

THE THEOSOPHICAL PATH

ILLUSTRATED MONTHLY

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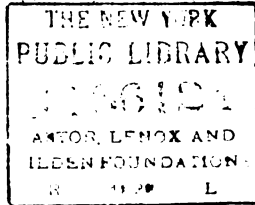
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The Theosophical Path

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Monthly

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Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethics, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life

Edited by Katherine Tingley
International Theosophical Headquarters, Point Loma, California, U.S.A.

THE clipping from the San Diego *Union* of Nov. 13, 1911, which appears on pages 3 *et seq.* of this issue, gives some idea of the remarkable and beautiful ceremony in breaking ground for the foundations of the School of Antiquity, Point Loma, California, which took place on Nov. 12. Also the illustrations which appear on pages 4 and 5 will aid the reader to appreciate something of the spirit of the occasion, and its historic import.

Whitman's very interesting lines which follow, found in his *Leaves of Grass*, read almost as if the poet had seen a vision-picture of some part of what Theosophists look for one day at the International Theosophical Headquarters. Did he?

We do not blame thee elder World, nor really separate ourselves from thee,
(Would the son separate himself from the father?)
Looking back on thee, seeing thee to thy duties, grandeurs, through past
ages bending, building,
We build to ours today.

Mightier than Egypt's tombs,
Fairer than Grecia's, Roma's temples,
Prouder than Milan's statued, spired cathedral,
More picturesque than Rhenish castle keeps. . . .

As in a waking vision,
E'en while I chant I see it rise, I scan and prophesy outside and in,
Its manifold ensemble.

Around a palace, loftier, fairer, ampler than any yet,
Earth's modern wonder, history's seven outstripping,
High rising tier on tier with glass and iron façades,
Gladdening the sun and sky, enhued in cheerfulest hues,
Bronze, lilac, robin's egg, marine and crimson,
Over whose golden roof shall flaunt, beneath thy banner Freedom,
The banners of the States and flags of every land,
A brood of lofty, fair, but lesser palaces shall cluster.

Somewhere within their walls shall all that forwards perfect human life
be started,
Tried, taught, advanced, visibly exhibited.

One stately house shall be the music house,
Others for other arts—learning, the sciences, shall all be here,
None shall be slighted, none but shall be here honor'd, help'd, exempl'd.

(This, this and these, America, shall be *your* pyramids and obelisks,
Your Alexandrian Pharos, gardens of Babylon,
Your temple at Olympia.)

And here shall ye inhabit, powerful Matrons!
In your vast state vaster than all the old,
Echoed through long, long centuries to come,
To sound of different, prouder songs, with stronger themes,
Practical, peaceful life, the people's life, the People themselves,
Lifted, illumin'd, bathed in peace—elate, secure in peace.

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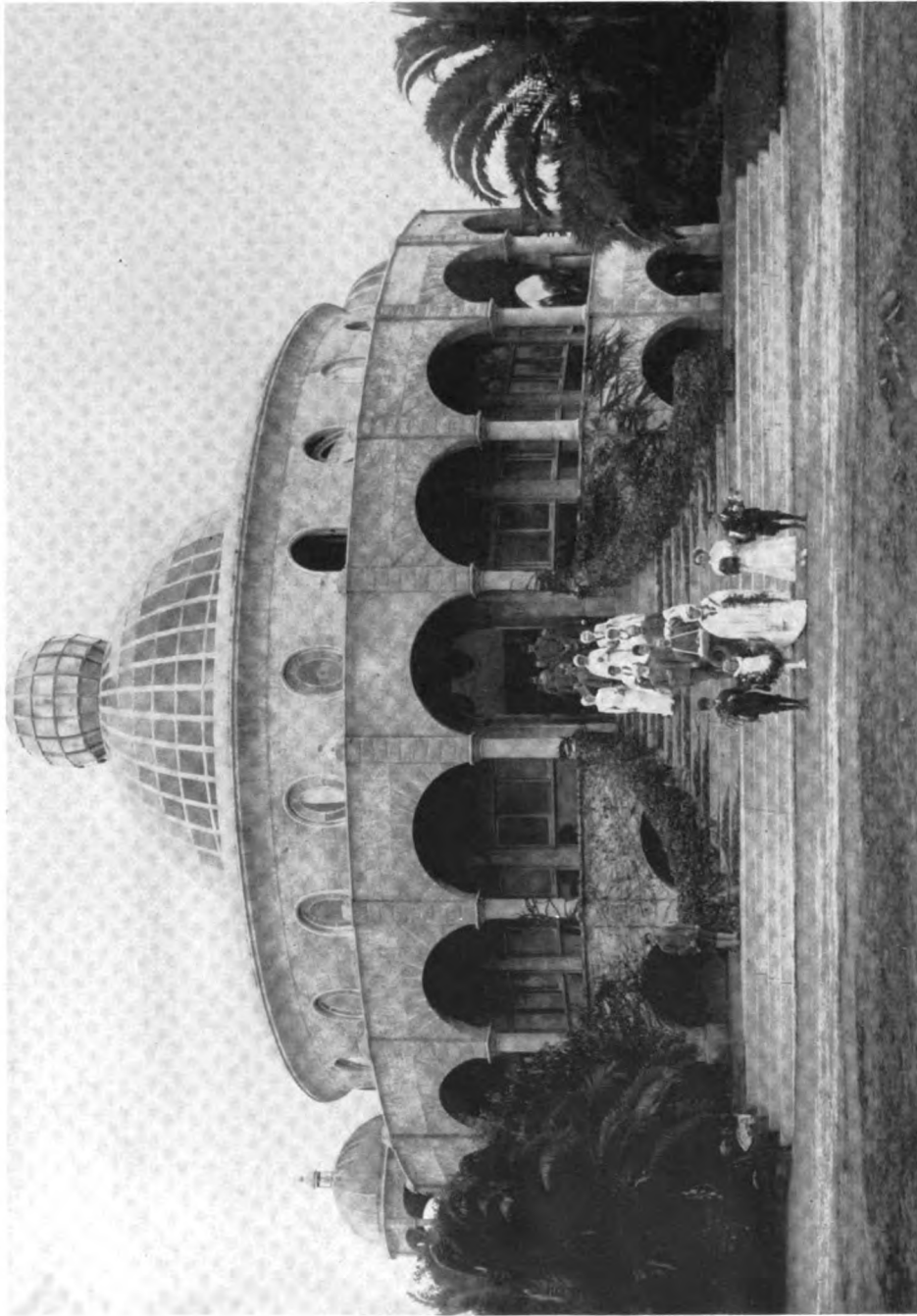
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VOL. II No. 1

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GROUND-BREAKING CEREMONIES OF THE SCHOOL OF ANTIQUITY
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA, NOVEMBER 12, 1911
KATHERINE TINGLEY, OFFICIALS, AND STUDENTS, STARTING FROM THE TEMPLE OF MUSIC AND DRAMA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. II

JANUARY, 1912

NO. 1

OUR philosophy of life is one grand whole, every part necessary and fitting into every other part. . . . The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. . . . 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 dead.—*William Q. Judge*

ILLUSIONS OF TIME AND SPACE: by William Q. Judge

From an Original Manuscript, Found among Papers Left by Him



IF all the illusions that beset us, in this world of Mâyâ, perhaps the deadliest are those to which, for lack of better, we give the names of "*Time*" and "*Space*": and quite naturally — since they are prime factors in our every action here below; each undertaking is prefaced by the question — uttered or unexpressed — How long? how far? what duration, or extent, intervenes between us and the fulfilment of our desire? Yet that they *are* illusions, the wise of all ages bear witness: we read in the Bible that "a day with the Lord is as a thousand years, and a thousand years as one day": the Mohammedan legend tells us of the devotee at the well, met by an Angel, who rapt him into Paradise, where he dwelt for seventy thousand years in bliss, the while a drop of water was falling from his cruse to the ground: and Emerson expresses the same truth in the language of our time — "The Soul . . . abolishes Time and Space. . . . Time and space are but inverse measures of the force of the soul. The spirit sports with time — can crowd eternity into an hour, or stretch an hour to Eternity."

And we realize this ourselves, to some extent, though perhaps unconsciously: yet often we are so engrossed either by our own thoughts — pleasurable or the reverse — or by the conversation of others — that we become entirely oblivious of the flight of time, or the distance over which we have passed, while so occupied.

