empire Shakespeare Society, which is reported to have been most interesting. Her theme was more particularly concerned with the letters in Shakespeare’s plays, of which there are thirty to be found. Among other things she said, “Modern dramatists avoid letters like the plague, but Shakespeare shows what vital parts of drama they can be,” and most interestingly did she analyze and point out their significance.

All effort which tends to stimulate the public interest in the higher drama and awaken a deeper appreciation of such great creators as Shakespeare and Æschylus, is a benefit conferred upon mankind. The power of the drama as an educative factor is so little realized these days and so much that is degrading and pernicious is given in the name of drama, that there is opportunity for a great work to be done by the champions of the True. Ellen Terry declared that Shakespeare had been to her the revealer, the teacher, of the greatest secrets of life. Katherine Tingley holds that only in proportion as one realizes Shakespeare to be what he was and is, one of the few who understood human nature in a rare degree and who, because of that, did grasp the true philosophy of life, can one hope to understand and worthily interpret his great dramas.

STUDENT



FROM DRAWINGS BY RAPHAEL

Universal Brotherhood Organization

Central Office Point Loma California

The Inner and the Outer

H. P. B. most clearly taught that the deeper life of the soul was of a nature unknown to brain mind perceptions. It is other than that conveyed in speech, just as heat is something quite different from any form of verbal explanation of it.

In that monumental article on "Psychic and Noetic Action,"* one of the most precious of H. P. B.'s teachings, it is most clearly proved that the spiritual and noetic activity of consciousness has little or no relation to the ordinary modes of thought and feeling. In fact, it suggests that to a mind inwardly conscious of the soul, the perceptions read into outer things, (from which result our crude ideas and emotions), are merely the results of a thought action restricted to a limited field of vision. Hence the reason of perverted ideas of life. Things in themselves are *other than we think they are*. The peculiar condition and mode of activity of our minds is the telescope through which we study the heavens—all the time hugging the awful illusion that the picture we receive, and the truth in *itself* are identical. Hence men imagine that the world is as they see it, little knowing that every mind has built up its *own* world according to its mode of action.

Now H. P. B. and all true Leaders have taught in every possible form that "man is the creator of his own destiny." This must mean that, as in the past we have allied our wills with particular desires or aspirations, so have we become and are today. Every habit of mind can be thus traced back to its inception, and its growth measured by the force and nourishment we allowed it.

As nothing grows without *action* and cultivation, it follows that the life of the soul—"Noetic action"—demands *scope* in the mind for expansion, and this implies silence of those other modes of thought and speech that absorb and dissipate the available energy in unnecessary channels. The *unnecessary* in life is the bottomless pit of negation and negativity.

As iron, in its crude state, is worthless for purposes to which it may be put when transformed into highly-tempered steel, so is the mind worthless as an organ of spiritual action while in its crude condition of lower worthless thinking. When highly tempered with purpose and purity, it will respond to higher forms of knowledge that must remain unknown to cruder forms of perception.

Even the cells of the physical brain, expanding to the awakened fire, will resound to tones and thoughts that sway the world; able to withstand every change of circumstance with calm dignity, just as the monuments of Egypt have withstood the changes of centuries.

We are not mere creatures of the day, but souls of a thousand incarnations, with stored up energies from eternity.

D.

*"Psychic and Noetic Action," Vol. 3 of *Studies in Occultism* by H. P. Blavatsky. \$.35 per volume. Pocket size, six vols., cloth, per set \$1.50. Sold by the Theosophical Publishing Company, Point Loma, California.

"Academic Courses" do not Spell Education

A PROMINENT educator is quoted as saying that, while men are pursuing courses in engineering and science, women are pursuing courses in the arts, and as wondering "whether the old-fashioned liberal training is not largely to be monopolized by women." He predicts that, if this condition continues, women will become the thinkers and metaphysicians of the future, and man a mere hewer of wood and drawer of water. Probably he attaches altogether too much importance to the "courses people are taking." Courses do not count for much. We want to know about the *real* training which goes on all the time, in the home, in business, and even in the colleges, and which trains the *mind*—not the mere mechanical powers of the brain and hand. Give me the organizing of a school, its discipline, and its moral training, and you may select the "courses;" anything that will exercise the attention and give an opportunity for practising discipline and self-command will do. And as to men and women, give me character and soul, and the

question of gender becomes comparatively insignificant. The authorities and experts are worrying over trifles and ignoring the real problems, exaggerating evanescent and superficial movements and not seeing the deep and persistent currents.

All these "courses" do not count for much. No amount of such cramming will make either an engineer or an artist out of inadequate material. *Men and women* are what is needed in all walks of life—people with their wits about them and their faculties under control, able to grapple with the circumstances that arise.

And so, if we are to prophesy anything from the character of the courses students are taking, we would prophesy that, unless they

take something else besides courses, there will soon be neither engineers nor artists, male or female. But we do not need to take so pessimistic a view; for people are wiser than their theories, and life is a better teacher than the professors.

STUDENT

Obituary

NEWS has been received from Easthampton, Massachusetts, of the passing away of Mr. Joseph West Green, husband of Mrs. Katherine Richmond Green, so well known to many U. B. members. Mr. Green was till his death a faithful member of the Universal Brotherhood Organization, and though not a publicly prominent worker, his efforts were often felt where most needed. Mr. Green came of the best New England stock, being lineally descended from General Nathaniel Green of Revolutionary War fame. He was a great lover of books and music, he was beloved by his townspeople among whom he had held positions of public trust, and he was an example of the best American public spirit. At Boston, on September 30th, 1889, he married Mrs. James H. C. Richmond, of Shullsburg, Wisconsin. It goes without saying that Mrs. Green and the four members of her family have every sympathy from all members of the Universal Brotherhood Organization.



Loma Land Photo and Eng. Dept.

A GLIMPSE OF HELSINGBORG, SWEDEN. THE UNIVERSAL BROTHERHOOD ORGANIZATION HAS

A VERY ACTIVE CENTER IN HELSINGBORG

COURAGE!

BUT wherefore do you droop? Why look you sad?
 Be great in act, as you have been in thought;
 Let not the world see fear and sad distrust
 Govern the motion of a kingly eye;
 Be stirring as the time; be fire with fire;
 Threaten the threateer, and outface the brow
 Of bragging horror: so shall inferior eyes,
 That borrow their behaviors from the great,
 Grow great by your example, and put on
 The dauntless spirit of resolution;
 Show boldness and aspiring confidence.
 What! shall they seek the lion in his den,
 And fright him there, and make him tremble there?
 Oh, let it not be said! Forage, and run
 To meet displeasure further from the doors,
 And grapple with him ere he comes so nigh!

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question Some writers regard earth-life as an evil and as a condition to be escaped from as soon as possible? Is this a right view to take?

Answer From my understanding of the teachings of Theosophy, I do not think so. In one sense, since through our age-long selfishness and folly, we have made earth life so full of pain and sorrow, it may appear to be more evil than good, but from the standpoint of its being the only means by which we can rise to higher states of being, and affording us the opportunity of progress and development, through the reaping of the results of our selfishness, bitter as the harvest may be, it must be and is good. It is in accordance with the law; but it is also in our power, it is our destiny, to change this earth life into one of happiness. If it be a curse to be born on this earth, the curse is simply the outcome of our own past, and only we ourselves can remove it.

Earth-life as it is to-day may be an evil and to be escaped from as soon as possible; but *in what way* can we escape from it? Not by getting away from it as a plane of action, but by changing it; by transforming it, and making possible once again a golden age. STUDENT

Question In Theosophy, as I understand it, you teach the perfectibility of man. What will man do when this perfection is attained?

Answer The first thought that comes up in my mind in answer to this question, is, "wait and see." In the first place, we are very, very far from perfection, and is it not a fact that the full performance of our duty requires our closest attention, without speculating what we shall do millions of years hence, for the answer to the question would be at best mere speculation. Yet we are commanded by Christ, according to the authorized version of the Bible "Be ye therefore perfect," which in the revised version is given as a promise, "Ye shall be perfect." And surely it should be our endeavor to strive always for perfection. It is impossible for us to imagine a stopping place or a finality in evolution. All our experience is directly contrary to such a supposition. As each new step is gained, we find it opens new vistas of attainment, new possibilities of greater heights yet to scale, and should we attain perfection as men, that is, so far as evolution on this earth is concerned, there exists an infinity of worlds and suns in the unfathomable depths of space, and eternity before as well as behind us.

So you see, there is plenty to occupy ourselves with for a little while, without wondering whether there will be anything else to do when we get there.

There is a very significant statement made in H. P. Blavatsky's great work, *The Secret Doctrine*, given in connection with one of "the three fundamental propositions," established by it.

Further *The Secret Doctrine* affirms:—

(b) The Eternity of the Universe *in toto* as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing," called "the manifesting stars," and the "sparks of Eternity." "The Eternity of the Pilgrim (the immortal and eternal principle in man—in essence, one with the Universal Spirit) is like a wink of the Eye of Self-Existence." "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux."

This second assertion of the *Secret Doctrine* is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the Universe.

What a conception does this statement give of the eternal progress and development of the soul! It is stupendous. And in the face of this statement the question "what will there be for man to do?" will never be asked. Were it not for the teaching that man is divine, we could not face such a conception as that presented. And were not the superb generalization of the law of periodicity, or of cycles, as made, backed up by the whole of the teachings on this and other lines, it would be daring almost beyond belief, but at the same time it is so absolutely reasonable and simple that it *commands* acceptance. STUDENT

Question Can a real Brotherhood be established on an ethical basis apart from an economic one? Has not this been tried by different religious bodies, and failed? Wherein does your organization differ from theirs?

Answer The questioner evidently expects an answer, "No!" to his first question and in this we should agree with him; but we would also assert that in our opinion, neither can a real Brotherhood be established on economic lines apart from ethics. We know that in the world there are many who do separate ethics as a system from economics; but it is pertinent to ask whether in such a case either the ethics or the economics be worthy of the name.

It is well known that there are many shams and pretenses in the world, but the question is in regard to *real* Brotherhood, not to a pretense of it, and so it is right that we consider real ethics and real economics. Either of these without the practice of it, would be a mere empty word. But yet each may be considered from a theoretical standpoint, though the tone of the question appears as intended to convey the impression that ethics is mere theory, while economics is practical. Yet it would be manifestly unfair to take this stand, and just as incorrect as to consider only the theoretical side of economics while at the same time we spoke of practical ethics.

But Theosophists do not do this; for Theosophy which is not practical is *not* Theosophy. It would be a misnomer to call it such. The theory is studied of both these branches of human *activity*, in order that the mind may be intelligently directed towards, and become an efficient instrument in, the practical application of them in daily life.

But rightly considered, does not "ethics" include "economics," as one of its subdivisions. Webster, for a definition of ethics, gives "the science of human duty," and certainly the right "application of wealth or material resources" is a part of human duty, and as we know, the greater includes the less.

Thus a "real Brotherhood founded on an ethical basis" is also an economic one. The question is but an example, of which there are so many, of the idea of separateness, or the separation into, as it were, water-tight compartments, of the different phases of life. And herein is shown the need of Theosophy, the need for that which will unify and show the interblending and the interplay between all the various departments of human activity and thought. Brotherhood must include both these aspects, and indeed all departments of life.

It is in this that the Universal Brotherhood Organization differs from all partial, or limited, or sectarian, Brotherhood Organizations; it is universal in its aim and scope, and embraces not only all humanity, but all living things. It "is ordained and established for the benefit of the people of the earth and all creatures." STUDENT

THE cruellest lies are often told in silence. A man may have sat in a room for hours and not opened his teeth, and yet come out of that room a disloyal friend or a vile calumniator. . . . Truth to facts is not always truth to sentiment; and part of the truth, as often happens in answer to a question, may be the foulest calumny. A fact may be the exception, but the feeling is the law, and it is that which you must neither garble nor belie. . . . To tell Truth, rightly understood, is not to state the true facts, but to convey a true impression; truth in spirit, not truth to letter is the true veracity.—R. L. Stevenson

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English Notes

(By Our London Correspondent)

Aug. 12th, 1905

EVERY day brings fresh evidence that England is in a critical stage. Critical in the scientific sense of the term. That is, the stage in a substance which immediately precedes its chemical transformation. In popular language one might say that a substance was then "neither one thing nor another." All departments of English thought and life seem to be in the stage of "neither one thing nor the other," at this present moment.

To a Theosophist this is an encouraging sign. Eternal law is acting in its customary way. A great cycle of transformation is upon us. Therefore the uncertainties of the hour.

The session of Parliament came to an end a few days ago. One cannot be accused of political bias in describing its achievements during the year as "neither one thing nor another." The same verdict applies to the political outlook, so far as internal affairs are concerned.

In the region of thought and religion the condition is similar. Radium has deatomised much of our accepted science, and our metaphysics are in a state of transition as a consequence. In Religion no one would dare to urge a dogma strenuously now-a-days. To be indefinite is the correct attitude of the pulpit where any claim to intelligence is asserted. The only phase of Religion that is pronounced in its ideas is Revivalism. This way leads to madness and pronounced mental chaos. Curiously, the Reconstruction of the Sixteenth Century was characterised by a similar outburst of ignorant fanaticism at its inception. What a crowd of cranks there were then!

Perhaps the only public man among us who knows how to do "the right thing in the right way at the right moment" is the King. There is unlimited confidence in him among all classes. His Majesty's latest achievement, the entertainment of the French Navy, has united the Nation for the moment.

I caught sight of the French sailors on their way to the Guildhall, and "cheered 'em like mad." Everybody was doing the same. The Frenchmen shouted "Hooray!" as though to the manner born. And, oh what a crowd it was to be sure!

Query? Is our internal unrest but an evidence of an approaching shell-breaking? Is England about to emerge—An International Entity?

LET us live; be it so.

But let us endeavor that death shall be progress. Let us aspire to an existence in which these mysteries shall be made clear. Let us follow that conscience which leads us thither. For let us never forget that the highest is only attained through the high.—Victor Hugo

The Swastica as a Popular Emblem

DURING the past four years the swastica has become a very popular symbol in the State of New Mexico and today it is worn by hundreds who have no knowledge of its significance. The manufacture of them in silver and gold has become a distinct industry although primitive methods are employed. Indians hammer them out of silver for sale to tourists who doubtless think that the Navajos from whom they are purchased hold it as one of their tribal designs. Mexicans form them in wonderfully beautiful filagree-work as hat and scarf pins, watch fobs, and in chains. Jewelers turn them out by the wholesale, one shop in Santa Fe employing three men sawing them out of sheet silver.

The members of an irrigation congress used the swastica as a badge of recognition, and the people who now wear them say, when asked, that it is worn for good luck.

STUDENT

Superstitions with Regard to Sneezing

AMYSTERY attaches to the question why sneezing has always been thought to be unlucky. Physiologically speaking, sneezing is a relief; and, if a devil is indicated, then surely it is a departing devil. But sneezing has usually been regarded as denoting "possession" and a verbal benediction has been considered necessary—a "God bless you!" or something equivalent.

According to the Talmud, before the days of Jacob men sneezed only when they were about to die; but Jacob broke the spell by dying of something else, and all nations were ordered to commemorate this exemption from death through sneezing by blessing God when anyone sneezed.

Nearly all nations, savage and civilized, attach importance to sternutation, and classical authors refer to prevalent superstitions on the subject.

STUDENT

An Ocean of Oil Wasted

THE still continuing disorders at Baku on the Caspian Sea have cost the world a year's output of the oil for which that town is famous.

All the extracting plants and the reservoirs have been destroyed, and the oil is running waste. The damage will take at least a year to replace and the loss will run far into the millions. There are 500 wells, and the annual production of crude oil is nearly 500,000,000 gallons. It soaks the whole soil, and the manufacturing procedures make the town the dirtiest on earth. Every now and then a new well breaks out and floods the entire district. A few years ago one of these suddenly sent a column 350 feet into the air, made a lake, and finally ran nine miles to the sea.

THE health of any state consists simply in this; that in it, those who are wisest shall also be strongest.—Ruskin—"Crown of Wild Olive"

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SEPT OCT	BAROM ETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
25	29.682	71	61	65	65	.00	NW	2
26	29.626	73	60	62	62	.00	SW	2
27	29.584	67	57	59	58	.00	S	2
28	29.530	68	59	61	60	.05	SE	4
29	29.634	63	59	62	56	.09	NW	8
30	29.660	68	55	64	59	.00	SW	4
1	29.616	74	61	74	56	.00	SE	4

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Caught in the Web of Illusion

swine do eat." The restlessness which we see in men and nations is because the Divine powers of the Soul have been caught in the web of illusion, and turned to lower uses. The unrest of the world is an evidence that the Divine Spirit moves in man. Man tries a hundred things, but none of them satisfy because the aspiration of the better soul within cannot be satisfied *with anything short of the Eternal.*

In some respects the light brought to the world by Theosophy makes the misery and surrounding darkness more visible. But, if so, it also gives us the assurance that within all, and over all the Resistless Might of the Divine attraction ever acts—the ocean-fulness of the Divine Compassion claims us at last. Jesus gave the same teaching most clearly, when he told of the lost son returning home; the lost coin being found, the lost sheep, the *hundredth*, at last brought home to the fold. But in this, as in so many other things, the churches have gone in direct opposition to the teaching of the Master, and have wrapped the world in a pall of fear and hopelessness. A glimpse of the same great truth about man and his destiny is given in one of the writings attributed to Solomon—"He hath made everything beautiful in its season: also he hath set *Eternity in their heart.*"

Theosophy Teaches Man Is Divine

It is because, as Theosophy teaches, man is Divine, or Eternity is within the heart, that nothing finite ever can bring lasting satisfaction or peace. Other things are at rest, or at comparative rest here, "Everything is beautiful in its time," but the more truly man is man the less can he find amid the shadows of the present a pillow for his head, or a place of repose for his heart.

It is said by a modern historian that "as Columbus opened to the nations a new Hemisphere; and as Copernicus discovered the true system of the Universe; so Luther discovered the new world of the Spirit." And we can add that the great Light-bringer, H. P. Blavatsky, has disclosed the Divine in man, the most important revelation of all, and has given to the world a Divine hope, for "Out of the furnace of man's life and its black smoke, winged flames arise, flames purified." And she has revealed a universe that Copernicus never dreamt of, and a destiny for man infinitely more glorious than ever entered into the mind of Luther or Melancthon.

Things move very quickly in this new age. The nations that stood apart yesterday may clasp hands and hearts tomorrow. And by the very weight and strain of the world's great load of unrest, men, in thousands, may any day awaken to their divine nature and destiny, and casting aside the load borne too long, find true satisfaction and joy in moving in harmony with Nature; in living the Theosophic life; and in becoming more and more consciously One with

Awaken to Their Divine Nature

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

(REV.) S. J. NEILL

The March of Cholera

MODERN sanitary and isolative precautions are about to be tested by no less formidable a barrier-breaker than the dreaded Asiatic Cholera. We almost forget that last century there were several immensely widespread outbreaks which did not rest till from Asia they had passed to Europe and from there to America. The first began in 1817 in India, crept slowly up to China, thence westward to Asiatic Russia, and then waited. After seven years it took up its journey again, moved along the border of the Caspian Sea and by 1830 had entered Europe. Then it travelled south to Africa and Egypt and west to both Americas. From first to last it was active for twenty years.

Subsequent epidemics, following more or less closely the same routes, have appeared in 1841, 1853, and 1865.

The present one is trying to do what its predecessors did. It began in India like them, and like them after going north-east to China has turned west into Russia and Persia. At the Volga it has rested eighteen months, but has now established communication with the Vistula and is moving along the western Russian frontier. Prussia it has already en-

tered. Will the rest of Europe be able to keep it back? And will the precautions of our officers at Hamburg prevent it from crossing the Atlantic?

The word Cholera includes two entirely distinct diseases. One, Simple Cholera or Autumnal Cholera is common in every country when summer is giving place to autumn. A variety of it is known as Cholera Infantum.

The real Cholera, Asiatic Cholera, Malignant Cholera, is the formidable enemy that Europe is now preparing to fight. It is of this that the mortality usually rises to fifty per cent. It would be better if the word were not used at all for the other.

The Cholera *bacillus* is killed by an extremely minute proportion of citric acid—the acid of lemon juice—dissolved in water. And it has been said that workers in copper were not attacked in any of the European countries.

M. D.

A Paralysed Rival

OUR own oil industry will reap richly from the destruction of the Russian wells at Baku. For years there has been a race between the two, and Russia is winning. Here are a few of the figures: 1897—Russia 54 (million barrels), United States 60; 1898—Russia 62, United States 55; 1899—Russia 66, United States 57; 1900—Russia, 76, United States 64; 1901—Russia 85, United States 69. And so on. And it is with very antiquated methods that this vast total has been reached. When modern machinery has been installed, the disparity will be still greater.

But now for a year there will be no production in Russia. "Standard Oil" can command prices! And not only of oil but of coal, the alternative; whilst the Russian Government loses the \$100,000,000 which it would have received for the year's oil taxes.

To reach the world the oil has to cross the 460 miles between Baku on the Caspian and Batoum on the Black Sea. Three hundred miles is—or was till quite recently—done by rail; a pipe-line ran the remaining 160 miles.

According to the historian Vambéry there has of late been great religious activity among Russia's Mohammedan Tartars. He says that they have taken with equal and sudden fervor to the reading of Herbert Spencer and to the energetic proselytism of their own creed. A curious mental blend of past and present! Whether Turkey is behind them remains to be seen, or not to be seen; assuredly she would not object to see Russia put to a little extra inconvenience just now. C.

The Doukhobors

MOST people think that the curious sect known here as the Doukhobors—properly "Duchobortschi," meaning spirit-wrestlers—arose upon the doctrines of Count Leo Tolstoi. But as a matter of fact it is nearly two centuries old, and anyone who will examine its special tenets will find plenty of reason for thinking them to be an echo of one of the school of Gnosticism—perhaps the persistence to this day of a thin and deviously wandering but unbroken stream. Their Godhead is a trinity, Life, Light, and Peace. The human soul is a reflection of it, and therefore also a trinity, reason, will, and memory. Which element is supposed to be a reflection of which, we do not quite see. Within the soul the voice of God continually speaks; and the one business of man is to hear and obey. The soul pre-existed from always, but fell from purity in some past epoch. Its punishment is to be imprisoned in matter, the prey to the sensations it once voluntarily left its purity to seek. In this purgatory it must work out its own liberation. Christ, the Son of God, is the Sophia of the Old Testament, and the Incarnate Spirit of the New. The redemption of each man is the coming to birth of Christ in him, and the spiritual life of the man and the reborn Christ are thenceforward one. For that soul the world of sense has ceased to be. Their leader is the outward representative of Christ, and they have always given the leader for the time being autocratic power. There has been a sort of apostolic succession of them from the first. The present leader, Peter Verigin, is a man of remarkably potent personality and shows considerable tact in managing the affairs of his people. By his advice they have changed their name to "Christian Community of Universal Brotherhood." A small contingent of them has, or had, a communal center in England. STUDENT

Some Views on XXth Century Problems

The Art of Pleasure

THERE is a simple art which if practised for three months would make the most prosaic and monotonous of lives shine with new and rich experiences. It is the art of seeing beauty. Beyond it is another art, harder to practice—that of doing everything in the light of wider issues.

A little known philosopher relates how he started on the quest for beauty. He was alone in a squalid railway carriage. On the dirty floor was a dirtier, much be-trampled newspaper. Suddenly it occurred to him that if he could look deeper into the paper than the surface it must be surpassingly beautiful. Its molecules are giving off invisible light of every shade. At every touch it sparkles with invisible electric flashes. The atoms within the molecules are in swiftest motion, making new and exquisite patterns at every moment, and the flashes of light and electricity are born of that motion. In fact beneath the apparent deadness and squalor is inexhaustible and brilliant life.

The principle he had found, and which he developed till it transfigured his whole life, is that of seeing and thinking of all things in terms of their *life* instead of their apparent surface *deadness*. The deadness is merely the result of our extremely bad eyesight. The better our sight, the more should we find ourselves surrounded by inconceivably teeming life. It is a question of fact. The matter-of-fact person will take the surrounding world for what it is, alive beyond the conceiving power of imagination. The others, who think him an imaginative dreamer and arrogate to themselves the title of matter-of-fact—as if they had ever really confronted a fact in their lives!—are hypnotised by the limitations of eyesight, mistake the dirt on the shoes of Nature for Nature herself, and therefore live in utter squalor.

The other, the more difficult art, yet even more capable of redeeming the monotony of tasks if practised for a few months, is the cultivation of the feeling—really the knowledge—that with every duty well done something of the world's pain is lifted, human life's slow progress to its golden goal sensibly quickened. This is also a matter of fact, but it requires considerable training of the imagination to know it. For the imagination is really an organ of knowledge. What we call our organs of knowledge are mostly blinkers which through the ages we have carefully adjusted over our physical and mental eyes.

STUDENT

Slandering the Dead

HAVE the dead no rights? Or may they—so that they have been dead long enough—be libelled to any extent to spice a modern tale? One of the short stories that make up the bulk of modern periodical literature, ventures to introduce the character of Shakespeare. Considering the insignificance of the writer of this story, it is already a good deal for him to do. But when we find the greatest dramatist of the English-speaking race wantonly represented as a literary thief, it is surely time to protest.

To credit Bacon with the authorship of the plays bearing Shakespeare's name is perhaps merely foolish. But to represent Shakespeare as stealing from Marlowe the credit of *Romeo and Juliet*, and, we are left to infer, other plays—is something worse. If the writer maintains that the dead have no rights, we reply that his whole-cloth libel is an outrage against the *living*. Some of the greatest actions that men have ever done have been inspired by their ideals they have framed from the lives of great figures in history. By the deepest instinct of our nature we try to round out into a *general* greatness the men of the past who have done or written *anything* great, and by that attempt become ourselves the larger. The instinct may, unhappily, weaken as the passing years curse us into cynicism; but in childhood it is in all its strength. To the child it is a shock to find that Bacon was a prostitute. To take a *fair* character and gratuitously foul it with a charge that cannot be refuted, or, because the vehicle was merely fiction, that *will* not be refuted—is to drop poison into the springs of our highest life. Such a man is surely somewhere in the same class with one who should call a crowd together to watch his skill in train-wrecking. Might not the

editors see to it that the stories they print depend for their interest on something smarter, if not better, than the annexation and befouling of great names?

STUDENT

Great Britain's Opium Scandal

GOVERNMENTS appear to be sometimes behind, and sometimes ahead of, the evolutionary level of the men who compose them and the nations which elect them. Put the matter of the Indian-Chinese opium traffic to ten Englishmen of the middle class, and nine of them would express disapproval of it. Point out to them that they would be a shilling out of pocket by its abolition, and they would still be anxious to have it ended.

But make that ten the governing Cabinet, and not only will not one of them stir, but they will all get up in Parliament, when the question is periodically agitated, and advance reasons why nothing can be done. Nor, in the whole House of Commons, could a vote by any means be scraped together which would compel them to act—that is, compel them to enact their private convictions.

Many years ago, England compelled unwilling China, at the point of the bayonet, to receive this chiefest of all poisons, a poison moral as well as physical. In 1787, 3693 chests of opium were exported from India. By 1834 China was receiving 22,785 chests. She has now to receive 65,603 chests. She is as unwilling as at first. She appreciates as much as ever the vast evil being wrought on her people; she sees that in Japan the use of the drug is altogether forbidden, and that the Japanese Government has almost stopped its use in Formosa, notwithstanding the short period during which she has been in possession of that island and the drug's previous general use there. And finally she knows that Great Britain, a *Christian Power*, only reaps a miserable twelve millions of dollars from this particular export.

England's hand abroad is often beneficent, but she has more than one black debt owing to the Law. And a great navy will not put off the hour of payment by a minute.

Is not Japan now in a position to make a remonstrance felt? ENGLISHMAN

Rational Athletics

DR. FRANK LYDSTON, in the *Medical Journal*, "goes for" the idea that strenuous athletics lead to health; or, in other words, maintains that athletics pursued for health and for muscular power must be kept quite separate. That they are entirely confused almost every journal devoted to the subject bears witness.

The point to be attended to is to keep whatever muscles we have up to concert-pitch. A dead muscle lies slackly between its ends, like a violin string whose peg has slipped. A live healthy muscle is on tension, ready for instant activity, not requiring that the slack should be taken up before it can work. Athletics, for Health, need only be carried on to the point of keeping the muscles in this condition; in fact it is a condition, not a magnitude, that is wanted. A large proportion of the blood in the body is at any moment in the muscles; all of it goes through them at short intervals. But if they are not alert and tense it lags in them and therefore lags everywhere. And the bigger they are the more space for it to lag in. It is this function of the muscles—as energizers of the circulation—that the brain-worker needs. The athletics needed by the sedentary brain-worker, to be practised now and then through the day, are such as will put each muscle smartly through its paces a few times, going over the whole body. They should not include artificial weights, nor great strain. They should aim at alertness, not power, not much growth. Size of muscle should be strictly in proportion to the work it will be normally required to do. To develop it beyond that will make it a vampire, demanding the work it is now fitted for, and making great trouble, if it does not get it. The same criticism applies to the much vaunted exercises for increasing the breathing capacity. Such an increase implies increase in the size of the heart muscle, and both, when enlarged beyond the necessities of the body, of the daily work, constitute the evil known to medical science as hypertrophy, often a very troublesome condition to deal with, by no means free from danger.

M. D.

Archeology Paleontology Ethnology

Cliff Dwellers

REMAINS of stone walls are found in Colorado, New Mexico, and Arizona. In the Mississippi Valley and west thereof mural remains are not found. These western plateaus are intersected by deep cañons, in the precipitous sides of which these stone dwellings occur, perched in almost inaccessible nooks. The stones are imbedded in good mortar and the walls are accurately angled and plumbed. The rooms are about 7 by 10 feet or less. Sometimes there are two stories, each 5 or 6 feet high. The walls are plastered internally, and there are cedar-wood sills still remaining. Watch-towers, with small windows, occur in the neighborhood of these dwellings. Vasquez Coronado, in 1540, found cliff-dwellers actually in occupation in Arizona.



PREHISTORIC CLIFF DWELLINGS, NEAR FLAGSTAFF, ARIZONA

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The Tree of Life and the Cock

A CORRESPONDENT to a contemporary writes as follows:

It is a cardinal point of Chinese faith that their sun, or savior—God *Zas*—enters the world at midnight of the 24th day of the 12th month. On this occasion the golden cock of the "Tree of Life" naturally does not wait for the dawn, but, in honor of the advent of the spiritual sun, crows all night long. The Chinese "Tree of Life" is said to be a wonderful peach-tree, situated in the Happy Islands of the Eastern Ocean. The Biblical and the Chinese legends of the "Tree of Life" tally in many details, and point out the same moral. "Tartarus," or "hell," is directly under the roots of the tree. It is, however, but purgatory, a place of departed spirits, and not a place of everlasting torments. A commentator on the calendar of King Chu informs us that it coils up its leaves to a "height of 3000 miles," and that "a golden cock is sitting upon it when the sunlight dawns." An emperor of the Liang dynasty, Zuen Li, emphasizes the typical character of this golden cock by stating that when he "begins to crow all the cocks in the world are thus stirred up and begin to crow." It is the cock's function to awaken the glorious sun, which (in dispelling darkness) is held to disperse the evil spirits of night. These spirits, so the Chinese think, abhor the truth of the sun's light, and shrink back into the darkness of hell.

To the ignorant scholar the above seems a curious jumble of superstitions; but the student of symbology will find in it much that is familiar and much that is of interest. Reflecting that much of our own science and philosophy is highly symbolic and metaphorical in its language, he may conclude that the obscurity of this Chinese account is perhaps due rather to his own ignorance of foreign speculative language than to any fault of the account itself. For, after all, why are a "cock" and a "tree of life" more incomprehensible than H_2SO_4 or a "dislocation of the normal threshold of consciousness"? It is all a question of familiarity, and to sniff at strange formulas is quite as underbred and insular as to sneer at a foreign language.

This particular symbolism is however by no means exclusively Chinese; for, as the writer points out, the Tree of Life comes in our own Bible. So it does, for that matter, in many another Bible. There is the Scandinavian *Yggdrasil*, for instance, and the Hindu *Ashvatta*. "It would

be easy to accumulate from all parts of America the evidence of the worship of trees as an emblem of life, and their connection with the waters, the four winds, and the cross." (Brinton).

The idea that the arrival of the sun at a cardinal point indicates the descent of a particular influence upon earth, is universal; it is only in times of intellectual darkness that, losing the knowledge of true astronomy, we see in such epochs only meaningless coincidences, or, at best, atmospheric conditions.

The cock is also a universal symbol. He is sacred to Apollo, and gives notice of the rising sun. He is found

perched on church spires, some say because he was the war-emblem of the Goths and therefore associated with Gothic architecture. He represents, as do the Egyptian sacred animal symbols, some power of the soul, which can doubtless be evoked by the pure in heart, as a mighty aid; by the covetous, to their destruction.

Alertness, watchfulness, are in that power. Verily not for nothing does this creature send his clarion-call ringing through the darkness, to be caught up and echoed and re-echoed by his comrades of the same mysterious order. The cock may crow "because he cannot help it," but that is not much of an explanation after all. STUDENT

Timgad and El-Djem

ROMAN ruins abound in Algeria and Tunis, both along the coast and about 200 miles inland on the borders of the Sahara Desert. The most important are at El-Djem, the ancient *Thysdrus*, in Tunis, 100 miles south of Susa; *Tebessa* the ancient *Theveste*, 190 miles south-west of Carthage; and *Timgad*, the ancient *Thamagudi*, further south-west.

At El-Djem there stands out on the desolate plain a colossal Roman amphitheatre, only slightly smaller than the Colosseum.

It is 457 feet in the greater axis, and 392 in the lesser; while the corresponding dimensions of the arena are 253 and 188 feet.

The height is correspondingly great, but much of it must be buried beneath the sand which covers the ancient city.

This amphitheatre is constructed of enormous blocks in the usual massive style of the Romans, and has withstood the assaults of time, notwithstanding that it has been used by the Arabs as a fortress and as material for village construction, and that one sultan made a huge breach in the walls to prevent his enemies from using it as a stronghold.

Timgad, which has been partially unearthed by the French government is the most complete Roman city to be found anywhere. It was famous during the time of the earlier emperors when all this region was a Roman province. The two main cross streets, and the forum at their intersection, remain; and all the lower part of the walls of numerous temples, houses, etc. Rows of pillars still stand, and there is an arch of Trajan, with triple gateway, almost intact. At *Tebessa*, many temples and arches still remain standing, and afford a weird spectacle of contrast amid the desolate regions that surround them. STUDENT

✻ The Trend of Twentieth Century Science ✻

Medical Cannibalism

PROFESSOR ELIE METCHNIKOFF has recently granted a series of interviews to a writer who publishes the essence of them in a contemporary monthly. They lead up to the subject of old age, its causes and the way to avoid it. That is, the way to avoid it according to modern science; the real way to avoid it or postpone it is not even hinted at.

The subject develops out of the facts that (1) the cells of the body have a resisting power against invading germs and the poisons that the germs secrete; (2) they gradually lose it as the years go on; (3) there is a special set of cells, floating in the blood and distributed in the tissues, whose duty it is to destroy invading germs by eating them; and to remove by the same method dead or dying tissue—tissue, for example, that has been killed by a blow or cut; (4) these latter are sometimes unequal to their duty, and sometimes even turn against their possessor.

In adult life, special organs or tissues sometimes atrophy—dry, wither, and become more or less useless. This is due to the chronic irritation of some sort of poison. For example, the atrophied liver of drunkards is due to alcohol. When the irritation has reached a certain point, the scavenger cells of the blood, above referred to, regard the tissues of the poisoned organ as they regard tissues that have been badly injured by a blow or cut. They think it their duty to remove them. They consume their living juices, leaving only the dry framework. The organ is then said to be atrophied, and is almost or quite useless. The writer of the paper seems to regard this as an act of treachery, as when an army turns upon its government. But it is much more likely to be a mere mistake in judgment. The cells suppose the tissues to have what they have not, but ought to have—the power of replacing what has been poisoned to death; and in removing the dead matter they imagine they are rendering a service.

In old age there is more or less atrophy of *all* organs. All the organs are being gradually poisoned; and, as gradually, the poisoned fragments are being removed by the scavenger cells. What is the poison which is doing everywhere what the alcohol of the drunkard is doing for his liver? Professor Metchnikoff answers that question, but he does not even take up the question why the organs become unable to resist the poison. Here is the answer:

“The principal source of these poisons is entirely plain. Our digestive tube contains an enormous quantity of microbes, and many of them are capable of secreting substances more or less virulent. Our intestinal flora resembles the flora of forests in which one finds, together with mushrooms and other edible fungi, a great number of fungi that are venomous.”

In the intestine, then, lies the secret of old age; in the chronic poisoning from the secretions of microbes living there; in the inability of the tissues, after a number of years, to stand any more of it; and their subsequent atrophy due to the efforts of the scavenger cells to remove their dying particles.

And the remedy? We get no advice about moderation in eating, about careful mastication, about simplicity in diet, about the avoidance of foods that ferment. Yet it has been lately shown that by attention to these points, especially the second, all poisoning can be done away with. No; all that the Professor can think of is a way to *kill* the microbes rather than *prevent* them. The germ that causes the souring of milk will kill them, and so we are advised to drink sour milk, or cultures of the souring germ.

And why do the tissues weaken so that at last they cannot sustain themselves under the continuous dosage of the poison? We are told nothing of the ways in which the vitality is squandered from childhood onward, not even the chiefest—the waste of the creative power for sensual pleasure. The Professor's proposition, put nakedly, is that we should live on each other. It seems that if small quantities of healthy human blood are injected into the veins of a sound horse, the serum of this horse acquires a curative power over human anæmia. But in old age various organs are atrophied, besides the blood. Very well:

To quote the writer, “It is only a matter of injecting into horses, or other large animals, a certain fine emulsion of the human organ in question—the brain, the heart, the liver, or whatever it may be—to obtain, some five or six weeks afterwards, the serum to strengthen and up-build a corresponding organ in a state of weakness.” *But the emulsions must be got from the living organs, and the taking of them means the death of the man from whom they are taken.* How does the process differ morally from cannibalism or murder?

Thus far has modern medical science got! Neglecting the real paths of cure, the side track which it has taken, must, logically and inevitably, lead to this point. H. C.

Blinded with Half Knowledge

IF a pianist's fingers are stiff with cold and you warm them for him he will play better. And, up to a certain point, for every additional degree of warmth, the better he will play. Therefore the theory of there being a conscious pianist is nonsense; playing is an affair of thermo-chemical forces.

That sounds sufficiently absurd; but it is quite in line with newspaper comments upon some recent researches of Professor Loeb's on the heart-beat. It is known that some chemical reactions take place about twice as rapidly for every additional 18 degrees of temperature. It has been found that a turtle's heart accelerates at about the same rate, within certain limits of temperature, for the same increase. Therefore the heart-beat is an affair of chemical reactions, and—to quote a newspaper account—“another vital mystery has been shown to be dependent upon a law of inorganic nature, and the old doctrine of vital force has been buried still deeper under the growing mound of modern scientific investigation.”

The “vital force” is that entity which takes the mandates of consciousness—whether of man or nature—and carries them out through and by means of the forces of inorganic nature. That there is such an entity every man may know who wills to move his arm. His will is executed; but assuredly he does not know the mechanism by which the forces in his muscular fibres are started to action. It is not necessary that he should know; it is enough that the vital-force-entity knows. Shall we assume that the man was unconscious or that there was no man, merely because we find that the action is easier the warmer the arm? Yet this extraordinary confusion of thought is manifested whenever science makes a step in physiology. What is it that hinders men conceiving of a world-consciousness as the real cause of all that happens, the overruler of inorganic forces so as to make them yield higher and higher results—just as naturally as they conceive a human consciousness as the real operator whenever they see a living and moving human body? To one whose mind is really wide awake and not narcotised by a pre-determined materialism, the one is as obvious as the other. Such a mental recognition is the first step to that immediate knowledge of the world-self which the wisest of the ancients had. STUDENT

Vegetables as Medicines

A CONTEMPORARY suggests that in the case of the newly advocated “vegetable juice” cure for consumption it is not the totality of the product that does the work, but some one vegetable in the combination. We do not know which; one may have a special relation to the disease, or to the man taking it; and it may be a different one at different times that effects the invigoration.

There is no doubt that different vegetables have different effects upon the body, apart from their mere feeding value. From each we could extract something which would be a medicine for something. But hardly any work has been done in this line, and until it is we shall do most wisely in firing the whole charge into the patient. Some day the science of feeding will be known, and we shall change our dietary according to our need at the moment. But science and instinct are alike a long way from that point. At any rate, if instinct speaks, we are too dull to hear. Instinct probably tells us when we have had enough to eat. But—! Hence these tears! STUDENT

Nature

Studies

The Lakes of Finland

FINLAND may well be called the land of lakes, since lakes occupy about 12 per cent. of the area. Add to this 20 per cent. of marsh land and the innumerable fiords and inlets, and Finland is seen to be a country rich in water. In the south, where the lake illustrated is situated, there are 120 large and several thousand smaller lakes. The land surface of Finland consists of the oldest rocks, and they are rising from the sea. The country is well wooded, and such a combination must make the scenery very romantic and beautiful.

Reforestation in Southern California

RESPECTING the reforestation of regions in Southern California, a U. S. Forestry expert, speaking of the mountains in the Los Angeles and Santa Barbara region, reports as follows:

The young trees planted on the denuded mountain slopes last winter are thriving, despite the drought. Although on a large scale this work has been deemed experimental, conditions now justify reforestation work on a larger scale on these mountains in order to protect the sources of water supply.

About 500,000 young trees are now growing in the nursery in the San Gabriel mountains back of Pasadena, to be set on denuded slopes when they are two years old. To protect the nursery and newly planted trees twelve miles of fire lines have been recently constructed, which are broad paths cut through the brush along the summits of the prominent ridges.

In cooperation with the State the forest service is studying the question of forest planting for purposes of protection and wood supply, also methods of impregnating eucalyptus posts and piles to increase their life and the rate of growth and commercial value of white fir.

Can Animals Reason?

A WRITER in a contemporary uses the following argument in support of the claim that animals reason. We are conscious of our own reasoning, but not of the reasoning of another person; the latter we infer from his actions and from the analogy to our own case. Similarly we ought to make the same inference with regard to animals. Professor Romanes had a terrier which was accustomed to hold the food on its nose until the signal "Paid for" was given; and when his master one day said "Pinafore" instead of the expected words, the dog gave a start but recovered himself and remained awaiting the proper signal. A chimpanzee in the London Zoo became so expert that it could thrust a straw through any particular mesh of its



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A VIEW OVER LAKE LAIVONSAARI, NEAR KUOPIO, FINLAND

cage that the keeper might indicate verbally by such phrases as, "Now the one near the keyhole." These actions must either be as intelligent as some of those performed by men, or else we are entitled to say that men also are automata. The only difference is lack of the power of speech. The case is quoted of a people called the Dammaras, in trading with whom each sheep must be paid for separately; their intelligence is not equal to the task of taking four sticks of tobacco for two sheep.

But, in such questions, endless confusion always arises because modern science does not understand the nature of the mind. Our mind is made up of many distinct factors. One part of it reasons, another contemplates the reasoning as a spectator. If the attention (still another factor) is directed elsewhere, the reasoning may still go on "sub-consciously." A man may be more stupid than a baboon, and yet have in his mental make-up a faculty higher than any the animal has. Ancient science distinguishes many different gradations of mind and consciousness, and analyzes the whole question in a way that would bewilder a modern western metaphysician. In view of this the question cannot be even correctly put, let alone answered, with our loose terminology and vague ideas.

STUDENT

THE HARMONY THAT BREATHES OVER ALL

J. G. PERCIVAL

THE world is full of poetry---the air
Is living with its spirit; and the waves
Dance to the music of its melodies,
And sparkle in its brightness. Earth is veiled
And mantled with its beauty; and the walls
That close the universe with crystal in,
Are eloquent with voices that proclaim
The unseen glories of immensity,
In harmonies too perfect and too high
For aught but beings of celestial mould,
And speak to man, in one eternal hymn,
Unfading beauty and unyielding power.—*Selected*

A Tree Older Than the World

THERE used to stand, and perhaps now stands, an oak-tree at Leamington, England, which is mentioned in the *Domesday Book*; and doubtless there are others in other parts of England. But in the New World trees exist which are believed to have a greater antiquity. A gigantic baobab of Central America, with a trunk 29 feet through, was thought by Humboldt to be not less than 5150 years old. Mexican botanists believe that a tree which they have now discovered is about 6200 years old. It is a cypress at Chapultepec, and they judge by the annual rings. The trunk is 118 feet in circumference. There is food enough for the most romantic

imagination, in contemplating the old Domesday oak, and reflecting that, through every eventful crisis of English history, it stood there, and was leaned against, and sat under, by people in every kind of costume just as now. But think of a tree that was a sapling 291 years before God created the world, and separated sea from land! and that was there all through the Flood and the Biblical history and the Egyptian and the classical, and is still there! E.

A Champion of Womanhood

IN the life of the late Lord Chief Justice Russell of England, we have an example of the power of an unfaltering devotion to principle. Love of justice was the very essence of his character and he spared himself nothing to bring justice about when once he had espoused a cause.

Although for thirty years Lord Russell was a prominent member of the English bar and the greatest Lord Chief Justice England has had, he was not an Englishman. In birth, descent, politics and religion he was characteristically Irish. His career as both advocate and citizen is intensely interesting and there are many notable instances which illustrate the strength and beauty of his character, but it is to his connection with one of the most remarkable cases in the history of our courts that we call attention.

Lord Russell was the friend of that most cruelly persecuted woman, Florence Maybrick, her able counsel during the long years of effort, on the part of her friends, to obtain her freedom. To the day of his death he was convinced of her innocence and labored unceasingly for her release. Although he died three years before this was accomplished, without a doubt, his powerful voice, lifted in the name of Justice, was more potent than any have realized in the final attempt made to right this wrong. It was chiefly, doubtless, because of his influence, that an innocent true-hearted woman was cleared of the infamous brand imposed upon her by those who plotted her ruin.

If what Lord Russell did for this one client were all, his life would be an example of high service to his fellows, for, in sacrificing as he did for the sake of righting the wrong done to a woman, he took a stand, in the real sense, in defense of wronged womanhood everywhere. His act has made it forever impossible for the woman in our courts to be quite so handicapped as was Mrs. Maybrick, forever impossible for the persecutor and the knave to succeed quite so easily as they succeeded in their plot to ruin her. A.

RUSSIA appears to have been the first country to see officially, as it were, the advantage of training women in the medical profession. A professor in the medical school in St. Petersburg volunteered to form the classes, and a patriotic woman, Mme. Rodstvenny, immediately followed with liberal gifts of money; so that, the governmental sanction having been accorded, the lectures began. That was in 1871. In consequence Russia has today quite a number of women of good family duly qualified who are able to minister to the needs of the peasants on their country estates.

These women medical students first proved their worth during the Crimean war, when, facing the hardships and dangers of the battle-field, they won the approval of the authorities and called out the gratitude of thousands of soldiers.

A whole army of women could be usefully employed in this profession in such a country as Russia where the distances to be traversed are so great. Lives must often be lost owing to delay in procuring medical assistance. And when we remember the hard study and trying ordeals to be passed through in order to qualify for this profession one feels that there must be many Russian women with strength of character, power of endurance and above all compassionate hearts—such women as will play a leading part in the future development of their nation. Today is, in the fullest sense, the Woman's Age and it behooves women to remain alive to its mighty significance and abreast of its opportunities. W.

The American Face

HENRY JAMES, the novelist, who with other tourists recently visited Point Loma and the Raja Yoga School, writes, in a recent *North American Review*:

No impression so promptly assaults the arriving visitor of the United States as that of the overwhelming preponderance, wherever he turns and twists, of the unmitigated "business man" face, ranging through its various possibilities, its extraordinary actualities, of intensity. . . . Nothing, meanwhile, is so concomitantly striking as the fact that the women over the land—allowing for every element of exception—appear to be of a markedly finer texture than the men, and that one of the liveliest signs of this difference is precisely in their less narrowly specialized, their less commercialized, distinctly more generalized, physiognomic character.

Mr. James is a keen observer and the impressions which "emerge from the fog of his own idiom" are usually more discriminating and delicate than those of less deep thinking critics of American life. So he sees in this very evident superiority of the women over the men more than the usual fact of the fineness of femininity. He sees the deep chasm between the levels at which the two sexes have arrived, the cosmopolitanism of the one and the provincialism of the other, and realizes that it is the feature of the social scene.

From his point of view the chief importance of these conditions lies in their fruitfulness of suggestion to the novelist and dramatist and the ironic poet. To the student of life, however, who longs for the full and equable development of both sexes, such a state of things has its deplorable as well as its entertaining side. Even Mr. James himself seems a little concerned because the woman is so usually deprived of the right kind of man for a helpmeet and the man of the right kind of woman. Yet if women suffer this deprivation, is not the blame largely their own? Has not the principal workable relation with men which too many have demanded and desired been simply that of financial support? Their love of luxury and display has been as potent as man's greed for gain in bringing about this narrow commercialism of not only the souls but the bodies of men, until it is shown in every feature and expression. Parasitism has its dangers, forever, and this efflorescence of the one sex at the expense of the other does not make for real worth and true power.

STUDENT

RECENT investigations made in England lead one to conclude that babies constitute about the only class not yet benefited by the march of civilization. Of every thousand children born in 1850, one hundred and fifty-four died as babies, yet according to a report made recently by the Bishop of Ripon, *the proportion remains the same today!* The reason given is "the ignorance of mothers."

But who is responsible for this ignorance? Not entirely the mothers themselves, many of whom work in factories, most of whom lack air and exercise, and all of whom are overcrowded and under-nourished. Where lies the responsibility? Plainly, it lies at the thresholds of those who, like Cain, guiltily question "Am I my brother's keeper?" And those are—ourselves, perhaps—certainly the fortunate and the well-to-do. M.

MISS FLEMING, an astronomer who is at present assistant in the Harvard Observatory, has just discovered another new star. It is in the constellation Aquila and has been named *Nova Aquila No. 2*, it being the second new star in that group to be discovered. It reaches nearly to the sixth magnitude. Of the last eleven new stars Miss Fleming has discovered eight. H.



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THE LATE LORD CHIEF JUSTICE RUSSELL OF ENGLAND

IT is not what is done, but the spirit in which the least thing is done that counts. The real test of a man is his motive which we do not see, nor do his acts always represent it.—W. Q. Judge

OUR YOUNG FOLK

On Duty

DEAR BOYS AND GIRLS: This is how the Raja Yoga schoolroom looked on the evening when we held the memorial services for the sailors who lost their lives in the *Bennington* disaster in San Diego Bay. The boys standing in the garlanded ship carried wreaths, and the Raja Yoga girls afterwards marched in with wreaths and flowers. After some beautiful songs the boys and girls recited stirring words of courage and hope from the writings of great men. Americans, English and Cubans stood together beneath the stars and stripes and took part in this memorial ceremony.

Raja Yoga boys and girls, more than any other young people, I believe, have a strong feeling of comradeship to the brave and faithful who die at the post of duty. Do you know why? It is because they are trying themselves every day to live as if they were *on duty*. Does this mean that they always have long serious faces and never laugh heartily nor have any sport? No, indeed; but it does mean that they stand erect and look folks fearlessly in the eyes, and that they courteously receive their instructions from their teachers and guardians, who tell them what is the best thing for them to do at certain times, and when they have been told what to do—they do it. When night comes they can look back over the day and feel the glow of happiness felt by all who have been so earnest in their work and so fair in their play that every moment has been one of golden service.

A person on duty—a soldier or a sailor or a trained worker of any kind—is vigilant. He is on the lookout to see that the right thing is done. He never shrugs his shoulders, nor takes things easy in a slothful way, nor says "Well I cannot help it." He knows he is in the world for a purpose, and that in doing what is right and standing up every time for what is right, he is a kind of sentinel, and "on duty" as a soldier of the greatest cause of all.

The Raja Yoga boys and girls are trying to hold firmly to this thread of duty. If they live through a day having held to it without wavering, they are happy at bedtime. Of course tempers and laziness are two of the things that make young folks let go of the thread of duty, but if these two enemies are watched closely they can be kept away. Have you ever seen a boy or girl who has kept these enemies off, and held to duty for a whole week? If you have you will remember it, and you will feel like trying to do it too; for living "on duty" wakes up the dignity and honor in young folks so that their words and actions and their whole bearing are an inspiration, and call forth enthusiasm in other people, such as we all feel when we see brave soldiers and sailors responding instantly and unquestioningly to the call of duty.

You can see now with what a will and with what sympathy and brotherly feeling in their hearts the Raja Yoga boys and girls entered into the services held in honor of the sailors who, when the terrible explosion came, were at their posts, and died *on duty*.

A RAJA YOGA PATRIOT

THE Palace of Mines at the Lewis and Clark Exposition is a beautiful exhibit. It is a collection of the most remarkable gem minerals of the Pacific Coast and adjacent States. It includes amethysts and sapphires from Montana; green jade and garnet crystals from Alaska; rich golden green utahlite from Utah; and masses of transparent rock crystal from Calaveras, California. Southern California is rapidly becoming known as the treasure ground for gems, and from this locality came red, green and yellow tourmalines; pink beryls; topaz crystals of light blue; and many forms of the wonderful new gem mineral called kunzite, varying in color from pink to dark lilac. Five years ago the existence of kunzite was unknown and unsuspected. How many more such treasures does the golden land of California hold for the right hands? The great mountains and broad deserts have not yet yielded their full harvest.



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RAJA YOGA BOYS AND GIRLS IN THE MEMORIAL SERVICES FOR
THE SAILORS OF THE BENNINGTON

LET it make no difference to you whether you are cold or warm, if you are doing your duty; whether drowsy or refreshed with sleep; whether in good report or evil report; whether dying or doing anything else.—*Marcus Aurelius*

THE CHILDREN'S HOUR

HANDEL

MARGARET JOHNSON

BARE and cold the garret chamber,
Gloomy with its shadows dim;
Haag with dusty drooping cobwebs,
Drapery weird and grim.
Suddenly, from out the shadows
Of the old, deserted room,
Came a strain of faintest music
Through the ghostly gloom.

While the night grew still to listen,
Soft and slow the music sighed
And, in melting minor measures,
Into silence died.
Say, what skillful, rapt musician
In the lonely room apart,
Thus made glad the sombre midnight
With his wondrous art?

From the moon, now bright, now hidden
In the clouds that crossed her way,
In the misty garret-window
Shot a slender ray.
Glanced upon an ancient spinnet,
O'er whose keys, with dust defiled,
Ran the eager, dainty fingers
Of a little child!

Boy, in after years the master
Of all mighty harmonics,
With a more than childish rapture
In thy lifted eyes,
Sately in the garret chamber,
Dim with shadowy mystery,
While the world slept in the midnight,
Angels talked with thee.

DEAR CHILDREN: These verses were written about one of the greatest musicians, whose name was George Friedrich Händel. He was born in Germany more than two hundred years ago. When he was a very little boy, he used to arrange his Christmas presents of horns, toy trumpets, drums and jew's-harps into a sort of orchestra.

His father wished him to be a lawyer instead of a musician, so he did not have much encouragement. One of his aunts took pity on him and gave him a little clavichord, which is an instrument that can be played on very softly. He carried it away up in the garret, and there, beneath the storks' nests, he would practice alone at night, when every one else was asleep.

Do you know what a stork is? It is a large bird with very long legs and in many places in Germany and Holland it builds its nest up on the roofs of the houses. Each family considers it a sign of good luck, whenever a stork makes a nest on their house.

When he was about seven years old, he went on a journey to a neighboring place, where he heard some fine music on the organ. He talked so much about it, that some one lifted him up on the organ seat and he astonished every one with his beautiful playing. After that he took lessons on the organ, harpsichord, violin and all the other instruments used in an orchestra. At the same time he kept up his studies in Latin and Greek, as his father wished. He soon progressed so rapidly in his music, that his teacher said he could not teach him any more.

When he was nine years old, he wrote either a sonata, a composition for the organ, or a church cantata for voices and instruments, every week. He composed many very famous pieces, some of which are played by our Lomaland orchestra. Although he became blind when he was about seventy years old, he still conducted his orchestra and played at public concerts for several years. It was a pitiful but at the same



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A LOTUS BUD IN THE MEMORIAL SERVICE TO THE SAILORS

time a great sight, to see this blind old man, who knew his work so well and loved it so dearly, that he could still do it perfectly, even when he was old and could not see. For you know, if you really know anything *perfectly*, you can never forget it and you can always tell others about it, and that was the way with Händel. E.

The Raindrop Helpers

ONE day a lone cloud in heaven's shining blue shed a few tears because of its loneliness; and a playful breeze, sporting about, separated one from the other, a few of the drops thus fallen from the cloudlet. They fell at different places on the dry, hard soil; and they also wept because of their apparent uselessness; regretting their inability to skim along through the air and space as heretofore on the light, airy zephyrs. The earth eagerly drank them in, and they, to all appearance, disappeared forever.

Now, one day some children came out with their toy garden implements; for these little lost drops had fallen into a well-cared-for tiny piece of ground, tended lovingly by a little boy and girl—brother and sister. It had been given them for a double purpose; that of feeling with Nature and thus growing to understand and love her, and also for that health-giving exercise that is only attainable by familiarity with the soil.

These little ones began to hoe and rake and prepare the soil for the baby life in their seeds, so ready to grow into

the light and become beautiful and strong. When the little drops of water felt the soil being moved about, they sighed and said, "Perhaps we are going to be freed from our prison! if help does not come soon it will be too late, as we feel that we are becoming quite absorbed—as though something were draining our very life from us. Maybe they will dig us up so we can get back into the sunlight again."

As the day passed these little drops felt an unlooked for experience—a change in themselves they could not understand; they felt they were growing nearer and nearer the light, and that something was helping them along up through the hard soil.

It was the seed the little children had planted in the very places where those sad little drops of water had fallen, and had been absorbed by the growing plants, which they thus helped to grow; and there came to them much joy, as they found that the little plants were, in return, helping them back into the light—for thus does Nature work in mutual helpfulness.

The tiny drops finally understood, in their own little fresh way, that they were not lost nor useless; and then they were glad and sorry—glad they could help the little seeds, sorry that they were not large drops so they could help more seeds to sprout and grow. SISTER ALICIA

In this picture you see one of the little Lomaland patriots, for even the tiniest Lotus Buds here are patriots. They know what it means to honor the flags of the different countries and the soldiers and sailors who serve under them. Their eyes shine when they take part in a ceremony and their voices ring, and every one who sees them feels the tribute in their hearts.

The Theosophical Forum in Isis Theatre

S a n D i e g o C a l i f o r n i a

A Raja Yoga Night

Point Loma Children at Isis Theatre—Delightful Music—A Youthful Orator—
Papers by Point Loma Students

THE Universal Brotherhood meeting at Isis Theatre last Sunday night was under the direction of the Raja Yoga children from Point Loma. The program was a varied one, and was rendered in a manner to please and delight an audience that filled the Theatre to the doors.

The opening chorus was by the children of the Raja Yoga school. Then came a recitation by little Margaret Hanson, delivered in Spanish, French and English. Two little girls rendered a piano duet most artistically, and a wee little boy, Geoffrey Barborka, read a paper about the children of Lomaland. Master Iverson Harris delivered an extemporaneous oration, pointing out the superiority of Greek literature over that of today. His treatment of the subject, command of language and self-possession were commendable. Little Margaret Hanson rendered a piano solo exquisitely.

Miss Elizabeth Bonn read a paper entitled: "The Heart Doctrine for Little Children." "The Doctrine of the Heart," she said, "is a living, transforming power that, entering into the lives of men, fills them with joy and light. It is that deeper knowledge and larger conception of life that comes through man's spiritual nature. 'Wherever the heart rules spirituality is, for the heart is the seat of the soul.' The Heart Doctrine is far above and beyond any mere intellectualism or work of the brain mind which of itself, however trained and educated, can never grasp this knowledge. William Q. Judge says: 'The power to know does not come from book study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word and thought; for that practice purifies the covers of the soul and permits the light to shine down into the brain mind.' This deepest knowledge is also the simplest. There is not one who cannot understand it, who cannot make his life better by it. Children grasp this knowledge quickly and even seek it.

"You wonder at the Raja Yoga children of Point Loma, at their memory, their concentration, their power of thought, their fund of information, their artistic ability. You can see that they are not crammed nor overworked; there is nothing unnatural in their training. It is the outcome of the daily, continuous, unbroken life of the Heart Doctrine. It is illustration and proof of the truth in the extract given from William Q. Judge, that in the practice of brotherhood the light of the soul shines into the brain-mind and illumines it. Nowhere else in the world can this be done as it is done in the Raja Yoga school at Point Loma, for there a teacher who knows has made for the children the environment in which these things are possible. Years ago, H. P. Blavatsky wrote: 'If we had money we would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and, more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavor to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating free men and women, free intellectually, free morally, unprejudiced in all respects, and, above all things, unselfish.' In pursuance of H. P. Blavatsky's idea this is what Katherine Tingley has fulfilled.

"Instead of being shut away from the world as some imagine, these Raja Yoga children are being equipped for life, and for a life higher and happier than now exists. They will not be unfitted for the world, but they will carry that life with them into the world. Those who see them running and racing in their games, their merry laughter ringing out, the joy of happy

childhood in every movement, and still their high purpose shining in their eyes, their loyalty to truth and steadfast devotion to duty—those who see this daily, verily believe that 'except ye become as little children, ye cannot enter the kingdom of Heaven.'"

Miss Ethelind Wood read a paper entitled: "Golden Days at Point Loma." In part she said:

"Every year has a few golden days. Sometimes they come in the spring, then in summer, and again in the autumn time. We cling to these days as they pass and we can't help dreaming of some clime in which the whole year will have nothing but golden days.

"Into all lives, even in the most unfortunate, there come times of promise, like golden days as it were. And to nations there come such times, times when they rise as on the crest of some sun-born wave; high into the sunlight of some mighty common purpose or ideal. They may sink back then, but they are never again as before. Some souls have seen the greater vision of that future time when all days shall be golden days; and there goes out from hearts such as these, an unvoiced pleading and a question.

"And the answer always comes, the teacher responds. Age after age these great helpers put men to the test to prove their sincerity, to find out whether men want life after life to be golden and true. Age after age humanity has failed to prove this, and that is why it was, upon the piled up failures of centuries that H. P. Blavatsky began her work and teaching thirty years ago. She had heard the heart cry and hers was the same response. She came with the same summons. She brought the same old test of sincerity and of courage that the great teachers have always brought. She called as the warrior calls, pleading with men to recognize their own divinity, assuring them that their dream of a time when all days should be golden days was not an idle imagining, but a vision of that which was true. But even she, so many were the weaknesses of humanity—even she could not change their dream into a reality at once. Yet today that has been done. Katherine Tingley has been the doer of it. Lomaland stands before the world today as the one spot where life is golden and where the days leave the real benediction in passing.

"Life in Lomaland is different from that of the outside world—as different as if it were that of another planet. In the world you have fragments, in Lomaland we have the whole. The world's picture often seems like the crazy repetitions of a kaleidoscope. When analyzed one sees nothing but disorderly and disjointed fragments. But repeated, they deceive by taking on a semblance of order just as the follies of the world are so common that they deceive us into thinking they are something else.

"In Lomaland, life, to be sure, is made up of units, fragments, perhaps, as in the world. But here lies the difference. Instead of being thrown together as people seem to be thrown together in communities, everywhere, without rhyme or reason, harmony or anything else, in Lomaland they take their places as parts of a great whole, a vast life picture. That is why life in Lomaland is no crazy patchwork, but is like a glorious mosaic, its fragmentary colors fitted into harmonious design by the artist genius who knows—the masterhand. Nor are the people, these parts of the great whole, just the same as those in the world, for their lives take quite a different tone. In Lomaland selfishness and harshness disappear, and the change comes not only from the glorious design, but from the softened tones and sunrise colors of the parts which form the whole. The very birds come near, the skies soften and bend low. Each morning the world sings anew her welcome as nowhere else on earth.

"Katherine Tingley has prophesied golden days for all humanity. Truly the beginning has been made, for the golden days are here and now in Lomaland."

Following the reading of the papers was a chorus by the children of the Raja Yoga school. The evening's entertainment closed with a selection by the Raja Yoga string quartet.—*San Diego News*

Art Music Literature and the Drama

The Musical Life of Lomaland—A Typical Concert

THE musical department at the Headquarters of the Universal Brotherhood and Theosophical Society, Point Loma, California, has reached such an important position and is showing such remarkable promise that a short account of a typical Lomaland concert will be found interesting. As Katherine Tingley, the Leader of the organization, has said "Music is not a mere accomplishment. It is a part of Life itself," and in the life of every student of Theosophy at Point Loma music plays a very large and indispensable part. Nearly everyone plays some instrument or sings in the choir, and all look forward to the weekly musical evenings as to times of refreshment and reinvigoration, when the mind is stilled and a whisper from a higher world steals in. The Leader, students and their guests assemble in the brilliantly illuminated Rotunda of the Raja Yoga Academy Building, a spacious hall, covered by the large dome which is so conspicuous for miles around Point Loma. The dome is entirely open from below and at night its airy framework of rare proportions stands out in fairy-like relief against the dark sky showing through the glass. The walls of the Rotunda are decorated in arabesque designs of light, soft colors, by one of our artist comrades. When the building is filled by the audience in student-dress, the effect is very picturesque.

Punctual to the minute the Raja Yoga children march in and take their places near the graceful double staircase, which is one of the distinctive features of this stately hall, and the orchestra prepares for the opening piece. Three years ago there were barely half a dozen instrumentalists here, now a full orchestra has been created—strings, brass, wind, etc. The remarkable progress made, in the short time of the existence of the orchestra, under the leadership of Mr. W. A. Rounds, is shown by the difficult and high class music it executes. Already its fine tone, its precision and artistic expression, delight the cultivated ear. Competent critics declare that in three years more the Lomaland orchestra will be second to none.

The first item on the program tonight is Schubert's *Unfinished Symphony in B Minor, Allegro and Andante*—one of the greatest tone-pictures ever revealed to man. As its majestic themes are rendered the gates of vaster worlds seem to open and choirs of stately beings weave an endless rhythm of creative song. Under its mystic spell a whirling globe seems to evolve, and at last, out of many throes and mighty efforts, the dry land appears, then green pastures, flowers and living beings. Upon each listener such a work as this, of course, produces a different effect but here the execution is so excellent as to permit the intuition to play unchecked.

To follow the stately music of Schubert without feeling conscious of an anticlimax within oneself is a difficult task but it is successfully accomplished by the "Tiny Tots," a large group of little bright-faced children who later give their action songs, "The Golden Boat," etc., with a spirit and vim that carries the audience away with enthusiasm. To see this very juvenile choir of a hundred healthy happy children pouring forth their songs as easily as the birds their melodies, and to know that they are truly a "band of brothers preparing to redeem the world," although a familiar sight, is one that always touches the hearts of the students and visitors as nothing else ever does. What a wonderful promise for the future is enshrined in these joyous hearts!

But a surprising feature is coming. One of the little people, eight-year-old Margaret Hanson, who is not yet tall enough to reach the pedals when seated on the piano stool, steps forward, and with faultless execution gives a rendering of a difficult Mozart *Sonata* with an artistic feeling and power worthy of a full grown performer. In fact, it has often been our lot to listen to professional musicians who had not a tithe of the expression and beauty of touch possessed by this little artist. When she finishes it is needless to say that she is recalled by the enthusiastic applause and compelled to repeat a portion of the piece.

Vocal music, particularly chorus work, is an important branch of the Raja Yoga system, and during the evening the special class of older children sing half a dozen part songs. Their well-trained voices, rich in quality and sweet in tone, ring out in perfect intonation and perfect harmony. There is something in these voices which comes from the pure and earnest lives of their owners and renders theirs different from the ordinary singing. The Raja Yoga children know that they have a great work to do in the world, and they are consciously fitting themselves for it. This aspiration is apparent in their voices. On this occasion they gave several Irish songs, "Killarney," "Kerry Dance," etc.

For five years the Lomaland children's choir has been an important feature of the work and has always been heartily welcomed at San Diego whenever it has been heard. When the crusade was in Cuba in 1903 the effect of the children's singing and playing there was electrifying. The credit of this great success is due firstly to our old and valued comrade, Mr. Neresheimer, who conducted the many choruses for several years with indefatigable energy and aroused a high spirit of enthusiasm for song among children and students, and latterly to Mr. W. A. Dunn who

has been a worthy successor. The vocal department here was one of the first to reach a high standard and the fame of the "Raja Yoga Chorus" has long since literally gone round the world.

A concert at Point Loma without Miss Hecht, our distinguished pianist-comrade, would be incomplete, indeed, and to-night she plays Beethoven's *Concerto in C minor*, accompanied by the orchestra, a most brilliant and masterly piece of work. In the opinion of many it marks the highest point in musical expression that has yet

been reached among us. The audience demands an encore with enthusiastic applause.

Space will not permit reference to every item but mention must be made of the String Quartet of older Raja Yoga boys, who work together in perfect unity, not one ever breaking the artistic *tout ensemble*. Their playing of Tschaiakowsky's *Andante Cantabile* was a finished performance.

Executive ability alone is not the only result of the efforts of the Lomaland musicians; there are budding composers stepping forward with success. The program of the evening includes a song by Miss Ethel Wood, composed by Master Rex Dunn, one of the Raja Yoga Boys—*Build Thee More Stately Mansions O My Soul*. Both air and accompaniment are dignified and original in treatment, and the composition shows more than promise. The young student has written other pieces and is now engaged upon a more ambitious work. This concert closes with a Wagner Overture by the orchestra, and then the children march out keeping time to the well-known lotus song *Young Crusaders*.

It is a matter of general observation at this center that a new feeling of unity is growing between the artists and the listeners; in fact, the separation usually so conspicuous at public concerts has disappeared here. The feeling now is of one animating consciousness of which the music is the expression for the moment, illustrating yet another and unsuspected working out of the unifying spirit of Brotherhood which has grown so strong here and which it is the high mission of the Universal Brotherhood Organization to extend till all the world sings the same glorious song of peace, joy and good will. OBSERVER

THE world would be richer if thousands and perhaps tens of thousands of wretched musical manuscripts were destroyed, but it is certainly poorer because of the fate of some of the manuscripts left by our great composers. Beethoven's cook once used a score of his precious leaves for kindling the fire. The original manuscript of one of Bach's works was once seized upon by a young gardener and tied around young apple trees. Many of Schubert's beautiful melodies lay for years in garrets, and the story is authentic of a valuable pile of manuscripts by an Italian composer being sold to a dealer in waste paper by the composer's profligate son. And these are but a few of the many who have served the world as only the genius can serve,—yet whose work has been lost sight of and obscured through no fault of their own. STUDENT

BUILD thee more stately mansions, O my soul,
As the swift seasons roll.
Leave the low-vaulted Past!
Let each new chamber, nobler than the last
Shut thee from Heaven with a dome more vast
Till thou at length art free,
Leaving thine outgrown shell by Time's unsteering sea.
—From "The Chambered Nautilus" by Oliver Wendell
Holmes

Universal Brotherhood Organization

Central Office Point Loma California

An Echo From H. P. Blavatsky

A WELL-KNOWN English religious writer, a man whose writings are read by many thousands of people, seems at last inclined to say what H. P. Blavatsky was vilified till her death for saying thirty years ago. But he is safe; she gathered the spears of the enemy.

After pointing out the many influences that are conspiring to win for the faiths of other nations the respect and attention of the Christian world, he says: "The study of comparative religion, combined with the fresh light obtained on the origin and history of the Christian Church, has, in fact, raised a new question in the mind of today. What we are inquiring for now is *the religion behind the religions*. . . . In physics there is looming into view the possibility of bringing all the diverse elements down to one. May we not, then, it is asked, hope for a similar process in the things of the mind and the soul? We are after the common denominator of the world's faiths."

Thus, then, he phrases the root fact upon which all *religions* rest: "If the force that is in me enables me to speak of force outside me, so, and by exactly the same right, does my inward consciousness, realising itself in thought, feeling, and volition, enable me to speak of an outside consciousness, possessing attributes of which these in me are a reflection, a derivation—the consciousness I call God." And he quotes Schleiermacher, who says of this ultimate religion: "The seeking and finding of the universal being in all that lives and moves, in all becoming and change, in all action and suffering. It is to have and to know, in immediate feeling, life itself as the infinite and eternal life."

Now for H. P. Blavatsky. Theosophy, she says, "is the essence of all religion and of absolute truth, a drop only of which underlies every creed. Theosophy is like the white ray of the spectrum, and every religion is only one of the seven prismatic colors. As the sun of truth rises higher and higher on the horizon of man's perception, and each colored ray gradually fades out, humanity will at last be cursed no longer with artificial polarizations, but will find itself bathing in the pure colorless sunlight of eternal truth. And this will be *Theosophia*."

As to the method of reaching Theosophy, she says: "It is only by studying the various great religions and philosophies of humanity. . . . that men can hope to arrive at the truth. It is especially by finding out and noting their various points of agreement that we may achieve this result." Must not the writer whom we have quoted, *have been reading her works?* In another of her books, speaking of the religion of primeval mankind, a mankind of which as yet science knows nothing, she says that it consisted only in the feeling of relationship to the omnipresent Divine. No creeds were necessary, no codes of conduct; all that came later. What sin could there be with the sense of that relation constantly present in consciousness?

The complete vindication of this great Teacher, all along the line, is nearer than her enemies suspect.

STUDENT

Educators Who Make Things Too "Easy"

IN a correspondence on "School Hours and Methods," which has been going on in the columns of a London weekly, the following remarks occur. The writer, a schoolmaster, is exculpating his profession from the very unearned charge of laziness, brought by another correspondent; and alleges that, for one thing, pupils are more exacting than they once were.

They no longer learn the valuable lessons of perseverance and application, and from long-continued "interesting lessons," which a correspondent so warmly advocates, they are unable to work alone, and in many cases even to amuse themselves alone. The wheel has gone round too far. The old days of pedagogues turned out far better specimens of boys than we do.

Discrimination is needed in this question. We may treat our children kindly and intelligently, but we need not stand in awe of them or bow down in humble adoration of their charming ways, as the parent of today seems to do. No doubt this general fear, on the part of adults,

to exercise their authority, is responsible for the giving way to children, of which the writer complains. But to pamper a child's faculties with "easy, interesting" lessons, and thus fail to call out his energies, is no kindness. It is part of the general system of spoiling. Without going back to any vicious system of cramming or unintelligent teaching, we may surely take good care to commence all education with a sound, vigorous, and thorough drilling of the attention, application, and memory, such as will equip the child with a first-class mental machine and make the rest of his education easy and happy. At all events those who have seen any so-called "educated" specimens with sieve-like memories, weathercock attention, and the stability of a jelly, will be pardoned for thinking so.

To anyone who has seen the Raja Yoga system of teaching in operation, the disastrous effects of parental weakness, in giving way to and being deceived by children's faults, comes as a revelation astounding in its force and frequency. Is it then likely that this so-called "love" has failed to creep also into the schoolroom—or, perhaps we should say, into the school-board, for the actual teachers get wiser by experience?

People who are so desperately afraid of hurting the pupil end by hurting him much worse, like a nervous dentist. It is childish nature to resist and be reluctant, but it is also childish nature to respond heartily to the firm strengthening touch. Let it not be said that we are advocating severity. Severity is the last resource of an inefficient teacher, by which he seeks to make up for his lack of influence. It goes hand in hand with indulgence. A teacher who has a firm will united with a kind heart can dispense with harshness and violence.

STUDENT

Theosophy in the Public Eye

THE following press clipping will prove interesting reading to all subscribers of the NEW CENTURY PATH. It is taken from the columns of a prominent contemporary:

Every man has an idea, in more or less definite form, of what constitutes success, and has formed an opinion as to the contributing causes and essential elements of its attainment. Mr. W. C. Giles of New York, a well-known railroad broker, who is at the Belvedere, was discussing the subject.