Even more is this the case when we are asleep: in dreams we revisit the scenes, and live over again the days, of our childhood — commune with friends long since passed away, or visit the ends of the earth, with no feelings of surprise or incongruity: yet an hour later, on awakening to what, in our blindness, we call “the realities of life,” we bind on again the chains that Veda, Bible, and Korân — Prophet, Priest, and Sage, concur in assuring us we shall, in due course, know to be as unreal as the mirage of the Desert.

Pending this perfect enlightenment, it may not be wholly unprofitable to try if we cannot get a partial conception of this great truth — even if it should be merely from an intellectual standpoint.

Let us consider the habitual performance of a purely mechanical, or automatic action — such as the daily journey of a commuter on the railway: every day, at the same hour, he enters the same car — probably takes the same seat — and meets the same fellow-passengers: they converse on substantially the same topics: at the same stage the conductor takes up his ticket, and the engineer — alas! — blows the same fiendish and superfluous whistle. Now it does not require a very vivid imagination on the part of our commuter, to so blend the reminiscences of yesterday and the anticipation of tomorrow, with the experiences of today, that all then may seem synchronous. If it is objected that this illustration is faulty, in that it ignores the element of uncertainty inherent in all human affairs, it might fairly be replied that it only does so to the extent of adopting that working hypothesis that is universally accepted in daily affairs, and without which, no one would look beyond the needs of the present moment. Yet possibly a happier illustration may be found: suppose that I wish to revisit a familiar but far distant place — as, for instance, Damascus: now, if I go there in my physical body, days and weeks must elapse, before I can reach the immemorial city — sunset and moon-rise, day and night — with all the incidents of sleep and waking, pleasure and discomfort, possibly the alterations of sickness and health — all these must be gone through with, and not by one second can the appointed time be shortened: yet if I go simply in memory and imagination, I have but to will — and instantly, without an appreciable interval, I wander again past mosque and minaret, amid rose-leaf and almond-bloom that perfume the gardens of the “Eye of the East.”

So, too, with the kindred illusion of Space: thousands of leagues of sea and land must be traversed by “this prison of the senses, sorrow-

GROUND BROKEN FOR SCHOOL OF ANTIQUITY 3

fraught": whether in the steamer battling with the Atlantic surfs, or the express shooting through the vineyards of fair France — or the carriage toiling up the cedar-clad slopes of Lebanon — every inch of the weary way must be consecutively passed over, and not by one hair's breadth can it be avoided. Yet, going without the encumbrance of the flesh, even as I had no sensation of Time, so I have no perception of distance, between the swirl of the tide of the Hudson, and the plash of the fountains of Abana and Pharpar.

Experiences like these are so familiar, and so apparently meaningless, that some may attach little importance to them, or even be disposed to ignore them altogether. Yet probably this would not prove wise. It may well be that, in Occultism, as in Physical Science, great truths lie just before us — stare us in the face, as it were: and when they are at last discovered, it is not by elaborate research, but by the application of the most familiar methods.

Again — it was because he had been faithful over a few things, that the good servant was promoted to be ruler over many things: what right have we to expect to attain to higher knowledge, or claim to be entrusted with greater powers, until we have proven ourselves worthy of such preferment by thoroughly using, and profiting by, such as we now have?

GROUND BROKEN FOR PROPOSED SCHOOL OF ANTIQUITY: MADAME TINGLEY PRESIDES



EARLY fifteen years ago, on February 23, 1897, Madame Katherine Tingley laid the foundation stone of the School of Antiquity at Point Loma. Impressive ceremonies were carried out by the Leader and members of the Universal Brotherhood and Theosophical Society, who had come from all parts of the world for the purpose. A full report appeared in the *Union* of an event which was even then seen to be of great importance to San Diego. The actual commencement of the permanent buildings of the School of Antiquity has been anxiously expected by thousands of members of the society throughout the world, and by a large section of the public who are interested in its educational work.

Yesterday another impressive ceremony signified the actual moment of the beginning of construction. The ceremony consisted of two main portions. The students and Râja Yoga pupils, led by Madame Tingley, marched in procession to the Greek open-air theater, where the first portion of the exercises was carried out. They then proceeded to the site of the School of Antiquity, on the highest part of the grounds, where the remainder of the ceremonies took place.

Pretty Picture Presented

The picture presented during the exercises in the Greek theater will never be forgotten by those who were privileged to be present. The principal body of students occupied the central part of the theater, many of them carrying the flags of all nations which were presented to Madame Tingley during her first crusade round the world in 1896. The pupils of the Râja Yoga College filled the seats on the right and left, the boys in their handsome uniforms and the girls in their simple and tasteful white dresses. Madame Tingley sat in the center of the lowest tier of seats, and near her were her cabinet officers, the officers of the Women's International Theosophical League, and some of the international representatives.

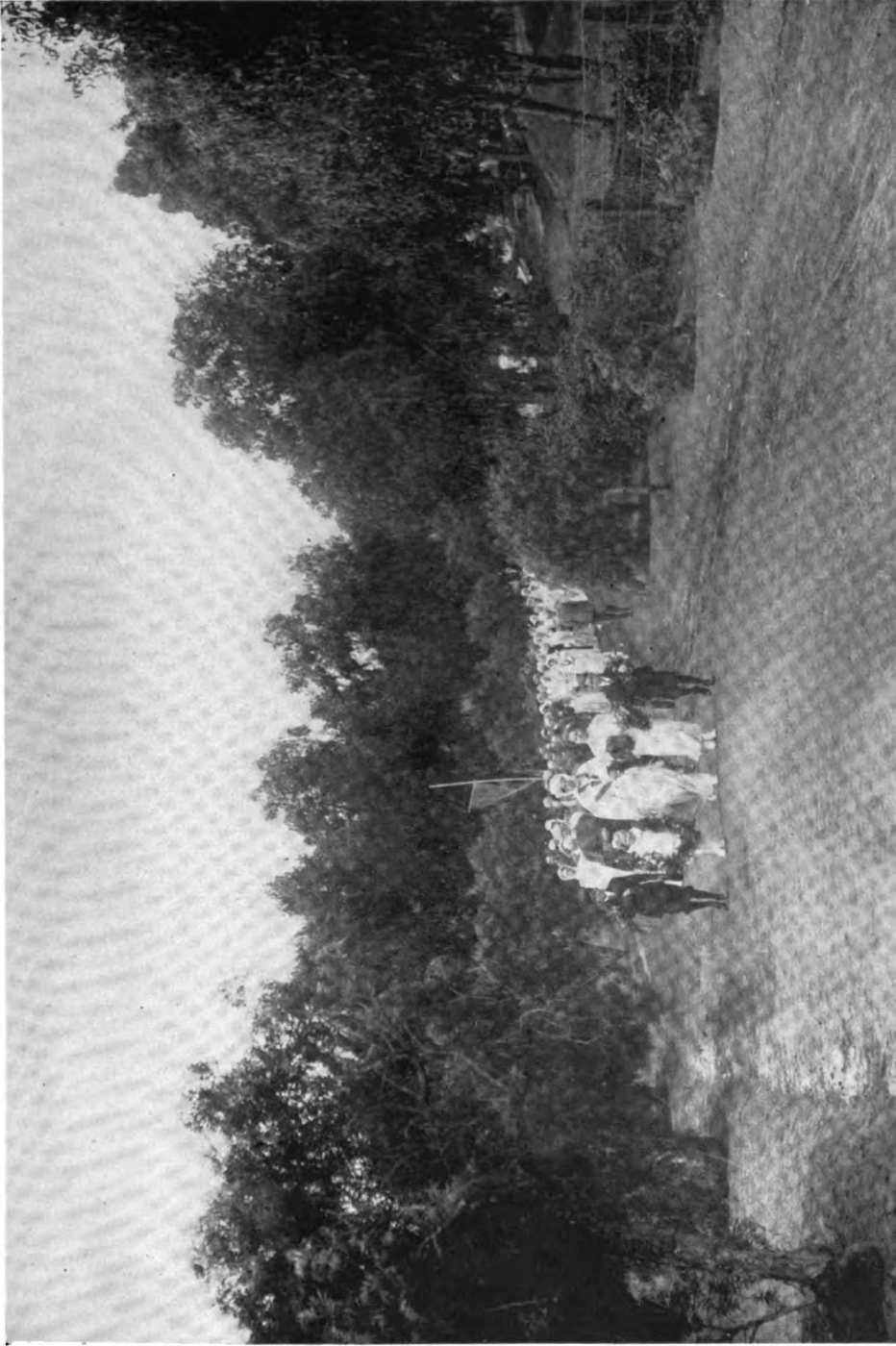
The proceedings commenced at eleven o'clock by an introductory address from H. T. Patterson of New York upon the importance of the occasion. Madame Tingley then gave an outline of the remarkable historical events connected with her original selection and purchase of the grounds of the School of Antiquity, and spoke of her early aspirations as a child to found a center of learning for humanity. She then briefly outlined the greatly increased activities that will now be made possible through the School of Antiquity and its branches throughout the world. Interesting and forceful addresses were then delivered by Mrs. A. G. Spalding, Professor Edge, the Rev. S. J. Neill and others, and appropriate quotations and recitations were read from Theosophical literature.

Ground Plan Laid Out

During certain portions of the exercises the Point Loma orchestra played selections, and at the conclusion of the proceedings in the Greek theater a procession was formed which marched to the summit of the hill, where the ground plan of the first section of the School of Antiquity was marked out. This will cover, when complete, a very large area, and like all the buildings designed by Madame Tingley, will be quite original in form. Concrete will be largely used in its construction, but rare marbles, onyx and other beautiful stones will be used for the decorative effects. All who visit Point Loma Homestead express unbounded admiration for the design of the temporary buildings which are at present in use, but it is understood that the architectural features of the School of Antiquity will far surpass anything that has already been done.

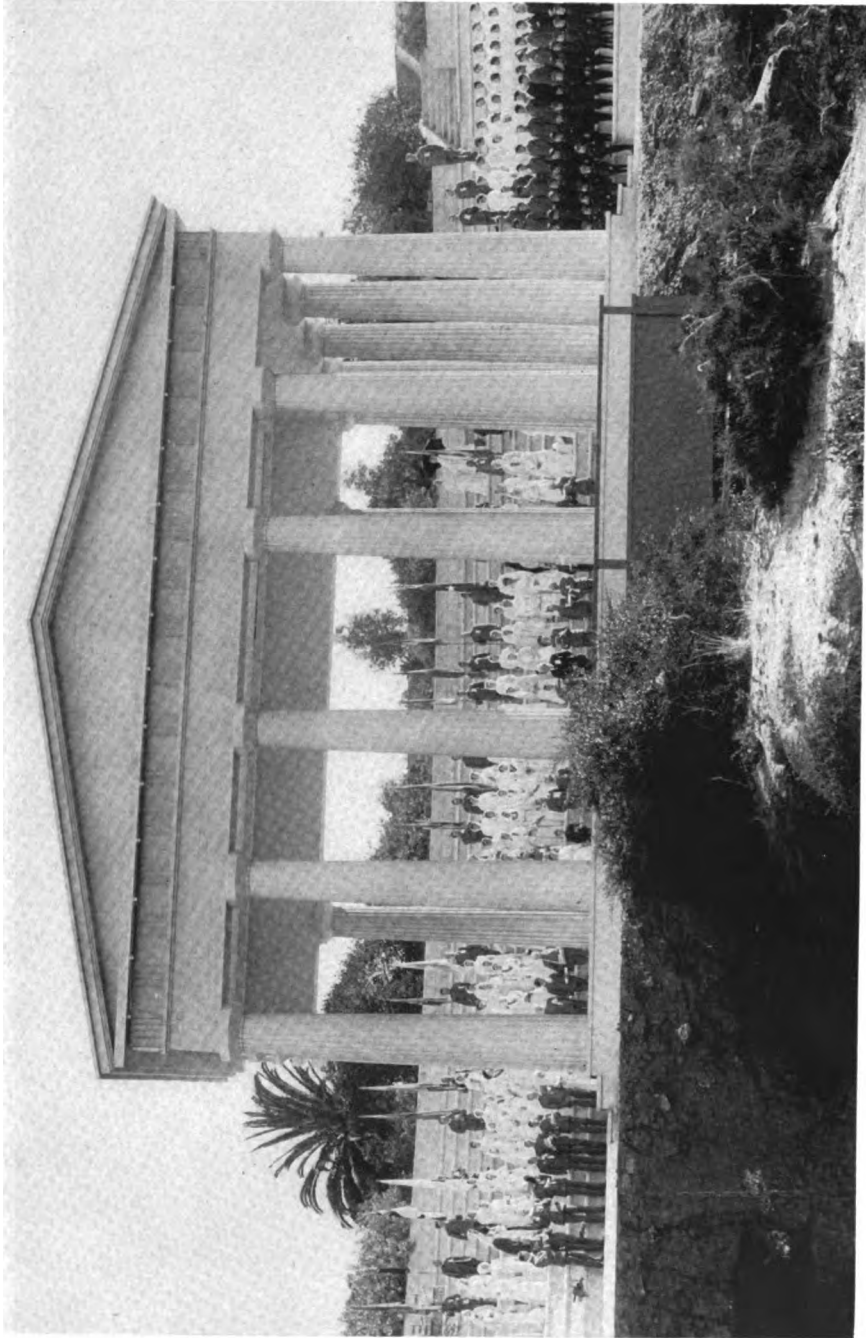
The Râja Yoga band played during part of the simple but impressive ground-breaking ceremonies. An interesting little incident took place here. After Madame Tingley had turned the first shovelful of soil the next to dig was Joseph Fussell, Sr., the oldest student present, who is now in his ninety-fourth year. Mr. Fussell is also a Mason of many years' standing.

It is understood that work on the new buildings for the School of Antiquity will be proceeded with rapidly and that a substantial portion will be complete at the time of the San Diego Exposition. — San Diego *Union*, Nov. 13, 1911



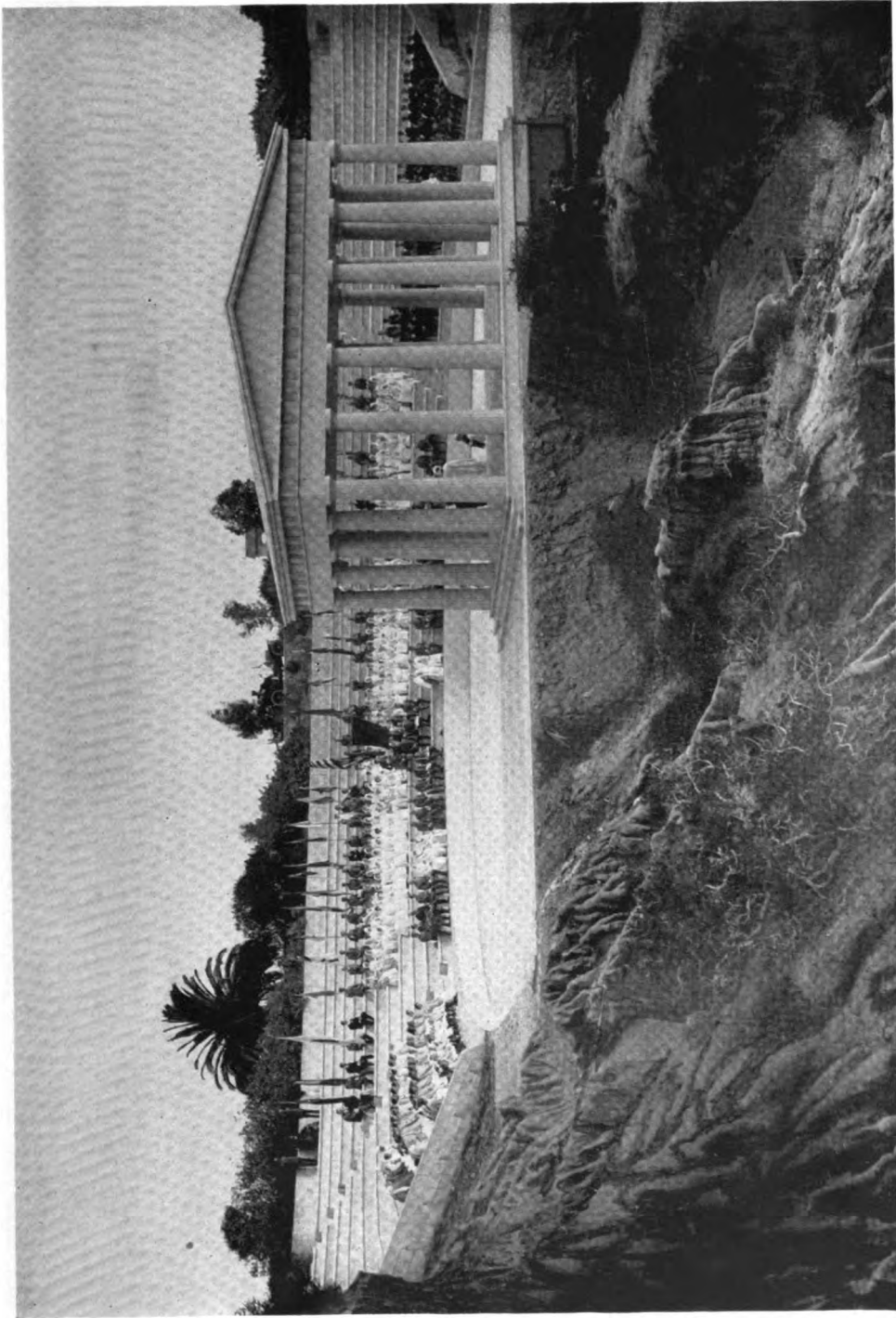
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ANOTHER VIEW OF THE GROUND-BREAKING CEREMONIES OF THE SCHOOL OF ANTIQUITY
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA
PROCEEDING TO THE GREEK THEATER