"There are just three rules for success as we know it," he said. "The first is unswerving honesty; the second is unceasing work; the third is ability. Given a fullness of the first two conditions, one may get along and accomplish the result with less of the third; but for true success the principles of honesty and work are indispensable. And by success I mean success in its truest sense. Honesty is purely a question of mental attitude. Dishonesty is a mental process, a condition of mind which must be carefully prepared in advance. To be dishonest one must plan it out, weigh this and that probability of being found out, consider this and that means of meeting such an emergency. He cannot be dishonest involuntarily."

"Do you think absolute honesty is attained in the business world of today?"

"Well," said Mr. Giles, smilingly sliding over the point, "I think the nearest approach to the ideal life that we have in this country is that of the Theosophists in California, in whose work I am deeply interested. They seek to attain the best moral, spiritual and mental planes and are sincere in their desire for brotherhood."

Notice

Attention is called to the importance of having all remittances to or for any of the different Departments of the International Theosophical Headquarters at Point Loma, California, sent either by postoffice money order or by draft. Otherwise responsibility for any losses must fall upon the sender. (Signed) CLARK THURSTON, *Chief of Finance*

For the Benefit of Enquirers

REGULAR weekly meetings of the Aryan Theosophical Society, established in New York City by William Q. Judge, the second Leader of the World's Theosophical Movement, are held every Thursday evening at 8 o'clock in Isis Hall, 1120 Fifth Street, San Diego, California. These meetings are intended to meet that large and growing body of earnest enquirers who desire to know more of the different tenets of the Theosophical philosophy. Students from the Universal Brotherhood Headquarters at Point Loma, California, conduct these interesting gatherings, to which every truthseeker is cordially invited.

Students'



Path

STAND FIRM

FRANCES DANA GAGE

THERE are moments when life's shadows
Fall all darkly on the soul,
Hiding stars of hope behind them
In a black, impervious scroll;
When we walk with trembling footsteps,
Scarcely knowing how or where
The dim paths we tread are leading,
In our midnight of despair.

Stand we firm in that dread moment,
Stand we firm nor shrink away;
Looking boldly through the darkness,
Wait the coming of the day;
Gathering strength while we are waiting
For the conflict yet to come:
Fear not, fail not, light will lead us
Yet in safety to our home.

Firmly stand, though sirens lure us;
Firmly stand, though falsehood rail;
Holding justice, truth, and mercy,
Die we may, but cannot fail:
Fail! it is the word of cowards,
Fail! the language of the slave;
Firmly stand, till duty beckons;
Onward then, e'en to thy grave.—Selected

What Constitutes a Gentleman?

WHAT, from the standpoint of Theosophy, constitutes a gentleman? The glamour of wealth never has succeeded, to any great extent, in deceiving others into considering its owner a real gentleman unless he possessed other qualifications. But good manners, self-possessed calmness, good taste, coupled with extravagance and an authoritative manner, have by the majority of people usually been considered as the characteristic marks of "a gentleman." Too often nothing was required in the way of good morals, nor of unselfishness. Indeed it was not so very long ago, and even by many today, that it was generally considered quite the proper and natural thing for a "young gentleman" to sow a generous crop of "wild oats"; and a large part of his gentlemanly prestige consisted of and was expressed by a system of requiring that his desires be regarded as of much greater importance than any one else's comfort. And as one of the qualities of the "gentlemanly" class has always been a dominating personal force, they succeeded in maintaining their position of assumed superiority over the less cultured. Even now a so-called aristocratic manner and slender hands and feet are accepted by many as proof of blue-blooded gentility.

But now the time has come for the adoption in addition of a new and truer test of rank and the appearance of the true Theosophic gentleman. Aristocracy, or that which passes as such, will no longer suffice; good morals are expected of every good man, and intelligence may be possessed irrespective of outward rank. What then shall be the new standard?

Perhaps dividing the word, although this is by no means new, may help us to find the answer: gentle-man. Such an one must be first a man, and he must be gentle.

We are reasonably well agreed as to what are the qualities that constitute manliness. A manly man must be brave, energetic, self-reliant, honest, truthful, true to his promise; and his general morality, if we judge only by appearances, must be such as to maintain his body in a state of good health. If we require the inner qualities of manliness, that is, from a higher standard, then we say, such a man must be moral not simply to conform to an outer standard, but be strictly moral according to the highest code. But now, in order to rank as a gentleman, we require in addition to these qualities that he shall be gentle; not soft nor weak, not obse-

quious nor tamely meek, not cringing; but gentle, and this necessarily involves many other characteristics because no one can be gentle who does not possess them.

The first, principal, and determining one of these qualities is unselfishness, for a selfish man cannot by any possibility be gentle in nature, though at times he may put on the appearance of it, because gentleness is the exact opposite of the hardness which selfishness inevitably produces.

Therefore the Theosophical gentleman will be essentially unselfish and all the qualities which go to make up his gentility will arise from that unselfishness. He will be kind to weaker persons and to animals; he will choose to suffer discomfort himself rather than to cause it to others; instead of being proud of the ability to compel others to obey him, he will rejoice in being able to dispense with the help of others in attending to his own personal needs, and will be always glad and ready to help others when they really need it, but not when it will merely indulge their laziness of mind or body.

But above all he will hold his strength at the service of the weak, the wronged and the oppressed. The same dominating personal force which others use for their own selfish purposes, he will use to defend the weak and helpless. This is a force entirely separate and distinct from physical strength or as the result of mental training.

Probably all of us have seen some frail, slight person overawe some one immensely superior in physical power. Call this force by what name you will, it is the attribute and the sign of the true aristocrat; of the man who is a law unto himself and yet obeying all law, asking no one's permission to do as he chooses, for he knows he chooses right and according to the law. And the Theosophical gentleman will place that force on the side of right and justice; meeting those others who use it selfishly, with their own weapon, the power of the will; but using this power in harmony with the divine will which cannot be invoked for self, thus making himself a shield of defense to those who do not possess it but who need protection and who, without such championship, would be unjustly oppressed because they lacked the power of self-defense.

Therefore the Theosophical gentleman will be essentially a warrior, ready at all times to use those qualities and powers which make him a gentleman, in defense of right. And the reason he will do so is because he understands that justice, righteousness and compassionate helpfulness are in accordance with the highest laws in nature, and that it is his duty as a gentleman to work and fight for them whenever and wherever he may be called upon to do so. And with all this will go courtesy and consideration for others. In fact all that was best in chivalry and knighthood will be revived in the conduct and character of a Theosophical gentleman. But the foundation must be in the character, for while culture and refinement are necessary characteristics they are not the first essentials, and without the deeper qualities, they are but an appearance and a mask.

The new standard of gentility and nobility is the use made of one's powers. And the first step in the establishment of a new Order of nobility and manhood was taken when the International Brotherhood League was founded by Katherine Tingley, the first of the objects of which is "To help men and women to realize the nobility of their calling and their true position in life." RALPH WYTHBOURNE

Reflections and Refractions

HELMHOLTZ in discussing the marvelous power of sympathetic vibrations brings out very forcibly the necessity of periodicity in them—a thing running all through nature—and of which even a good advertising agent knows the value.

The third chapter of Helmholtz' *Sensations of Tone* is the "analysis of musical tones by sympathetic resonance"; but in this chapter he repeatedly uses the term "sympathetic vibration"; in one place saying, "The astonishing nature of . . . sympathetic vibration will appear, if we merely compare the heavy mass of steel set in motion, with the light yielding mass of air which produces the effect by such small motive powers that they could not stir the slightest spring . . ." etc., etc. Is not this pretty close to some of H. P. Blavatsky's hints?

Shakespeare makes the ghost, in Hamlet, to say, "But that I am forbid to tell the secrets of my prison-house, I could a tale unfold. . . . But this eternal blazon must not be." Whence Shakespeare's detail, and precise knowledge on such matters, if he were not a conscious occultist? STUDENT

ENDURANCE

JAMES RUSSELL LOWELL

ENDURANCE is the crowning quality,
 And patience all the passion of great hearts;
 These are their stay, and when the leaden world
 Sets its hard face against their fateful thought,
 And brute strength, like a scornful conqueror,
 Clangs his huge mace down in the other scale,
 The inspired soul but flings his patience in,
 And slowly that outweighs the ponderous globe—
 One faith against a whole earth's unbelief,
 One soul against the flesh of all mankind.

THEOSOPHICAL FORUM

Conducted by J. H. Fessell

Question Was Madame Blavatsky a greater Teacher than Christ? Did she live on the same or a higher spiritual plane than Christ?

Answer Questions of all kinds are sent in to the Theosophical Forum, and some come up again and again in different form. One of these is in regard to the views held by Theosophists of Christ, his divinity and teachings. Such a question was answered only recently, and so it is not necessary to take up that phase of the subject now. The present question, as asked, is another variation of the same subject, but is it a profitable question? Theosophists regard Christ as a great Teacher, and Theosophy throws a great light on his teachings. He was one of the great Helpers of humanity; H. P. Blavatsky was another Helper, bringing the same message which was in danger of becoming a dead letter in the rush of the world's life in the maelstrom of materialism and selfishness.

Jesus himself is recorded as saying, "I am not sent but to the lost sheep of the house of Israel." And most of the other great Teachers have come to a particular race, country or people. But H. P. Blavatsky came not to one people, or one country only, but to the whole earth and herself visited most of the countries of the world, with the message of Universal Brotherhood that should unite the people of every race, creed and color.

No one can study the life, work and teaching of Jesus or of Madame Blavatsky, without realizing that each proclaimed the message that will redeem the whole world—if only men would follow it. It surely is not our part to discuss whether one was greater than the other, nor are we competent to measure either of these great souls; for they stand on heights far above those to which we ordinary mortals have attained and to them are due our deepest gratitude, and love, and reverence.

There are few today who understand or can form any conception of the stupendous work of H. P. Blavatsky, not only as a great ethical and religious Teacher, but in science and philosophy. The changes and developments that have taken place in religious thought, in science, in sociological and economic questions during the past thirty years have been amazing. To say that all this is the result primarily of the work and teaching of Madame Blavatsky would, to those who know nothing of her work and teaching, sound preposterous; but, being ignorant of that work and teaching they are absolutely incompetent to judge. The student of Theosophy and of Madame Blavatsky's work, and the work of her successors, knows and has the incontrovertible evidence that the changes in the world's thought along all lines is primarily due to the teachings of Theosophy.

Take the changes in religious thought, and the very fact that the bitterest opponents of Theosophy have come from the ranks of the dogmatic religionists is sufficient evidence of its influence in that direction. The demonstration that all the great world religions have come from a common source; that the fundamental truths taught in them are the same; the insisting on the pure teachings of Christ apart from theological dogmas and narrow creeds; the teachings of Universal Brotherhood, and of Karma and Reincarnation; have permeated the whole thought world; and the keen observer can trace the currents and waves of thought which make for the freedom and uplifting of mankind, back to the great original impulse given by H. P. Blavatsky.

In Science, the recent marvellous developments, the archeological discoveries, all bear witness to the truth of the statements made by her in her monumental work, *The Secret Doctrine*. But to know this, to

understand its full significance, one must read and study for himself.

No great teacher can be understood apart from the time in which he came and the condition existing at that time. As Madame Blavatsky herself said, she came "to break the molds of mind," to set the world's thought in a new direction, to strike a new keynote. For, thirty years ago, the whole of the "civilized" world was rushing headlong into materialism and sensuality. Look at the changes that have taken place since then and the signs are plain, the new keynote that has produced them is Theosophy.

The fear that some people have, regarding the influence of Theosophy, or that the teachings of Jesus will suffer through the acceptance of Theosophy, or that he himself will not be accorded his rightful place in the hearts of men, arises either from ignorance or from selfish ambition and lo-

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Question Is it not a fact that a belief in Karma, to one who has had a life of hardship and disappointment, would accentuate the fact of his failure and embitter him?

Answer If one looked only at the past, this might be the case; but the doctrine of Karma does not only embrace the past, but also the future; or still more accurately, we might say that it shows how past and future are both included in the present. Let us for a moment consider the case referred to from the standpoint of (i) a belief in Karma, and (ii) disbelief, or ignorance of Karma.

In the first case, the man knows that he is reaping what he has sown, that the hardship and disappointment of his life have been just; that through them he has had the opportunity to pay off some old debts; and that *from this moment* even if he has not availed himself of the opportunity before, he has the power to sow that kind of seed that shall bring him a harvest of happiness in the future.

In the second case, on the contrary, the man regards his lot as unjust, and he either sinks down under it or it arouses his resentment; and it is in this case that he would most probably become embittered, and not in the other. Instead of realizing that the debt is his and that it is just that he himself should pay it; it appears unjust, not his and, too, he does not realize that he has the power to mold for himself a new future. For, logically, if the present is unjust, there is no guarantee that the future will not be, and consequently we are but the creatures of chance. Then, why should we strive, "let us eat and drink, for tomorrow we die." Is not the answer to the question plain? Do we not each of us know that it is because we *do* believe in law that therefore we have strength to meet the trials of life; and did we not believe in law then would our life be indeed hopeless.

On this subject, H. P. Blavatsky has written in the *Key to Theosophy*:

It is disbelief in the just law of retribution that is more likely to awaken every combative feeling in man. A child, as much as a man, resents a punishment, or even a reproof he believes to be unmerited, far more than he does a severer punishment, if he feels that it is merited. Belief in Karma is the strongest reason for reconciliation to one's lot in this life, and the very strongest incentive towards effort to better the succeeding rebirth. Both of these, indeed, would be destroyed if we supposed that our lot was the result of anything but strict Law, or that destiny was in any other hands than our own.

Karma—that Law of re-adjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world . . . and preserve the balance of equilibrium, in virtue of which the Universe exists. STUDENT

An Emblem That Misrepresents

TRUTH is one of the most elusive of the desirable things. It might almost be said that there is nothing more unreliable than statistics or history, and we who are making history are largely responsible for the perpetuating of error.

Why is it that today there is a large and flourishing order, composed of educated and refined ladies whose objects are of the best, whose name and emblem are both irrelevant and improper? We refer to the Order of the Eastern Star, and venture the opinion that when the facts are well known to its members, the emblem will be changed.

In the first place, the star was seen by the three wise men, Gaspar, Melchior and Balthazar when they were in the east. The star was in the west, and guided them westerly to Jerusalem, thence southerly to Bethlehem, and thence easterly homeward. The so-called star was the Angel Gabriel who presided over the nativity of Jesus and guarded his mother, who was but fourteen years old at the time. The star with one point upward is the symbol of man with his arms extended, crucified and glorified. Says Mackey: "It represents God, all that is pure, virtuous and good, when represented with one point upward: but when turned with one point down it represents evil, all that is opposed to the good, virtuous and pure; in fine it represents the goat of Mendes." Tradition has it that St. Peter, he who denied his teacher and to whom Jesus said, "get thee behind me Satan," was crucified head-downward, as he was unworthy to be properly initiated.

The star is worn with two points up for the reason that the "jewelers who made the badges found it more convenient to make them hang from two points." This reason, if true, is about as sensible as some others that obtain among secret organizations. We have learned that the first lot of badges turned out for the Elks was patented from a moose head, and it was some time before the error was noticed.

It is not a fact that the age of symbols or of emblems is past, or that their meaning can be twisted with impunity. It makes a difference whether a man greets you with an extended open palm or a closed fist. It is sometimes a matter of life or death if a ship's flag is hoisted upside down, as it is an insult to turn a person's picture face to the wall. We do not look for a barber's pole at the entrance of a church nor for the pawnbroker's emblem on a courthouse. It is right and proper that the emblems should be used, as they are expressive and easily understood, and it is all the more wonder that they should so often be used out of place. The flag of the Red Cross and the white flag of truce are generally respected as shielding something worthy, and it is to be hoped that the officers of the Eastern Star will so change their emblem that it will better

represent them. If they, like the wise men, were to travel westerly and then southerly, they might see at Point Loma a nativity of children who will be the teachers of the coming generation. STUDENT

Tit for Tat

GERMANY has a clear case against Great Britain. In 1890 the two Governments effected a little bargain. Up to that time Germany owned Zanzibar, off the coast of Africa; and Great Britain Heligoland in the North Sea. They decided to change, and so since that time Heligoland has belonged to Germany. But it would appear that Nature did not approve of the exchange, and probably instigated by England (!), has been whittling Heligoland away. She not only topples cliffs into the sea, but is sinking the whole island. At the time of the exchange it was nearly four miles in circumference; now it is but three. In another 15 years there will be nothing left.

The only retaliation that we can suggest to the Kaiser is to induce Nature to do the same by Zanzibar. Is it possible that the Kaiser's hand is to be seen in the recent encroachments of the sea on Great Britain herself? C.

Artificial Diamonds

THE art of making diamonds has been given a step forward through a study of the diamond-bearing meteoric iron of Cañon Diablo. In a section of this famous meteorite Professor Moissan has found numerous diamonds—both black and transparent—together with graphite, and phosphorus and sulphur combined with iron. He has also made experiments to determine the effect of silicon, sulphur, and phosphorus. Iron was fused with a large mass of sugar in a crucible in an electric furnace. As soon as the molten iron had become saturated with carbon—partly from the sugar—a small proportion of iron sulphide was introduced, and the crucible was plunged into cold water. With rapid cooling as an essential, the carbon crystallized out from the center of the mass. The iron sulphide considerably increased the yield of diamond crystals, as did also the silicon, but phosphorus had no influence.—*Science Siftings*

Telescoping Space

The telephone has just notably extended its range of usefulness by contracting an alliance with the microphone or sound magnifier. By means of the combination, the inventor, who lives in Rome, held a conversation with a London office—a distance of 1000 miles. The telegraph will soon be an interesting archaic relic. When micro-telephony is also wireless, the speed of the world's commercial life will surely be doubled. H.

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COMMUNICATIONS—To the EDITOR address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK TRURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

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Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Meteorological

Great Issues of Little Things

WHEN an expert is called in to look at machinery, his examination is not like that of other men. The magnitude of the wheels and shafts does not impress him at all. He examines the *junctions*, the places which the eye of the layman passes over, bewildered and held by the crash and momentum of the whirling masses.

So is history written and studied, by laymen for laymen. The true expert has not yet spoken. And though with half their minds the majority believe that a guiding hand is at work in human affairs, with the other half they look only at the great wheels; they think that events are after all mainly worked out according to the size of the big battalions.

A legend describes how a great battle was once lost because a nail

loosened in a horse shoe. The general, hurrying to the field, was delayed. Our histories would call that an accident, give a line to it, a page to the battle, and a volume to the far flowing results of the battle—the fall of an empire, the supremacy of a nation. Of course it was but chance that made the blacksmith select among a thousand nails the single one that was defective. Still, if there be an intelligent Intelligence ruling or guiding human affairs, would it not be likely to work with a minimum of

Small Mis-takes Easily Corrected

force, to touch with a feather the blacksmith's hand in the quiet of the shop rather than press into the roar of the battle-field and turn the vast forces there in conflict?

It is said that Grouchy took the wrong road in his mission to meet Blücher and missed him. Napoleon went down. What shook Grouchy's memory or attention? As usual the histories invoke the facile Goddess Chance. But suppose she does not exist, and that at the nodal points where we think she works, something very different has to be sought! There are a myriad opportunities lying in the unwritten days and hours and minutes that precede every great and showy "epoch-making" event, places where the touch of a finger would suffice to turn the balance one or the other way.

All this field of research is so far not only unworked, but unsuspected. The historians never tell us anything, because they know nothing of the thread on which the pearls hang. They only picture the pearls.

Men will as they will; act as they will; will is free. But the results are beyond their present seeing; there is another factor of which they take no account. When they see its work they only murmur *chance*.

Chance the Will of a Certain Few

And its work blends in with theirs at every turn. It cannot prevent men willing evil; it cannot prevent their doing evil. Itself is indeed the will of a certain few among men. Its presence and work, age after age, will be the final checkmate of evil. But

so far it can only keep the prow of the troubled ship of humanity pointed to the light, save it from being overwhelmed in the sea of evil. It cannot compel men to will right; it cannot greatly force the pace of the slow, slow, ship.

This is a fragment of the Theosophical conception of history, one which will be given more and more freely as the world becomes readier to understand it. Humanity does not yet understand who are its great men. Mostly they move veiled among the masses, one only here and there standing forth visible. It is not they who fill the pages in connection with great events. They are usually as inconspicuous as the obscure moments and places at which chance is thought to rule. They are at present content to have their work called chance. Some of them do not yet understand the mode of their own work, do not know that they work at all in this mysterious way: only know that they passionately wish good to humanity. Their greatness is in that it is of humanity, not of their personalities, that they think first and last. Their souls are awake; they have brought themselves, through compassion, so close to the Light that would fain light and guide every man that cometh into the world—that will has in them a

Misconception of Greatness

strength possible to no lesser men; the will of the Light has become their will. As one moves one's body, not knowing how one does it, acting by the mere wish upon the intermediating elemental intelligence of the body: so the will to good of these men acts through a certain natural elemental medium—unknown outside of Theosophy—upon events, along lines of least resistance, non-resistance, and therefore at the points where chance is thought to rule.

Some, as said, know not at all, or know not fully, their secret connection with events. Some do. But of none of them, in this capacity, does humanity know anything. Whoever surmounts his selfishness, makes compassion his guide of feeling and action, knows the presence of the Light in his heart, he joins their ranks, whether he knows it or not, at first, or only after many lives. It is a Brotherhood, a "Lodge," an Order of Compassion. Its work is towards the point where human life shall become wholly redeemed, when the dissonances shall all be resolved: the ending of the prelude, the opening of the symphony. The door to this never non-existent Brotherhood of history-makers is open to all. Whoever in an act, balancing himself between selfishness and

Theosophy's View of His- tory Not Mystical

unselfishness, decides for the latter, has taken a step towards it. The great will has begun to blend into his. He has acted not only where he saw and intended, but also somewhere in contemporary history, where he did not see; something of human evil has

been deflected into the abyss.

This view of history, taught by the three Theosophical Leaders, H. P. Blavatsky, William Q. Judge and today by Katherine Tingley, may seem thoroughly mystical and, for a little while yet, be laughed at. But whilst awaiting patiently its general adoption, we know that in several quarters it will be carefully studied like other teachings from the same source, and then, its source *unacknowledged*, will be rewritten and re-spoken as original ideas. To that we are accustomed, and our only regret is that its great value will cloak much accompanying nonsense—even as, in the fable, Truth was compelled to take Folly under her cloak.

STUDENT

A Marvellous Corner of the Heavens

ONE of the favorite objects for owners of small telescopes to pick up is the double star Castor, one of the Twins, (Gemini). It is an "easy double," color white, and the components are fairly equal in size. Lately several things have been discovered about Castor which puts it in the category of wonders. First of all, Belopolsky discovered not long ago that one of the components had a companion very near it, and now the Lick observatory announces the finding of a fourth member of the group. Each of the bright stars thus has a companion, the two stars of each pair revolving round a center of gravity lying somewhere between them, and each pair also revolving round the common center of gravity of the whole system. The four stars are also traveling onward together while a fifth small star at a little distance partakes of the same direct motion. This singular complexity would alone be strange enough to make us wonder at such a spectacle of a family of giant orbs; but further, it is almost certain that one of the companion stars is a dark body, like a planet, but so immense as to be the gravitational master of the rest! There are many colossal "dark stars" being discovered now. These are not subordinate planets like those of our solar system, minute in size compared with their gigantic primary, but in some cases are of enormously greater volume than the brilliant companion-sun whose motion they control. How did it happen that the lesser component of such a double star should be so bright and glowing while the other, the leader of the system, is obscure? For the smaller body should have been the first to simmer down and darken. These anomalous pairs remind us of the theory of the Middle Ages, when men had lost the ancient knowledge, that the sun traveled across the sky while the earth stood still, for in those topsy-turvy regions of the sky such a thing may be said, without much exaggeration, to occur. The double-star 85 of Pegasus consists of a dark central body seven times as weighty as our sun, with a smaller brilliant sun traveling round it at high speed. The wonderful variation in the brightness of the brilliant star Algol is due to an immense dark body, almost as large as itself, coming between it and us regularly every 2 days and 20 hours.

The most brilliant star in the heavens, Sirius, has a dusky companion half as large as itself. To the complexities of these double, triple, and multiple systems add the singular variety of colors they present—some being contrasts of yellow and violet, orange and blue, etc.—and the mind reels when reflecting on the transcendent mysteries of creation in those regions. Truly "the undevout astronomer is mad."

STUDENT

Saghalin Island

TO get an idea of the size and shape of Saghalin Island, we may compare it with Cuba. It is a long narrow island, being 670 miles in length, while Cuba is 730. But it is not so wide as Cuba, and the area is only 24,500 square miles, while the area of Cuba is 43,300. It is as large as Holland and Belgium put together, twice as large as Greece, and nearly as large as Ireland. But mere area is a poor thing to reckon by. Many countries which seem so large on the map are really only small countries diluted with square miles, and the only difference between them and the smaller countries is that the places are farther apart and therefore harder to get to.

There are two rivers, the Tym, 250 miles long, and the Poronai. The central mountain ridges attain a maximum height of 5000 feet.

Saghalin has, under Russian occupancy, remained but a barren land, having been used as a penal settlement, and its resources not developed.

Its severe climate does not encourage agriculture and its harbors are ice-blocked. But it does possess great natural resources, which will now doubtless be developed. Its harbors can be navigated by a special kind of ice-steamer which has been invented. Its forests are very abundant, and, under wise management, will yield a continuous and abundant supply of fine timber. Then there is much coal waiting to be mined. But the most promising resource is the oil, which, according to one authority, is more abundant than in the oil regions of America. There are subterranean lakes of it, and they lie near enough to the surface to be readily tapped. The fisheries are the chief source of wealth at present, the rivers teeming with salmon, and the sea with herring. The superfluity of fish is coveted by the Japanese as fertilizer for their rice fields. There are also bears, foxes, sable, antelope, reindeer, seals, etc. The inhabitants (human) consist of Ainos, Gilyaks, Oroks, Japanese, and Russians. STUDENT

Nature and Drama

M. PÉLADAN maintains that the French public would appreciate higher drama than that to which their theatres mainly treat them. "Let the depraved," he says, "delight themselves with salacities and imbecilities; the people love high sentiments, superb phrases, and regal gestures; in this they show genuine taste. They want the hero to defend the weak and to chastise the wicked; they want to hear something more elevating than the gossip of the shops and see something finer than what surrounds them while they work; in this they show genuine aristocratic feeling. When they have a chance to choose between tragedy and obscenity, they won't hesitate."

But he would like them to see their plays in the open air. There is a Roman amphitheatre at the beautiful little city of Orange in Vaucluse. Here, in one week, it might be said that the whole history of drama was epitomised. It was a Berlioz festival; and they played his *Trojans*. But Boito's *Faust* was also done; and Shakespeare's *Julius Caesar*: and the *Oedipus Tyrannus* of Sophocles. Could we get an audience for those things in some little country town? The festival lasted a week, at a little place away down in the south of France.

There is another Roman amphitheatre at Arles, and another at Nimes; and at Champigny they have made one. The Romans knew how to see plays, and the French are learning. At the Champigny theatre there are three grassy stages, one above another; while at the back of the highest of the three rise a ruined Greek Temple and an old Mycenaean mill. You can have actual nature in the open air theatre, and if there are some things you cannot do, there are others which you cannot do anywhere else. Mr. Hartt, in the *Boston Transcript*, quotes Péladan on this point:

In an ordinary theatre, says he, when Semiramis, having resolved to die, has finished her tirade of fury, she can only leave the stage by way of the wings; at Champigny, she ascends from one stage to another till she reaches the hilltop, where her figure is silhouetted against the sky; and thus the myth can be given its true dramatic interpretation, and the dove that flies away when the actress disappears seems real. The natural stage-set blends with the fable and justifies it to the imagination. Plays that succeed in the open air often fail before the Parisian foot-lights, even when performed by the best players.

And would not the *moral* atmosphere of a theatre and its greenroom be as much bettered as its physical if it lay open to the sky and the winds brushed the surrounding trees?

They certainly do some things better in France. They reach the springs of nature more easily than we; and so they do better all the things that depend on that.

STUDENT

Great Debts of Great Powers

SLOWLY the debts of the great European Powers creep up towards their breaking point—whatever and whenever that may be. The debt of France is nearly 12 per cent of her wealth; that of Russia was 10.4 per cent; Germany 7.75 per cent; Great Britain 6.26 per cent. Whilst of the newer countries the debt of Australia is 4.18 per cent; of Canada 5 per cent; of the United States 1 per cent.

That is the true method of forming an idea of the debts. In terms of the population, the figures are very misleading. A poor country may have a relatively small per capita debt, which, considering the average poverty of the individuals, may be very heavy. The per capita debt of France is \$151; of Spain \$108 (very heavy); of Great Britain \$96; of Russia \$31; of Austria-Hungary \$24; of Germany \$10 (it should be remembered that France paid the cost of the Franco-German war); of Australia \$250; of Canada \$50; of the United States \$11. C.

Some Views on XXth Century Problems

A Disproved Assertion

OF all the dangerous assertions ever made in the name of science, that of Koch—that human and bovine tuberculosis were two entirely different things—was perhaps the worst. The first corollary was that the variety of tubercle to which cattle were subject, could not be communicated to man; and *vice versa*. And the second was therefore that it is safe to give to infants the milk of diseased or doubtful cows.

The assertion was instantly controverted by indirect and, later, by direct evidence.

The indirect evidence is the extraordinary prevalence of *intestinal* tuberculosis among children and infants. Various observers, making enormous numbers of post-mortem examinations of children dying of various causes, found the existence of more or less intestinal tubercle in 23 per cent., in 28 per cent., and even in 32 per cent.

This clearly pointed to a *food* infection, not an aerial. And some physicians now go so far as to deny that the lungs are ever, in children, the primary point of infection, and to assert that in them the pulmonary infection is secondary to intestinal in every case. It appears that in infants the epithelial lining of the intestine is always incomplete, and infection is therefore peculiarly easy.

The researches also pointed to milk as the vehicle of infection, since these high percentages were largely concerned with infants whose only food was that.

But the direct evidence in rebuttal of Koch's assertion was the experimental production of tubercle in cows by inoculation from human beings; and the occurrence of certain cases in which it was definitely shown that bovine tubercle had been communicated to man.

The question is really at an end, and it remains for municipal authorities to enforce the purity of the milk sold in their domains. New York is doing this. The examiners permit the presence of 30,000 mixed bacilli to the cubic centimeter (about 1-18th of a cubic inch)! At this number they draw the line; beyond it the bacilli of various kinds have things too much their own way.

It is easy to sterilize milk without hurting its finer feeding value by boiling. If it is heated in bottles up to 160F. and kept at that for an hour and the bottles then immediately plugged with cotton wool, the risk of trouble is almost nil. M. D.

Evaporated Wealth

AN eminent Frenchman has been saying some things about war which in these days sound very archaic. It is M. Brunetière, writing on "The Lies of Pacifism." Standing armies, he says, require vast amounts of supplies. These are furnished by the work of the people, who thus find employment. All the industries concerned are therefore helped and maintained, etc.

Whence comes these people's daily pay? From the government. And where does the government get the money from? From taxes, paid in part by *those same people*. By that much they are therefore worse off in making military supplies than if they had been making anything else.

A *standing* army is a vent-hole, down which goes the wealth of the nation, and from which nothing comes back. If the makers of military supplies had been making shirts, they would have been furnishing a necessity, enabling the wearers of those shirts to go on with their work; which work is an addition to the sum of national work. But the soldier of the standing army does not make that addition, that return; he is a non-productive consumer.

The argument is of course trite enough; the surprising thing is that it should have to be fetched out of the museum.

M. Brunetière's other contention is that war evolves high virtues, courage and so on.

Possibly; but what is the proportion between the time spent by any nation's armies in war compared with that which they spend peacefully lolling in barracks trying to kill the afternoons? What noble virtues are the fruit of barrack life? If you can think of one or two, contrast

them with what would have evolved by the same men peacefully and productively working at ordinary employment.

And finally, when the virtues evolved by actual war have been reckoned up, balance them against the volume of elemental savagery let loose upon every battle-field. STUDENT

Transitions

THE artists too, think we are on the eve of a new era, that the coming universal inspiration will touch them too with its wings. With them too is the chaos that precedes new order. According to Charles Morice, in the *Mercur de France*, the touches of all past schools can be seen side by side in the work of today. "The early masters and those of the decadence have met in a transition epoch and, as it were, walk side by side with the masters of the age of Pericles, those of the Renaissance, those of the age of Louis XIV, and so on." To a number of artists he has sent certain questions of which the first is: "Do you feel that today art tends to take new directions?" Most of them reply in the affirmative; some of them very strongly, indicating the directions which they think it will take. René Piot sums up the tendencies of the expected movement as "a reaction from pre-existing forms, but an offspring of them at the same time." (Quoted from *The Literary Digest*.)

It is the same in all other fields of human thought and work—a waiting, an expectancy, the coming to an end of old things, the signs of the birth of new. Theosophy, which has so far only *begun* to tell its message, will, when its time comes, *illuminate* all these fields completely. It can do this because it is the stored wisdom of man's whole past, never let die from epoch to epoch, never withdrawn *from* men, but, epoch after epoch, withdrawn *from by* men. Now it is again beginning to call men's attention to their own past which with its light they can recover. And the greatness of that past few even suspect. STUDENT

Theosophy as Historian

PHILADELPHIA has at last done herself the honor of setting up a bust of Thomas Paine in Independence Hall. We say *at last*, because—according to *The Ledger*—the bust was presented in 1876, but, owing to religious prejudices, was held back all these years. If it can ever be said that one man was the cause of a great event in human history, Paine was the cause of our American independence, even of our birth as a nation. *Commonsense* and *The American Crisis* were the last accessions of heat which brought the whole to boiling point, the sparks which fired the long gathering pile. And that of course is really the only sense in which we *can* say that one man caused a vast and pregnant event.

The character of Paine, and the real motives which actuated him, have never yet been understood. In his relations to this country he had a mission, and he knew it. How he knew it and exactly what he knew have not yet been told. There are some men, often quite unknown or inconspicuous, who *guide* to a degree the currents of history. Others, however prominent, *go with* the stream they may seem to lead. Upon these the attention of the historians is mostly fixed. Paine was among the number of the first. His character will not be understood till history is written with a light that Theosophy alone can throw. STUDENT

The Strike Problem

A STUDY of the "strike" problem in Great Britain might lead to some real knowledge. During the last five years, as compared with the preceding five, they have been steadily falling off in number. In the five years ending in 1893 the disputes leading to a strike were on the average 568 per annum; the average for the preceding five was 835. The average number of work people affected was 184,000 as against 254,000. The average duration of the disputes was 3,125,000 days against 8,927,000 days.

This is a very remarkable falling off. It may mean increased reasonableness of both sides and readiness to submit to arbitration before going to extremities. It may mean increased prosperity; or that the workmen think strikes useless. Whatever the cause it would be well worth the while of social students to ascertain it. STUDENT

Archeology Paleontology Ethnology

The Erechtheum

THE Erechtheum, one of the two principal buildings on the Acropolis stands on the northern edge of that citadel, opposite to the Parthenon, which is on the south. It is in marked contrast to the Parthenon, for, instead of the massive and regular Doric style, it has the more graceful Ionic form, and is much smaller. It consisted of a central shrine, running east and west, with two porticoes, one on the north and the other on the south, at the west end of the shrine. The southern portico is supported by Caryatides. The Erechtheum was two temples in one, part being dedicated to Athena Polias and part to Athena Pandrosus. The name comes from a tradition that Erechtheus was buried on this site.

STUDENT

Antiquity of the Arch

IN an article on Babylonia, in a newspaper, it is said: "To the student of architecture it may be surprising to learn that the arch, until recently supposed to have been unknown to the ancients, was frequently employed by the pre-Babylonians of more than 6000 years ago."

The said supposition seems to be nothing more than a belated survival of out-of-date archeological superstitions, according to which, human history is but a brief period, beginning with a comparatively recent barbarism and ending with our present exalted state. That view of things has been sufficiently stultified by later discoveries. In the light shed by these discoveries, we are free to surmise that, even if certain peoples were ignorant of the arch, nevertheless earlier peoples may have known of it; for

human history moves down as well as up. But we may go further and ask ourselves whether those people who did not use the arch eschewed it from ignorance or from design. The ancient Egyptians did not use the arch. Dare we say that the idea had never occurred to them? What is there so very recondite about an arch—one of the most familiar devices in nature? One would sooner say the Egyptians scorned the arch.

Architecture also will have to revise its dates and tables to keep pace with modern research.

STUDENT

Ancient Sumerian Drains

ONE of the facts ascertained at the recent excavations of Bismya, the ancient Sumerian city, was that these pre-Babylonians, of over 6000 years ago, had drains (and, inferentially, also brains). And what is more they knew how to drain successfully in a country, the character of which would have puzzled a modern sanitary engineer. With a surface that was perfectly level and had not the slightest fall towards the sea, and a soil consisting of unknown depths of loose sand crusted over by a layer of sun-baked clay, drainage, as we understand it, would seem, to say the least, difficult. How then did these Sumerians

manage it? Exploration has proved, by actual discovery of the structures, that they sank a porous cylindrical shaft of brick deep into the sand, packing it around the outside with potsherds and loose sand, and poured their waste water down this to be absorbed.

At Bismya they found instances where this drainage shaft reached 14 meters in depth. From the bottom of the pit was built up a cylindrical terra cotta shaft, made up of tubular sections. These pipes were pierced at intervals with holes two centimeters in diameter, and on the top was a hemispherical cap with an entry hole. There were also horizontal gutters leading down to these drains; they have been found on the ruins. The Babylonians of a later period drained their burial places in a similar way, thus preserving them and their less perishable contents.