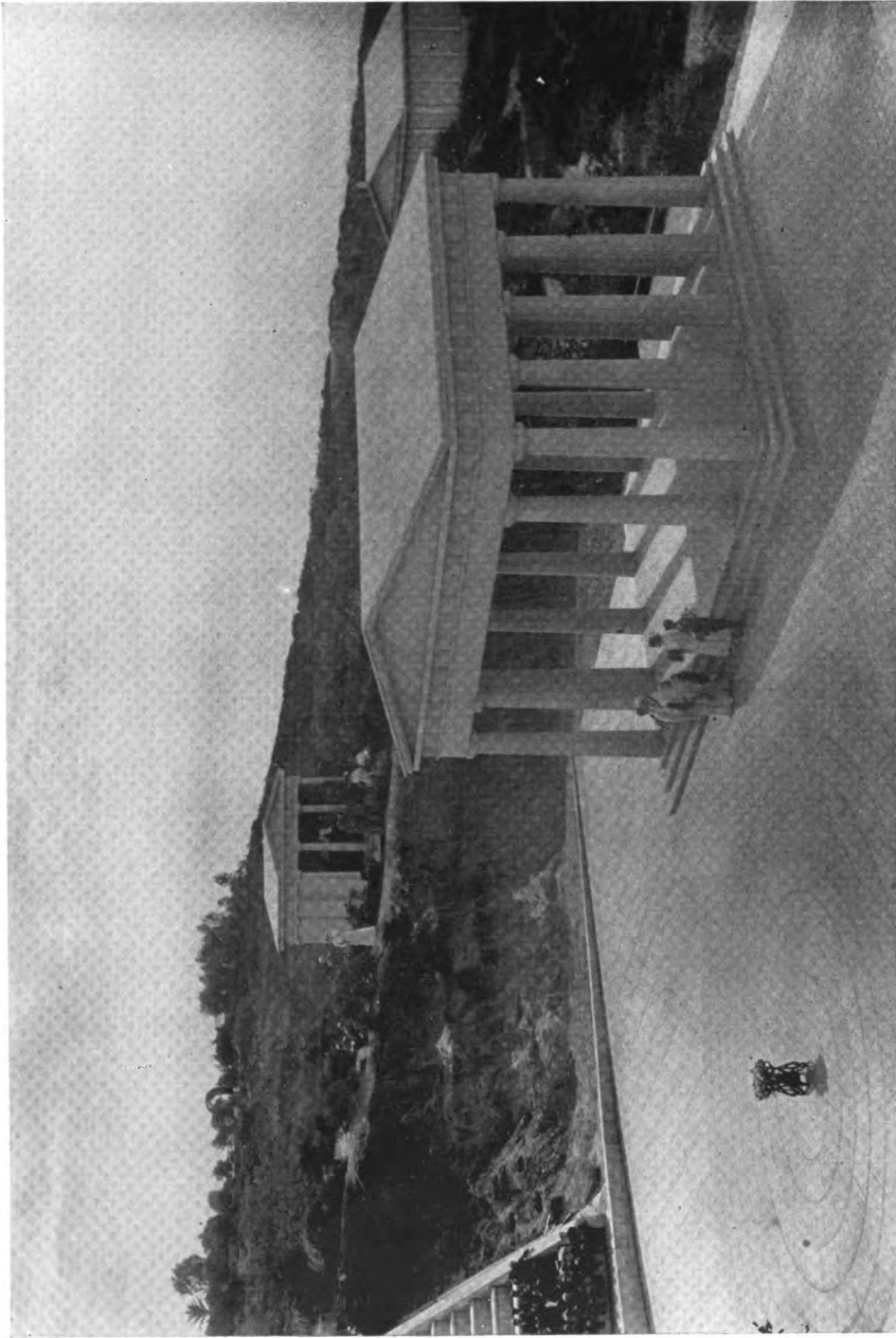
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THE GREEK THEATER. OFFICIALS AND STUDENTS ASSEMBLED



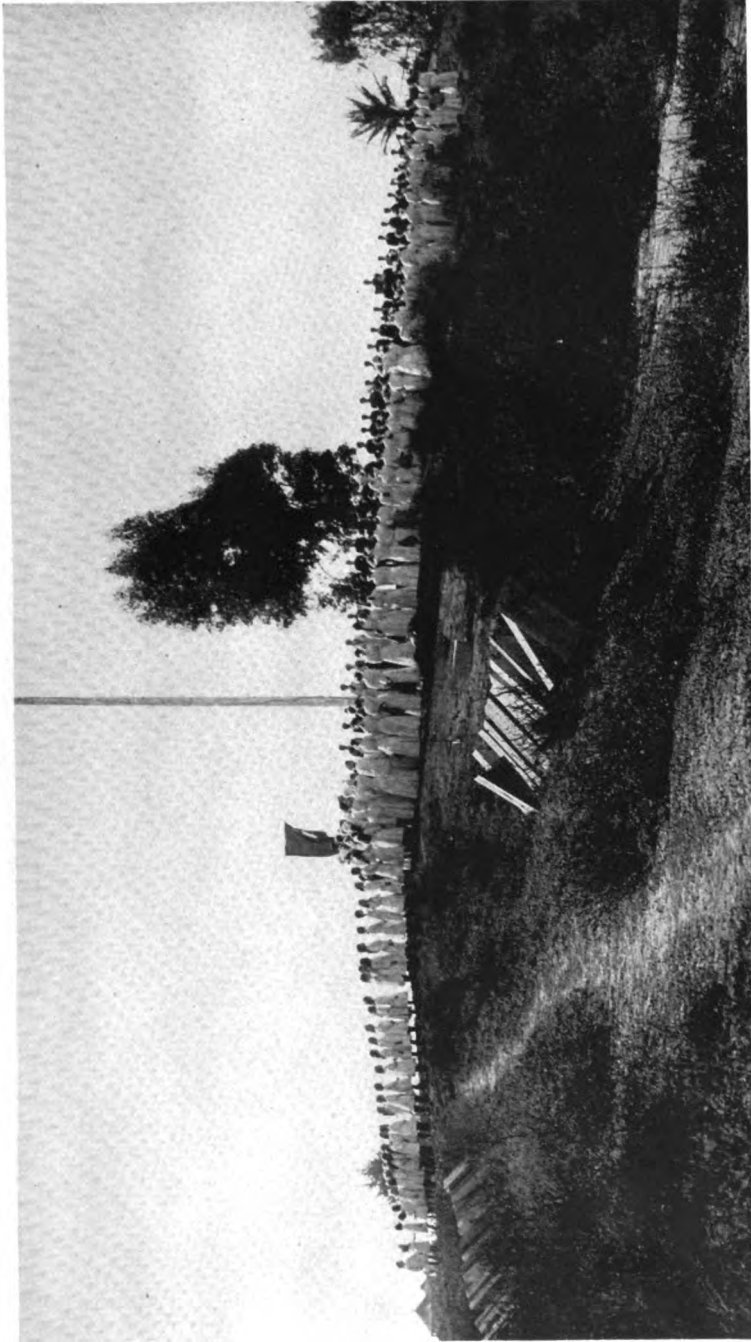
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KATHERINE TINGLEY OPENING THE CEREMONY



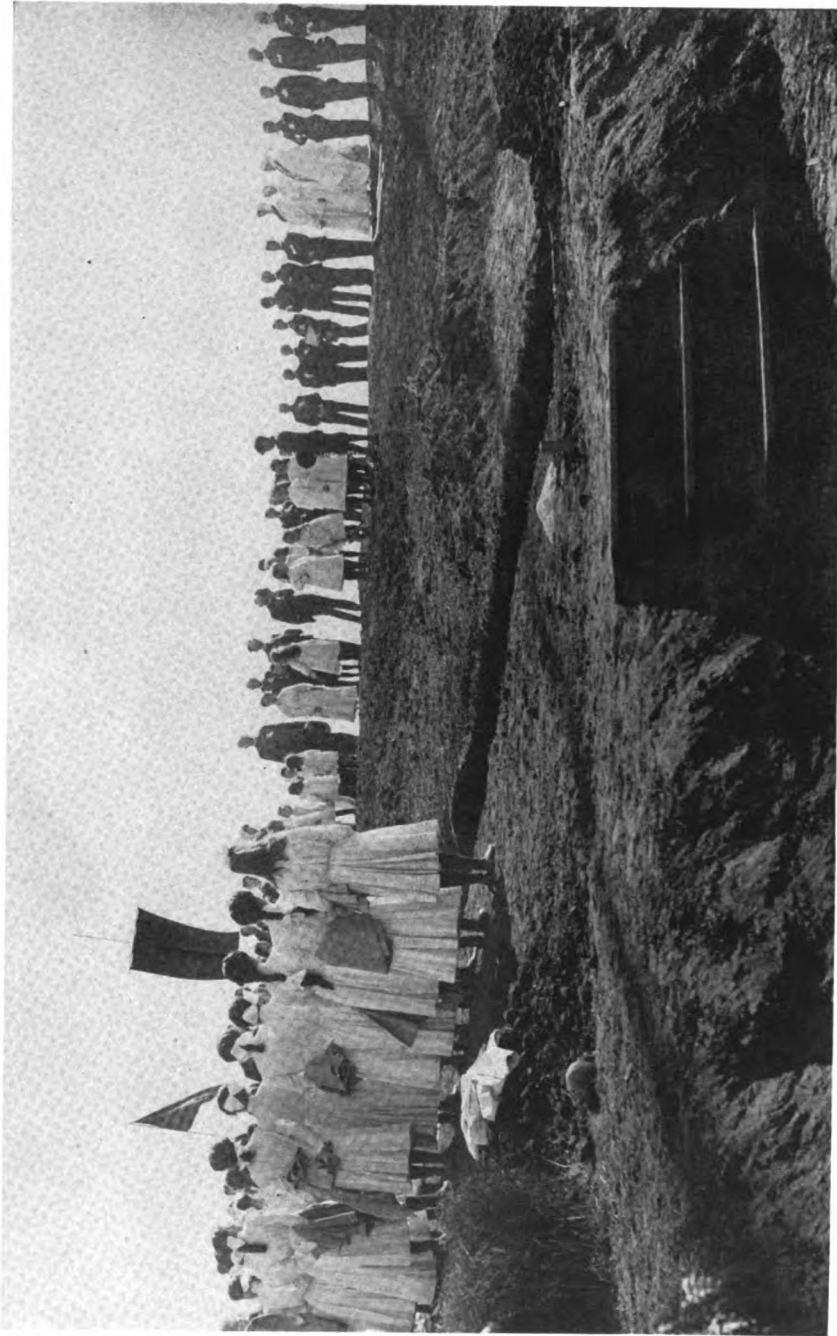
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THE GREEK THEATER FROM ANOTHER VIEWPOINT



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ON THE SITE OF THE SCHOOL OF ANTIQUITY



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A GROUP OF THE YOUNGER PUPILS OF THE RÁJA YOGA COLLEGE
ASSISTING IN THE GROUND-BREAKING CEREMONY



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A GROUP OF STUDENTS OF THE RÁJA YOGA COLLEGE, POINT LOMA, CALIFORNIA





Lomaland Photo. and Engraving Dept.

IN THE GARDEN OF THE RÂJA YOGA SCHOOL

CYCLES OF OPPORTUNITY: by J. H. Fussell



“THERE is a tide in the affairs of men, which taken at the flood leads on to fortune; neglected, and all their life is bound in shallows and in misery.”

We all realize the truth of this, but to how many is it given to take the tide at the flood, to take the current when it serves? Is it not the lot of most of us to look back and see how many opportunities lost, how many tides that have flowed, bringing us so near, within the very sight of the haven of our hopes, and then ebbed again, carrying us far out to sea? Will the tide ever rise again? Will it be our good fortune to know of it? Shall we be able to avail ourselves of it? Who can say? Does it not rest with ourselves?

Nature has so plainly marked for us her cycles of time and her seasons in the outer world, that all may know when to plow, to sow, to reap. We know too something of the causes of these seasons. We have observed the motion of the earth around the sun; we know of the inclination of the earth's axis and the sun's apparent journey in the arc of the heavens from south to north and from north to south again. But what of the seasons of human life — can we learn about them also, and know something of *their* causes and times of recurrence? — if indeed they do recur.

That there is a spring-tide, a summer, a winter, in life, we all agree, and it is no fancy that there exists a relation between the seasons of the year and the childhood, maturity and old age of human existence. But — you say — our childhood comes but once and passes on surely and swiftly through the years to old age, with death at the close of each short life. The seasons recur again and again, but not so childhood with its sunshine and flowers, nor youth with its high hopes, its hero-worship, its visions of knighthood, its dreams and plans for a life of achievement. These, you will say, come but once. And we do not know how bright the flowers are until they have faded; we do not know how precious was the love of mother or sister or friend, until they have passed on and that love has become but a memory, or if such be our good fortune an inspiration urging us on to high attainment. Ah! it is the common lot of so many not to know the golden opportunities of youth until they have long passed away!

But though from the standpoint of one life only the bright hopes of childhood and youth, once past, do not return, yet something of their influence returns again and again, with the returning spring, with the

New Year's resolutions, with the hope and determination with which we start upon each new enterprise. Indeed, were we not so immersed in the petty cares of life and so encrusted with selfishness, if we would but get up with the dawn and listen to the song of birds, opening our hearts to feel the full joy of Nature as the sun rises over the hills each morning, I believe we might feel each day a recurrence of the inexpressible joy of childhood, the enthusiasm and strong purposes of youth. Can we not believe what all the great Teachers of the world have said? If so, then these things are possible. One of these great Teachers has said: "Except ye become as little children, ye cannot enter the kingdom of heaven." And another, that each "must regain the child state he has lost."

There are some, as all know well, who do keep ever young, whose interest and joy in life do not lessen with the added years; and others, alas! men and women young in years, to whom life is a burden hard to be borne. To the former every day brings opportunity; and though to the latter opportunities come too, it is as though they came not, for they are blind, they do not see them.

If we think about the matter at all, we are more apt perhaps to notice the recurrence of dark days than of bright ones; but that times and seasons do recur lies within the experience of all. There are days when our work is lighter and all goes smoothly, and other days when the work is heavy and everything seems at cross purposes. We all know this is so. But is it chance — or is there some explanation? Is there some order or law underlying this recurrence?

It is not only the seasons, day and night, the cycle of the moon, the cycle of the sun in his journey among the stars, the cycle of life and death, the cycle of a heart beat — marking time from the passage of a brief moment up to the sun's cycle of 25,000 years and to greater cycles still, beyond our calculation — it is not only these cycles that are under and exemplify the great law of Nature, but all our acts, all phases of human life, of thought and feeling, are under the same law — the law of ebb and flow, the rhythmic pulsation of life throughout the universe.