STUDENT

Facts and Fancies about Easter Island

WHEN Easter Island was visited by a Harvard expedition recently, only 60 native inhabitants were found remaining. Fifteen years ago, when Paymaster Wm. J. Thomson went there with the Mohican, there were 150. The gigantic Lemuro-Atlantean images, for

which the island is so celebrated, are very numerous and lie scattered all about, dethroned from their stone platforms. How they became scattered, and why "all image building and erecting appears to have had a very sudden interruption," tradition does not say, though confused and improbable accounts are given by the natives. The scientists, imagining these images to have been made in comparatively recent times by a race but little more advanced than its present survivors, are



Lomaland Photo and Eng. Dept.

THE ERECHTHEUM WITH THE CARYATIDES TO THE RIGHT, ACROPOLIS, ATHENS

obliged to infer that these huge monoliths, weighing from 10 to 40 tons, and being from 10 to 70 feet high, were quarried and carved with stone knives(!), and dragged for immense distances "with no other mechanism than crude hempen ropes and wedges made of stone greased with grasses"(!!) The archeological formula seems to be that, the achievement remaining constant, the skill of the workman is inversely proportional to his degradation. It beats the Egyptians hollow.

Hieroglyphics have been found on pieces of driftwood washed ashore, and an account says that the last expedition tried to induce an old native to translate them; but he refused, because the missionaries had forbidden him and he was afraid to imperil his soul. Finally however he consented to dodge the ban by translating a photograph of the hieroglyphics.

STUDENT

Oldest Chaldean Inscription

A FRENCH archeologist has recently discovered, in the course of excavations in Mesopotamia, some Chaldean sculptures which are thought to be among the oldest yet found; the date assigned being considerably more than 4000 B. C. They represent a virgin and a divine child, a sufficiently familiar and universal symbol, and battle scenes.

The Trend of Twentieth Century Science

The Chaos and Cosmos of Facts

IT is very interesting to observe scientific men grouping themselves on one side or the other of the line of bias, the line between material and spiritual conceptions of the universe. A striking instance of the former, to which we have already referred, was the principal astronomical address at the meetings of the British Association in South Africa, where the speaker suggested that we should "get rid of" the idea of the celestial bodies, the stars and nebulae, being parts of one whole, arranged according to some vast law, and substitute the idea of the arrangement being according to chance.

Sir William Ramsay comes on the other side. He has just offered a mechanical explanation of Burke's "radiobes." But at the end of his remarks he says: "But no one will rejoice more than I if it"—his explanation—"should ultimately prove to be inadequate." His mind *likes* the idea that the pouring of energy—in this case from radium—into certain forms of matter—here gelatine—may result in forms of life. The less living ever waiting to become the more living, ready the moment that conditions offer—is his conception of the universe.

The greater discoveries in science now impending will be the work of such men as this, not of the other type. The two kinds of men go wholly differently to the vast lumber room of facts. To the one come by day and night intuitions of law and of laws; and they search the storehouse already illuminated and prepared, knowing what to look for and where to look. The others go blind and clueless. Long lost ideas from the far past, when there were seers in science, are pressing upward into the modern air, seeking minds to harbor them. This is the illumination by which the greater discoveries of the future will be made, discoveries leading to wholly new (for our epoch) conceptions of the universe and of life.

STUDENT

The Secret of Vegetable Juice

A MEDICAL writer, attempting to throw light on the causes of the value of fresh vegetable juices to the consumptive, explains it by a quotation from Fernie's book *Meals Medicinal*. The author of this book points out that the constitution of vegetable foods is "altogether of a building-up character, as distinguished from animal life, which involves excretions of the broken-down products as parts of its being."

The differences between animal and vegetable cells are not yet fully known. But we do know that an animal cell breaks down in its work, and requires rebuilding, much faster than the vegetable. The products of the breaking down are not excreted at once into the blood, but remain awhile in the cell. They only enter the blood when they have reached the stage of uric acid, urea, and similar crystals. To eat the cell, to eat animal food, is to eat these extractives, all of which are irritants, stimulants, no more food than is a cut with a whip to a horse. They are followed by a reaction; and they themselves have to be excreted by the eater.

A corresponding set of bodies exist in the vegetable cell, but in far minuter quantity, and some of them seem to be entirely beneficial in their action. In the case of most vegetable cells they may be disregarded altogether.

The real secret of Dr. Russell's treatment seems to be that in his doses of juice, the living matter—not killed by cooking—of a vast number of cells is contained, so large a number that were the patient to obtain the equivalent by eating the vegetables themselves he might have to consume pounds. Moreover as the patient needs the matter living so as to add its life to his own, he would have to eat all that mass of vegetable *raw*. Some consumptives would hardly survive even one such meal! M. D.

The Pull of the Sun

ACCORDING to Camille Flammarion, the sun exercises a direct lifting power on plants and trees. To this power he refers the general movement of leaves towards the light; and the tendency of branches to grow rather on the sunned than the shady sides of trunks. He thinks there is a real attractive influence, capable, given enough time, of doing a large amount of work. He instances the case of a chestnut-

tree in the grounds of the Juvisy Observatory which the wind had overturned against a wall, tearing a number of its roots from the ground. The roots took a new hold, and year after year the tree gradually righted itself, finally becoming quite upright.

A ray of light is known to have a repulsive force, pushing away from the source of the light whatever it falls upon. The phenomenon of the tree suggests that in the case of certain kinds of matter the ray may exert a pull as well as a push. And the pull must have some quite appreciable proportionate relation to the contrary-acting pull of gravity. It is at least as plausible an idea as those commonly held respecting the growth and turning of leaves towards the sun, which indeed could hardly be applied at all to Flammarion's tree.

STUDENT

A Curious Electrical Experiment

HERE is a little experiment in electricity easily tried by anyone. Professor Sommer of Giesen noticed that when he rubbed the bulb of an electric lamp with his hand, or against any part of his body it became luminous. He remarked that the experiment did not succeed with all bulbs, and especially not with such as had been some time in use.

"When, after having rubbed the lamp on some part of the body, another part is touched—the cheek, for instance,—the same luminosity is produced, even without further rubbing, by the simple contact, lighting up part of the face. If the breath strikes a lamp that has been rubbed on some part of the body, a well-marked light is also produced. . . . The luminosity may also produce photographic effects."

Possibly it would not be the case at all times, nor with all people. The phenomenon seems to be of the same nature as those which occur on the passage of a high tension current through a vacuum tube. But in this case it is not a current passing *through*, but a static charge *outside* the vacuum.

STUDENT

Radio-Active Facts

THE Italian chemist Tommasina has found that both animals and fresh vegetation are radio active. There is an instrument by which these radiations can be accurately measured, and it appears that from the moment of their leaving the tree fruits begin to lose this force. When quite dead and dry they have almost but not quite none of it. As it is eminently communicable by contact, the desirability of eating them as quickly as possible after gathering them is clear.

Sixty years ago Reichenbach found that some people, kept a considerable time without food, in total darkness, were able to see these radiations. But he nearly got into a lunatic asylum for saying so.

To any young scientist desirous of getting a speedy reputation we would suggest the following method: Go back half a century or so and find some discovery universally derided by the science of that day, derided and labelled as superstition and quackery. Work at that. The chances are that it is true, and only needs translating into modern scientific terminology.

STUDENT

Go to the Glow-Worm

AN ordinary electric lamp bulb placed in water will soon boil it; and long before that, it has become too hot to hold. We do not need that heat, would in fact rather be without it. It is the light we are after. Yet 97 per cent of the electric energy coming along the wire to the bulb is utilised in making the heat we do not want and are glad to get rid of. And we know as yet no way to prevent this extraordinary waste.

Somebody has recommended us to go to the ant to learn some useful quality—industry we believe. But something very useful remains to be learned even from the humble glow-worm. He turns a current of energy into his little lamp and knows how to arrange connections and so on so as to use it all in light. No one has been able to detect the smallest rise of temperature at that spot in his body where the light is burning. In the learning of his secret lies an incalculable addition to the world's wealth. Will some one now interrogate the glow-worm and give us a cold light?

STUDENT



TWO points in the adventure of the diver,
 One—when, a beggar, he prepares to plunge.
 One—when, a prince, he rises with his pearl!
 Festus, I plunge!—*Browning*

When Will We Awaken and Act?

SEVERAL years ago Mark Twain published a lengthy article in the *North American Review* in regard to the conditions known to exist on the East Side of New York. Such a picture as he portrayed, of human degradation and disease, almost caused one's heart to stop beating. It seemed as though all the ministers in the land, all the workers for charity who read this account, would have organized immediately into one great body, to begin the work of rescuing lost souls and sacrificed lives. The thought of a girl, who would one day grow up and be a mother, being born and reared under the circumstances related must have kept the readers of this article awake at night. How could they rest until some practical beginning of reform had been made?

In spite of the vivid picture that was then painted, the conditions have evidently remained unchanged. Here is another article in a recent New York paper, stating that, "The——Grand Jury, instigated by the unusual number of cases of moral degradation among young school girls, on the lower East Side, is investigating, and bringing to the light of public attention, a most appalling state of affairs."

O, ye thinkers, ponder well over this suggestion: "The Board of Education should employ means to enlighten mothers of the evils which threaten their young daughters." Do you realize that there are mothers who know so little of the lives of their daughters, that assaults are committed and they are in ignorance, waiting for enlightenment from some Board of Education?

This brings up another question, Where are the school-teachers, when crimes take place, as is stated, in the very buildings where they are teaching—and they none the wiser?

One might possibly say that the mothers of these girls were reared under similar conditions and so their moral sensibilities are dulled and they do not regard certain crimes with the same horror with which we think of them. The majority, too, know nothing of the importance of "home influence."

But is it possible the Board of Education selects its teachers from this class? And if not, where are their watchful eyes, that the "records show a great increase in the number of these crimes committed in school buildings during the past five years"? This shows very plainly that the superficial, half-hearted methods of reform heretofore employed, have only scratched the surface of the soil, and never gone to the root of the matter.

Cannot these conditions be likened unto a loathsome cancer, that at first is confined to one spot, and by degrees sends its poison into every pore of the body? Is it possible that men and women believe their own

children are not affected by them? Just so long as they sit idly by, making no effort to correct these evils, every home in the land, every man, woman, and child in this country—still more, every young girl—is in more danger than if an epidemic of cholera were raging in New York and no experienced hands were fighting the disease.

There is slender wisdom in sending money and missionaries to spread the gospel of Christianity to foreign countries, when within a mile or less of the richest congregations and the largest churches in this country, the conditions of women and children are unbelievably degrading and where morality is less considered than in any known savage race in the world. But if parents and guardians only realized it, these pitiful conditions are only the results of open and evident causes of which they somehow remain unaware. When will they awaken? E. C. H.

What Is Our Duty to the Race?

THAT there are two aspects to the race-suicide problem goes without saying, but rarely has the reverse view, so to speak, been more convincingly stated than by a well-known woman philanthropist of the President's own State. Her words, because of her many years of unselfish and practical effort in behalf of the unfortunate and the poor, have no uncertain weight. She said recently:

"I had a case called to my attention only this afternoon. A poor woman came to my office and asked to see me. She was dressed in the most shabby garments and looked as though she had not had a meal for a week. Clinging to her tattered skirts were four children while in her arms were two others. She told me that she was the mother of seventeen children. Most of them are still too young to be of any assistance to her in earning a livelihood. A short time ago her husband died and left her with all the children on her hands. Yet she seemed to be proud of them and thought that she was deserving of a medal or some other token of appreciation from the President.

"I have not the least doubt that the race-suicide talk has resulted in the bringing into the world of thousands of children, many of whom will be a drag upon their parents and upon themselves all through life."

Yet even this does not give more than a hint of the folly of those who talk as if quantity were the one thing needful while quality didn't matter. There was once a woman named Jukes. We mention her because there is no doubt that she actually existed, as every statistician on charities, criminology or birth and death rates can attest. She was addicted to liquor and of grossly immoral life, yet with enough love of the race in her heart to become the mother of numerous chil-

dren. These became, according to individual taste, imbeciles, courtezans, drunkards and thieves. They also became parents. To sum up the case in a sentence—according to the detailed records which were made and are obtainable—this woman Jukes contributed to the race, through her children, grandchildren, etc., several hundred living units of whom the vast majority, sooner or later, joined the ranks of the idiotic, the insane, the thief, drunkard, murderer, courtezan, and the incurably diseased. They were something of a financial burden to the state, incidentally, to which fact we probably owe the minute records of this family which exist.

This is, of course, an extreme case; but then, Mrs. Jukes may have had extremely conscientious notions as to her duty to the race. Yet is there not, from this point of view, food for reflection in Katherine Tingley's plea: "Fewer children and better ones—fewer marriages and wiser ones?"

STUDENT

THE Russian government was not slow to follow the excellent example set by one of their most patriotic women, the Baroness Budberg, who established a school of horticulture for women on her estate and for years maintained it at her own expense. Now there is a regular course established under the government at a school near

Moscow, where dairy work, care of cattle, poultry and bees, spinning and weaving, laundry work, the care of the sick, and cooking are most thoroughly taught. Graduates wear a uniform and are able to command good salaries.

The classes in Russia may discover along these lines something new and beautiful growing up between them—a natural and harmonious relationship where together they become interested in developing the resources of their country. The peasants will gratefully acknowledge that an aristocracy with both kind hearts and wide culture can advise and guide them to the great advantage of all concerned; while landowners may discover a new delight in thus putting themselves at the service of their people, directing them on the way to prosperity and a higher happiness and earning their eternal gratitude.

E. L. W.

THE craze for bargains reached a climax in Pittsburg some time since. Men's shirts and overalls were advertised to be sold for ten cents each with the result that a regular stampede occurred. Eight women were seriously injured before the police succeeded in driving out the three thousand bargain hunters. The interior of the store was wrecked—but the shirts and overalls were sold! The same lack of discretion and the determination to get something without paying for it in full has wrecked many a home. Let us hope that this may prove a warning to storekeepers who strive to profit by the cupidity and weakness of such women as attend these sales, if the warning perchance should be unheeded by the latter. It plainly indicates the need for strenuous reform in private character as well as in business life. H.

The Textile Work of Swedish Women

OF particular interest to women are the beautiful and artistic modern textile fabrics of Sweden, for they have evolved from the time-honored home-industries of Swedish women. For centuries in the homes of Sweden women have "plied the loom," weaving and embellishing all the textiles needed for wear, for household use and for adornment, each county, nay, each township even, working after its own manner and with its own set of designs.

It is wonderful to note, from the treasured heirlooms of families, how little the designs of one district encroach upon those of another. This peculiar tenacity of purpose which is a characteristic of the women of this northern land, has made them slower in relinquishing the home-crafts

than the women of other countries, and so, in a measure, they have maintained the use of the beautiful hand-made stuffs, despite the world-wide employment of machines. Thus in Sweden, even today, there is a very large body of women, familiar with the use of the spinning-wheel, hand-loom and embroidery-frame, whose artistic sense has been nourished with the traditional forms, colors and composition of their native-land.

Now that the crafts are again receiving some meed of the honor

due them, the century-old work of the women of Sweden, by its merit and excellence, is claiming its long deserved attention. The obstinacy with which for so long each section maintained its individuality, while limiting the variety of design, secured a permanence of effort, which is at length bearing fruit. The ancient arts of weaving and embroidering have been taught, with the old persistence, to the daughters of the present generation, and from the wealth of antique designs, collected from every part of Sweden, a distinctly national type of textiles has been evolved, that admits of infinite variety while maintaining a national character.

The women of Sweden have not been slow in recognizing the value of their work from the modern view-point of art, and, to carry it still further on its evolution and development, societies of national importance have been organized. Through these, skilled workers all over Sweden receive encouragement and also the aid of books, pamphlets and new designs. From time to time, exhibitions of handiwork are held even in remote rural districts so that all may experience the broadening effect of outside influence.

This effort to further and perfect the ancient crafts is more than commendable, and the dignity and value of the results attest the benefit of united organized effort among women.

STUDENT

A SCHOOL for lady gardeners has recently been established by the Hon. Frances Wolsley, on her estate near Glynde, England. The school is under the direction of a competent headgardener and among the branches taught are flower and vegetable gardening, forcing, fruit storing, beekeeping, the making of frames, hotbeds, and the art of preparing rock gardens.



Lomaland Photo and Eng. Dept.

ON THE GRAND CANAL—VENICE



OUR YOUNG FOLK

The Raja Yoga Question Box

MANY women who have been great scholars and artists are examples to us of perseverance and faithfulness to duty.

1 Who was Margaret Fuller Ossoli?

ANSWER—Margaret Fuller was a famous New England woman. Her father was a learned man and helped her to become a great scholar. She was a very busy active young girl for, besides studying philosophy and history and many languages, she had home duties which she faithfully performed. Margaret Fuller was a teacher, a lecturer and a writer. She always interested those around her in learning and self-improvement. It is said that she always inspired people to do their best and to have a high purpose. Margaret Fuller was a friend of Emerson. She was married in Italy to the Marquis d' Ossoli. While she lived in Rome the city was

besieged and Margaret Fuller Ossoli tenderly nursed the sick and wounded soldiers.

2 Who was Charlotte Cushman?

ANSWER—Charlotte Cushman was a celebrated American actress and reader. She lived in Boston and studied hard to become a great singer. One day she found she could sing no more. She was not discouraged but began to study the drama. Great success came to her, and for a long time she was able to provide for her mother and her younger brothers and sisters with what she earned. One of her sisters became an actress also; they often acted in plays together. Charlotte Cushman believed in discipline and industry. She was beloved and honored for her noble character and her great talent. Many people are living who well remember hearing Charlotte Cushman recite the great dramas and also act in them.

ONE BY ONE

ADELAIDE A. PROCTOR

ONE by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going;
Do not strive to grasp them all.

One by one thy duties wait thee---
Let the whole strength go to each,
Let no future dreams elude thee,
Learn thou first what these can teach.

One by one (bright gifts from heaven)
Joys are sent thee here below;
Take them readily when given---
Ready, too, to let them go.

One by one thy griefs shall meet thee
Do not fear an armed band;
One will fade as others greet thee---
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain
God will help thee for tomorrow,
So each day begin again.

Every hour that fleets so slowly
Has its task to do or bear;
Luminous the crown, and holy,
When each gem is set with care.

Do not linger with regretting,
Or for passing hours despond;
Nor, thy daily trial forgetting,
Look too eagerly beyond.

Hours are golden links, God's tokens,
Reaching heaven; but, one by one,
Take them, lest the chain be broken
Ere the pilgrimage be done.

sons they have learned in beautiful Lomaland.

One of these friends of yours wrote: "I wish that every one of you knew that the true education is neither that which trains you in many branches of study so that you know many things and are interested in learning many more, nor that which trains you to do and be just what pleases other people even though what pleases them is to have you become very skilful and learned. No, the true education is that which *prepares you for life*, which gives you the training so deep in your nature that the heart-light can pour into your mind and show you your duty and how to do it, and can also brighten up that brain of yours so that you can learn anything you need to learn and learn it well."

Another of the letters read: "Perhaps you have been petted and spoiled; perhaps everyone has been trying so hard to make you happy by giving you all that they thought might help you to enjoy yourself, that they have not seen your need to know something of life's deep meaning.

A Letter to Young Girls

DEAR GIRLS: One day when the women of Lomaland had a meeting in one of the beautiful studios, they spoke of you—the young girls in the world who will some day be the mothers and teachers, and who are now planting the seeds that will blossom into womanly service. One of these Lomaland women said: Let each of us write a short letter to the girls, then let one of us make one big letter out of what we have written and ask the editor of the *NEW CENTURY PATH* to publish it so that it may be read by young girls in every country, and carry, with a message of love and friendship, the good news of how in Lomaland women and girls are learning many great truths about the nobility of true service.

The letters were written. I wish you had seen the Lomaland women as they were writing them. I was writing one myself but I could not help taking a peep at their faces as they sat there, intent on writing something to you that would help you to feel the love that is growing in their hearts for the women and girls everywhere, and all eager to help you to learn some of the les-

Sometimes older people believe that it is time enough for a woman to learn about life's deep meaning when she is old and sad, but the Lomaland women have learned that it is possible for a girl to learn to be wise before she grows either old or sad, and they have learned also that young girls can be a living force for good everywhere if they begin while young to think of life's deep meaning, and of the great and beautiful work there is for girls to do. The Lomaland women have learned that if you will think great thoughts about life instead of selfish ones, your bodies will grow strong and forceful and you can do this noble work as girls and women."

Another of your friends wrote: "Vanity is the biggest stumbling-block in the way of young girls; push it out of your way, and be simple and girlish without caring to be looked at and admired and spoken of. This desire for notice is not a pure quality of growing womanhood; it leads to discontent and envy and jealousy. Be orderly if you wish to save time for great things. Cultivate honor in little things. Shrink from ignoble thoughts about anything or anybody."

These are only three of the letters, dear girls. If you remember what these Lomaland friends have written to you, and try to learn the lessons they have learned, you will also learn some of the beautiful truths about the noble service that can be rendered by young girls while they are growing into women. ONE OF YOUR LOMALAND FRIENDS

Facts Worth Knowing

AMONG the Zuni Indians of America fire is called the "grandmother of men."

IN Sweden only two men in a thousand cannot read and write; in Norway and Denmark only three; in England, thirteen, and in Russia seventy-eight.

IRELAND is exceedingly rich in minerals—iron, copper, lead, tin, gold and silver. But there is scarcely any mining done in the entire island. The chief industries, in addition to weaving, are spinning and knitting, embroidering, lace making and crochet-work.

BOTANY was a favorite study among the Greeks, Romans, and Arabians. Yet no great progress was made by these early naturalists; they did not describe more than fourteen hundred species. The first herbarium arranged methodically and based on observation was published in 1530 by Otto Brunfels, a German. The first botanical garden in Europe was opened in 1536 on the banks of the River Po in Italy.

IN New England there is a venerable tree which is quite as important in the eastern forests as is the redwood among the trees of California. It is known as the "old growth pine," and is declared to be more than a thousand years old. It is a giant tree, sometimes growing to one hundred and fifty feet, with no limbs up to a height of fifty or eighty feet from the ground. One tract where these trees grow is near Amherst in Massachusetts, and those still standing are in a healthy condition, but this primeval pine has been permitted almost to disappear.

THE CHILDREN'S HOUR

SEARCHING FOR STRAWBERRIES

S EARCHING for strawberries ready to eat,
 Finding them crimson, large and sweet,
 What do you think I found at my feet,
 Deep in the green hillside?

Four brown sparrows, the cunning things,
 Feathered on breast and back and wings,
 Proud of the dignity plumage brings,
 Opening their four mouths wide.

Stooping lower to scan my prize,
 Watching their motions with curious eyes,
 Dropping my berries in glad surprise,
 A plaintive sound I heard.

And looking up at the mournful call,
 I spied on a branch near the old stoac wall,
 Tumbling and twittering, ready to fall,
 The poor little mother bird.

With grief and terror her heart was wrung,
 And while to slender bough she clung,
 She felt that the lives of her birdlings hang
 On a more slender thread.

Ah! birdie, I said, if you only knew,
 My heart was tender and warm and true!
 But the thought that I loved her birdlings too
 Never entered her small brown head.

— *Our Dumb Animals*



Lomaland Photo and Eng. Dept.

RAJA YOGA CHILDREN GOING TO THE BEACH AT POINT LOMA, CALIFORNIA

and noise near my bed-room windows, which led me to suppose that the linnets were preparing to build a nest. I discovered it quite by accident, for the weather was still so cool that I rarely opened the windows on that side.

I found they had made a very choice selection for the tiny home, one that a king might enjoy. It was in a jessamine vine, one of those sweet scented white jessamines that make you think of stars, so white do they gleam amid their green leaves. Well, here amidst the beauty and fragrance of the flowers, they built a little nest, underneath the thick foliage. It was placed just where it might rock in the breezes, but at the same time be protected from the curious eyes of cats or human beings.

About this time the weather became warmer and I began to open the window that was very near to the little home. Every morning I watched with much interest the small mother sitting there, and felt sorry she seemed so startled at the noise. I was just as careful as though a sleeping child were there and was as quiet as possible. To my surprise and regret, a few days ago I saw the little nest was deserted and the four tiny eggs were left alone. I have watched and waited for the return of the small mother, but she has not come back.

Do you really believe that this little bird who spent so many weeks preparing a downy nest for her little ones, and who was sitting and waiting so patiently, suddenly left them without any good reason? No, indeed, although she had a nest soft and nice, in the most beautiful and fragrant place, rocked by soft breezes and warmed by the sun, she felt it might not be safe for her coming birdies. In spite of its beauty, it might not be the best place, for her listening ear caught sounds that showed some danger might be near. And this, I am certain, is why she preferred to wait until another time to hatch out these little birdlings, rather than run the risk of their being destroyed.

Perhaps by this time the wise little mother bird has found another spot where she can rear her little ones quite safely until they can use their own wings and take care of themselves. She was as wise as a human mother, was she not?

THE Lapps and Finns of the north build houses for themselves of great blocks of ice which stick fast together. These houses keep the little fur-dressed family warm and "comfy" all the long winter of six months. The floor of frozen earth is covered with skins and furs, and in this snug little ice palace life goes on quite merrily and busily for the little Lapps and Finns for they have their regular duties and play hours just as you have.

D EAR CHILDREN: Many weeks ago there was a great chattering

A Walk to the Beach

H ERE we are, all off for a long tramp to the beach. We are a merry crowd, I can tell you, and nearly every time we go we take a new comrade along with us and show him the beauties of the hillside and the canyon and the shore. Sometimes this new comrade is a boy or girl who has just come to the school, and who must learn about nature in Lomaland; and sometimes, children, he is one of the little folks who has grown big enough to take the long walk with the older boys and girls. It is a happy day for a little Raja Yoga when he can join the line of march down to the ocean for the first time. E.

D EAR CHILDREN: Here is a delightful little story about Queen Alexandra and the tiny elephant Jumbo at present with the Italian Circus in England. Princess Victoria, Queen Alexandra's daughter, chose this year to celebrate her birthday on July 9th by a garden party to all her nieces and nephews and about fifty other children. And Queen Alexandra arranged an entertainment in the grounds of Buckingham Palace for them. The entertainers were the forest pigmies, two performing ponies, a conjurer, and "Jumbo Junior" the baby elephant. He behaved beautifully and followed his trainer as sedately as usual until he passed her Majesty's chair, when she gave him a sweet, and he immediately showed a great attachment to her; so cakes and bananas were sent for and Jumbo feasted. At length his trainer persuaded him to mount his little tub and prepare to play on his mouth-organ, but just as he was going to begin, his eye wandered off to the Queen and down he got and trotted off to her side and nothing would induce him to leave her again! When the performance was over and she rose from her seat and walked away, Jumbo Junior trotted proudly beside her. I think Jumbo felt the kindness in the Queen's heart and responded to it in the only way he knew. COUSIN BEATRICE

M IGNON and Richelieu are two bull puppies whose mother died when they were only a week old. They were adopted by a cat who has been a very kind foster-mother to them. When they go out on the street the puppies walk one on each side of Pussy in order to protect her from any ignorant dog who might tease her. One day Richelieu gave one of these rude dogs a shaking because he insulted her. Mother Puss has a kitten and the three babies lie down to sleep side by side, while Puss walks around them to guard them. She has a smile in her eyes as if she were saying to herself, "How many cats have such a family as I have!" You might think that these two puppies would grow up to be like cats, but they show no sign of such a thing, but are every inch dogs. E.

The Theosophical Forum in Isis Theatre

S a n D i e g o C a l i f o r n i a

Raja Yoga Children Conduct the Regular Sunday Evening Meeting at Isis Theatre

THE meeting of the Universal Brotherhood and Theosophical Society at Isis Theatre on last Sunday evening was conducted, as on the previous week, by the Raja Yoga children from Point Loma. San Diego and her visitors are very appreciative of these weekly meetings, which are generally conducted by the older Students, and whenever it is announced that the Raja Yoga children are to take part, the Theatre is filled to its capacity, so finished and artistic are the performances given by them. The stage decorations of flowers and green foliage were in keeping with the occasion, and harmonious in their general effect.

The program was a most interesting and varied one, giving the audience an opportunity to see the practical results of the Raja Yoga training, not only along musical and literary lines, but also in the dignified bearing and lack of self-consciousness that so characterizes the Raja Yoga children. It is this Raja Yoga "naturalness" that is so much noticed and commented on, and that makes their efforts so easy and thorough.

The first number was by the Raja Yoga Quintet, composed of two violins, viola, cello and piano. The selections were "Chanson sans paroles" (Tschaikowsky) and "Moment Musical" (Schubert.) These were executed with skilful technique and an appreciative interpretation. Following this was a paper on "San Diego," by one of the "Tiny Tots," little Frederic McAlpin. With childish simplicity he read his paper clearly and earnestly, each word being heard in all parts of the house.

Weber's "Invitation to the Dance" for two pianos was the selection given by four of the Raja Yoga girls, representing three nationalities, American, English and Cuban. After this came an admirable recitation of Mrs. Browning's poem, "A Musical Instrument," by Cora Lee Hanson.

The singing of the Special Class of Raja Yoga boys and girls is always of especial interest and pleasure to the audience, and on this occasion their selections were exceptionally well rendered. The boys in their khaki uniforms, the girls in Greek dresses with garlands of smilax and roses, the fresh young voices singing true and clear, indeed made a picture that was pregnant with hope and force. A violin solo, "Romance" (Svendson) by Master Hubert Dunn, one of the older Raja Yoga boys, was delivered in a manner that showed mastery of theme and instrument by the performer.

Several numbers were given by some of the older Students from Point Loma who assisted in the program. There were two songs, "But the Lord is Mindful of His Own" (Mendelssohn) and "Bird Raptures" (Cowen) by Mrs. Samuel Bonn. A piano solo, "Rondo" from *Sonata Op. 53* (Beethoven) by Miss Julia Hecht of the Isis Conservatory of Music was much enjoyed by her listeners. Mrs. C. M. Hiney read a paper entitled "The Mother's Prayer." She said in part:

"In every age and clime one prayer has risen from the hearts of the mothers—it is always the best she can conceive, the greatest earthly good, the most lasting joy of heaven that she can imagine, that the mother craves for her child. "Save my child's life. But if you cannot save his body alive, save his soul." If the mother has known joy and peace and prosperity, she pleads for continuance of these for her child, if she has known pain and poverty and disease she pleads that he may be spared from these. Mothers have been willing, eager to gain benefits for their children at great personal cost and self-sacrifice. They have so yearned to bless their offspring, so fervently prayed for them the highest good they knew that it would seem that these prayers, so earnest, so long continued, in many cases so unselfish, might by this time have regenerated the whole human race and have made of the outward life we know a thing free from pain, and beautiful and joyous.

"Very often these prayers are an ignorant though agonized protest against effects which must inevitably follow, given the causes which produce them. How many mothers are praying for their drunken and dissolute sons, though they gave these sons drunken and dissolute fathers? How many mothers are praying for good health for their children after a total

disregard on their own part of all the habits of mind and body that alone make good health possible? How many are praying for their idle and frivolous daughters when in their own lives there has been nothing to inspire a higher ideal in these young people, nothing done to instil love of industry or a sense of personal responsibility? Special pleading prevails in a good many cases. "O Lord save my son, my daughter, only this I ask!" Human beings most often ignore the essential law of unity, and mothers are no exception to the rule. When, on the other hand, the prayer has been offered in the true spirit of "Not my will but thine be done," however unconscious the mother may be of the working of the Law, she has appealed to the divine in her own nature and in her child, and having invoked the higher creative and compassionate powers of the soul, has liberated a force that blesses even while it chastens. Prayers of this sort are a mighty invocation, they are always answered.

"If the mothers of to-day would learn the broad, wise views of life, and the truths about the nature of human beings which will enable them to learn to be the true guardians of their children, guiding them steadily towards the highest good, they must look to Theosophy and its Teachers.

"The mother who has done this, and has thus gained the light of the Wisdom-Religion upon her views of life, sees in her child a soul that has come back once again to take up earth life in order to learn more fully the lessons of that life and to stamp the higher impress of the soul upon it. She knows that the new-born child bears in himself many characteristics and tendencies acquired in other lives and not yet purified of their lower aspects; she knows because of the basis offered by the tie of physical heredity that these characteristics and tendencies will in some measure resemble those of the parents, and will in all probability present the same difficulties which they have encountered in dealing with their own natures. This mother knows that the physical tendencies of the parents will in all likelihood appear in their children. But over all and in all she sees the possibility of the strong comradeship of soul that may exist among those of close kin and that may be a developing force making of every year of the child's life one of triumph for that soul, one of victory over all debasing tendencies, a blessed year of united effort in the building of character after the soul's divine model. What then is the Theosophical mother's prayer?

"It is this: For every child that is born the recognition as a divine soul, and as a divine soul residing in a body, the training that shall so invoke the higher nature that *this shall rule him throughout his life*; for every child the strong-hearted guardianship of the wise to guide and sustain him moment by moment until the day when, as a conscious being, he can take up the thread of life, and pass onward invincible in his armor of purity and high purpose.

"The Theosophical mother knows full well that as she thus appeals, at the same time rising to her own purest and highest endeavor, the Good Law will come to her aid. The Raja Yoga School has already given the response to this prayer that had risen from the hearts of many mothers in the world, and many children have now this soul to soul recognition and this royal training.

"The great hope that has dawned for these mothers, the glad new time that speaks in the happy voices of their Raja Yoga children, has thrilled their hearts with a prayer to all of you: *Guard well the sacredness of life* that those yet unborn may on the foundation of your unselfish efforts for humanity's children, build strong and beautiful temples in which the soul may dwell."

Theosophical Meetings for Sunday Nights

Public Theosophical meetings are conducted every Sunday night in San Diego at 7:30, at the Isis Theatre, by the students of Lomaland.

Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented.

An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

Art Music Literature and the Drama

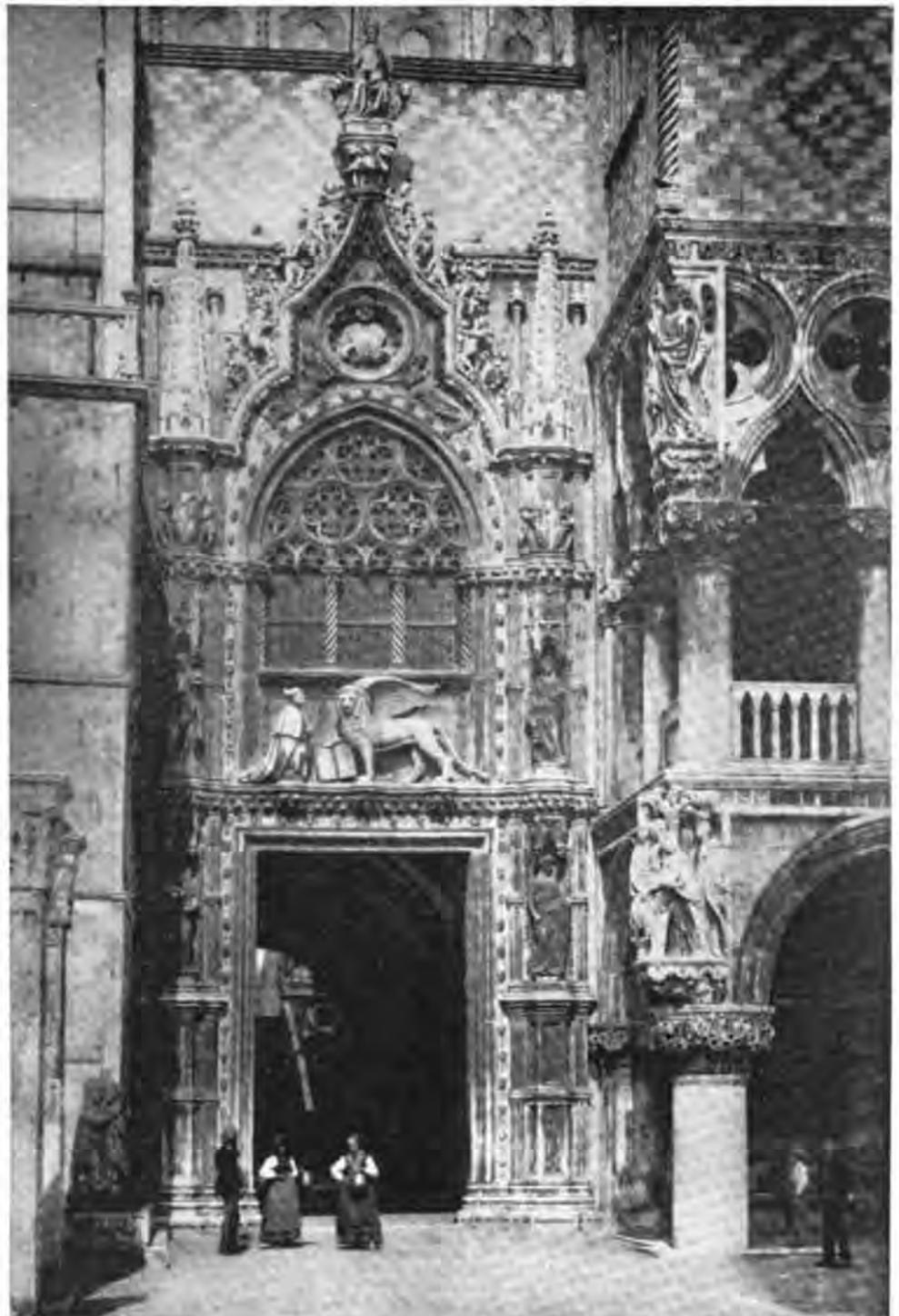
Carta Gate and Corner of the Ducal Palace, Venice

There is a glorious City in the Sea,
The sea is in the broad, the narrow, streets,
Ebbing and flowing; and the salt sea-weed
Clings to the marble of her palaces. . . —Rogers

THE Doge's Palace, Venice, is the central feature of the loveliest group of buildings which yet remain intact in the world. In its glory the Acropolis of Athens must have far exceeded the Venetian magnificence, and for sublimity and grandeur the cluster of temples at Philæ and the colossal groups at Thebes, were supreme; but at present no other spot exists where there is such a well-preserved assemblage of original, picturesque, and altogether delightful structures as in the strange and romantic Queen of the Adriatic. The Doge's Palace was commenced in 1354 and the original design had to be modified during the construction, which has somewhat detracted from its beauty. The upper wall was intended to lie back of the arcades, but to make the rooms larger it was brought forward to rest upon them. The exquisite colored marbles of the walls give a great distinction to the building and the sculpture is of a high class: "The Judgment of Solomon," and "Adam and Eve," by the two Bons are well known. The "Judgment" group is shown in our cut at the corner above the large round pillar.