It is no arbitrary matter that there is a time to sow and a time to reap; it is no arbitrary matter that it is good to rest one day in seven and keep it consecrated and holy — though this does not absolve us from the responsibility of making every day a holy day — and further, it is no chance or coincidence that the periods of gestation of birds,

animals, and human beings, are to be measured by multiples of seven days, in weeks or months; or that diseases run their course each in its own cycle of days.

Have you never watched the waves of the ocean as they come rolling in towards the shore — how every third wave is greater and every ninth much greater, than the others? Have you never watched a fishing boat being launched in the ocean surf — how the boatmen will wait until a high wave comes, then with a sudden push, a jump aboard, a seizing of the oars, a few quick strokes, and the boat is safely through the surf in the open water? How fruitless would be their efforts did they not wait till the right time.

If we were to look back over the past years of our lives each could discover, more or less clearly defined, that his life was marked by a wave-like rise and fall and that the great events of his life befell at recurring periods of years. One more illustration: it is held by many that a century is a mere arbitrary division of time, and this is the opinion expressed by some of our historians; but if we look back through the centuries we may see, more or less clearly marked, that the last quarter of every century is a period of transition, a period of beginnings and great changes. And if all of nature outside of man, and if too his physical nature be governed by law, would it not be strange if his whole life, his thoughts and deeds, were not also subject to law? What a power then is man's to wield! Just as the boatman, relying on the ebb and flow of the waves, can utilize their power and so accomplish his aim in launching his boat; and just as the utilization of all the great forces of nature in our material civilization becomes possible as we come to know something of the laws governing their working, so in like manner, if we can learn something of the laws governing human endeavor, how much may we not hope to accomplish!

What is it that brings a nation or race or an individual to the flood-tide or the ebb-tide? Surely we have sufficient knowledge to answer, "It is the law and not chance or fate." And what part then does man play in this working of the law? Must he wait for the course of events, wait for the law and what it shall bring him? Truly he must wait, as the boatman waits, but not idly; he must have his boat ready, with sails to be hoisted and oars in place ready to be used. He must be alert and on the watch to take the current when it serves.

The turn of the tide came to France after her hundred years' humiliation at the hands of England; but what would it have availed her

had there been no Joan of Arc? The great opportunity came to the American colonies in the closing years of the eighteenth century; but what a different chapter in the world's history would have been written had there not been those ready to stand the brunt of the struggle at the risk of losing all, if there had been no Washington or Jefferson to arouse the people, or Franklin or Adams to lead the people, or if there had been no quiet Thomas Paine? Who can say what would have been the outcome of the Revolution, or of that darkest hour at Valley Forge if Paine had not been fired with sublime courage and patience which he communicated to the whole army and the whole country in his pamphlets and whom he inspired with new hope and endurance by his words: "These are the times that try men's souls"? And yet the name of Tom Paine finds no place in the great majority of our school histories.

There has been no nation or race, and there has been no community or city, and no individual, to whom has not come the flood-tide and the ebb-tide, because this is the law of life, the law of progress.

And what of our own time? What of today, when the whole world is in a tension and no one can tell who or what may become involved? But in the greatest stress lies the greatest opportunity. During the past twenty-five years four words have taken deep root in the thought and literature of America and Europe. They are these: Theosophy, Brotherhood, Karma, and Reincarnation. Three of these were heretofore little known, but Brotherhood — that is a common word, all had heard it, all had some mental conception of it. Yet nevertheless it was and is a new message that H. P. Blavatsky brought, that William Q. Judge proclaimed, that Katherine Tingley is exemplifying, just as the commandment of the Christ was new — "that ye love one another."

And this is the opportunity of today which in the ebb and flow of life has come to man, to each individual, and to the race. For what does this fearful war tension that holds all nations in its grasp — what does it mean but that all nations are linked together in a brotherhood of common ties, common interests, and common dangers? And one way or the other we must realize the fact of Brotherhood. If we will not of ourselves bring about the brotherhood of joy and peace through mutual helpfulness, then the working of the law will force us to realize the brotherhood of sorrow and pain through war and calamity. When shall we learn the lessons of calamity and sorrow that fill our newspapers every day? Must we wait until we ourselves are the vic-

tims? When shall we learn our responsibilities and realize, and act upon it, that we can help to bring peace instead of war, light instead of darkness?

And let me answer here the question of the recurrence of the enthusiasm, the enterprise and the hopes of youth, the joys of childhood, of which I spoke in the beginning. Besides the great hope that comes to the heart in the teaching of Reincarnation, need it be said that the soul never grows old, that its enthusiasm and joy are boundless, that the soul has its source and anchorage in the infinite, inexhaustible fount of eternal and divine life. For those who know this, the body may grow old, but the heart is ever young, life is ever fresh and beautiful.

What makes a city great and strong?
Not architecture's graceful strength,
Not factories' extended length;
But men who see the civic wrong
And give their lives to make it right
And turn its darkness into light.

What makes a city full of power?
Not wealth's display or titled fame,
Not fashion's loudly boasted claim;
But women rich in virtue's dower,
Whose homes, though humble, still are great,
Because of service to the State.

What makes a city men can love?
Not things that charm the outward sense,
Not gross display of opulence;
But right that wrong can not remove,
And truth that faces civic fraud
And smites it in the name of God.

This is a city that shall stand,
A Light upon a nation's hill,
A Voice that evil cannot still,
A source of Blessing to the land;
Its strength not brick, nor stone, nor wood,
But Justice, Love, and Brotherhood. — *Lowell*

ART REALISM: by R. Machell



REALISM in Art, stands in the minds of ordinary people for truthfulness and sincerity, as opposed to the fictions with which idealism deals. But then the ordinary person's standard of truth and test of sincerity must be considered before accepting this use of the term.

For we are all psychologized in our youth by ideas that we get from these loosely-used expressions and from accepting them along with their popular interpretation and without stopping to see if they are at all what they pretend to be. Thus we have grown up perhaps with the idea that a certain class of art-work was *realistic* and consequently truthful, honest, and sincere; while another class of art-work was to be regarded as fictitious, fanciful, unreal, and untrue, because we had accepted its classification under the head of *idealism*.

The ordinary person lives entirely in the sensations of the mind and body, knows no world other than that of matter, and accepts that world and those sensations as real and indeed the only possible reality.

Thus realism to the ordinary mind means simply materialism, and a most narrow and cramped form of materialism; for an ordinary person honestly believes that things are what they appear and no more and no less, and in no way different from what they appear to be to him. If anyone else sees things differently, and so represents them, the other will think either that the representation of such things is insincere, and that the artist is "idealizing" — or that there is something wrong with his powers of perception. This is no exaggeration. And so this kind of people use the term *realism* to describe all such works as portray the world they live in as *they* know it. And as such persons are very many in the world, and being quite satisfied with their simple way of looking at things, are very positive and dogmatic, they succeed in establishing any idea they adopt on a very solid basis, for what can be more "solid" than ignorance. The higher kind of minds, more sensitive and subtle, are usually also more receptive and less positive, and these will accept such a term merely as a convenient term to classify certain works in a way that will be generally intelligible.

But in accepting the term *realism* they unconsciously accept a large part of the ideas associated with (and become psychologized by the popular mind into accepting) the fatal error that materialism and realism are identical. This circumstance is greatly to be deplored.

The result of such an error is to close the mind to all the higher and brighter and more beautiful aspects of Life and the world we live in that the Soul is constantly trying to reveal to the mind of man. Or if these are not wholly shut out of the mind, they are only allowed to come in as visitors on the same footing as dreams or fancies, or fictions.

Once that the popular interpretation of *realism* is accepted by the mind, it will follow unavoidably that *idealism* is a fitting term to express all that is not merely material; and, being contrasted with *realism*, it must necessarily mean that all else is false and fanciful, and unreal. So from youth the artist is probably unconsciously educated to distrust his own higher nature, to disbelieve the truths revealed by the visions which that higher nature is constantly displaying before his mind, and thus to make his mind less and less receptive to these impressions from within.

It is time to protest against this use of the term Realism. The age of mere materialism is passing, and we have need of new terms for the new conceptions of Life. Materialism and idealism have had their day and we are entering a new age, in which a new *Realism* will reveal the reality of the Soul, the truth that the Soul is the true Man, and the true inspirer and teacher of the mind. Then we shall see that very much of the higher poetry and art was more truly *realistic* than the great mass of unintelligent photographic materialism that has passed for truthful representation of nature.

We shall recognize the New Realism in Art as the Revelation of Real Life.

A NEW FRAGMENT OF A LOST GOSPEL:

by F. S. Darrow, A. M., PH. D. (Harv.)



THE recent discovery in Egypt near Oxyrhynchus of a new fragment from a lost Gospel, originally composed probably before 200 A.D., is of great interest. There is no distinct evidence to prove that this Gospel was heretical — that is, produced by one of those circles of early Christian believers later denounced as heretics by the politico-ecclesiastical “Christianity” established as the state religion by Constantine and his successors. But it is noteworthy that in this fragment Jesus is spoken of as the Savior, a title, which though very common among the early Gnostics,

occurs but two or three times in the four Canonical Gospels. The papyrus recently discovered, consists, if the description in the *New York Times* * is authentic, merely of a single closely written leaf, which commences with a denunciation of hypocrisy by Jesus, while the main part consists of a dialog between Jesus and the chief priest, a Pharisee, who stops Jesus and his disciples as they enter within the Temple at Jerusalem, and rebukes them for not first performing the ceremonial rites of purification. The fragment closes with the answer of Jesus. It begins in the middle of the first speech of Jesus and breaks off as abruptly within his second speech. The following translation has been published:

* * * * before he does wrong makes all manner of subtile excuse. But give heed lest ye also suffer the same things as they: for the evil-doers among men receive their reward not among the living only but also await punishment and much torment.

And he took them and brought them into the very place of purification and was walking in the Temple.

And a certain Pharisee, a chief priest, whose name was Levi [?], met them and said to the Savior, Who gave thee leave to walk in this place of purification and to see the holy vessels, when thou hast not washed nor yet have thy disciples bathed their feet? But defiled thou hast walked in this Temple, which is a pure place, wherein no other man walks except he has washed himself and changed his garments, neither does he venture to see these holy vessels.

And the Savior straightway stood still with his disciples and answered him, Art thou, then, being in this Temple, clean?

He said unto him, I am clean; for I washed in the pool of David, and *having descended by one staircase I ascended by another*, and I put on white and clean garments, and then I came and looked upon these holy vessels.

The Savior answered him and said unto him, Woe, ye blind who see not. Thou hast washed in these running waters wherein dogs and swine have been cast night and day, and hast cleansed and wiped the outside skin which also the harlots and flute girls anoint and wash and wipe and beautify for the lust of men: but within they are full of scorpions and all wickedness. But I and my disciples, who thou sayest have not bathed, have been dipped in the Waters of Eternal Life which come from * * * * But woe unto the * * * *

Most instructive is the statement of the Pharisee "*having descended by one staircase I ascended by another.*" The context makes it not improbable that this refers to a Pharisaical ceremonial of purification, consisting actually in the ascending and descending of a staircase. But surely, such a rite must have originated in religious symbology and its significance may very probably be seen by comparing the Vision

* Issue of August 6, 1911.

of Jacob with its allegorical interpretation as given by Philo Judaeus, and Origen, the Early Christian Father.

And Jacob went out from Beersheba and went toward Haran. And he lighted upon a certain place and tarried there all night because the sun was set; and he took of the stones of that place and put them for his pillows and lay down in that place to sleep. And he dreamed and behold *a ladder set upon the earth and the top of it reached to Heaven; and behold the angels of God ascending and descending on it.* . . . And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place: *this is no other but the house of God and this is the Gate of Heaven.**

Of this Ladder or staircase seen by Jacob in his dream, Philo Judaeus says:

It symbolizes the air; which, reaching from earth to heaven, is the home of unembodied souls, the image of a populous city having for its citizens immortal souls, some of which descend into mortal bodies, but soon return aloft, calling the body a sepulchre from which they hasten.†

Furthermore Origen says in reference to the descent of souls from Heaven to life upon earth:

This descent was described in a symbolical manner, by a *ladder* which was represented as reaching from *Heaven to earth, and divided into seven stages*, at each of which was figured a *Gate*; the Eighth Gate was at the top of the ladder, which belonged to the Sphere of the Celestial.‡

These quotations should be further compared with the following words of Josephus:

The *Pharisees* believe that souls have an immortal strength in them, and that in the Underworld they will experience rewards or punishments according as they lived well or ill in this life. *The righteous shall have power to live again* § but sinners shall be detained in an everlasting prison.¶

Therefore, whatever the outward ceremonial form may have been, the descending and ascending of the staircases was presumably symbolic of the descent from and the ascent to Heaven of the souls of the righteous, and their rebirth upon this earth, as currently believed among the Pharisees at the time of Jesus. Thus, this new fragment affords further evidence as to the commonness of the belief in the pre-existence and rebirth of the human soul among the Jews at the beginning of our Era.

* *Genesis*, xxviii, 10-19. † Mangey's Ed. *Philo*, Vol. I, pp. 641-642.

‡ Origen, *Contra Celsum*, vi, 22. § That is, shall both descend and ascend, the Staircase or Ladder of Jacob's dream. ¶ Josephus, *Antiq.* xviii, 1.

IS THEOSOPHY ABSTRUSE? by H. T. Edge, B. A. (Cantab.)



A WRITER in a New York dramatic paper (Aug. 30), reviewing an article entitled "The Rebirth of Christianity," in the July number of THE THEOSOPHICAL PATH, makes the following criticism:

Not everyone will admit, however, that religion is such an occult matter as to exclude "the ignorant" from a complete comprehension such as Mr. Edge claims for Theosophy, and from salvation. This attitude savors a little too much of pious snobbery.

The writer of the article thus criticized, looking back to see where he had used the expression "the ignorant," finds the following, which is evidently the passage referred to:

To the ignorant the Master speaks in parables; but "to you it is given to understand the mysteries of the kingdom."

In fact, the writer was quoting Jesus Christ in the Gospels — a circumstance which the reviewer has not indicated. The following quotations will show this.

And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables, that seeing they might not see, and hearing they might not understand. — *Luke* viii, 10

But without a parable spake he not unto them; and when they were alone, he expounded all things to his disciples. — *Mark* iv, 34

Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables. — *Mark* iv, 11

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. — *Matthew* xiii, 34, 35

It is scarcely to be supposed that the reviewer would cavil at the words of Jesus Christ. It is easy to see what Jesus meant, and it is this meaning that the writer in THE THEOSOPHICAL PATH sought to convey. The distinction between the "ignorant" or "them that are without" and the disciples was not one of class or special privilege of any kind. The disciples, in fact, are supposed to have included among their number people of very humble callings. The distinction was between those who were willing to listen to Jesus' message and those who were not; between those that "had ears to hear" and those who had ears but would not hear. Jesus was eager to help everybody;

but he could not give anybody more than that person might be able to receive. And he gave his weightier teachings in veiled language, so that they might at the same time be revealed to those who could use them and hidden from those who would only abuse them. And the writer in *THE THEOSOPHICAL PATH* said in the place referred to by his critic:

The Spiritual Will is of the Heart; and of the Heart also is Wisdom; yet man in his unredeemed state obeys the leading of the desires and the false images they breed in the imagination. Therefore he will remain enslaved to these desires and will fail to understand the meaning of life unless he cultivates the impersonal Divine life within him. The teaching of the Gospel is directed to showing us how to enter this Way. [Then follows the passage quoted above, after which the article ends] A priceless privilege, but how repudiated! If we would but carry out the injunctions of Jesus the Christ, instead of making his personality into a God — which surely he himself would never have wished — we should be worthier disciples and the greater gainers.

It seems to have been sufficiently indicated in the above that the Way is open to *everybody*, and that the “ignorant” are merely those who are not yet ready, or who are unwilling, to follow. The reviewer, however, appears to have started out with a wrong impression as to the writer’s intention, and thus to have missed the point of the article. He continues: :

It does not seem to us as if the path to whatever salvation is in store for us should wind through such sinuous complications that the ordinary soul, unversed in the intricacies of theology and philosophy, need find it appallingly laborious.