Venice to-day shines in the after glow of its glorious past, but is by no means a dead city. It has prospered greatly under the new régime of United Italy and has a large foreign trade. It is a very important port and is the center of gold and silver, silk, cotton and glass manufacture. The great number of tourists who go there to study the crowded glories of its artistic past also help in its prosperity, but of course its political importance has been merged into the general policy of the Italian Kingdom.

Venice has been especially hallowed to the English-speaking peoples by the genius of Shakespeare. There is a romantic semi-Oriental glow about the very name and we may rejoice that so many of the artistic treasures of the city have been preserved for our profit. It cannot, alas, be many centuries before it will sink beneath the lagoons, for its foundations are not built upon the rock. Change is the common lot and must not be regretted unduly; perhaps, by the time the city in the sea has become merely a memory mankind will have evolved in some more favored spot conditions which will command a finer and more ideal city to rise. TRAVELLER



Lomaland Photo and Eng. Dept.

CARTA GATE AND CORNER OF DUCAL PALACE, VENICE, ITALY

A Wasted Treasure—Priceless Sketches of the Great Turner

ATTENTION has lately been called to the surprising fact that about seventeen thousand of the priceless sketches of Turner, the great landscape painter, which, with unexampled generosity, he left to the British nation, are still buried in the obscurity of tin boxes, mildewing and inaccessible to the public. Of all landscape painters Turner was perhaps the most splendidly endowed with imagination—a true seer in spite of his eccentricities—and every line he drew has power to awaken something deeply spiritual in the hearts of those who are fitted to respond. To the materialist in art he does not appeal, for his methods are strange; he despised what is commonly called "realism," but he displayed a realism more profound than photographic fidelity, for he penetrated behind the mask of things and revealed the essential nature—the living force. Look at the lines of his tree branches, no previous painters approach them in living force. His waves are wet; his mountains lift their heads above the clouds; and his sun dazzles the eye.

But, although he was the high priest, the interpreter of Nature, it was the soul of humanity that Turner felt. In all his work the intuitive mind feels his sympathy with the throbbing heart and the griefs of men.

He never separated man from Nature. In insight he resembled the Japanese artists. Like these he seized the essential; he despised the topographical; in art he "lived in the eternal." Towards the end of his career his pictures became dreams of delicate color, air and sunlight; and though he, in going to extremes, at last failed to realize the utmost aim, his failures, in an attempt where none could succeed, are more precious than the thousand triumphs of mediocrity. He was a poet, and poetry is not foolishness; it is the deeper insight. We hope that these priceless sketches will soon be distributed to schools of art and colleges, if they cannot be exhibited together as he wished, for want of space in the London National Gallery. Time passes, methods change, and the mental horizon in art, no less than in literature and science, broadens with the march of the years. The future will consign much that the artist to-day holds precious to the gentle ministry of oblivion. But there is that in the paintings of Turner which is greater than what is ordinarily termed "method," nobler than any merely mental concept. STUDENT

Universal Brotherhood Organization

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The Cycle of Brotherhood

ALL Nature works in cycles; everything has its seasons, its periods, its tides with their ebb and flow. And man as a part of Nature, is subject to her greater and lesser cycles as well as having cycles of his own. But there is this difference that exists between man and outer nature, that he has the power to adjust himself to the cycles, and as Shakespeare puts it, to take the current when it serves.

Like as the fisherman, seeking to bring his boat to shore, waits for the big wave that will carry him safely, and then puts forth his efforts, and the boat rides safely in on the crest of the wave, so for man in all the affairs of life, there is a moment when to act and when to wait. I have seen a heavy pendulum weighing three hundred pounds set swinging, moving through an arc of several feet, simply by means of the tiny impulses communicated to it through a slender cotton thread. It was time, time, the little impulse given at the proper time, that enabled this to be done.

There is something about the teachings of Theosophy that one does not find elsewhere, and this, of the Law of Cycles, is one of the most helpful and encouraging. Modern science knows about many cycles, of the years, the seasons and days, the great sidereal year of the Zodiac—though it is certainly a question whether modern science would

have reached its present knowledge of the last mentioned, if it had not been for the knowledge which had come down to us from the ancients—then there is the cycle of the heart-beat, and of the breath. But the great ancients went further, so much further that modern science has a long way yet to travel before it reaches those sublime heights. Plain hints of this are given in H. P. Blavatsky's writings, and corroborated by the wonderful and so little understood literature of the most ancient times.

Regarding the subject before us, that of Cycles, the ancient teaching, once again given out by H. P. Blavatsky in *The Secret Doctrine*, is that the law of Cycles or of Periodicity is absolutely universal in its sway, governing the life of a universe as well as of the smallest infusorium. But this law has a still wider sweep than that of the outer life. It does not only apply to outward material existence, but to all the planes of being, the mental and moral as well, and also to the plane of the desires and emotions.

We all know how much depends upon the observance of times and seasons in the obtaining of our food and maintaining physical life, and without fully knowing the reason of so doing, we apply it also to our mental and other work. It is generally held that the best results in study, or in the following of any pursuit, come from regularity, and from properly timed efforts. But in spite of all that we do, how much more might we not do, and in so many other directions, if we only knew more and understood better this law of cyclic effort. By the tiny impulses given through a slender cotton thread we may move a heavy suspended mass, and by the timely and rightly directed efforts of thought and will, what is there we cannot accomplish?

The world life, the life of humanity, has its times and seasons; times for sowing the seed of new truths, and giving new impulse to the spir-

itual life of the race. The great Teachers of the world do not come haphazard, or unrelated to one another. At the beginning of every age comes a great Teacher to strike the keynote of Truth and point out the pathway of life.

In one of the World Scriptures, the *Bhagavad Gita*, Krishna says: "I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

If we read history with this in view we shall find that the lives and destinies of races and nations are governed by cycles, and that in every

century during its last twenty-five years, a new impulse is given towards the higher life. There can be no doubt of the tremendous importance of the closing years of the last century, or of the beginning of this one in which we now are. Of this time it can truly be said "The old order changeth and giveth place to new"; a flood-tide has come in the affairs of men; the great pendulum of events which had swung into the very depths of materialism has turned on the upward arc. We are in fact at one of the turning points of the world's life, one of the great cycles of human existence. One of the turning points had come when humanity unaided must have been



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overwhelmed in ruin and disaster. If we look beneath the surface of things as they were fifty or even twenty-five years ago there is no mistaking the signs, or the blindness of the people to the cancer of selfishness that was eating out humanity's heart.

Looking at these things and comparing the present time and the dawn of hope that has arisen, with the dull despair on the one hand and the feverish grasping after objects of desire on the other, that were settling down upon the people towards the close of the last century; and again, looking back at the past struggles of humanity, can any intelligent person fail to see that a helping hand is indeed stretched out to protect and guide it? Humanity has never been deserted, and at the turn of the Cycle came H. P. Blavatsky, then William Q. Judge, then Katherine Tingley. Their message and work are not yet understood in the world, save by the few, but the influence of Theosophy is already to be seen in every department of the world's thought and activity.

In the rush of the world's life as it is today, men cannot stand by indifferent and careless as to the result. They must throw the weight of their influence, their energy, their interest, into one scale or the other. Universal Brotherhood, and the Solidarity of the human race, are facts; and have ever been facts in Nature; but there is an accentuation of these, or we might say, of this fact, for the two are one, such as has not been known in all history. It is as though another door had been opened and as if new influences were streaming out making the ties of Brotherhood more potent. Thus no one can stand aside or remain indifferent; he who attempts to do so does but add his forces to those of the enemies of mankind. The Cycle upon which we are entering is the Cycle of Brotherhood, and Brotherhood is its key-note. STUDENT

BID STERN DUTY LEAD!

RICHARD CHEVENIX TRENCH

O RIGHTEOUS doom, that they who make
Pleasure their only end,
Ordering the whole life for its sake,
Miss that whereto they lead.

While they who bid stern duty lead,
Content to follow, they,
Of duty only taking heed,
Find pleasure by the way.—Selected

THEOSOPHICAL FORUM

Conducted by J. H. FUSSELL

Question Is not the theory that Brotherhood is a fact in nature, directly opposed to the well established scientific doctrine of the "survival of the fittest?"

Answer It is demonstrated by our Theosophical philosophy that the doctrine of "the survival of the fittest" and that of Brotherhood in nature, are both truths, and no truths can be opposed to each other. There may be seeming opposition, but on careful investigation it will be found to be only seeming.

If truths worked in opposition to each other instead of working as we know they do, in the strictest unity of purpose, the whole universe would be a chaos.

Material science, though correct in stating that only the fittest survive in every department of nature, falsely teach that this result is brought about alone by physical causes, not recognizing the fact that such causes are only secondary and that the deeper causes are spiritual, that matter is acted upon by spiritual force intelligently applied.

The Secret Doctrine teaches that this law of the survival of the fittest works in the very formation of universes and worlds, that every nucleus of cosmic matter launched into being, begins its existence under the most hostile circumstances, that many forms perish, their masses disintegrating through stronger masses, and that those which take a wrong course are doomed to annihilation, as forms, sooner or later.

The same law that works in the worlds above us governs evolution also on this planet, in all its kingdoms, and although the struggle for life necessitates annihilation of the weaker forms to the advantage of the stronger, which may appear unbrotherly, yet nothing is ever really destroyed. There is only a change of physical form, a transfer of the life energy from one form to another, and by this and its other many other varied means, the Law ever works for the general good and the uplifting of all. And though the weak have outwardly to give way before the strong, not only is there no spiritual force lost, but the material particles of the vanishing form are all utilized by nature in her economy as a destroyer and builder.

But that which chiefly concerns us at the present moment is the working of law among us, members of the present humanity, and the bearing it has upon our lives and conduct. The struggle for existence will go on, but it will become less strenuous and painful in proportion to our efforts towards a Universal Brotherhood. The practice of Brotherhood will not prevent the weaker from giving place to the stronger but it will tend to strengthen the weak so that they will become strong; and it will arouse in the strong that compassion which will help the weak.

Evil, in the long run, is always on the weaker side and will eventually be swallowed up in good. It will be overcome by good. This is and ever will be the ultimate expression of this law of the "survival of the fittest."

Physical law ordains that during the night darkness shall reign, but that does not prevent us from supplying ourselves with light, and our efforts in that direction are in no way opposed to the law that governs light and darkness. And so too our working to help those weaker than ourselves, and extending to them the hand of Brotherhood, is not and cannot be in opposition to the law of the survival of the fittest, but simply tends to fit more and more who shall survive.

The law of Brotherhood works in perfect harmony with all divine law. This is one of the distinct teachings in our Theosophical philosophy. We have only to practice Brotherhood in our daily lives, to learn that harmony with all nature's laws is the result. M. J. B.

Answer 2 In the broader outlook that Theosophy gives, the law of "the survival of the fittest," as maintained by modern materialistic science, is indeed a mockery. To express it in the colloquial phrase, "the weak go to the wall," adding also, "every man for himself and the devil take the hindmost," would, I venture to assert, unless we quibble over the reference to his Satanic majesty, and do not take it in a merely figurative sense, be much more scientific. For what, from the standpoint of modern science, does this law really mean? It may be expressed briefly, if perchance crudely, thus:—In any community or family or associated group of individuals of any species, there will always, presumably, be some stronger than others, and—at least in a primitive state, so it is supposed—the dominant factor being self-preservation, the gratification of selfish desires, self-interest, the tendency will always be for these stronger ones to live longer, often at the expense of the weaker, and sometimes through the destruction of them. The weaklings may die early or late, due partly to the measure of their strength or their lack of it, and partly to the scarcity or abundance of food, but generally speaking they do die and give place to the stronger. And these stronger are said to *survive!!!*

To survive! What do we mean? To live a little longer, a paltry few years. Suppose they live a score of years longer, a hundred, or by a stretch of the imagination, a thousand years. Is this to survive? What do the few years, the thousand years count in the eons of time? And then the individual dies. You may say perhaps that he has transmitted the qualities which made him the stronger, which made him the fittest, he has transmitted these to his offspring; the species survives and receives the benefit, growing stronger and better, the average life-term of the individual may increase, but of course the individual lives at best only a few years.

And then we find that one species has to give way to another, it ceases to have supremacy in its own realm and degenerates may be, *survives* a little longer, and then disappears, leaving perhaps some fossilized bone to cause wonder in some geologic age to come. Is that, are we not justified in asking, worthy of being called a "survival", and where does the fitness come in?

But now let us look at the matter from the standpoint of Theosophy, for we hold that the "survival of the fittest" is a law in nature, partly indeed in the sense in which science interprets it, but also and chiefly in a very different and much more significant way.

First what is man? He possesses an outer form, a physical body, but is he that body? He possesses an emotional and passional nature; he possesses a mental nature; but is he either one of these? From the standpoint of the outer form being the man, and considering the survival of that physical form, it is of little consequence—if we have no wider outlook than modern science can give us, whether it survives or exists for a few hours or days or a thousand years. It passes and is gone. The same reasoning holds good regarding the other parts of the nature of man. They are not the man, but only his instruments. As instruments they are important to his survival, but considered as the man they are mere bubbles on the ocean of being, and we may as well argue as to the survival and permanency of bubbles, and enter into learned discussions as to the relative value of different saponaceous mixtures in determining the life of such.

It surely requires no argument, only a little observation, unprejudiced and unbiased to see that this is so, to see that that which survives is the man himself who uses these instruments, and who builds form after form to accomplish the purposes of his evolution. The soul, that which is the real man, is the true survivor; for he survives death, and returns again and again to earth. But modern science has missed this entirely, and more too, for from each life the soul distils as it were the aroma of all the good deeds and thoughts and adds it to its permanent store. And as the student of Theosophy knows, there is always going on a conflict between the higher and the lower natures of man. It is a contest for the survival of the fittest; it is the struggle for existence; and although the ultimate victory is sure, it cannot be gained without a struggle, nor can the true nature of the soul manifest itself without the conquest and subjugation of the animal, lower self.

Modern science has read but a chapter in the book of evolution; it has discovered but a few detached pages and has but imperfectly deciphered them, but the keynote is missing to all its problems. For the complete story we must turn to Theosophy, and for the keynote, to the soul. And from it all we shall learn that Brotherhood is a fact. STUDENT

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English Notes

(By Our London Correspondent)

Sept. 26th, 1905

WITHIN a day of each other have passed away two men whose influence upon the life and thought of England has been very considerable. I refer to Dr. George MacDonald and Dr. Thomas J. Barnardo. The author of *Imaginary Conversations*, had he been alive, would have found some difficulty in arranging a conversation between them, especially on a religious subject—so contradictory was their mental attitude. Yet there was one point at which they were united; namely, their love and service of the child.

Dr. Barnardo was a medical student in 1866 when he began his work of helping homeless children in London. He was moved to this by discovering a number of lads sleeping in the gutters of an iron-roofed shed near Petticoat Lane. He told the story at Lord Shaftesbury's dinner-table, and there and then the whole party of guests hired cabs and travelled eastwards. They came across about seventy lads sleeping under similar conditions. The next year Barnardo started a Home for Waifs at Stepney Causeway with eighteen children. Up to the present time 60,000 children have entered the institutions which were under his control and the total sum received for their support is upwards of three million sterling.

It is difficult to realize that a man so practically helpful, learnt so little from the children of whom he became the foster-father. His life-long beliefs were those of Exeter Hall. He was an Evangelical Christian. On the other hand, George MacDonald was one of the pioneers of

the "larger hope" movement. He spread the ideas of Frederick Denison Maurice among the dissenters of England. In fiction and in verse, on the platform and in the pulpit, he cultivated an intimacy with the Divine which to a man of Barnardo's mould would appear impious. Those lines of his, adapted from a tombstone inscription:

Here lie I, David Elginbrod.
Ha'e mercy on my soul, Lord God,
Aa I wad dae, were I Lord God,
An' ye were David Elginbrod

have gone round the world. One wonders what a man like Barnardo thought of them, however?

To MacDonald the child was that vision of delight which Wordsworth has dwelt upon in such splendid verse. He sympathized with the *child itself*, not merely with its sufferings and its bodily needs. He looked up to the child as an ideal—a Christ-taught fact which the Evangelical school has utterly forgotten. Because of this reverence he was able to write books for children and about children which will not be forgotten.

Which of these men has done the greater service to childhood, is a very open question. At

any rate, they both strove to leave the world better than they found it. And their works do follow them. They shall reap of the fruit of their labours in a day when,

Mind and heart according well,
Shall make one music as before—
But waster!

And the music will be heard, not in a distant Heaven, but on this old earth of ours—some day!



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		MAX	MIN	DRY	WET		DIR	VEL
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10	29.824	70	57	61	61	.00	N	3
11	29.822	71	62	63	61	.00	NW	6
12	29.742	70	61	65	62	.00	SW	4
13	29.722	70	61	64	63	.00	W	4
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Athletics in Consciousness

IT is a very one-sided and partial athleticism that we cultivate today. It deals only with the body. The whole sphere of mind, will and emotions, we leave out of account.

If our bodies were as little under control as our minds we should have but a few hours to live. Intending to grasp one thing, we should grasp something else. Intending to go to one place, we should go to another. Proposing to go to bed, we should find ourselves standing on our heads, or rushing wildly down the street.

That is exactly the behavior of the mind. When we propose that it shall think of one thing, it thinks of another, and as soon as it has touched that other, it rushes wildly away in a wholly new direction.

It is the same with the emotions. The emotional instrument plays what tunes it will, whether pleasant or unpleasant to us. We want happiness, and find our sphere of feeling black with clouds. We want to be on good terms with our acquaintances, and find that causeless dislikes and prejudices are being generated like maggots.

We try to use the will, and find it absent, asleep, or so anæmic as to be fit only for a hospital.

And on every hand are persons with all these defects, who have muscles like trolley-cables and who can breathe as deeply as an ox—thinking that by these acquirements they have a better hold on life. Obviously, they regard the body as the only element in their total make-up with which life is concerned; and even among its activities the gross contractions of muscles the only one to be considered or developed.

No small part of our bad health is due to unstable mind and emotions. The mind rattles about, so to speak, among the brain-cells, like a loose wheel in the mechanism of a clock. Real, fixed thought, if we could achieve it only for a few minutes, would be as beneficial to them as exercise to a muscle. But the treatment they get from their restless occupant from morning till night halves their length of life and incapacitates them from their best work.

Not less havoc to the whole body is wrought by the changeful and discordant jangle of emotions we permit, the moods, dislikes, longings, prejudices, fancies, causeless exhilarations and depressions, a whole gamut of nothings in every hour.

Why not let our athletic exercises cover some of this ground, correct some of these preposterous debilities? Why should will remain an almost unknown factor in our being?

STUDENT

A Real Arbitration Treaty

EVERY one of the Arbitration Treaties that have been signed during the last three or four years by any of the pairs of Powers, has contained a clause removing from their operation "matters of dispute affecting the independence, integrity, or vital interests" of either party.

The Arbitration clause of the separation treaty between Norway and Sweden "goes one better" than this. It provides that the question whether a matter of dispute *does* affect the independence, etc., of either party shall itself be a matter of arbitration. Thus the clause cannot be juggled with and made to cover trifles. Indeed without such a proviso or guard, these treaties are not calculated to stand much strain. Any trifle can easily be magnified by nations anxious to fight, into a point affecting honor, independence, integrity, vital interests or anything else. The two sister peoples of Scandinavia may be congratulated on a distinct step to the good.

C.

Mammoth Cities

NEW Yorkers are congratulating themselves upon the growth of their city. Within its greater boundaries are living four millions of people, an addition of 830,000 in the last five years. London, taking a radius of 15 miles from Charing Cross, contains six and a half millions. But if, starting from City Hall, New York, you take the same radius, you will include five millions. And as London took ten years to add a million, it is easy to calculate how soon New York will overtake her.

Should not the cities rather think with regret than pride upon their size? Surely we have learned enough about the evils, moral and physical, inseparable from close-packed city life to save us at least from self-congratulation on the score of size or populousness! STUDENT

A Delicate Problem

A CURIOUS problem has arisen in connection with the Priblof Islands, two little spots of land lying west of the Alaskan mainland, which became United States property as part of the Alaskan cession of 1867 from Russia. They contain about 300 inhabitants, devout adherents of the Greek church. Their one occupation is the business of seal-catching. Our government has continued the policy of the Russian government, treated the right to take seal-furs as a monopoly, and allows no one except the natives to land on the islands except by express permission. The monopoly is leased to the Alaska Commercial Company who have a contract with our government to pay the natives 40 cents per seal. For a long time this was very profitable to the Company and to the natives, although the latter have no other means or possibility of livelihood.

But of late years the seals are much fewer and some distress has accordingly arisen. To meet this, Congress has been appropriating \$19,000 yearly to go to the support of the little band of natives.

In 1891 it came to the knowledge of our government that emissaries of the Greek Church had been calling on the islanders and collecting money from them, to be taken out of the islands. About \$3600 had thus been levied. A good deal of trouble arose over this, but at last the levy had to be permitted, and the money duly went from the islands to San Francisco, to be used there in some ecclesiastical purpose.

The appropriations for the natives have to continue, and nothing prevents them from handing over more or less of it to Church officials. The problem is whether, since government is aware of the use to which a part of the voted funds will be put, funds coming from the pockets of American citizens, it is not really and knowingly voting money to the support of a particular Church, and thus violating the Constitution. All that the Treasury could say, in 1895, in its instructions to the Agent in charge of the islands, was this:

The order heretofore made by the department prohibiting the collection of money from the natives for transmission to places outside of the Territory has been revoked. But it will be your duty to see that no coercive means are employed by any person to secure contributions of money from the natives, and to advise them that they are at liberty to make such contributions as they choose, but the same must be in all cases entirely voluntary on their part.

C.

Australian Echoes

TWO recent books on the northern Tribes of Central Australia, both written by specialists in their subject, give us a decidedly more pleasing picture of these people than is usual. Their brutalities have been greatly overdrawn; on the whole, "they are decidedly kind to each other;" there is "no such thing as allowing an aged and infirm person to starve;" their treatment of their wives, and their methods of warfare, have been painted much too red; "the members of contiguous tribes, where they are in contact, live for the most part in a state of mutual friendship;" and the so-called wife-captures are mostly pre-arranged elopements.

These tribes universally believe in reincarnation. Every living member is the reincarnation of a dead ancestor. They firmly believe that motherhood is quite possible without a male parent!! One tribe has the extraordinary belief that women, as incarnated, have no spiritual part(!); there *are* spiritual women, but these are not incarnated. In this there seem to be mixed echoes of several ancient beliefs.

On attaining a certain age the males undergo an initiation, the import of which is carefully concealed from the women—and, we should suspect, from the inquiring stranger. As time goes on, the matters dealt with in this ceremony come to occupy more and more of the man's thoughts; his mind is expected to concern itself with preparations for his next incarnation; his final years are in fact supposed to be spiritualised.

All this twisted belief is more probably the remains of something much higher, than the products of primitive barbarism. According to Theosophy, the people of Australia are retrograde remnants, not beginners. The Continent itself was part of Lemuria.

There seems to be something of the Aryan in the gradual withdrawal of the males from active participation in external tribal matters after their attainment of the customary age. Though many savage and half-savage tribes on various continents believe in reincarnation there are not many who preserve it in such clearness and certainty as these Australians. STUDENT

Some Views on XXth Century Problems

"Woman's Sphere"

EX-PRESIDENT Grover Cleveland has brought a storm upon his head by maintaining that woman should not have the suffrage. He does not lack courage, for he speaks his message in a women's journal. Have not women, he says, "in some way allowed the idea to gain a place in their minds that if the suffrage were accorded to them, it would be the pure, the honest, the intelligent, and the patriotic of the sex who would avail themselves of it? If they are drifting on the smooth surface of such a pleasing conceit as this, it behooves them to take soundings and locate landmarks. They can perhaps thus bring themselves to a realization of the fact that among women, as is unfortunately the case now among men, it would not be the best and most responsible that would most diligently use their voting powers, and that, even if every woman in the land should exercise the suffrage, the votes of the thoughtful and conscientious would almost certainly be largely outweighed by those of the disreputable, the ignorant, the thoughtless, the purchased and the coerced."

But suppose this were not so, would it even then become the wisdom of women to vote? We think not. If at the present day, either sex apparently succeeds in duplicating or understudying the rôle of the other, it is because we are passing through a transition, and the achievement will not hold. Is nature's line only physical? If we carry all the arguments ever urged against women's appearance on the political field and in the polling booth, to an abstract, if we get down to the feeling or intuition at the root of them all, does it not come to this—that the spiritual rôle of womanhood is not overt action, but the subtler and higher activity which consists in *the creation of an atmosphere in which actions are born*? Her training of children is a symbol of a larger fact; the child is the action, guided and suffused by the atmosphere which she has made about it. Her spiritual action and *raison d'être* is neither higher nor lower than man's; but the other half of the whole.

STUDENT

Standing Armies

A STANDING army seems to be midway between the worst and best methods of national defence, and to correspond to the midway period in the history of nations, the period between their best youth and their decay.

When the pulse of patriotism beat at its highest, every man stood ready to fight. But he did not stay in his war-paint or armor. When there was no fighting, he discharged the duties of a citizen according to the lights of his time.

Then, through several stages of transition, comes the standing army period. More or fewer men are told off to do nothing but wait for war and engage in it when it comes. The others begin to lose, and in advanced cases, have lost, the instinct to offer their lives in defence of their country.

Lastly, and also by way of stages, comes the time when in all the nation there are not enough who are willing even for pay to defend their national existence. It is the day of the hire of mercenaries, and the end of the nation is not far off.

There is much criticism of the policy of compelling men to spend some fraction of the year in military training. There would be less, or even none perhaps, if there were no *standing* army. All would feel the pressure of responsibility for national defence, and it may be that the pressure of opinion would make legal compulsion unnecessary. The training might be voluntary and would be a matter of honor.

It may be that war, and the tremendous financial pressure of preparedness for war by standing armies, may come to an end by way of return to the older method of general voluntary national readiness, every man to whom it is possible consenting to give a fraction of his time periodically to the necessary training. Surely such a condition would not only flow from a higher patriotism but would conduce to it. And the mere absence of standing armies would certainly conduce negatively to peace. There is much in suggestion. STUDENT

Prayer as Medicine

"AS an alienist," says Professor William James, of Harvard, "and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer."

But he does not, by prayer, mean asking for things. Nearly all those mental sufferings which the habit of prayer is to cure, come from desiring something unattained or unattainable. Prayer in the sense of asking for this something is really a mental concentration on the desire; which accordingly grows; and the querent rises from his knees either more perturbed than before; or self-hypnotised into the surety that his petition is to be granted.

By prayer, Professor James means "communion, not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole." In other words *Thy will be done, not mine*. "Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me."

But it implies belief in a mighty purpose working itself out in the universe as a whole and in the life of the individual; not necessarily belief that the purpose cannot be stayed, for the free-willed acts of men do constantly stay it or the world would not be in the plight it is; not passive resignation in the miserable sense ordinarily attaching to that word; but a heart-made acceptance of unavoidable as expressions of that purpose, and a heart-whole intention to cooperate with the purpose as fast as it becomes known. The mere surrender of the intention to resist and grumble is only negative; the positive is the formation of the intention to cooperate.

The rewards are many; peace, the fact of the *communion*, the stirring of that divine consciousness which is to the heart what the thinking consciousness is to the brain, glimpses of the unspeakable goal to which the individual and all individuals are tending, knowledge of self and of others, ennoblement of character. The hours of sleep which follow are protected, cleared; physical refreshment is perfected; and in the silence that is deeper than dreams, the soul grows.

STUDENT

Our Physical Co-Tenants

TABULATING things, sometimes leads to useful results. So a thus usefully occupied gentleman has been inquiring into the relation of much walking to literary production, and he finds that there is a very real one. In fact he thinks "that the flabby flexors and extensors of the locomotor media of our modern poets are largely responsible for the invertebrate verse of present production." The poets don't walk enough to do great work. He gives a number of instances in support of his position; that is he enumerates a number of strikingly great writers who were strikingly great walkers—although he does not venture upon the proposition that . . . and . . . and . . . might really do something in literature if only they would get up from their desks and walk.

There is a good deal in what he says. If you have a child in the same room with you when you want to think you give it something to do. A good part of our physical thinking apparatus is very childish, and it keeps interjecting foolish and irrelevant remarks when we are at work in a higher department. To put it to walking is as it were to fling it a bone with which it can occupy itself. But the walking is not only something for it to do, but something in the doing of which it will gain health. We are not suppressing its activity, but turning its energy into useful channels. We must not walk it to fatigue, or it will interrupt us with its grumbles; we must not walk it in crowded streets, or it may chatter to us about what it sees.

But of course all the bones, walking, cigarettes and what else, are makeshifts. Perfect thinking, which few know how to do, would be a turning of all the energies of every plane on to the wheels of thought for the time needed. We ought not to have to placate the unruly servants of the house. In return for making them help us to think, we could, when we take them out into the open air for exercise, add to their lower our higher consciousness of the beauty of nature and the sun and moon. We could touch with spirituality their joy in physical life. But alas! how many of them have one, or of us the other? STUDENT

Archeology Paleontology Ethnology



THE DAIBUTSU, OR COLOSSAL BRONZE STATUE OF BUDDHA, AT KAMAKURA, JAPAN
View from rear. See "NEW CENTURY PATH," volume viii, number 35

Ancient Egyptian City Beneath Carthage

WHEN the vengeful Romans utterly demolished Carthage, razing it to the ground and ploughing over the earth, they did not know that French scientists would come two thousand years later and dig out Egyptian mummies from a still older city lying beneath the ruins of the Punic one. Yet the French Government's explorations in Tunis have revealed the location of several distinct cities on the ancient site of Carthage. There was an older city below the Punic one, and there was a later city above it.

Hundreds of sarcophagi with mummies have been taken out from the site, and there is no doubt that there was here an Egyptian city before the Phœnician colony was planted. For, although the Phœnicians did embalm their dead and lay them in cases brought from Egypt, these mummies and cases that are now being unearthed are unlike the Phœnician ones heretofore found. They are clearly Egyptian; masks of Hathor and other purely Egyptian articles accompany them. STUDENT

Discoveries in Pergamum

THE site of ancient Pergamus was excavated by the German archeologists, Humann and Bohn (!) some twenty years ago, and many relics of its splendid Grecian art brought to light. The work was continued in 1900, and these later excavations have yielded more treasures of the same character.

Pergamus (more properly Pergamum) near the west coast of Asia Minor, is a very ancient city. According to tradition it was founded by Arcadian colonists, led by Telephus, son of Heracles. But it was under Lysimachus, the successor of Alexander the Great, that it came to prominence; and its splendor culminated under Eumenes II in the Second century B. C. Its civilization seems to have always remained Greek and to have withstood the orientalizing influence which affected neighboring cities.

A hall of columns, of the time of Eumenes II, with thousands of figures

in white marble, which ornamented the walls, has been discovered; as also a bust of Hermes by Alcámenes, inscribed: "Learn that this is Hermes, by the great Alcámenes, standing at the gates of Pergamum." STUDENT

Stonehenge

MANY people still go to Stonehenge to see the sun rise on the 21st of June, the longest day of the year, when the sun, as it rises above the horizon, casts the shadow of the stones in a way that is not due to chance, but speaks of a careful alignment by Druid priests, whose methods may still be traced by the observant. But still greater attention is likely to be drawn to those stones from the result of recent inquiries which give substantial grounds for believing that the megalithic structures at Stonehenge point to the existence of two temples, at very different dates, on practically the same site. The worked sarsens with their mortises and lintels point to the rededication and reconstruction on a more magnificent plan and scale of the older and original edifice. Also there is evidence of the employment of two different years—one, that long recognised as connected with the solstices; the other a May and November year, the year of agriculture, a year which would be of *greater importance to the community as it advanced in culture and enlightenment.** Such a year still serves some useful purpose, and is employed in Scotland and other parts of the British Isles for the collection of rents and for agricultural purposes generally. (*Italics ours.—ED.)
—Exchange

The Ancients and Their Haitches

COCKNEY language is by no means an exclusively modern development,—so we learn; and with regret, for we did think there was one thing which the ancients have not copied. A writer in a London exchange points out that in Catullus, Ode 84, a Roman citizen of 60 B. C. says "chommoda" for commoda, "hinsidias" for insidias, and the "Hionian waves." We shall be digging up fossil "grapenuts" next.

✻ The Trend of Twentieth Century Science ✻

A Three-eyed Man

IN some remarks upon the eye, Professor Ray Lankester points out a fact or two, which, when the Theosophical teachings on human evolution are better understood, will be found more and more significant. He is dealing with the eye of the ascidian—or sea-squirt—tadpole. As the creature is transparent, the fact that its eye is *within its brain*, instead of on the surface, is no drawback to its vision. It is a vertebrate and its eye has the peculiarity of the eyes of all vertebrates, that is, starts within and from the brain. In the case of this little animal it not only starts there but stays there. In the case of other vertebrates, for example man, who have not the good fortune to be transparent, that little mass of brain matter which proposes to become an eye, gradually pushes towards the surface, which dips in or cups in to meet it. The bottom of the surface cup forms the lens and cornea, and the brain bud the retina—the really seeing part. Professor Lankester comments thus:

We are thus led to the conclusion . . . that the original vertebrate must have been a transparent animal, and had an eye or a pair of eyes in its brain, like an ascidian tadpole. As the tissues of this ancestral vertebrate grew denser and more opaque, the eye-bearing part of the brain was forced to grow outwards towards the surface in order that it might still be in a position to receive the sun's rays.

It happens that man has three eyes, one which has *remained* in the centre of his brain—an eye now called the Pineal Gland—and two which have come forward to the surface. (It is curious, by the way, that some ancient sculptures and pictures represent man with three eyes! How came the artists by the idea?)

The histories of man from his appearance on the globe, given by Theosophy and by science, are not identical. According to the former, man—or rather his body—*was* once transparent, but was not any more a reptile than he is now. And the third or pineal eye not only functioned in response to what we know as light, but to those far higher vibrations of which science is only just beginning to suspect the existence, of the lowest of which she has quite lately obtained proof. Increasing grossness of *consciousness* begat grossness of body; the third eye failed at last to respond even to such rays as can—like *e. g.* the X-rays—penetrate the now dense brain vestures. The other two eyes had to come forward to get the sunlight.

That far-off transparent man left no fossils of himself. Later, when degeneration into grosser materiality had gone a long way, he did.

Professor Lankester's speculation is a little step toward the verification of the history of man given us by H. P. Blavatsky. But he has yet to get the true relation of man to the vertebrate animals. The sacred tree of the old Hindu legend had its roots *upward*. STUDENT

Storm, Cyclone, Hurricane, and Tornado

A METEOROLOGIST has been calling our attention to the loose way in which we use the terms cyclone, hurricane and tornado. High-pressure and low-pressure aerial areas follow each other from the west to the east with a three-day rhythm. In a high-pressure area the air is getting denser near the earth. To equalize matters, less dense air from a higher level, from up in the cold, rushes down into this dense area and cools it. At the same time the dense air flows away along the earth's surface to some place where the pressure is less. If the motion is rapid—due to considerable difference of pressure—there is a storm line between the two points. The average rate of a storm, Mr. Moore tells us, is between 37 miles an hour, for winter, and 22 miles, for summer.

At any point where pressure is getting less, this less dense air will be rising, and air from a denser region will be coming in to fill the gap. In that way we get the warm wet air from the Atlantic and Gulf of Mexico.

When air is ascending to a higher level, or descending from a higher level, its motion is spiral. The cyclone is a spirally revolving disk of air perhaps a thousand miles in diameter, and of itself doing little damage. The hurricane is a small cyclone, with a diameter perhaps one-third as great. But the spiral currents making for its centre are necessarily much faster. But the tornado has but a diameter of a few yards. It is a spiral

of an enormous rapidity of rotation developing at the south-eastern corner of a cyclone and pursues a destructive path of its own, westward. "It is possible," says Mr. Moore, "that some day a Kepler or a Newton may discover such fundamental principles underlying weather changes as will make it possible to foretell the character of coming seasons." But as yet such principles are unknown. STUDENT

Pigmented Skin

A WRITER in a French scientific magazine attempts to explain the presence of the black pigment in the skin of the negro. It has generally been referred to the necessity for protection against the solar rays. To this he replies very truly that black does not reflect the heat rays, but absorbs them and should therefore make the negro more rather than less uncomfortable. The skin is not needed against heat; the body possesses another apparatus by which it protects itself against rise of temperature from exposure to any ordinary amount of solar heat. The black pigment is, he thinks, therefore an evolution for the protection of the negro against the injurious *actinic* and *luminous* rays. He points out that the effects on white skins of intense sunlight may be prevented by blackening the skin with lampblack; and that we use dark glasses to protect our eyes from the intense cold glare of light from glaciers.

But yet his argument will hardly do. If the black pigment is an evolution for the purpose he says, why is not the Egyptian, for example, not of the same color as the negro with whom he has dwelt under the same sun for ages? And why are not negroes less black on parts of the body which they cover than elsewhere? Equal solar exposure should produce equal blackening; unequal solar exposure unequal blackening. But neither is the case. A more radical reason must be found. Theosophy teaches, today's science notwithstanding, "of three entirely distinct primeval races whose evolution, formation, and development went *pari passu* and on parallel lines with the evolution, formation, and development of three geological strata; namely, the Black, the Red-Yellow, and the Brown-White. The Root Races"—Lemurian, Atlantean, and Aryan-Caucasian—"are subsequent evolutions of these." So we must go a long way back for cause. STUDENT

The Skeleton in the Cupboard

SO far, in all her imaginings about the ether, science has stopped short with giving it a constitution. According to Mendeleef it is the lightest of all the elements, the least dense of gases. By densifying into itself it forms all the other elements. According to Professor Osborne Reynolds it consists of an immeasurable number of minute round particles, fitted closely together. Molecules of matter are points in this sea of billiard balls where the gearing, the closeness of the fit, is disturbed. According to Lord Kelvin it is also a sea of particles, not geared together, but moving amongst each other with absolute freedom. When a short chain of these particles closes into a ring, and the ring proceeds to spin, we have a molecule. According to Dr. Larmor the ether is a fluid; electric corpuscles are points of strain in the fluid; a number of these make an atom; and a molecule is a little solar system of atoms moving about each other.

All these hypotheses agree to a certain extent in regarding the ether as primarily a uniform sea of some kind. In and from this sea arise elements, points of misfit, whirling rings, or spots of strain. What made them? Only one cause is even imaginable—*will*. The universe can never be accounted for till science ventures to say that word. Is it unscientific, speculative, metaphysical, outside the domain of provable fact? But the work of will is not only a proved fact, but the first fact we know. We are conscious of this fact in our own bodies every minute, the work of will, the work of the subjective on the objective. Why is science so squeamish about this fact? Rather than face it she will even deny the existence of will altogether—just as if a man were so anxious to escape acknowledgment of a favor that he denied the very existence of his benefactor! So it is agreed that will in cosmos as the prime motor, is to be the skeleton in the cupboard, never to be mentioned on pain of impeachment for heresy! STUDENT

Nature

Studies

The Sahara

THE Sahara Desert is as large as the whole United States and nearly as large as Europe. Consequently it is rather absurd to talk about it as if it were a square mile or two of sandy desert, when one might effectually lose a few average-sized countries in it, and never find them again. We know a few of the things that are in the Sahara, but what else there may be which is not yet discovered, we can only conjecture. We need to cultivate

a saving sense of proportion in considering maps.

Not more than one-ninth, says one authority, is covered by the endless sands which popular tradition formerly assigned to the whole area of the Sahara. Over one-half is said to be plateaux and mountains, and much consists of steppe-land. We know from recent accounts of travel that there are blooming valleys hidden away among those mountains. We also know that nothing but the magic touch of water is needed to turn the wilderness into a paradise; and that, if water does already exist anywhere, there fertility must also exist. The broad channels of the water courses, now often dry, point back to a time when rivers like the Nile bore their irrigating waters down from the mountains. What remains of ancient glory, what sites (perhaps) of places believed to be fabulous, must lie there!

Some idea of the size of the desert is gained from the fact that the trip across from north to south takes the camel caravans three months.

STUDENT

Magnificent Flora of South Africa.

“THROUGHOUT the grassy mountains which the hunter must travel, his eye is often gladdened by romantic dells and sparkling rivulets, whose exhilarating freshness strongly and pleasingly contrasts with the barren rocky mountain heights and shoulders immediately contiguous. The green banks and little hollows along the margin of these streamlets are adorned with innumerable species of brilliant plants and flowering shrubs in wild profusion. Among these . . . the most dazzling in their beauty were perhaps those lovely heaths for which the Cape is so justly renowned. These exquisite plants, singly or in groups, here adorn the wilderness with a freedom and luxuriance, which could the English gardener behold, he might well feel disheartened. . . . Two pre-eminently brilliant varieties, the one bearing a rose-coloured, the other a blood-red bell. . . . Others with their downy stems and waxen flowers of every gaudy hue, green, lilac, and various shades of



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AT THE SEASIDE, GOTHENBURG, SWEDEN

INVOCATION TO NIGHT

By J. F. HOLLINGS

COME, with thy sweeping cloud and starry vest,
 Mother of counsel, and the joy which lies
 In feelings deep, and inward sympathies,
 Soothing, like founts of health, the wearied breast.
 Lo! o'er the distant hills the day-star's crest
 Sinks redly burning; and the winds arise,
 Moving with shadowy gusts and feeble sighs
 Amid the reeds which veil the bittern's nest.
 Day hath its melody and light --- the sense
 Of mirth which sports round fancy's fairy mine;
 But the full power, which loftier aids dispense,
 To speed the soul where scenes unearthly shine ---
 Silence and peace and stern magnificence
 And awe and throned solemnity --- are thine! --- Selected

remarkable.”—From R. Gordon Cumming's “Five Years of a Hunter's Life in the Far Interior of South Africa.”

Origin of the Dahlia.

THE dahlia, now renowned as a show flower in horticultural exhibitions, had no such aristocratic pretensions when it first immigrated into Great Britain. In fact it was imported from Mexico in 1789 by Dr. Dahl, a Swedish botanist, for the purpose of supplanting, as a food, that very ordinary and unpretentious vegetable—the common or garden potato! In the south of France it is still eaten as a tuber, but the acrid flavor prevented its success in that capacity in other countries; and so it has given up the useful in favor of the beautiful.

When Is a Lizard not a Lizard?

Lizards, dressed and dried, stretched on pieces of bamboo, are imported into the United States in pairs. They were stated to be used as Chinese medicine, and have hitherto been classified as such for import duty. But recently the assessors have decided that, since the lizards are cooked with herbs and administered in a broth, they are not medicine, but “non-enumerated unmanufactured articles,” and hence a new rate of duty has been levied on them. This reminds one of the Pharoah imported as “salt fish.”

pink, red, and crimson, some of them with brown lips to the bell, flourished in the richer hollows of their native glen, or bloomed with equal loveliness along the arid cliffs and fissures of the overhanging rocks.

Almost equaling the heaths in beauty, and surpassing them in the additional attraction of their scented leaves, a whole host of geraniums filled the balmy breeze with their delicious perfume. Small groups of the lofty, conscious-looking iris rear their graceful heads along the edges of the streams. . . .

Several varieties of the light and airy fern, or bracken. . . . Besides these a thousand other gay flowers deck the hills and plains wherever the eye can fall. Endless varieties of the ixea, the hæmanthus, the amaryllis, the marigold, and a number of everlasting flowers, are scattered around with a lavish hand; also the splendid protea, whose sweets never fail to attract swarms of the insect tribes, on which several bright kinds of fly-catchers, their plumage glancing in the noonday sun, are constantly preying. Farther down these water-courses, in the dense shady ravines, the jungle is ornamented with long tangled festoons of different creepers, among which the wild jessamine ranks foremost, hanging in fragrant garlands among the shaggy lichens and bunches of bright orange-colored mistletoe, for which the forests of Africa, in the vicinity of her seacoast, are

sphere of woman's work in that day when her heart, her mind and her will are devoted to the highest interests of the race? W. D. Howells, in a recent magazine article, speaks of the gracious and wise future time when the peace envoys of two warring nations shall be the best and brightest of their women. This surmise will become a fact when women awakened to their power and, trusting that they will have a backing of power and courage and discretion, step forth into the highest service of love. Great indeed shall be the auspices under which women will one day enter public life, and great indeed shall be their influence.

MARJORIE TYBERG

The Basis of Success

UNDER the general term of "Fads and Fancies," the subject of the education of children is being seriously discussed by many parents in our largest cities.

Parents are complaining that children have too many studies in school, that they learn nothing thoroughly, but get mere smatterings in varied and fanciful "ologies" and "isms"; that they are receiving instruction in music, drawing, raffia work, etc., and all quite to no useful result. Of course the argument centers around the threadbare contention that the three R's are all that may be needed to prepare a child for the practical work of life, for of course, also, life has no really practical work outside the question of earning a livelihood.

This discord between home and school is detrimental to the child's best interests. Before real progress can begin, there must be true harmony established between parents and teachers. They must agree upon what are the real needs of the child, and then work together conscientiously in the same direction.

Parents naturally want to secure success and happiness for their children in after life. The question is, do life's success and happiness depend solely upon how well or ill we learn our three R's, or upon whether we study music, drawing, or any other thing, at school?

When we look out over the world, upon its failures, its misery, its wars and strife everywhere; when we examine the matter of unhappiness in the family circle, can we say that it has come to be because we haven't learnt our three R's thoroughly enough?

Then, too, have the studies of music, drawing, or any other of the refining arts; the study of basketry or even of butterflies and frogs, been the cause of our present day failures and unhappiness?

Surely not; we had discontent and to spare long before. The cause is lack of knowledge of the deeper meaning of life and its purpose, which is not the mere earning of a living but the rounding out of character until is achieved that balance which will forever be the sure foundation for all success and happiness. This must begin with the early training of a child. Its nature must be understood and wisely trained, so that there may be brought into permanent power, the good and true; thus would be assured to all humanity permanent happiness, and thus alone. But few, indeed, are "worthy and well-qualified," so few that, were the heart not optimistic in its own right, the future would look dark. But the heart looks upward and ahead and sees—the Light. A RAJA YOGA TEACHER

The Woman in Business Life

A WOMAN who has been a drummer for five years, travelling from place to place with a case of samples, reports that during that time she has not received a single insult or affront from customers or drummers of the opposite sex. She acknowledges that something more is expected of a woman than of a man in any capacity and states that she set herself firmly to follow certain rules of action (not loitering, etc.), in order to protect herself and her employer's interests. She states, moreover, that the power to shield herself from affront or familiarity resides in every woman and that, this mantle of self-respect assumed, a woman is safe anywhere.

These conclusions will undoubtedly be confirmed by all women who have had business experience and been successful in that line of work. Women who thoroughly respect themselves need no other panoply when they step outside their homes into the business and industrial world; their womanliness will never be lessened and their hands will be free to do the best work. This self-respect must be the genuine article, however, an inwrought strength and decision of character manifest at all times which gives the possessor a keen perception of right and wrong, a power over all conditions, whether she be on dangerous ground or threatened with ensnaring meshes, and which creates an atmosphere about her person in which the evil thought and insulting action cannot live. The woman drummer quoted was most wise in establishing certain standards of conduct from which she did not deviate. Even little things which seem, and perchance are, harmless in themselves may prove loopholes through which affronts and wrongs will creep, an old



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FINNISH PEASANT WOMEN FIGHTING A FIELD FIRE

truth, having been demonstrated in the Eden days. If Eve had not loitered with the serpent the blame for the evil in the world would not have been laid at her door.

Some women who enter the business field attempt to establish and maintain their position by exercising their feminine charms, so to speak, and accentuating their sex. Such women are not single minded in purpose. If they have one eye out for their employer's interests they certainly have another for inviting matrimonial chances and the flattery and tributes which their vain natures demand. Although they may seem to be successful at first such standards will ultimately prove as fatal to their business success as it is disintegrating to their character. Men may be fascinated in some degree and along certain lines by such women but they will never entrust them with valuable contracts or important business.

So long as the belief is prevalent that the virtues have been unequally divided and that woman, in general, has more than man, so long will more be expected of her and in business life she must prove her place by her ability as well as by her tact and purity, to an extent that her brother is not called upon to do. But, clad in this mantle of strong self-respect and animated by a high purpose, any woman may pass along erect and free, with unstained garments and clean hands. And every one who firmly maintains her business relations on these lines not only makes it vastly easier for those who follow her, but gives also a mighty impetus to the progress and self-development of her sex as a whole. LUCY W. BRADLEY

OUR YOUNG FOLK

A SERVICE OF SONG

EMILY DICKINSON

SOME keep the Sabbath going to church;
I keep it staying at home,
With a boboliak for a chorister
And an orchard for a dome.

Some keep the Sabbath in surplice;
I just wear my wings,
And instead of tolling the bell for church,
Our little sexton sings.

God preaches---a noted clergyman---
And the sermon is never long;
So instead of getting to heaven at last,
I'm going all along!

Nature Flashlight

SAILING through a sea of light! This sounds like a fairy tale, but sailors who have been on voyages on the tropical seas know that one may sail hundreds of miles at night over a sea glimmering with phosphorescent light. So bright indeed is this light very often that the sailors can read by it, and can see the shadows cast by the masts and sails as the ship moves over the luminous sea. This beautiful sight has been seen not only on the Indian Ocean, but on the Atlantic Ocean, where a sea as black as the night itself has been seen to break into gleams of light whenever the water was ruffled by a breeze.

This phosphorescent light comes from shoals of tiny creatures which live in the water. In the daytime they look like yellow scum on the surface of the sea, but at night they display this brilliant light. Deep down in the sea all would be dark were it not for other marine creatures which can emit light. Many of the animals who live in these depths have no eyes, but others have not only eyes but have also the power to flash their light upon things they wish to see. These flashlights under the sea are mostly green in color though some are like a brilliant white searchlight, and a few belonging to some sea animals very much like plants have a purple light. One of these light bearers has the power to change his light from blue to green. Two miles below the surface of the ocean live these strange luminous creatures.

Nature's flashlights are not all found in the sea however, as most of you know. There are insects which are light-bearers. American boys and girls are familiar with the little firefly or "lightning-bug" of the Eastern and Middle States. This little insect flits about in the tall weeds at dusk, flashing its yellow light every few seconds. Some red and yellow flowers belonging to the liverwort family are luminous at night, just as if they had caught a bit of the light from the sun and held it in their blossoms through the night.

The glow-worm has a soft green light which seems to be held in a transparent layer in the lower part of the body, while a deep opaque layer lies behind it like a reflector.

The Mexican firefly carries two lanterns, one in its chest and one in the lower part of the body. Some of the larger sea animals have the power to use their light in quite the manner of the condensing and reflecting lanterns of our modern light-houses.

Science is unable to account fully for this curious faculty of illumination which many of the plants and animals possess. Some have called it the conversion of vital power into radiant energy, but as some creatures still continue to give forth this strange light after death, and as decaying wood often glows with the same light, it is difficult to determine what is the real cause.

If these creatures of the lower kingdoms of Nature are thus able to make light about them in such wonderful ways, does it not seem fair to expect something even greater from human beings? Do you not think, for example, that boys and girls could learn to use the great heart light within them, causing it to gleam in the darkness of selfishness in the world and by strong, self-reliant, helpful lives keep a great light shining ever for the good of all that lives?



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LOOKING WESTWARD OVER THE BLUE PACIFIC

Facts Worth Knowing

TEN years ago China had no newspapers. To-day she has almost a hundred.

A BUREAU of Standards has recently been established in Washington. It furnishes information on any scientific point coming under the head of weights and measures. Purchasers of scientific instruments, incandescent lamps or hydraulic machinery can learn if these conform to the standard recognized in other parts of the world, by applying to this department for the information. In the Bureau of Standards it is now possible to measure temperature to a millionth of a degree.

A SCIENTIFIC expedition is to be sent out to explore the Northern Pacific Ocean in order to make more satisfactory magnetic charts than can be made from observations from the coasts and islands. The expedition will include magnetic observers, naturalists and surveyors, and will pursue a spiral course across the ocean. The length of this spiral course will be at least seventy thousand miles, and three years will be needed to complete the work outlined by the department of international research in terrestrial magnetism of the Carnegie Institution.

MANY farmers in France and Germany attach electric motors to their ploughs and cultivators and reaping-machines. A great saving of labor is the result. Tenants of small farms club together to purchase a motor and lighten their work by using it in turn. And recently it has been found that the ground can be rid of pestiferous insects and worms by applying electricity through an electrode buried in the earth. The heavy labor that has been necessary, in order to make the soil yield a harvest, is thus becoming lessened. The farmer of the future will use his brain more, and in this way lighten the work of his hands.

How many boys and girls know how to show the respect due to the flag of their nation by raising it only at the proper time and in the proper manner? The flag on any building but a fort that is besieged should never be displayed between sunset and sunrise. When the flag is to be placed at half-mast it should first be hoisted to the top of the staff and lowered from that position. The national ensign is the most sacred emblem of the nation, too sacred to be used except in the most reverent and highly decorous way; it is for this reason that even in honoring brave soldiers and men of exalted rank who are dead, the flag is not kept long in mourning. In the case of the national memorial ceremonies each year in the United States in honor of the thousands who lost their lives during the Civil War, the flag is displayed at half-mast until noon, and then after a dirge has been played in honor of the dead soldiers, and the national salute of twenty-one guns has been fired, the flag is hoisted again to the top of the staff to float there until sunset.

COUSIN EDYTHA

THE CHILDREN'S HOUR

BABY-LAND

HOW many miles to Baby-Land?
 Anyone can tell;
 Up one flight,
 To your right,
 Please to ring the bell.

What can you see in Baby-Land?
 Little folks in white,
 Downy heads,
 Cradle beds,
 Faces pure and bright.

What do they do in Baby-Land?
 Dream and work and play;
 Laugh and crow,
 Shout and grow;
 Jolly times have they.

What do they say in Baby-Land?
 Why, the oddest things;
 Might as well
 Try to tell
 What a birdie sings.—*Selected*



✻ ✻ ✻ A MORNING RIDE ✻ ✻ ✻

The Heart-Song

GODFREY and his little sister Marjorie were visiting their aunt who lived at the sea-side in the far away island of Trinidad, B. W. I., and one day when they were looking at some shells she held a large one to Godfrey's ear and told him to listen to the beautiful song of the sea which the heart of the shell was singing. She explained to him that his heart also sang a beautiful song when he was good and happy. Little Marjorie did not appear to be paying very much attention, but she had evidently understood a great deal and was soon seen toddling away to the shell-stand, and holding one of the shells up to her ear with a deep mysterious look in her dear little face. We grown-ups cannot know what message might have passed from the heart of the shell to the heart of wee Marjorie.

After the children returned home, Godfrey was one day playing with the cat, which was purring very contentedly, when he suddenly ran to his mother and said, "Kitty must be very good today, I think, for his heart is singing a beautiful song." So Godfrey learned that pussies and shells and little boys and girls all have something in common, although each expresses it in quite a different way.

These lucky little children have a water garden under the shade of an almond-tree. In it their mother has planted a beautiful white lily with green leaves, and a pink lily which has brown leaves. The children like nothing better than to sit on the edge of the concrete basin which holds the water and watch the beautiful lily buds gradually unfold. Sometimes cunning little frogs come and sit upon the big lily leaves at the opposite side of the basin and, swelling out their wonderful pouch-like throats, they sing songs to each other. Godfrey and Marjorie cannot understand these songs, but they like to listen and the little frogs seem to know that the children are friendly and so they are not at all afraid. Above their heads are the branches of the big almond-tree and the sunbeams seem to smile as they shine down through the green and yellow and crimson leaves upon the two happy little children who know about the Heart-song.

Cousin Beatrice

ONE of the greatest pleasures for children is a play at the theatre. What they see and hear there makes a strong impression on their minds. Long, long after they have seen a play, they remember all about it, and they often enjoy hours of fun at home when they try to imitate the actors.

Because children love so much to go to the theatre, it is a great pity that they have not the chance to see better plays. Most of the plays of nowadays are not at all suitable for them, or for anybody.

The stage is a school, where boys and girls learn many things. Now, it may be either a good school or a bad school, according to what it teaches. So, if the right kind of plays were given, the stage would be one of

the greatest schools in the world for children. Some children don't like to go to school to learn reading and writing, and spelling and arithmetic, and things like that, but there is no child that does not like to see a play. Then just think, what beautiful lessons of life could be taught to children in such a place, where they all like to come.

What is it that children should learn in the theatre-school? Well, first of all, I think they should learn how to grow; then they would become warriors for the right, and know how to build up the Life Beautiful. When they go away from the play-house,

their minds should be filled with beautiful pictures. These pictures would make them think beautiful thoughts, that would help to wake up the higher nature; and the sweet beauty that lies hiding away in them, would come out and shine. Then of course the whole world would be brighter.

Everything that is done on the stage should touch the heart. When little children's hearts are touched, the soul is wide awake. Something inside, like a great Love Fairy, drives all rudeness and hate away, and makes them gentle and true.

I am sure that all must agree with me, that the plays on the stage now, do not give children even a glimpse of the Life Beautiful. They are mostly scenes of excitement, full of rough quarrels, low speech, and degrading acts.

But there have been plays that have brought real joy to children; they were given by the little folk of Lomaland. Some day they will play more, and fill the world with light and beauty. R. Y. TEACHER

DEAR CHILDREN: Away in Africa, there is a forest so thick and so dark, that the sunbeams can scarcely steal through the leaves.

In this forest, there live the strangest little people, called pigmies, or little earth-men.

The men and women are no larger than little children. They are dark-skinned people, with bright eyes, and hair that curls tightly all over their heads.

They live in little houses, that look like mounds of leaves, and support themselves by hunting. The men sharpen their spear-heads by rubbing them across their noses. This makes their noses grow very broad.

It is only about fifteen years, since the white people have known of these pigmies. They had been found by explorers, but people thought the stories about them were but fairy tales.

Not long ago, a great hunter brought six of these little people to England. There they have attracted a great deal of attention.

Princess Victoria, on her birthday, gave a garden party to her nieces and nephews. To entertain them, she arranged to have these pigmies, a baby elephant, and two performing ponies, in the grounds of the palace.

Everyone was interested in the pigmies, who carried their tiny bows and arrows. They did not mind being looked at, and were as interested in the performance of the animals as the other people were.

Since these pigmies have come to England they have been treated very kindly. They believe the great white man can do anything. When they return to Africa, they will have many stories to tell to their people.

In their native forest, they do not know what it is to laugh and be joyous, but they are very loving and grateful to anyone who is good to them. May be, when the children, who have learned Raja Yoga grow up, they may go to these strange little people and teach them love and brotherhood.

But we can help them now, by thinking loving thoughts, for thoughts have wings, like birds, that can carry them even to the depth of that great forest where the sunlight seldom gleams. AUNT JEAN

The Theosophical Forum in Isis Theatre

S a n D i e g o C a l i f o r n i a

A Delightful and Instructive Evening With the Raja Yoga Children at Isis Theatre

THE Raja Yoga children from Point Loma conducted the Universal Brotherhood meeting again last Sunday evening, and again Isis Theatre was filled to the doors. In fact there seems to be a growing interest on the part of San Diego people in the remarkable results attained by the Raja Yoga system, as demonstrated week after week at these public meetings. Last Sunday night's meeting, like those of the two preceding weeks, was conducted almost wholly by the boys and girls of the Raja Yoga school.

A profusion of blossoms and foliage gave to the stage a delightful touch of nature that seemed an appropriate setting for the freshness and spontaneity which characterized the rendition of the program. The numbers were varied and well arranged, and included, besides vocal and instrumental music, a recitation and three short papers. The program opened with organ music, after which was a string trio, *allegro op. 9* (Beethoven). Ruth Westerlund gave a very effective recitation. The special class which so delighted the audience a week ago was again present, and rendered three songs most charmingly: "Calm and Storm," "Evening and Morning," and "Shepherd Lullaby."

Master Rex Dunn read a paper entitled: "Is Humanity Asleep?" "In our times," he said, "most people regard the world's progress as an advance only in the improved commercial relations, in manufactures and industries; in the invention of new labor-saving machines, new articles of comfort and usefulness; and most of all, anything that will be the cause of more pleasure and comfort, making life easier and less troublesome. Certainly, some of these things hold their place, and do make a certain progress, but that progress is only along the lines of materialism, making one's life more empty and purposeless."

"How many hundreds of people go through life without ever coming in touch with the higher and finer qualities of their natures, even down to self-respect? It is easier to number those who are living the life guided by their divine natures, for there are but few besides the students and children of Lomaland. The desire for that life is in the hearts of many, but the knowledge is not theirs. The lack of true education shows itself more and more every day in the world's life."

"Many children have within them many latent faculties which never have the opportunity to show themselves. They are paralyzed or weighed down by surrounding conditions, and by unhealthy and weak bodies. To have strong and healthy bodies we must have pure and wholesome thoughts, and for the higher, the divine nature to unfold and express itself, the mind must be clean and the body healthy."

"Humanity has not yet awakened to the fact that men are souls, and that man cannot live for himself alone; but the fact that there is a Raja Yoga school where all there are striving to live the 'life beautiful,' proves that there is a better day dawning for poor humanity. And as Theosophy is the parent of the soul system, to it humanity must turn to open the door to wisdom, the magic ladder that man can climb if he will."

Master Montague Machell gave a cello solo (Gottermann Romance), which was much enjoyed by all present.

Master Thorley von Holst read a paper on: "The Sabbath." In part he said: "The Sabbath Day is an institution which the Christian Church has adopted, partly from the Jews and partly from our old Teutonic ancestors. The word Sabbath is a very ancient Chaldean word, meaning a period of rest. There were Sabbatical years, as well as Sabbatical days."

"The ancients knew that, after a period of work and worldly occupations, it was right to devote a period to sacred rest, so that the mind could have an opportunity to dwell in the peace and silence, and to regain its balance for another period of work."

"We may remember that Jesus Christ found the custom of the Sabbath Day existing among the Jews; and that he told them that it was

right to do deeds of mercy on the Sabbath Day, as the Sabbath was made for man and not man for the Sabbath."

"The modern man still has the idea of devoting one day in every seven to spiritual occupations and religious exercises; but he departs so far from the original idea of a Sabbath, that the custom is now largely a dead letter. Most people in civilized countries today spend the six week-days so badly that they cannot spend the Sabbath properly. They have worked so hard at their business that they are glad to devote the seventh day to pleasure or to idleness."

"Many people, of course, go to church, but, except in a very few cases, they do not reach a very high state of holy calm and peace there, though they may sincerely strive for it."

"The life of most people in the world is made up of nothing but work and pleasure, and hence they would not know how to use a Sabbath. Man has so neglected the culture of the higher part of his nature, that he does not see the use of setting aside a day for it. He would not know how to employ such a day. When he is not working or enjoying himself, he goes to sleep."

"In view of the way the Raja Yoga children are taught to respect the Sabbath, you may more readily understand why our Leader, Katherine Tingley, at all Sunday assemblies suggests no applause. Yet she does encourage hearty applause of the young students at the Homestead and elsewhere, on week-day times."

"The Sabbath was not founded by Moses, as many are taught. It is a most ancient and universal custom, based on a profound knowledge of the laws of nature and the science of life. The seventh day was sacred to the Sun, the emblem of the central fount of life and of the soul. On that day we ought to dismiss from our minds the cares of the week and hold communion with the God within us—or with our 'Father in secret,' as Jesus said."

"We Raja Yoga boys and girls are striving to bring back into this troubled, hurrying world the grand old idea of rest and repose which is so lacking everywhere. People nowadays do not know how to rest. If they rest the body, then the mind goes on worrying, or else they over eat themselves, or drink, or smoke or sleep. They have lost the power of self-mastery and cannot maintain the attitude of peace and quiet dignity."

Miss Julia Hecht also read a paper entitled "Music as an Educational Factor."

In part she said: "Katherine Tingley has said, 'Music is one of the basic principles of life. It is the harmony of life; and if we attune ourselves physically, mentally and spiritually, we have the key that unlocks the door of the mysteries of life.' How few are there in the world today who realize that music should be studied in this deeper sense of its true relation to life, and that music is not only a vital educational factor in life, but part of life itself! Music studied according to present-day methods fails to fulfil its high educative mission, because the present system of education is limited to the details of mere intellectual study—to the outward acquirement by the brain-mind and hand of technical achievements. Theosophy teaches that true education is that which awakes the soul to a nobler use of its faculties, and in this education music is the most important factor."

"Has the brilliant technician who has no moral stamina been truly educated, or the self-centered egotist who is interested only in his own performances, and whose principal aim is for personal display rather than to be a divine spring of help to others?"

Do the colleges and universities which stand only for culture and technique, awaken the soul to a realization of its divine power to vibrate in unison with the deepest and richest chords in life's harmony? I think not, for Theosophy has not yet touched them. These methods do not afford a high and definite aim for the attainment of the things of immortality, nor do they awaken the student to a realization of the rich treasures which lie hidden in the recesses of his own heart."—*San Diego News*

Art Music Literature and the Drama

On the Grand Canal—The Rezzonico and Balbi Palaces, Venice

The path lies o'er the sea,
Invisible; * * *
By many a pile in more than Eastern pride,
The fronts of some, tho' Time had shattered them,
Still glowing with the richest hues of art,
As tho' the wealth within them had run o'er.—Rogers

EVERY corner of Venice is illuminated by art; even in the darkest and narrowest canals the richest details can be found, but in the Grand Canal the most splendid monuments of perfect taste are seen. This winding sheet of water has been the scene of the most fairy-like and unique pageants, and even now, although the great gilded Bucentaur, the Doge's galley, has ceased to glide among the revellers, and the almost Oriental opulence of the past has fled, a fête of gondolas, held by moonlight, and glittering with richest colors gleaming from innumerable lanterns, echoing with light music of mandolins and guitars accompanying the tuneful Italian voices, is an event never to be forgotten. At such an hour the past returns as in a dream. But even by day, under the soft Venetian skies (very different from certain crude, sensational daubs which grievously defame their tenderness), when the rich but harmonious colors of the princely dwellings are reflected in the cool green water, there is a magic and a charm. "The city," said Byron, "resembles a dream; her history is a romance."

The illustration shows a portion of the Grand Canal, with the Balbi Palace on the right, and on the left the Rezzonico Palace (1732) now called the Browning Palace. Here the poet lived for many years and upon his death the Venetian Municipality placed a marble tablet upon the outer wall with the following inscription:

A ROBERTO BROWNING,

*Morto in questo Palazzo
Venezia pose*

"Open my heart and you will see
Graved inside of it 'Italy.'"

TRAVELLER



Lomaland Photo and Eng. Dept.

THE REZZONICO AND BALBI PALACES, GRAND CANAL, VENICE

IT is said that the tendency among diplomats today to supplant French with English is a sign of changes that are coming. Time was when Latin was the international language of record and possibly the formal documents resulting from the Portsmouth conference will finally take form in that tongue. However that may be, except for the fact that M. Witte did not speak English fluently, the whole negotiations at Portsmouth undoubtedly would have been conducted in that language. All educated Russians speak French, but this language Orientalists find it difficult to master, while for a thousand reasons English is widely taught in both China and Japan. English is also becoming the chief language of science in many of the smaller European countries. Are not these facts signs?

The Oriental Sense of Beauty—Its Criterion Not That of the Occident

"THE Chinese have no sense of beauty," a missionary once explained to me, writes Francis H. Nichols in his book, *In Hidden Shensi*.

The kung kwan where we stayed the last night before reaching Sian was near the Baths of Lintoun. In the side of a hill was a hot sulphur-spring. A stone-cave built over it enclosed a pool about forty feet square. The yellow water had been bubbling up into its rock-hewn bowl while empires on our side of the world had come and gone. An inscription over the entrance to the cave told of its having been repaired by an emperor of China who reigned two thousand years

ago. By a system of underground pipes the steaming water was carried about a thousand yards to a hollow on the hillside, where it formed an artificial lake. Its margin was shaded by shrubbery and plants of varieties rare in Shensi. Narrow piers on piles extended from the shore to a series of pavilions in the center of the lake. A narrow walk connected the pavilions and wound in and out among them. With an exquisite attention to detail, the walks were enclosed by a low balustrade composed of serpentine railings that alternated in succession of red and blue above the yellow water. In designing the pavilions care had evidently been taken that no two of the tiled roofs should be of the same color. Above the lake labyrinthine paths led up the side of the hill to a little shrine at the top.

When I first saw the lake the sun was dropping into the plain away off in the direction of Sian. As the last light of day fell across the glazed pavilion-roofs, they glistened and flashed for a few minutes and then their colors began to blend. Purple and green and red, all melted into gold, while the mist of yellow steam breathed softly into the bushes on the shore. I watched that play of God-made sunlight and man-made color until the rising mist met the falling twilight and darkness came. It was then that I remembered that the "Chinese have no sense of beauty."

If that hillside with its lake and pavilions had been part of the gardens of a man who had founded a trust or who had consolidated a railroad-system, it is safe to say that we should have heard all about them long ago. We should have been accurately informed as to how much they had cost, and we should know where their landscape-gardener "got the idea" which he followed in their design. But Lintoun has not the advantage of being conspicuous. The glinting roofs

play with the sunlight that falls on a grey, forgotten land, whose "heathen" people have always scorned the stare of the crowd and who have never worked for praise. To the men and women of the Shensi villages around Lintoun it is enough that the cave is on the hillside, and that the yellow mist is forever rising under the shadow of the purple pavilions. They love it all, as their fathers did before them. They may not know what moderns mean by a "sense of beauty," but the day may come when the West will go to that yellow race in their old grey land and will say, "We are children. Teach us what beauty is."

What promise shall not be fulfilled in that future time when the East and West shall clasp hands in the service of Higher Art; in ministry to "The Beautiful" which is also "The Good and The True"? STUDENT

Universal Brotherhood Organization

Central Office Point Loma California

Why Does the Universal Brotherhood Organization Oppose the Practice of Hypnotism?

Extracts from the Writings of W. Q. Judge on the Question

PATH, February, 1894:

"Body, soul and astral man properly in relation give us a sane man; hypnotized, the relation is broken and we have a person who is not for the time wholly sane."

"The process of hypnotizing is as yet unknown in respect to what does happen to the molecules. We claim that those molecules are pressed from periphery to centre, instead of being expanded from the inside to the surface. This contraction is one of the symptoms of death, and therefore hypnotizing is a long step toward physical and moral death."

"In the wake of the hypnotizer will be found a host of hysteriacs and that it all should be regulated by law is unquestionable."

"I go still further and say that many persons are already in a half-hypnotized state, easily influenced by the unprincipled or the immoral; that the power to hypnotize and to be sensitive to it are both progressive states of our racial evolution; that it can and will be used for selfish, wicked, and degrading purposes unless the race, and especially the occidental portion of it, understands and practices true ethics based on the brotherhood of man."

"Ethics of the purest are found in the words of Jesus, but are universally negated by Church, State, and individual. The Theosophical doctrines of man and nature give a true and necessary basis and enforcement to eth-

ics, devoid of favoritism or illogical schemes of eternal damnation. And only through these doctrines can the dangers of hypnotism be averted, since legislation, while affixing penalties, will not alter or curtail private acts of selfishness and greed."

"Except here and there they, [the modern schools], . . . see no cause for alarm, . . . they cannot perceive . . . any possible devilish use of hypnotic powers. The Theosophist, however, intimates a danger . . . in the lack of morality and ethics in the use of them both now and in the future."

Path, May, 1890:

"While we thoroughly agree . . . as to the need for placing safeguards around this budding science (hypnotism), it is from a conviction that crime can be aided and hidden by the use of such a practice, and is today thus aided and hidden."

"We do not care to commit hypnotism solely to the doctors, but we would wish to place restrictions upon even these gentlemen, and to limit the number of them who may be allowed to use it."

Colored N-Rays

ONE of the chief organs of the English medical profession, the *Lancet*, recently published a long letter from Dr. Hooker giving the results of his three years of work on the N-rays. They are, he says, in no case colorless, but have tints varying with the character of their owner. These are his results:

Rays emanating from a very passionate man have a deep red hue. One whose keynote in life is to be good and to do good, throws off pink rays; an ambitious man emits orange rays; a deep thinker throws off deep blue; a lover of art and refined surroundings, yellow; an anxious, depressed person, gray; one who leads a low debased life, muddy brown rays; a devotional, good meaning person, light blue; progressive minded, light green, and physically or mentally ill person, dark green rays.



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THE RAJA YOGA ACADEMY, THE ARYAN MEMORIAL TEMPLE, AND STUDENTS' GROUP HOUSE NUMBER ONE, POINT LOMA, CALIFORNIA

Finally he says that rays of the characteristic color continue to be given off from objects that have been—even years previously—in contact with a human being.

However "new" the above may sound to the general reader, students of Theosophy will but see a primordial attempt (unconscious *mayhap* to the writer quoted) at a justification of certain facts in human life taught many years ago by H. P. Blavatsky—facts which have since been unfortunately crassly misunderstood in the fantastic expositions of more than one body of cranks.

Who has not met with the uncanny expounders of "auras" and "forces?" Facts in themselves real and positive may be so absurdly expounded and misunderstood as to make their general acceptance nearly synonymous with mental or moral obliquity. Teachings like the above were, among the ancients, only imparted in the strict seclusion of the temple mysteries to candidates who had successfully passed the severest and most uncompromising moral and mental training. They are dangerous to handle in ignorance, hence the reason. STUDENT

BROTHERHOOD

LONGFELLOW

Y^E whose hearts are fresh and simple,
 Who have faith in God and nature,
 Believe ye that in all ages
 Every human heart is human,
 That in even savage bosoms
 There are longings, yearnings, strivings,
 For the good they comprehend not,
 That the feeble hands and helpless
 Groping blindly in the darkness,
 Touch God's right hand in that darkness,
 And are lifted up and strengthened.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question In a letter from an earnest enquirer the question is asked, "Why are we, and why were we ever so selfish"? What answer would you make?

Answer The question is the same as that as to the origin of evil, and to answer it satisfactorily would require much more space than we have at our disposal here. And so to anyone who wishes to go into the matter fully we would recommend our Theosophical literature, especially the writings of Madame H. P. Blavatsky.

But without going to the ultimates of the problem, even a little study of Theosophy throws a great light on the nature of man with all its tendencies, good and bad. One of the most important teachings, which Theosophy is again making known to the world, is that of the dual nature of man; and it is here that such a light is thrown upon the whole problem of evolution. For man is not simply the product of evolution as ordinarily understood; in him two lines of evolution meet—one from below, giving him a nature in common with the animals and linking him with all the kingdoms of nature below him; the other from above, the soul-nature, divine. Man is in fact more than an animal, or it is still better to say that although he *has* an animal nature, he *is not* that, but is in reality the higher nature, which we call the soul.

The tendency of the lower nature is towards selfishness, self-gratification, and hence there has been an age-long conflict between it and the higher. Because man has permitted the lower nature to rule, and has identified himself with it, he has become selfish and forgotten his true and nobler, better nature. And so it might be said that the reason why we are so selfish is that we ourselves have failed to remain masters in our own house and have become enslaved by our own servants, letting them persuade us that they are ourselves.

But aside from any reason *why* we are so selfish or *how* we became so, the more important fact remains that we do now find ourselves selfish, and the first step is gained when we recognize this fact. It rests with us then to overcome this selfishness, and we have every incentive to do so, for we know from experience that happiness never comes from self-indulgence or any form of selfishness, but from its opposite.

How shall we overcome our selfish tendencies? Surely by cultivating the opposite qualities, of unselfishness and brotherhood, by helpfulness and goodwill.

STUDENT

Question How is it that some people have such an antipathy to the very idea of Reincarnation? Is there no other way to progress except through it?

Answer The main reason is probably to be found in the general line of thought, due to the heredity and education of the past thousand and more years. Because of this the teaching of Reincarnation has been forgotten, and the teaching that takes its place regarding the future life of man is so contrary in its principles as to change the whole outlook on life. If the latter is accepted and held to, if the idea of eternal rest, golden harps, and streets paved with emeralds and sapphires, is the highest ideal of an after life, it is no wonder that the teaching of Reincarnation comes with somewhat of a shock.

If one is satisfied with the orthodox teaching of a miraculous change after death for those who believe, or are elected to grace, and that they are permitted to enter heaven because of the imputed righteousness of another, the prospect offered by Reincarnation would no doubt be distasteful. For Reincarnation means effort, repeated again and again, it

means activity, struggle, and more than anything else it means OPPORTUNITY and PROGRESS. It carries with it, too, the necessity for self-reliance; one cannot be saved by imputed righteousness nor by the sacrifice of another, but only by his own life.

The idea of Reincarnation calls forth all the noblest qualities in man and woman, for coupled with it is the teaching of the divinity of the soul, and so it becomes possible to live our life in accordance with the highest laws of being, and to progress ever nearer and nearer towards perfection.

Another reason why Reincarnation is objected to by some, is that there is no escaping the consequences of sin, by means of a deathbed or any other repentance and forgiveness. For the twin doctrine of Reincarnation is that of Karma, absolute law, by which a man reaps exactly what he sows. Here again it appeals to the noblest qualities in man, though there are some unfortunate beings who do not desire to pay their debts, and who would escape the result of all their wrong actions.

As to the other part of the question, I cannot see that anyone would want any other way. Certainly, if it is the law, as it is, it must be best. And if one tries to live in harmony with the law, realizing that the law always works towards the highest ends, repeated rebirths will be gateways leading to perfect freedom.

STUDENT

Question It is stated in Theosophical literature that at the end of every century, during the last twenty-five years of the century, a special effort is made by the Helpers of the race to arouse men to a nobler and higher life, and to give out again a deeper knowledge of the truth. I cannot understand why this should be specially done at the end of the century, and not at other times. For instance is not the present time just as good for that purpose, or, say, ten years from now?

Answer We have only to look at the processes and methods of nature to realize that she works ever in cycles and according to times and seasons. And man individually and collectively is not exempt from these. All this can be readily traced out on the physical plane; but this is only one of the planes of nature, for there are in nature as in man many planes of life and activity. In fact the ancient teaching of Theosophy is that man is in all aspects a mirror and counterpart in miniature of Nature as a whole. And the teaching further is that the tides of life have sway on the inner planes of being as on the outer physical plane.

Many of the cycles affecting the outer physical world we are well acquainted with, such as the cycles of the year and its seasons, upon the observance of which we depend so largely for the maintenance of physical existence; the cycle of the moon that affects so many diseases and the growth of plants and periods of gestation; the cycle of day and night, the importance of which needs no mention; the eleven year cycle of the sun spots, which it has been recently discovered marks most important cyclic changes on the earth, due in part no doubt to magnetic and electric changes, and in part perhaps to other causes.

It is very curious to watch the waves on the seashore and to note how they augment and then diminish in size and power,—every third wave being greater, and the greatest of all coming every ninth. Many other cycles could be mentioned, from the human heart-beat to the sidereal year of over twenty-five thousand years, and cycles comprising hundreds of thousands of years, marking vast changes in the evolution of humanity and of the earth on which we live. For a study of this most interesting subject and the teachings of Theosophy in regard to it, the student is referred to our literature.

The one hundred year cycle referred to in the question is one that is not generally known, but is of vast importance in human history, and many evidences of it are plainly traceable by the student of history in the light of Theosophy. The last quarter of every century is, as it were, a time for seed sowing and for reawakening with a new impulse the spiritual nature of man. And just as we must pay attention to the seasons if we would get good harvests, so do the Helpers of humanity regard the spiritual seasons of the world's life, and there is as much a seed-time and a harvest-time in this as in the realms of outer nature. And surely it is to be expected that the Wise Helpers of the race work with and use the forces of Nature, and that they use the times and seasons for the accomplishment of their beneficent purposes.

STUDENT

SELF-TRUST is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents.—Emerson

France's Coat of Arms

A WELL-KNOWN heraldic painter has been employed by the French government to design a coat-of-arms or crest for the adornment of the French consulates abroad. His design was exhibited for the first time above the entrance to the Ministry of the Interior at the recent visit to Paris of King Alfonso. This is the description: "On a blue ground the lictor's fasces and the axe, placed upon two branches of oak and laurel, symbolical of strength and peace, in gold, joined together by a ribbon bearing the words 'Liberté, Egalité, Fraternité.' Beneath them the Star of the Legion of Honor." So France has not forgotten her old motto. A.

A Sublime Swindle

OF the many outrageous swindles which followed in the wake of the notorious "South Sea Bubble" scheme, perhaps the most amusing, as an instance of the successful exploitation of gullibility, was that of the "Company for the carrying on of an undertaking of great advantage; but nobody to know what it is." The company was capitalized at £500,000, in 5000 shares of £100 each, deposit £2 per share. The promised dividend was 100 per cent. On the morning after the announcement the mysterious promoter opened an office, sold a thousand shares in six hours and decamped with the £2000. E.

If we are indeed here to perfect and complete our own natures, and grow larger, stronger, and more sympathetic against some nobler career in the future, we had all best bestir ourselves to the uttermost while we have the time.—R. L. Stevenson

Linguistic Difficulties

THE Korean language—a Turanian tongue—is surely the most difficult in the world. Chinese is nowhere. There are over 2000 endings for the verb to *be*. The simplest phrases have many forms according to the person to whom they are addressed, and it is a horrible breach of etiquette to use the wrong one. The language cannot therefore be learned by remembering what is said to you, for when you come to express the same idea to another you will have to vary the expression according to whether you address a woman, a child, a grandee, and so on. The official and literary language is however Chinese. H.

EVERY life is a profession of faith, and exercises an inevitable and silent propaganda. As far as lies in its power it tends to transform the universe and humanity into its own image. Thus we have all a cure of souls. Every man is a centre of perpetual radiation, like a luminous body; he is, as it were, a

beacon which entices a ship upon the rocks if it does not guide it into port. Every man is a priest, even involuntarily; his conduct is an unspoken sermon, which is forever preaching to others;—but there are priests of Baal, of Moloch, and of all the false gods. Such is the high importance of example. Thence comes the terrible responsibility which weighs upon us all.—Amiel

THE best part of every great work is always inexplicable: it is good because it is good: and innocently gracious, opening as the green of the earth, or falling as the dew of heaven.—Ruskin—*Elements of Drawing*



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Possible sunshine, 371. Percentage, .49. Average number of hours per day, 6 (decimal notation). Observations taken at 8 a. m., Pacific Time.

OCT	BAROMETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
16	29.722	70	59	63	56	.00	S	5
17	29.724	68	56	60	54	.00	SE	5
18	29.774	67	56	62	56	.00	S	2
19	29.850	67	52	60	56	.00	NE	4
20	29.874	67	57	62	59	.00	NE	2
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ETHICS, PHILOSOPHY, SCIENCE AND ART

Edited by KATHERINE TINGLEY

Vol. VIII

NOVEMBER 5, 1905

No. 5

New Century Path

by KATHERINE TINGLEY
WEEKLY

NEW CENTURY CORPORATION
Point Loma, California, U. S. A.

SUBSCRIPTION—By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; per single copy, TEN CENTS

COMMUNICATIONS—To the EDITOR address, "KATHERINE TINGLEY editor NEW CENTURY PATH, Point Loma, Cal.;" To the BUSINESS management, including Subscriptions, to the "New Century Corporation, Point Loma, Cal."

REMITTANCES—All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, manager," and all remittances by Post-Office Money Order must be made payable AT THE SAN DIEGO P. O., though addressed, as all other communications, to Point Loma

MANUSCRIPTS—The editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with the number of words contained

The editor is responsible for views expressed only in unsigned articles

Entered April 10th, 1903, at Point Loma, Calif., as 2d-class matter, under Act of Congress of March 3d, 1879
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Truth Light & Liberation for Discouraged Humanity

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Importance of the Study of the Classics

THE movement in favor of so-called "utilitarian" education has tended to somewhat discourage the enthusiasm for classical studies; but now there is a reactionary movement, as educators begin to see that science, book-keeping, etc., develop only one side of the nature, and that that side may be developed to harmful excess. The *Literæ Humaniores* were not so called at random; those medieval scholars who gave that name to classical studies knew well the refining, broadening effect they have on the mind and whole character. Nor can we, in this age, claim to have so far progressed beyond the level of our medieval ancestors as to render such a description of the classical studies no longer applicable. We can still benefit from a contact with the minds of Homer, Æschylus, or Virgil. Apart, too, from the character of

Greek and Roman literature as such, ancient classics have a value simply because they are ancient. In other words, whatever lifts our minds for a season from our own times to other times which have become ideal and romantic from their antiquity—this elevates and recreates our minds. Pages could be written on the advantages of classical studies: how they enrich the mind with a goodly store of imagery, similes, illustrations, etc., which constitute a universal language of culture;

Theosophical View of the Question

how they elucidate one's own language, its grammar and idioms; and so forth. But there is one special point that must be made here, since it pertains exclusively to the Theosophical view of the question. In the light of Theosophy, the classical myths, legends, and historical narratives, all acquire an enormous significance and value.

The mythology ceases to be a collection of absurd fables and superstitious fancies; for, the Theosophist, with his rejuvenated sense of humor, no longer takes figurative language literally, or believes the ancients fools because they used a different symbolism from what we do. Theosophists can see in the story of Perseus and the Gorgon, or of Hercules and the Hydra, dramatic representations of some of the most pregnant events in the life-history of a human soul; and realize that the symbology was at once a veil for the profane and a key for the enlightened. This classical mythology gives us a clue to what the ancients learned in those Schools of the Mysteries of which we read. Taken in conjunction with the similar myths found among all peoples, they are recognized as survivals of the picture-language of the ancient Wisdom-Religion, formerly general in its diffusion over the earth. Thus what

So-called Le- gends Are His- torical Facts

must ever remain for the ordinary scholar obscure and strange, is for the Theosophical student lucid and consistent. Again the so-called "semi-historical" legends, such as the siege of Troy and the voyage of the Argonauts and the war of the Titans, are seen to refer to real historical facts; facts, however, much greater than those to which the legends seem to refer; for those legends are told in an epitomized form, well-known to students of Oriental and ancient literature, in virtue of which a hero means a race, and the other details are similarly abbreviated. We know that the war of the Titans is a description of that momentous event which is similarly described in the *Old Testament*, the *Sagas*, the *Mahabharata*, etc., etc.—the struggle between the Sons of Light and the Sons of Darkness when old Atlantis went down beneath the waves.

Even those classical stories which are generally accepted as historical acquire a new value and charm when viewed from the more generous and reverential viewpoint of Theosophy. The heroes of Marathon, and the incorruptible philosophers and statesmen, were not mere "heathen" struggling against the weight of superstition to emulate Christian virtues, but men to whom their faith was a reality inspiring them to those deeds.

Disparaging Comments of Modern Editors

The children at the Raja Yoga School in Lomaland, no longer content to try to swallow the vintaged preparations of ancient history served up to them in the school-books, are beginning to write their own accounts of the stories, relying upon the facts recorded by classic historians, and carefully eliminating the disparaging comments of modern editors. Their own knowledge of practical Theosophy enables them to replace this comment by intelligent and illuminating comment of their own. It may not be long therefore before we have something to offer the children of the world that shall be at once more accurate and truthful, more elevating, and less discreditable to modern intelligence, than so much of what is found in the present history books. STUDENT

Thought and Routine

DR. BRISTOL of Washington, recently commenting on the proposal of the American Federation of Labor to exclude Chinese, Japanese, and Koreans from the labor arena of this country, points out that there are thirteen more people to the square mile in France than in America, twenty more in England, and thirty-five more in Belgium. Consequently before we can be as thickly populated as France all the people of Europe must come here; before we can be as thickly populated as Great Britain all the human race will have to come.

The difficulty of course is distribution; the immigrant makes for the city, not the country. A recent writer thinks he has found a sort of

Some Views on XXth Century Problems

Outworn Argument

THE fight between a material and a spiritual conception of the universe is so nearly ended that it is curious to see, in *The Contemporary Review*, a long article quite on the old controversial lines. Mr. Mallock shows, quite unanswerably, that if the present arrangement and constitution of matter are the product and effect of its arrangement a moment before, and that of a moment before, till we get back to the "primordial" nebula behind which our intellects cannot go: the same must be true of consciousness. That subjective something which in infinite time became my consciousness, my mind, my feeling, must have been there present just as that objective something which in the same lapse of time became my brain cell.

It is ingenious enough. About a hundred years ago Paley's "Evidences" appeared, wherein an attempt was made to prove the existence of God. It had an immense vogue, and may be yet a belated text-book in some universities. But everybody admits that its arguments are out of date. Go back through the Middle Ages and you will find them strewn with works designed to prove this and that. They start from premises which nobody would now sufficiently bother about to deny or accept, and which, if he did, he would find meaningless; advance through arguments which to us would not seem to follow; and reach conclusions of no weight or applicability to anything. Back still further, in ancient India, we can find even stranger arguments, stranger ways of refuting materialistic opponents who advance unintelligible propositions; and so on.

In time Mr. Mallock's arguments, and the positions they refute, will be equally out of date and meaningless. But perhaps not for the same reason as in the past. From him backwards, the attempts are to prove the existence and permanence of the spiritual in man and nature. The attempts are made by intellect, and to intellect appeal. And in their various forms they are at least thousands of years old. They have, for a time yet, to be made in order to clear the intellect out of the way of a higher faculty. In the full sense they cannot be constructive, cannot prove in the sense of bringing realization, any more than the clearing of an obstruction is the flowing of the water through it. If intellect, as many believe and some know, is connected to the visible world by the five senses, and to the spiritual light everywhere by another—"sense": and if that sense should grow keener, or the spiritual light grow brighter or more imperious in its pressure—then the intellect will have to accept the situation. The vice-president becomes a mere private individual when the president arrives.

And that this evolution is going on with extraordinary speed no one can doubt who studies the times *behind* instead of *in* the newspapers.

STUDENT

Unclean Novels

AN English critic gives facts and figures to show that the production and popularity of erotic novels are steadily increasing. The public taste grows by what it feeds on, and the stories have to be ranker and ranker. The critic names half a dozen recent novels which have sold well, and notes that the second book of each writer is worse than the first; whilst in each case the third comes very near to naked descriptions of "certain acts that a limited number of medical works alone are supposed to deal with." "It is no unusual thing today to hear women of a certain set asking one another what books they have read and can recommend that are 'really *haut-gout*,' a phrase meaning, when used by them with reference to novels, books that verge as closely as possible upon the immoral."

These people are suffering from cancer of the mind, and their sympathies are with the cancer! If a little more real psychology was known, a little more of the states that follow death, they would know that the simile was exact. They would know that as the spiritual essence of the living body frees itself at death from disease, so will the spiritual essence of the mind free itself at death from mental disease. And in the thinking out of the implications of that truth, referred to in many an ancient philosophy, but long forgotten, they would act accordingly—if

not too late. Perhaps it is a merciful law of nature that those for whom it is actually too late, cannot understand.

A press censorship is no remedy. We can only popularize a knowledge of Theosophy and look to the training of the children. They at least can learn, can have evoked, in their consciousness, a knowledge of their dual nature. They can easily be led to understand that in every case where the lower is permitted to rule the higher, the germ of a disease of the mind has been admitted. This surely is part of the essence of religious teaching, and until it is learned it is useless to go further. STUDENT

The Ideal of a Hospital

THE *London Lancet*, one of the two most important English medical journals, asserts that "the hospital is the outpost of our national defense against degeneracy, and the boon which is conferred by hospital ministrations upon every modern community is practically immeasurable if hospitals be rightly used." How is a hospital a bulwark against degeneracy? It might be, and much more; and it will be, when the Universal Brotherhood lays its hand upon this part of our social work. Does the *Lancet* think that degeneracy can be met by medicines and surgical operations? But the possibilities of a hospital for good are almost infinite; its entry, by every patient, might be a veritable initiation for him into the atmosphere of brotherhood, a touch that he could never lose. Those who assisted some years ago at the "Brotherhood Suppers" given to thousands of the very poor in the great cities of Europe and America, who noted the softening and elevating spirit they engendered and the reception of the simple teachings on life for which they afforded the opportunity, and who can feel the possibilities of the extensions of this work, will know what we mean when we speak of the future Universal Brotherhood hospitals as centres of light. As to the students—medicine was once one of the *sacred* sciences, and has to become so again. H. P. Blavatsky laid the foundations of this as of other reforms. C.

A Paternal Government

THE State of Kansas now gives away 500,000 trees annually to its farmers. The effect of this policy on the wealth and well-being of the State are already very marked. "I can remember," says Representative Beeson, "when the blizzards from the north in the winter, would kill cattle by the thousands and the hot winds from the south would burn up crops and pasture in summer. Now the trees break the blizzards in winter and the hot winds in summer. The saving to the farmers in cattle alone runs into thousands of dollars." And he added that since the growth of the trees to their full size no failure of the crops has been known.

According to Herbert Spencer's ideas, the State government is exceeding its duties. But one is apt to judge of a pudding by the eating, even if the cook can be proved to have made it unscientifically. The people of the State are willing to be taxed for the benefit of their farmers, for they share the benefit. It is a method of general coöperation. The growth of trees is often very slow and, while human nature is as it is, a large proportion of men will decline to undertake labor and spend money for what will only benefit their descendants. The government constitutes the permanent entity. We may depute a committee to do anything for us. Are its powers necessarily limited the moment you choose to call it a government? STUDENT

Beverages and Character

THE favorite beverages of nations should be some clue to their character. An English dean once denounced tea-drinking on the ground that it provoked thought and therefore led to revolutions! In tea-drinking, that people leads the world, drinking an average of six pounds per head per annum. But as America drinks twelve pounds of coffee, we are bound to infer that the dean had never tasted that bean. But what of wine? France leads there, drinking 1.56 litres per person per annum. And has beer any relation to placidity of temperament? The German is ahead in that, with 1.38 litres. Russia's one hundred millions drink each their five and a half litres of vodka. Any one with a taste for figures can estimate how many battle-ships could float in that great ocean of spirits. C.

Archeology Paleontology Ethnology

Early Christian Symbolism in the Catacombs

A DESCRIPTION, in a contemporary, of the catacombs of Saint Callixtus throws an interesting light on the early history of Christianity. There are sixty sets of catacombs, of which those of St. Callixtus are only one. Yet these last comprise a labyrinth of many miles of passages whose extent is scarcely known and in which parties have been lost and never heard of again. In each set of catacombs there are about 100,000 graves, making a total of six million people buried. Some say they were Roman excavations for sand and tufa, and others that they were made specially for Christian burial places, the sand-pits being utilized merely as entrances.

The art represented on the walls shows a more joyous form of Christianity than that prevalent in later times. Christ is a beautiful youth, bounding down from his native hills with a lamb on his shoulder. He is however usually represented by a symbol, such as the Fish, the Vine, the Latin Cross, or the interlaced X and P, which are also the first two letters of Christos. The writer who describes these catacombs says:

The Cross, in varying forms, was gradually introduced, but there was great prejudice against it, the Pagans even regarding it as an object of intense horror. It was however used as a joyous emblem in these early days, the symbol of life and triumph. In later years, in the change from the cross to the crucifix, the original intention of the symbol was lost. From being a token of joy it became a thing of tears and agony.

One notes here an ignorance of the all-important distinction between the ansated cross and the cross without its crowning circle. The former combines the four arms with a unifying circle, and signifies *mastery* over the four elements or four modes of life-force. The latter signifies subjection to matter. The Pagans might well have had a horror of this dark emblem, introduced along with that terribly gloomy and cruel influence that seems to have supervened upon the original mystic gospel of Christ.

Orpheus taming wild beasts with his lyre also occurs as a favorite symbol of Christ.

The Fish, by ordinary scholars explained by saying that the Greek word for a fish, *ichthus*, is an anagram of the words *Jesous Christos theou uiuos soter*, is a familiar symbol in the ancient mysteries. The anagram will not explain how the Fish got into the Zodiac, though doubtless anyone with five minutes to spare could make up another anagram which would.

Sometimes Christ has on his shoulders a kid instead of a lamb, a circumstance which inspired the following lines from Matthew Arnold:

"He saves the sheep, the goats He doth not save,"
So spake the fierce Tertullian; but she sigh'd—
The infant Church! Of love she felt the tide
Stream on her from her Lord's yet recent grave.
And then she smiled; and in the catacombs,
On those walls subterranean, where she hid
Her head 'mid ignominy, death, and tombs,
With eyes suffused, but heart inspired true,
She her Good Shepherd's hasty image drew,
And on His shoulders not a lamb, a kid.

The goat was an important symbol with the Gnostics and other early

Christian mystics, as were also the serpent and other animals. Christianity was originally (and still is) a profound mystical teaching; but Jesus' esoteric doctrines seem to have been obscured by waves of degrading and materializing influence, which emasculated Christianity and converted it for a time into the highly neurotic and demoralizing religion of which we read in the days of the Roman Emperors and of Hypatia.

Some day we shall know what Christianity really was and what frauds have been practised on it. STUDENT

The Roman Amphitheatre at Nimes

AT Nimes there are many remains of Roman architecture, among which is the amphitheatre here depicted. This is the best preserved of all Roman buildings of its kind. During the Middle Ages its site was occupied by a quarter having a church of its own; but in 1809 it was cleared, and since then has been kept in repair. It is

built of large uncemented blocks, and is elliptical in shape, the external dimensions being 437½ by 332½ feet, and the arena being 327 by 222. The height is 70 feet, comprising a grand story of 60 arches, an upper story of 60 arches, and an attic with consoles pierced with holes for supporting the *velarium* or awning. There are four main gates, one at each cardinal point, and 124 doorways led from the tiers of the amphitheatre to the inner galleries. This building is at least 100 years older than the Colosseum at Rome.

An amphitheatre is a theatre with seats all round, such as is adapted to the witnessing of fights—a circus in fact; in a theatre, where hearing



Lomaland Photo and Eng. Dept.

A VIEW OF THE ARENA AND AMPHITHEATRE OF NIMES, FRANCE

is a necessity, the seats are in a semicircle in front of the stage.

The origin of the amphitheatre, according to Pliny, was a certain building erected by the deputy of Julius Cæsar, to popularize Cæsar with the masses, in which there were two theatres, which, after having been used for dramatic representations, could be swung around, with the spectators in them, so as to make an amphitheatre for gladiatorial shows. Soon afterwards Cæsar built a regular amphitheatre of wood, and later stone began to be used. The amphitheatre was always elliptical. The arena had the same shape, and was surrounded by a high smooth wall for the protection of the spectators; the beasts and gladiators came in from rooms below the seats. The lowest row of seats were the most honorable and the most commodious, and here sat the Emperor or chief magistrate and the *grandees*. Above this row were other rows for the smaller people, with numerous exits leading to sheltered corridors. Many Roman amphitheatres exist, one authority having described fifty-two. E.

Historic Bombs Unearthed

AT St. Martin de Re, in France, some excavators unearthed trenches in which lay skeletons which were presumably those of the citizens who fell fighting there in defending the town against the English in 1627. Among the skeletons was found a spherical iron bomb containing a moist black powder, which was found to consist of about a third of nitre, a third of carbon, and a fifth of sulphur, the remainder being iron oxide derived from the rusting of the iron shell.

The Trend of Twentieth Century Science

The Futile Nebular Theory

MORE and more is it being perceived that the famous nebular theory of cosmic evolution rested only upon blanks of thought. We only tolerated it by not thinking it out. We were taught that there was once only a homogeneous incoherent nebula or cloud filling space. From the diffused uniform came the multitudinously un-uniform heterogeneous matter of today. Could it ever have been uniform, ever have been one whit less complex than now? Were not our minds cheating us in pretending that it could have been?

Either the nebula filled all space, or it did not. If it did, then it was infinite and had no centre to aggregate around. If there were centres, then it was not uniform and the hypothesis is at an end before it began. But if it did not fill all space, then the space around contained nothing; or it contained ether. If it was empty, no ether, then the mass could not have begun to cool, for the ether is necessary to carry the rays of heat. But if ether, then the beginning of things was at least a duality—ether and the nebula. So we have to have a sphere of nebula, with a centre; and a sea of ether in which it floats. But even with the ether, a uniform nebula will not do at all.

It began to cool, from the outside toward the centre. In the outermost ring the minute particles went together to make atoms of some such light element as hydrogen. But if the ring was uniform, what made the particles collect about centres? *The ring was not uniform*, but contained latent centres which attracted the particles in their neighborhood—which otherwise could have had no possible reason for moving. In other words, to explain hydrogen, we have already supposed hydrogen. To explain its atoms we have supposed the atoms to exist already as centres.

When this outermost ring got cooler, the atoms became denser. Instead of consisting of hydrogen, the ring now contained say oxygen—which is sixteen times denser. But there is the same problem. What caused a certain sixteen hydrogen atoms to rush together? What was the centre which drew them? Again, we have to suppose the oxygen pre-existing as centres in that pretendedly uniform nebula.

But while the outermost ring was now making oxygen, the next inward was doing what the first had done—making hydrogen. We are blinking at another gap in thought. There were no rings. The decline of temperature was gradual. We have to assume the rings in order to account for hydrogen and oxygen. In other words we have to assume that the ring pre-existed, otherwise the temperature could not have jumped, but must have slid, and in that case we should have had not only those two elements or any definite number, but an infinite number.

In fine it is clear that to make the nebula accountable for anything, we had to assume that that thing was already there in some form. We had to put into it what we wanted to take out of it. The primordial nebula was as complex, as heterogeneous, as is the universe today. The theory explained nothing; it only seemed to explain till you looked carefully at it. STUDENT

A Stupendous Problem

IT was mentioned in these columns a few months ago that the spiral nebulae have been found lately to have two centres each from which the curved streams of light proceed. H. P. Blavatsky in her works speaks of the duality of all forces and shows that manifestation is the outcome of such polarised action. The electric current is a familiar example.

We find now that not only are the spiral nebulae—supposed to be worlds in preliminary stages of formation—dual, but their placing in the sky indicates some still greater law of duality. We do not find them, as we might expect, scattered broadcast over the heavens, but grouped with some indication of order. They are singularly few in and near the great circle of the Milky Way but increase in numbers as their distance from it increases, being closely crowded about ninety degrees from it both ways, that is to say at about the poles of the Galactic circle.

Astronomers believe that the solar system is located within the great disk-shaped cluster of stars, the Milky Way. If we are also in an immense ring of nebulae lying at right angles to the plane of the galaxy in

a spot near the intersection of the supposed ring of nebulae and the disk of stars the resulting appearance of stars and nebulae would be such as we really see. The great "Magellanic Cloud" in the Southern Hemisphere seems to be a link between the two systems, for in it are myriads of stars, of star-clusters, and of nebulae.

Time will prove the truth of the idea suggested above that the nebulae form a ring, but anyway the distinct polarisation of stars and nebulae is in perfect harmony with the teachings of H. P. Blavatsky as it indicates the dual forces at work throughout the universe. STUDENT

The Purple Veil

DR. GILL has contributed to the Smithsonian *Collections* an interesting study of what is known to New England fishermen as the "purple veil." This is a great transparent sheet of mucous matter, sometimes seen floating on the surface of the water. It may reach 20 or 30 feet in length and 3 or 4 in width. The purple color is due to a vast number of colored specks scattered throughout the sheet. Each of these spots is an egg; there may be a million or more; and the whole is the contribution of one single fish, the Angler. Doubtless the "veil" is a tempting object of food to other fish and perhaps birds, or there would soon not be a cubic inch of sea left.

The adult fish presents a remarkable instance of mimicry. Not only does it exactly resemble the rough seaweedy surface of the rocks upon which it lies close-pressed; but the mimicry extends to its very eyes. These, projecting from the head very prominently, are so shaped and colored as to imitate the aspect of *the deserted shell of an acorn barnacle!* "We have here in this fish," says Mr. Saville Kent, "the most perfect possible embodiment of a rocky boulder, with its associated animal and vegetable growths. . . . No strategy need be exerted by the voracious fish to attract his prey; he has only to lie close and quiet, letting his tendrils sway to and fro in the passing current like the weeds about him," and the shoals will swim into his very mouth. STUDENT

A New Calendar

REFORMING the calendar seems rather a large order, but a contributor to a contemporary scientific journal is willing to attempt it. He proposes that every month and year, like the week, should begin with Sunday, and end with Saturday. Each month is to have four weeks except the quarter months, March, June, September and December; these are to have five and so there will be 13 weeks to the quarter as heretofore. Of course there will only be 52 weeks or 364 days to the year—about a day and a quarter short. In six years this would give an error of seven and a half days. To correct this, have a leap-year every sixth year and signalise it by giving January 5 weeks instead of 4. The half days still over would be let to accumulate for 84 years—till they had amounted to a week, which would then be dealt with.

But the astronomical year is not 365 days and a quarter, or six hours, but 365 days five hours and nearly 49 minutes. This error in its turn would need correction. It would amount to a week, within about two hours, every 924 years, and could then be corrected.

The advantage—if it is one—of this method would be that we should know the days of every year on which any day of the week fell or could fall. The change seems fairly simple; but though the writer refers to it as the XXth Century Calendar, proposes an international conference to consider it, and suggests that it might begin on whatever month, following the conference, happened to open with a Sunday—we hardly expect to see it in use much before the day of the universal metric system. STUDENT

Hay-fever

It used to be thought that hay-fever and its accompanying catarrh were due to the actual germination of pollen grains on the nasal mucus membrane. But recent researches have shown that the albumen of the pollen granule, or one of its albumens, is actively poisonous. Why do not the homeopaths make an attenuation according to their methods and administer it medicinally? In this country the offending pollens are mainly those of ragweed and goldenrod. But there are others. STUDENT



The Winsome Lizard

ONE of the most winsome of our animal friends in Lomaland is the common or garden California lizard. There are various members of the lizard family to be seen in California, but the ordinary kind is about 5 or 6 inches long. Which of the numerous subdivisions of his extensive family he belongs to, I am not prepared to say; but, like the rose, he is just as sweet under any other name. He is called *Reptilia* on account of certain distant relatives who crawl (*repto, repere, repti, reptus*) on their belly, though he himself has limbs long enough to lift his belly off the ground when he runs fast,—a circumstance to which he is indebted for his other name, Lizard (Latin *lacerta*, akin to *lacertus* "an arm.")

The word reptile usually conveys a slimy, crawly, malignant impression; but the lizard—there is nothing of this about him. He is dry and clean and loves the sunshine and open air. And there is something eminently friendly and attractive about the little creature, as he sits gazing at you with his bright shrewd eyes, and moving his head about. He does not take needless alarms like other animals, but sits still and waits to see whether there really is any danger before he moves; and when he does move, he merely twitches himself out of the way for a moment.

When one contemplates the lizard, he feels something of what the ancient Egyptians must have meant by what we call their "animal worship." They felt that each animal embodied some influence and was typical of some latent power in man. And the lizard exhales an air of archaic wisdom and calmness. He will lean his arms on one's doorstep of an evening and gaze tranquilly into the room as if he were some benign household god, and had some connection with one's thoughts and aspirations; as if there were something congenial to him in the mental atmosphere of a writer for the *NEW CENTURY PATH*. "Who's that talking about my ancestors?" he seems to say.

For is he not descended from ancestors as big as mountains, whose tread shook the earth? Their mighty bones are with us yet. The lizard also preserves the rudiments of a third eye on the top of his head; and in one species, found in New Zealand (the ancient Lemuria) this is especially prominent. Scientists affirm that in the lizard's ancestors that eye was not blind and skinned over as now. H. P. Blavatsky points out that, just as the reptilia have degenerated, *so has man*. Thus our lizard is a reminder of our own past and of our future possibilities.

About this animal, and even more about his kinsman the horned toad,



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A PRIMEVAL GIANT OF THE FOREST, PHILIPPINE ISLANDS

there is certainly an archaic prehistoric air; and every lineament of his wise little head suggests something above the ordinary commonplace. One is glad to have him for an occasional companion. STUDENT

The Stingless Bee

STINGLESS bees! What an age this is! All the advantages without the disadvantages. We have fruits without pippins, and fire without smoke, and very likely there may be roses without thorns; all in flat contradiction to the proverbial morality which adorns the pages of our writing-books. Soon we shall be having turnless worms. "How harder than a serpent's child it is to have a stingless bee," as Shakespeare would have said, had he lived today.

This Burbankized bee is a native of the Caucasus Mountains, and is known as the Caucasian bee. We are not told whether it belongs to the Aryan or the Semitic branch of the Caucasian race. The department of agriculture secured a few queens, raised bee colonies, and distributed queens to experiment stations throughout the United States.

The apiarists of the department at Washington handle the bees with as much ease and indifference as if they were flies; lifting out the trays, brushing off the bees with the naked hand, blowing on them to separate them, and so forth, without gloves or mask. It is not that the bees cannot sting, but that they will not. They have

learned to master their fears and know their friends from their enemies. But they will always make a valiant defense of their hive against other bees. They are R. Y. B.'s, and use their weapons in defense only.

The common or roadside bee of the United States is said to have been imported from Europe in the Seventeenth century, and is described as being "irritable, a small producer, and a poor fighter." But the Italian bee, imported some years ago, is better tempered and more industrious. Report also mentions the Cyprian bee as being the most vicious but also very industrious, and the Carniola bee from the Alps, which is of a gentle disposition.

With all these diverse national traits, it can be understood that the Virgilian bee may have been different from any kind we know; and so any apparent anomalies in Virgil's descriptions may be accounted for. We might now improve on Dr. Watts' well-known hymn, and sing:

How doth the mild Caucasian bee
Improve each shining hour, etc.

and, for a second verse,

How doth the 17th century bee
Delight to bark and bite,
And gather honey all the day,
And eat it all the night.

STUDENT

UNDER THE GREENWOOD TREE

SHAKESPEARE

UNDER the greenwood tree
Who loves to lie with me,
And tune his merry note
Unto the sweet bird's throat---
Come hither, come hither, come hither!
Here shall he see
No enemy
But winter and rough weather.

Who doth ambition shun
And loves to live i' the sun,
Seeking the food he eats
And pleased with what he gets---
Come hither, come hither, come hither!
Here shall he see
No enemy
But winter and rough weather.



My Mother Isis protects me.
I come. I bring the serene life.

—From the Egyptian Book of the Dead

MUCH has been written and said to interest women in the betterment of household conditions, to awaken them to the advantages of scientific training in the various household arts, and inspire them with high ideals of the "home beautiful." The desirability of chairs of household economics in every co-educational, as well as woman's, college is admitted, where special degrees shall be given for proficiency in the various domestic arts. In all this discoursing housekeeping is continually referred to as a fine art and compared to painting and sculpture. This idea of considering the subject almost entirely from the esthetic side, with a little emphasis on scientific cookery and sanitation, has always seemed to the writer a point of view that is fatal to the end desired, which is, plainly: the saving of the present stupendous waste of energy and effort, and the laying of a good foundation, by women, for successful work in the domestic sphere. Housekeeping is not an art, neither is it an incident of marriage. It is an industry and the most important of all industries because it provides food, health and comfort for humanity, thus supplying the very nerve and sinew of civilization. If this standpoint is logical, would it not be a more flawless doctrine, and just as much a definite phase of the ideal, to consider housekeeping in its essentials as we would the other great industries?

What is behind the dividend-paying railroad, the great corporation, the busy, humming mill? An intelligent, resourceful, sagacious manager, usually a man, applying business principles. A person of the opposite sex, manifesting the same characteristics and applying the same principles at their highest and best, must be behind the successful home. This does not mean the commercializing of the home; far from it. The esthetic ideals may still remain in view, kept uppermost if you will; but without a basis of practical, common sense, efficient administration, they will be found an insufficient equipment for the high vocation and service to which the majority of women are dedicated.

What are the principles current in the business world that would have a corrective influence if applied to home duties? First, surely, economy, not a false notion of doing without things at a great sacrifice, but a real economy of time and material as well as money. If the economic value of their own time could be recognized by housekeepers and the male members of their own families, one of the greatest victories for women would be achieved.

It is an old complaint that "man's work is from sun to sun, while wo-

Home Duties from the Business Standpoint

man's work is never done." A systematic organization of work and hours would obviate, to a considerable degree at least, this deplorable and unjust condition which keeps woman in a continual state of procrastination. Absence of responsibility has certainly been one great preventive of woman's experience in this vital economy. Every housekeeper feels that she is her own mistress; that her time is her own, and that she can do as she pleases

with the money and materials at her command. Things not convenient today can be postponed until tomorrow; the door can be shut and locked and the sacred privacy which women so often insist upon having, kept inviolate from intruders, whether these be duties, or just people. There is no one to whom the housekeeper is responsible for the results of the passing hours, no one to whom she must render an equivalent of greatest efficiency, and give a strict accounting of material.

How many housekeepers know at the end of a year whether the establishment over which they preside has been run at a profit or a loss, whether the results attained have justified the expenditures, the adequate return being not only in material commodities but in the possession and enjoyment of the higher values of life? I know of one housekeeper who wrote the *History of a Pair of Chickens*, deriving much of interest and value from the experience. How many housekeepers would consider the matter farther than the most appetizing way of serving them? How many housekeepers even know the cost, in dollars and cents, of maintaining for a year the establishment over which they preside? The funds placed at their disposal by husbands or fathers are drawn on when needed and no system of accounting maintained, no monthly nor quarterly balancing of debit and credit. Such methods lead to loose ideas of financing and imperfect knowledge of values.

There is also in the household a great demand for the higher business qualities of justice, fair play, trustworthiness. In the daily relations of the housekeeper with the children, servants and tradespeople, tact must play a prominent part, together with a discriminating knowledge of human nature, if the best interests of all are to be subserved. The principal reason the domestic service problem has become so difficult is because the mistresses of the homes of the land have not grasped the business principles of organization and management as related to men and women. My sisters, although we are the heads of our little kingdoms, there is a Higher Law than ours to which we must be responsible for our stewardship, and it is this responsibility which we need to feel more

deeply. It is not enough for us to make our homes attractive and beautiful, serve appetizing meals, and teach our children good manners. Without the sound, intelligent, efficient, organized, executive centre or basis from which life, power, and balance come, our homes will be as empty shells, destitute of the substance that nourishes and sustains.

How can women develop these practical business principles so foreign to the education and training which they generally receive? A few women may have had practical experience in business before assuming the direction of a household; still fewer may have this business instinct in-born, but to the majority these matters are an unknown quantity. Yet any woman can gain a knowledge of them and a mastery over them who rouses herself to do it and refuses to have her horizon bounded by the circumstantial and ephemeral. Great intellect and deep erudition are not the price of their acquirement, simply unflagging diligence and unswerving purpose. The opportunities in every household for experience, the great teacher, are manifold, and mistakes can be made the best of stepping-stones to ultimate success. While practical experience in business life would be invaluable to every housekeeper, the foundation for these vital principles, like every other branch of useful knowledge, can best be laid in youth—and nowhere better than in the home. The girls who are fortunate enough to get the right start in life, which the Raja Yoga training gives, with its systematic arrangement of hours for study, work and play, its disciplining in concentration, in thoroughness, in promptness and efficiency, will have the power when they reach womanhood to grasp the salient points of all conditions and to seize and use opportunities, while their knowledge of their own natures will lead them to read others aright. This firm foundation of practical intelligence, to which is added the deep love and appreciation of the esthetic values of life, alone can make the households of the land what we so often boast of them as being, "the strength of the nation." LUCY W. BRADLEY



Lomaland Photo and Eng. Dept.
A YOUNG WOMAN OF IRELAND, SHOWING THE IRISH CLOAK

IT is said that a new occupation is open to girls who have left school, and do not intend to enter on a business or professional career. It is called "being a daughter."

There are many little services that can be done in households by tactful and obliging young girls. A "daughter" busies herself writing notes and invitations, telephoning, shopping, arranging rooms for guests and assisting at entertainments, reading aloud and acting as companion to invalids or old people for an hour or two. She passes from one household to another, dividing her time as her employers require. Some, it is said, have earned as much as \$18 a week in this way.

Work like this done cheerily and capably would be a boon in many lonely homes where a resident companion cannot be afforded. It might be a real sharing of the home relation and spirit, if kept free from the temptation to tyrannize on the part of the employer, and the temptation to think of salary first and duty afterwards, on the part of the young helper herself. And these temptations, looking at human nature as it is and not as it might be, are often more real than imaginary. STUDENT

M. RUBENS, manager of a large dressmakers' association and a Parisian, has recently declared that the palm for taste in dress must go to the women of California. Needless to state, his remark has aroused some feeling and considerable discussion among Eastern women—at least, so they say.

The Women of Ireland

But if hearts that feel, and eyes that smile,
Are the dearest gifts that Heaven supplies,
We need never leave our own green isle
For sensitive hearts, and for sun-bright eyes. — Moore

IN Ireland, perhaps more than in any other country, can be discerned traces of the dual legacy bequeathed to mankind by the submersion of Atlantis ages ago. For the old magic, good and bad, still lingers there, especially in the south and west. The Irish word *Sidbe*—denoting the fairies or gods, including those of Light and Day and those of Darkness and Night—is identical both in form and meaning with the Sanscrit *Siddhi*, the psychic faculties, the inner powers in man, of which, as H. P. Blavatsky tells us, there are also two kinds: one group embracing the lower, coarse psychic and mental energies, and the other exacting the highest training of spiritual powers. The Irish legends—the wars between the De Dananns and Formorians, etc.—interspersed though these are with blinds as to places, names and dates—seem to portray the aftermath of wars between the white and black magicians of Atlantean times. Centuries upon centuries filled with the records of brutality, extravagance, love of display, gambling, drinking, fighting and other petty and squalid events, proclaiming the manifold sway of the lower *Sidbe* in the Irish nature, have nevertheless failed to eradicate the beneficent influence of the higher, upon very many of the women of Ireland, who, in all ages down to the present, have preserved in their natures so much that is pure, beautiful and entirely gracious.

Thus it has come to pass that the women of Ireland are bringing to the upbuilding of the new race in America valuable qualities which will blossom more fully when the light that Theosophy gives shall have reached the hearts of the people. And in Ireland, too, the advance now being achieved by its women in every department of activity, holds the promise of brighter days, when the people will choose the light rather than the darkness.

There are, of course, all kinds of characteristics, good, bad, and indifferent, prevalent among Irishwomen; just as there are in any other country or race. Yet the endowments of a good Irishwoman, be she humble, shawled peasant, or lady of high degree, are well known, and can be to some extent defined. Sympathy, imagination, purity, love of the beautiful and the heroic, vivacity, ready wit, *gaieté de cœur*, good comradeship, motherliness of disposition, philanthropy, and unfailing good nature in the hardest trials of life, combined not infrequently with a sturdy common sense, are traits pre-eminent among them, and are such as the world stands much in need of. Many are the practical Theosophists among the women of Ireland, swift to relieve the suffering, and possessing an intuitive knowledge of the dignity and mystery of life. Fond of athletics, it must have some meaning out of the far past that so many of Erin's daughters are the happy owners of an incomparable beauty and grace. Probably in a land where there is so much inner beauty and harmony, nature insists upon its outward expression, although there may be misfits occasionally.

A stream of loving thoughts flows ever to Ireland from America, for a closer kinship exists between the two nations than the world dreams of, a kinship of which H. P. Blavatsky spoke in a very special sense and which shall yet assert itself as a saving force. AN IRISH MEMBER

OUR YOUNG FOLK

FRAGMENT

EMERSON

LET me go where'er I will
I hear a sky-born music still:
It sounds from all things old,
It sounds from all things young,
From all that's fair, from all that's foul,
Peals out a cheerful song.

It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things
There always, always something sings.

'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone
Nor in the bow that smiles in showers,
But in the mud and scam of things
There always, always something sings.

A Heroic Deed

DEAR BOYS AND GIRLS: I suppose you have all heard of the wreck of the troop-ship, *Birkenhead*, which happened off the coast of Africa, in the year 1852, while on her way to the East, full of troops, with their wives and children. And you know, it being quite impossible to save any of the troops—or, indeed, even all the women and children—how the officers formed the men into line, on deck, where they stood motionless, weeping in their hats, while they watched their dear ones being carried away in the boats. When the ship gave the last plunge, they all saluted their officers, and went calmly and heroically down to death.

So impressed was the grand old Kaiser William I of Prussia, by this story that he ordered it to be read aloud to every regiment on parade, so that German soldiers might learn what discipline, obedience, and true heroism meant.

I do not suppose, however, that you have heard of a still more inspiring act of heroism, which was performed at the same time. Alexander Cremine Russell, a boy officer, of the 74th Highlanders, was ordered by the Captain to take charge of one of the boats, which was so full that there was not room in it for one more. He was a quiet, unassuming boy of seventeen. Who can tell what thoughts rushed through his mind, as he watched the quickly sinking ship, and waved his hand in sad farewell to his brother officers and their men?

The ship sank; he closed his eyes to keep out the terrible sight, but a despairing cry aroused him, and the appealing eyes of a drowning sailor met his, while a hand grasped the side of the boat. Alexander's heart bled for the man, but he was helpless; he dare not risk sinking the boat with its precious cargo by taking in even one more, and the hand was gently pushed away.

Suddenly a woman who held a child closely to her screamed aloud, "Save him! Save him! it is my husband."

Quickly Alexander's eyes ran over the boat. No, there was no room, even for one more. They fell upon the woman and her child, then saying simply, "God bless you all," he rose and jumped into the sea, helped the drowning man into his place, then turned to meet his fate. Some of the women cried, "God bless you, sir," while the others bowed their heads and prayed. When they looked again, he had gone from their sight forever.

Recently, a marble tablet has been erected to his memory at his old school, the famous Scottish Trinity College at Glenalwynd. Well did he deserve the tribute it bears: *Dulce et decorum est pro patria mori* (Sweet and seemly is it to die for one's fatherland). COUSIN BEATRICE



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PICKING WILD FLOWERS AT LOMALAND, CALIFORNIA

Young Girls and Their Comrades

ALMOST every girl has a cluster of so-called "friends," but how many of these friends prove to be real comrades, who are not only interesting and agreeable as companions, but true helpers in the upbuilding of a noble and beautiful character?

Recently a young girl said, "It is so hard to do right when you are with others," meaning others who are doing wrong. But isn't this a golden opportunity for a girl to show her true warrior spirit and genuine heart love for her comrades, by setting them an example of right action, and helping them to grow strong and find their true selves?

One girl determined to do her duty can by her example, influence hundreds of others to do so.

How fortunate are the Raja Yoga girls at Lomaland, for they not only study, play, and are happy together, but they are constantly helping and teaching one another in the spirit of truest comradeship. They have not a sentimental idea of friendship, and their "feelings are not hurt" when they are reminded of mistakes made. They are grateful for all the help which their comrades as well as their teachers give them, and they are all *striving together* to do right every moment, and bravely go on trying to do better every day.

All girls, however, no matter where they are, can do so much more than they realize, to help others to be true and strong. The way to begin is for each to be true and strong herself.

COUSIN JULIA

Facts Worth Knowing

WATER agates are among the curiosities found on the Pacific Coast. They are small, smooth, round stones each of which contains a bubble of water and air. A few double water agates have been found, each containing two cavities and two bubbles unconnected in any way. It is stated that ages were required for the formation of these peculiar stones, and that they were formed inside small clam shells which gradually decayed leaving them to be worn smooth by the action of the water.

SOMETIMES there are so few Indians remaining in a tribe that the tribe loses its identity. A pathetic little ceremony was held recently in New York State when the remnants of the Oneidas, once a powerful nation, gathered about their sacred stone or Onia from which their tribal name was taken, and after singing their national songs, surrendered this venerated relic to the care of the white man. An Indian chief made an address which was really the farewell of the Oneida Indians as a tribe.

The Theosophical Forum in Isis Theatre

S a n D i e g o C a l i f o r n i a

Raja Yoga School---Another Entertainment Showing Its Results

Isis Theatre Again Crowded by an Interested Audience---Music and Addresses

THERE is evidently a growing interest among the people of San Diego in the work of the Raja Yoga School at Point Loma, as evidenced by the size of the audiences and the interest evinced at the Universal Brotherhood meetings at Isis Theatre on Sunday evenings. The Raja Yoga children had charge of the meeting again last Sunday evening, and again the Theatre was filled to the doors with an audience that could not refrain from giving expression to its admiration and delight at the really remarkable performances of these children.

The Raja Yoga string quartette rendered two numbers: "Largo," from Beethoven, Second pianoforte Sonate (arranged by a Raja Yoga boy); Minuet and Trio from Haydn, C Major Quartette. Two wee little tots of girls sang a song in a most charming and artistic manner.

Master Montague Machell read a paper entitled: "A Raja Yoga Day School on Point Loma." In part he said:

"The meaning of a new school established in any part of the world for any purpose depends entirely upon the motives of those establishing it and their power to carry out their plans.

"Remembering this let us ask ourselves, those of us who know anything of the work accomplished by Raja Yoga, what will a Raja Yoga Day School mean to San Diego and the world?

"The advantages of this educational system are numerous. Visitors to Point Loma never fail in their appreciation of the superb location and surroundings. The important effect of environment on character is marked. One readily can see the advantage that a day school in this beautiful land of sunshine, would have over the schools located in or on the outskirts of a crowded city. Another advantage that pupils of any Raja Yoga School have, is that of superior teachers. This superiority is being recognized in many parts of the world. Yet, visitors to the Raja Yoga Schools, besides seeing the children's superior knowledge of all the subjects in hand, are conscious of something else, an inner connecting link between child and teacher. This is where Raja Yoga teachers have the advantage over ordinary teachers.

"Their lives and environments are so pure, their knowledge of human nature gained through being in this atmosphere of Theosophical teachings, so true, their love for little children so great, that they are able to make their earnest efforts to help the pupils all count. Nothing that they do is without purpose. Every step taken is another stone added to the Temple of Purity, which they are helping the child build within itself.

"The citizens of San Diego should certainly take great interest in this new school. For their city is destined to become a great center of learning, and it is these schools and their pupils that are to win renown. We surely need not question this. Where in the world are there such schools, established under such conditions? Where in the world is the training so thorough, the system so all-round and commonsense? Where are there teachers who are permitted such scope and freedom to become living examples of honor and high purpose? Raja Yoga teachers have not the dollar and cent nightmare to hold them down. They give their lives to the children's work, look only for reward in the advancement of these children. There is certainly nothing parallel to this system in the world to-day."

A piano trio by three little girls was followed by a wee little Cuban girl reading a short paper entitled: "What a Little Girl Can Do for Cuba." Her pronunciation of English was faultless, though four years ago she could not speak a word of the language. A special class of Raja Yoga children sang three songs most charmingly: "Ye Moments," "On Music's Wings" and "Spirit of Song."

Little Kate Hanson read a paper on "Cultivating the Divine Nature in Children." In part she said: "The Raja Yoga system of education

seeks to bring out the higher faculties of the child nature—giving perfect balance of body, mind and soul. To secure this balance the higher divine nature must be cultivated as well as the body and mind. Too often the moral nature of children is not guarded, consequently it remains weak and undeveloped—making room for vice and folly.

"The need of thousands of children, whose parents and teachers do not realize their responsibilities, deeply touches the hearts of the Raja Yoga children, and causes them to realize how much their help will be needed in the world. They have learnt that human nature has two sides to it, and that the higher nature *must* be cultivated and given a chance to grow when we are young.

"We only need to go into the homes and schools, and watch the training given to children, to account for the terrible conditions that blot out the beauty and joy of life.

"We children are quite capable of seeing that the vices, follies and selfish ambitions that darken people's lives had their origin in early years, at a time when teachers and guardians could have easily helped the children in their efforts to develop sweeter and nobler habits of life.

"By trying to do our best always, and thinking of each other with consideration and love, we find that joy and knowledge comes naturally. When the heart feeling has opportunity to grow strong, the mind opens out of itself—then comes the strong desire to lose no opportunity to help, ourselves, and not leave all to our teachers. The divine nature then fills the heart, growing as naturally as do the flowers. Then we know that happiness can only come when we work so that others may share it with us."

The closing paper of the evening was by Miss Ethelind Wood, her subject being: "Theosophy and its Counterfeits." In part she said:

"The Theosophical Society as founded by Helena P. Blavatsky, 30 years ago, was based on a most broad and generous platform. The founder desired to give everybody a chance to take part in this noble work for man's advancement, and would exclude nobody who expressed a desire for a pure life from an opportunity of benefiting by the great teachings which she was promulgating.

"Hence there came into the Society a number of people whose hearts were not sufficiently pure, but who cherished *secret* ambitions to use the Society and its teachings to further their *own plans*; and many people of *unbalanced temperaments* who could not accommodate themselves to the steady work and common sense required of all *genuine* Theosophists.

"Theosophy is always unselfish. It makes for the interests of humanity as a whole. Therefore anything that favors the rich over the poor, or the poor over the rich; the cultured over the ignorant, or the ignorant over the cultured; the east over the west, or the west over the east; Buddhism over Christianity, or Christianity over Buddhism;—none of these is Theosophy. If any cult favors the select few; if it teaches that self-interest comes first and foremost; if it teaches that humanity must be left to work out its own destiny; if it justifies war, if it teaches brutality and immorality, if it preaches food fads or occult fads, or any other sort of fads; if it makes appeal to your love of power or mysterious learning or vanity,—then it is not Theosophy.

"Those who are tired of theories that come to nothing and faiths that yield no results, and philosophies that do not show us how to live, will avoid all counterfeits of Theosophy. Such counterfeits are only so many more voices added to the din of multitudinous creeds and cults. They will only confuse our brains and will not lead us into the light of life. People who desire something real will be found in the ranks of true Theosophical workers, where results are shown and theories are at a discount. Those who seek the truth must try to look beyond personalities at principles and judge people by what they are and what they do, rather than by what they profess.

"If one's motives are sincere, one's intuition clear, one's heart true, we shall always be able to detect the false note in the voice of the hypocrite and recognize the true ring of the genuine gold."—*San Diego News*

Art Music Literature and the Drama

Ancient Painters—The Limitations of Traditional Methods

THE painters of this century are awaking to the need of a broader view of art training. They have suffered, along with the rest of the world, from the limitations of popular education, and have thought it sufficient merely to learn to paint and draw, neglecting much that painters of the earlier days thought necessary to the making of an artist. I am not now alluding simply to the mass of students impatient for fame or merely eager for the grosser rewards of quick success, but also to the earnest and true student and lover of the best in art.

The painters of the Renaissance were craftsmen; they were not painters only. They were students of sculpture and architecture, some were skilled workers in metal—goldsmiths or engravers perhaps—or, learning some practical craft, they acquired that knowledge of construction which lies at the root of design. Painting and architecture were then more closely allied so that the painter had always in mind the great ideal of construction, that which makes the designer a true decorator, as contrasted with the false decorator, who is merely an ornament.

There is a world of difference between the two. I doubt if the false decorator, who applies ornament without understanding "the fitness of things," ever existed in Greece or in ancient Egypt, although there are signs of the work of such in the degenerate days of Egypt's decline.

But this close alliance of painting and architecture, and the familiarity of painters with the principles and practise of architecture, gave to the painter an almost unconscious desire to create in each work a well-balanced composition. It also gave a certain dignity and breadth to their conceptions that is strangely lacking in most of our modern pictures. Yet when we look back at their work and note their limitations and their conventionalities, we are apt to forget that they were pioneers in their day and had emancipated themselves from the still greater limitations and more rigid conventionalities that had fettered the art of their immediate predecessors. It is often difficult to understand why some of these earlier painters should be so highly honored, unless we are acquainted with the condition of art during the age preceding that in which they lived.

Even in our own time we may see the works of men, who were denounced as impostors and charlatans for the boldness of their innovations in artistic method, pass from the position of startling novelties into that of accepted standards, and thence into the region of the "old-fashioned," even before their authors have passed away. We should bear

this in mind when studying the works of the Old Masters and make full allowance, not only for their limitations but still more for our own ignorance of the conditions from which they freed themselves and all who followed them. Thus only can we do them justice. Thus only can we make their works really helpful to ourselves. R. MACHELL



Lomaland Photo and Eng. Dept.

✻ ✻ PORTRAIT OF REMBRANDT ✻ ✻

TOO feeble fall the impressions of nature on us to make us artists. Every touch should thrill. Every man should be so much an artist, that he could report in conversation what had befallen him.—Emerson

to be worthy. Monet, with all his experimental work and with all the inadequacies that the future will discover in his method as well as motive, has rendered the present generation grateful for one thing, if for no other—his courage in refusing to follow the time-honored custom of painting within an arbitrary scale of lights and shades, for he early aimed at accomplishing one of the most difficult tasks known to the painter, that of truly representing sunlight. STUDENT

THE harp was a favorite instrument among the ancient Egyptians. Paintings and even fragments of harps themselves have been found in ancient temples and tombs and it is said no modern maker has invented specimens more beautiful than some of these must have been in their day. In a tomb hewn in the solid rock of Thebes was found a kind of harp that after being buried three thousand years, yet gave out musical tones when the strings, still intact, were touched.

The Work of a Pioneer

A correspondent gives the following picture of the methods of the French painter, Claude Monet:

Painting entirely out of doors, for the most part in France, though working at times in Holland, England and Italy, enduring the blazing heat of the noonday sun in August, standing up to his thighs in snowdrifts on bleak winter afternoons, tearing dozens of sketches up for every one that his fastidious taste accepts as worthy, risking health and life itself in study of the fleeting phenomena of sky and earth—this man for more than a generation has toiled laboriously at a profession which is popularly, though wrongly, supposed to be delightfully easy. Nothing has ever been too hard for him. Most landscape painters, however industrious, shrink from attempts to depict the garishness of noonday light, indescribably beautiful but—until Monet came—all but unpaintable. The easier task, essayed by the English artist Constable and the men of the Barbizon school, is to paint in the morning and early evening when tones are lower and masses more simple. But Monet, with untiring industry and conscientiousness and with the regard for truth of form and construction which has made modern French art preëminent, has clung to his lifelong task without relaxation, almost without diversion.

The hints contained have more than a merely personal interest, suggesting, as they do, the only means by which anyone may attain that success which is worth while; absolute subservience of personal comfort to the aim and end, granting that aim and end

to be worthy. Monet, with all his experimental work and with all the inadequacies that the future will discover in his method as well as motive, has rendered the present generation grateful for one thing, if for no other—his courage in refusing to follow the time-honored custom of painting within an arbitrary scale of lights and shades, for he early aimed at accomplishing one of the most difficult tasks known to the painter, that of truly representing sunlight. STUDENT

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Students'



Path

RESURRECTION

From *The Hermit*, by JAMES BRATTIE

"TIS night, and the landscape is lovely no more.
I moura --- but, ye woodlands, I moura not for you;
For morn is approaching, your charms to restore,
Perfumed with fresh fragrance, and glittering with dew.
Not yet for the ravage of winter I moura ---
Kind Nature the embryo blossom will save;
But when shall spring visit the mouldering urn?
Oh, when shall day dawn on the sight of the grave?
'Twas thus, by the glare of false science betrayed,
That leads to bewilder, and dazzles to blind,
My thoughts wot to roam from shade onward to shade,
Destruction before me, and sorrow behind ---
"Oh, pity, great Father of Light," then I cried,
"Thy creature who fain would not wander from Thee!
Lo! humbled in dust, I relinquish my pride;
From doubt and from darkness Thou only canst free."
"And darkness and doubt are now flying away;
No longer I roam in conjecture forlorn,
So breaks on the traveler, faint and astray,
The bright and the balmy effulgence of morn.
See Truth, Love, and Mercy, in triumph descending,
And Nature all glowing in Eden's first bloom!
On the cold cheek of Death smiles and roses are bleeding,
And Beauty immortal awakes from the tomb."

The Problem of Education

AMONG the problems that confront thoughtful parents, anxious for their children's welfare, undoubtedly one of the most difficult and urgent is how to help them to acquire that poise, that mental and moral equilibrium that will enable them to withstand successfully the many varied temptations of modern life and, in addition, make of them genuine benefactors of mankind. On every hand do we not see a general unsteadiness and weakness of will, combined with a soul-destroying selfishness which is the root of all trouble? This strange lack of balance and moral poise—strange, because we know our divine possibilities should make us different—is so much a characteristic of today, with no generally known method of combating its destructiveness, that parents are often in despair when thinking of their children's future, whether honor and benefit to others will be written upon the scroll of their endeavors, or dishonor and selfishness.

But where can parents turn to remedy this deficiency with its harvest of vice and misery, for neither the current systems of education, nor of religious training have proved adequate. But in Theosophy the remedy is to be found, and in it, with its teachings of the nature of man and the soul, and the right relation, one to another, of all the parts of his complex being, lies the solution to the problem. For Theosophy gives the key, how the divine nature may become manifest and the lower nature be placed under full control. Theosophy supplies that sound ethical basis, not a theory but a science, the absence of which has caused so much foolishness and misery, and worse; for must we not admit that all our educational systems are dominated by the element of fear, and by a desire to conform to custom, rather than to Truth? And how much has the treatment of children been made to conform to our conception of life which we have limited to one short period between that which we call birth and that which we name death; and though we have surrounded the latter and the life after death with so much mystery and fear, our conception of this after state is so vague that it has but little or no effect upon our present action.

Again, another tendency of modern education—is it not to stifle the voice of conscience, and to comply with the demands of the selfish world, rather than to teach self-control, and the true dignity and nobility of manhood which will lift one above the allurements that the world offers?

These are errors with which we are all very well acquainted, and a

study of Theosophy does not only bring home to us the necessity for a correction of them, by revealing to us the true purpose of life, which we have been so sadly missing, but it shows *how* we may correct them. Experience should have taught us long ago that nature's laws cannot be trifled with, but through the one-life theory which mankind has held for so long it has failed to see that the result may sometimes be held back for several incarnations, and so has been unable to connect present misfortune and sorrow with the seeds sown far back in the past, nor has it realized that it is sowing seeds the harvest of which will inevitably be reaped in the future, and which cannot be escaped from.

The basis of Theosophical education is the postulate that all are souls, immortal and divine, heirs of a mighty past, reapers of the wisdom of the ages; that the nature of man is dual, and that associated with the higher, soul nature is the lower, "animal" nature, with its desires and appetites demanding incessant gratification. Education, then, from the Theosophical standpoint, consists in drawing out, encouraging, and developing the higher nature that it may be in command throughout life, and the lower be fully controlled. And this applies to the mental powers as well, for man's highest development does not come from putting the mind first, but by using it as an instrument. The whole is summed up in the word Raja Yoga, and the practice of the Heart Doctrine.

But instead of all this which is so easy, because it is in line with the highest purposes of Nature, what do we find? Lack of balance, abnormal desire, keen intellect, but the deeper side of the nature starved, the soul forgotten, and all this we transmit to the children and send them out upon the sea of life like rudderless barques. And we find *fear*, and we educate the children in—*fear*! The only solution to this vast problem, that of the education of the children, the greatest problem that confronts humanity today, for if it were solved all the sorrows and the burdens of life would be lifted—the only solution is Theosophy.

We need courage then, we need to cast fear to the winds, and give whole-hearted assistance to the returning souls from out of the far past, entrusted to our care for a time. Let us remove the stumbling blocks from their path, not regarding them as empty receptacles into which a mixed mass of information should be crammed, but, as Theosophy teaches, souls stored with the wisdom of the ages, sacredly to be unveiled.

The great success of Katherine Tingley's system of education, the Raja Yoga system, at Point Loma, and in other parts of the world where she has established these schools, is because of this knowledge, and the wisdom to apply it, and because the teachers have set before them to be, first of all, that which they teach, and to be living examples of unselfishness; for this is the first requisite in real teaching, and the only real basis on which the soul can manifest.

To teach children to be compassionate, unselfish, sympathetic, courteous, lovers of truth, defenders of the innocent and oppressed, to love the good, and the beautiful and the true; to teach them they are divine, is to give them a moral power which is proof against all the allurements of modern life, and make of them benefactors of mankind. E. W.

With Whatsoever Measure Ye Mete

ACURIOUSLY intense indignation visits some people on their finding that misjudgments and spiteful misrepresentations have sprung up around their words and acts. They fail to reflect that in nearly every case these annoyances are the exact reaction of a habit of their own. It is not that the exact things they loosely or spitefully say of others are in turn said of them. It is that the habit of mind which dwells on persons and personalities—a habit *never* connected with kindness of judgment—acts inductively upon similarly habited persons and draws the stream of their talk hitherward.

Every mind is a magnet to every other, tending to draw from the others its like and being itself similarly acted on. He who lives by the sword shall die by the sword. He who talks with a dagger or a hatpin shall be talked of with the same weapons. In the ordinary ways of life, malicious things are only said of those who themselves say them. The chief exception to this rule is unfortunately a rare one, applying to those who by their moral elevation, their proclamation and exemplification of an ideal, cause discomfort to the baser sort by awakening their consciences or threatening their positions.

But these are few; most of us get back from life similar coin to that in which we pay, why then should we complain, we reap what we sow. And if we are troubled by the pricks of the hatpins, let us first learn the strength that comes of disregarding them, and secondly correct ourselves. In any case, if we were not so particular to have the good opinion of others we should care equivalently less for their ill opinion. STUDENT

NEGATIVE VIRTUE

ROBERT BROWNING

THAT low man seeks a little thing to do,
Sees it and does it;
This high man, with a great thing to pursue,
Dies, ere he knows it.
That low man goes on adding one to one,
His hundred's soon hit;
This high man, aiming at a million,
Misses an unit.

THEOSOPHICAL FORUM

Conducted by J. H. Fussell

Question What answer would Theosophists give to the question asked of Christ by the rich young man: "What must I do to inherit eternal life?"

Answer This passage is interesting for various reasons. It shows a substantial agreement, but with certain minor differences, in the gospels of Matthew, Mark, and Luke. It gives Christ's reply to an important question; and it makes the fact clear that Christ's teaching was in harmony with the Ancient Wisdom Religion, known as Theosophy.

The close verbal agreement in most cases which Mark and Luke exhibit in this narrative seems to indicate that Luke followed Mark, but not in quite the same words; or that both Mark and Luke used the same source, now, probably lost. The peculiar variations in Matthew, such as, "Why askest thou me concerning the good," seem to indicate that this gospel here is made from a different source, and we think of "the good," as discussed by Plato.

From the words of Matthew it appears that the young man had asked Christ something concerning "the good," as well as, "What good thing shall I do that I may have eternal life?" For Christ answers, "Why do you ask me concerning the good? One there is who is good: but if thou wouldest enter into life, keep the commandments." In other words, Christ sums up all speculative discourse by saying, "The Good is One, is Unity, or Eternal Being itself." But, as to the more practical question of entering on "the Path"—"What good thing must be done to have eternal life," the ancient wisdom always gives the same answer, "Live in harmony with Divine Law." Christ mentions some of those commandments that refer to human relationships, and then the gospel of Matthew, alone, significantly adds, "Thou shalt love thy neighbour as thyself." The rich young man replies that he has kept all these, and wishes to know what there is in addition. Christ says very significantly, "If thou wouldest be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me."

It is hardly necessary to point out how utterly at variance all this discourse about eternal life is with modern teachings as to the "plan of salvation." There is here not the slightest hint of "only believe," as the *sine qua non* of eternal life. And yet it is impossible to conceive a question that could have brought out a more full and direct answer about eternal life than this question of the rich ruler. If modern orthodoxy be true why did Christ miss such a splendid opportunity of stating the "plan of salvation by faith alone?" Then, the whole of the Sermon on the Mount, and the spirit of Christ's teaching from first to last is in perfect harmony with what he teaches here. And that being so, we must see what a great gulf is fixed between the pure teachings of Christ, and Churchianity. To a Theosophist the whole story is so harmonious with the teachings given by H. P. Blavatsky in the *Voice of the Silence*, and elsewhere, that we can very well claim it as part of the "Ancient Wisdom" teaching. The young ruler is a type of one who lives by the "eye doctrine," one who places much faith in ritual, and in the outward keeping of the law. Apparently the ruler was not to blame so far as he went. He said he had kept the Commandments, and Jesus finds no fault with him in that respect, but says, "you lack one thing yet," you have missed the Spirit of the Law, you have missed the Heart Doctrine. And Theosophy teaches us that the "Heart Doctrine is the great sifter;" and it is so because it means Love, Unselfishness, Selflessness. It is so difficult to "love ourselves last," or to "love our neighbor as ourselves;" yet that, and that alone, is the fulfilling of the Law.

"Sell what thou hast; give to the poor; follow me; and thou shalt

have treasure in heaven." In this case riches were a handicap in reaching the goal; and in the great race we must cast aside every weight. In other cases Jesus gives different advice—"Go home to your family and friends, and tell them what great benefits you have received," or, "go and keep silence." But underneath all there is the same spirit and each person must follow *his own* duty; and all duties must be done in the spirit of love, forgetting self, and filled with the spirit of unity and brotherhood.

It is said the rich ruler went away sorrowful, by which I think it is implied that he *did* mean to try to follow the advice given. It is also said that Jesus "loved him."

STUDENT

Question It is so often stated, in fact I see it in nearly all your publications, that the Universal Brotherhood and Theosophical Society is non-political; but should it not take a stand against corrupt politics, and in behalf of clean government?

Answer Most assuredly, and it does take such a stand, and in greater degree and in a more effective way than any other Organization or body of people. For it takes a stand *against* every thing that is corrupt in life, and *for* everything that is clean and pure and good. But for all this it is not political, it does not support one political party against another; but at the same time its action is much wider and more basic for, wherever its influence reaches, there is in the individual life an incentive towards reform, so that the individual, to whatever party he may belong, cannot help but carry that influence and thus be an active power against corruption. But with political questions and changing policies, the Organization has nothing to do, and on this question it is interesting to note what H. P. Blavatsky wrote in answer to a similar question in *The Key to Theosophy*:

Enquirer—The Theosophical Society is not, then, a political organization?

Theosophist—Certainly not. It is international in the highest sense in that its members comprise men and women of all races, creeds, and forms of thought, who work together for one object, the improvement of humanity; but as a society it takes absolutely no part in any national or party politics.

Enquirer—Why is this?

Theosophist—Just for the reasons I have mentioned. Moreover, political action must necessarily vary with the circumstances of the time and with the idiosyncracies of the individuals. While from the very nature of their position as Theosophists the members of the Society are agreed on the principles of Theosophy, or they would not belong to the Society at all, it does not thereby follow that they agree on every other subject. As a Society they can only act together in matters which are common to all—that is, in Theosophy itself; as individuals, each is left perfectly free to follow out his or her particular line of political thought and action, so long as this does not conflict with Theosophical principles or hurt the Theosophical Society.

Enquirer—But surely the T. S. does not stand aloof altogether from the social questions which are now so fast coming to the front?

Theosophist—The very principles of the T. S. are a proof that it does not—or, rather, that most of its members do not—so stand aloof. If humanity can only be developed mentally and spiritually by the enforcement, first of all, of the soundest and most scientific physiological laws, it is the bounden duty of all who strive for this development to do their utmost to see that those laws shall be generally carried out. All Theosophists are only too sadly aware that, in Occidental countries especially, the social condition of large masses of the people renders it impossible for either their bodies or their spirits to be properly trained, so that the development of both is thereby arrested. As this training and development is one of the express objects of Theosophy, the T. S. is in thorough sympathy and harmony with all true efforts in this direction.

Enquirer—But what do you mean by "true efforts"? Each social reformer has his own panacea, and each believes his to be the one and only thing which can improve and save humanity?

Theosophist—Perfectly true, and this is the real reason why so little satisfactory social work is accomplished. In most of these panaceas there is no really guiding principle, and there is certainly no one principle which connects them all. Valuable time and energy are thus wasted; for men, instead of cooperating, strive one against the other, often, it is to be feared, for the sake of fame and reward rather than for the great cause which they profess to have at heart, and which should be supreme in their lives.

STUDENT

FOR the origin of all reform is in that mysterious fountain of the moral sentiment in man, which, amidst the natural, ever contains the supernatural for men. That is new and creative. That is alive. That alone can make a man other than he is. Here or nowhere resides unbounded energy, unbounded power.—"Lecture on the Times"—Emerson

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European Notes

(By Our Special Correspondent)

Oct 1, 1905

EVERY one admits that it is a good thing to see ourselves as others see us. Will the Spanish people accept the application of this maxim to themselves by one who fully recognises the hopeful potentialities of the Spanish character, and who has, at the same time, the keenest sympathy with them in the many difficulties by which they as a nation are at present surrounded?

It is hard for any of us to break away from old habits; especially when life has no definite purpose which commands their abandonment. Perhaps if Spain could realise her own power for good in the world as clearly as some of her friends do, she would at one effort stop a practise which disgusts civilized humanity, and creates a feeling of contempt for the people which is not warranted by a knowledge of their true character.

I refer to that horrible, unworthy, unmanly "sport" of bull-fighting! Reading a recent issue of the *Heraldo de Madrid* its leading article inspired one with hope. It dealt with the backwardness of Spanish agriculture, and pointed out how much could be done to alter this state of things by studying and adopting the methods of other countries. The intelligence and wisdom of this article were admirable. A vision of Spain as she might be, without any great difficulty, did her people but bend their minds to the task of self-deliverance, portrayed itself.

Then, on turning over the page, I encountered three or four columns devoted to the bull-fights of the previous day—the day of rest and peace! There was an illustration also, a wretched animal on its knees about to receive its death blow. An immense crowd watching this contemptible, this ignoble spectacle! When will Spain see herself as others see her—a nation suffering through long indulgence in this brutal "pastime?" There is more than this to be seen, but that one fact obscures it.



Lomaland Photo and Eng. Dept.

A MOUNTAIN STREAM OF FINLAND

A great resolve on the part of her representative men to fight against this abomination might help Spain to take once more a leading part among the nations. Will not the King recognize the nobility of his calling by organizing a crusade against cruelty to animals? Then the path of his people will assuredly become brighter and brighter.

Vivisection and Sunday Reading

A PAPER with a large Sunday circulation prints in a late number an account of some of the latest vivisection outrages. That is not the way the paper puts it, however, but it rather describes the

doings of this vivisectionist at one of the largest Universities in the country as if it were something highly commendable. Apparently the writer of the article in question is thoroughly in sympathy with the doings of this practitioner, who, in the name of science, tortured a lot of helpless animals. A most detailed account is given of the way in which the poor animals were cut apart and spliced together again in the most unnatural manner possible. One instance is where the heart of a dog was placed beating in its throat, and another, where a leg was cut off to be spliced back again in its place. Why? Profuse illustrations describe the processes in all their horrible cruelty. Can it really be that the readers of that paper

wish to be given such morbid things to read, and that on a Sunday, the day which Christian people have devoted to a special attempt at goodness?

The practice of vivisection shows, however, how pitiful intellect is without heart. Be it ever so clever, ever so powerful, the former produces but unnatural human beings when left to itself, without the ennobling influence of love and sympathy with all life, which alone can unite us with that which is divine.

Vivisection may lead to results; but one of them, usually entirely disregarded, is the degradation of the nature of the operator—who is often a doctor!

E. T. S.

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October the 29th, 1905

Total number of hours of sunshine recorded during SEPTEMBER, 1911.
Possible sunshine, 371. Percentage, .49. Average number of hours per day, 6 (decimal notation). Observations taken at 8 a. m., Pacific Time.

OCT	BAROMETER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DAY	WET		DIR	VEL
23	29.840	66	53	58	56	.08	SE	3
24	29.954	65	54	58	57	.00	NE	3
25	29.878	64	56	62	58	.00	SE	3
26	29.752	66	56	65	53	.00	E	6
27	29.764	72	51	55	55	.00	E	2
28	29.822	66	54	55	55	.00	NW	4
29	29.750	63	54	60	58	.00	NW	2

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