Every Theosophist will cordially echo this opinion. The difficulty is to understand how such an idea could have been suggested by the article in question. A glance through the contents of the same number of *THE THEOSOPHICAL PATH* would alone be sufficient to correct the idea that Theosophy is solely concerned with abstruse and difficult matters; but in addition there is the whole of the literature issued by the Theosophical Publishing Company of Point Loma, both periodical and otherwise, to refer to in refutation of the charge. It will be seen therein that Theosophy concerns itself with the whole of human life and that there is no relation or calling, however homely, into which it does not enter. Theosophy is, in fact, the application of wisdom to daily life, and it has been called sublimated common-sense.

But in a magazine of the standard of *THE THEOSOPHICAL PATH*, consisting mainly of a review of current topics and literature, and

intended to interest all classes of the community, a variety of subjects must be treated. And as long as a large section of society continues to be profoundly interested in theological and philosophical questions, these must receive their share of attention. Any "complications and intricacies" that may arise should be attributed to the nature of the topics discussed; the only concern which Theosophical writers have with them is to simplify them as much as possible.

The suggestion that Theosophy complicates matters and makes the way of salvation difficult is the exact reverse of the truth. The great aim of Theosophy is to unravel complications, to dissipate mysteries, to solve problems, and to replace all the elaborate mystifications by simple home-truths. A very good definition is given by William Q. Judge, in the opening of his book, *The Ocean of Theosophy*:

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope; yet, shallow enough at its shores, it will not overwhelm the understanding of a child.

No doubt the impression that Theosophy is abstruse is due in great measure to the fact that in past years its teachings have been made the subject of a good deal of barren discussion. But this was the fault of the age and the circumstances, not that of Theosophy. Many of the first inquirers who sought H. P. Blavatsky when she came forth with her message were looking for mysteries and "powers." Moreover, it was essential, in order to attract the attention of the world, to present Theosophy in its philosophical aspect. That the attention of the world *was* aroused, later events have made sufficiently apparent; and we are apt to forget nowadays how very startling seemed many of the views which now have grown quite familiar to us. But, as said, it was not the fault of Theosophy or its representatives that many people should afterwards have interested themselves almost wholly in the purely theoretic side of Theosophy, and thereby given some ground for the impression that Theosophy is abstruse and unpractical.

Since the present Leader, Katherine Tingley, took up her duties, there has been a notable advance in the way of correcting this false impression and of bringing out the practical aspect of Theosophy; and nowhere is this better illustrated than in the life and activities of the members resident at the International Headquarters at Point Loma, California. Among these should be mentioned especially the Râja

TOBACCO PIPES OF THE ANCIENT AMERICANS 17

Yoga College founded by Katherine Tingley for the purpose of educating youth of both sexes. The basis of this educational system is the fundamental and unsectarian teachings of Theosophy. The results achieved in this department of work are before the world and constitute living proof that Theosophy is able to accomplish things which other systems of education seek in vain to achieve. This alone is sufficient answer to the objection that Theosophy is "abstruse." But besides this there are people of every class and nation, at Point Loma; and each and every one of them, as well as the members of the society in all countries, finds his life's work in the endeavor to apply the wisdom of Theosophy in all the relations of life into which it may be his lot to enter.

There are, however, no limits set to the possibilities of attainment for any man, whether he may call himself a Theosophist or not, whether he be at the Theosophical Headquarters or elsewhere. Every man has to solve life's riddle for himself, but it is not forbidden us to help one another if we can; and Theosophists are people who, having received invaluable help themselves, wish to pass on as much as they can.

Let it be fully understood that Theosophy is not intended for any special class or caste, but that all men stand equal in its sight, so long only as they are true to themselves. If there are *false* distinctions made in the world, Theosophy cannot be held responsible for them; its great aim is to remove them. And above all things Theosophy is practical and has a message for every ear.

TOBACCO PIPES OF THE ANCIENT AMERICANS:

by H. Travers



THE accompanying illustration, from a sculptured Central American altar, represents an early form of tobacco pipe, as used ceremonially by the people. An examination of the various kinds of Indian pipes illustrates the fact that with the Indians smoking was not a "tobacco habit" (until re-introduced as such by the Europeans) but part of a ceremonial.

The Peabody Museum of Harvard and the National Museum of Washington have interesting collections of these pipes, which form valuable studies of Indian lore, since the pipe is one of the inseparable adjuncts of these peoples. A writer has the following to say:

The earliest Indian pipe, specimens of which have been found from time to time in practically all parts of the country, was a simple tube, very much like a large cigar holder, the bowl being the larger end of the tube and the mouthpiece either the smaller end or a piece of wood attached to it. The pipe was usually smoked with the head thrown back and the tube perpendicular, thus keeping the contents from falling out. It was in such a pipe that Montezuma, according to the ancient records, smoked his tobacco mixed with liquid amber, at the time of the conquest of Mexico, nor has any trace been found in the ancient and neighboring Maya civilization of Central America of anything more nearly approximating the modern tobacco pipe. Indeed the first sign of smoking that Columbus came upon was a rough version of the cigar or cigarette that is still so much more popular than the pipe in Central America. This use of tobacco was reported to Columbus by two messengers who were sent out in Hispaniola, November 2, 1492, with letters to the Khan of Cathay, whom the great discoverer still confidently expected to find at the end of his journey. The messengers, Columbus himself is quoted as having said, "found a great number of Indians, men and women, holding in their hands little lighted brands made of herbs, of which they inhaled according to their custom." The outer covering, or wrapper, as we should now call it, of these primitive cigars was called "tobacco," from which the name tobacco was afterward applied to the principal ingredient of the combination of herbs rolled up inside of it.

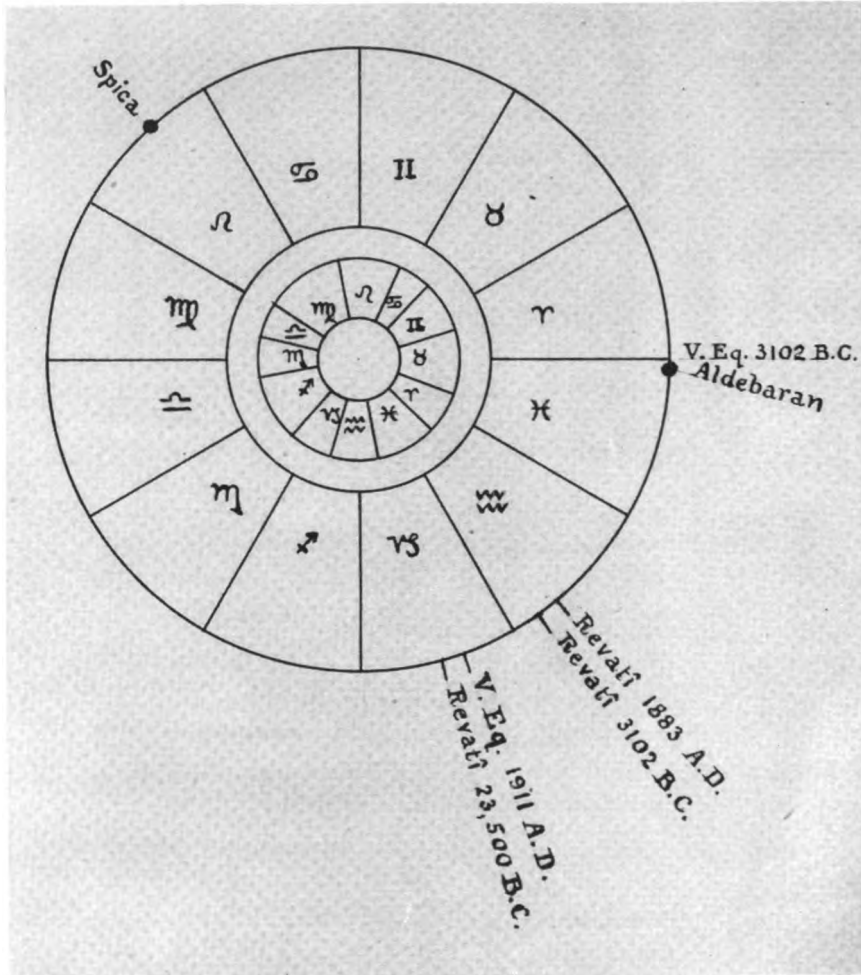
Despite the many evidences that the ancient civilizations in Central America was much more highly developed than that attained by the North American Indians, it was the North American Indian who carried the pipe to its highest native evolution, doubtless aided in some degree by intercourse with European traders and adventurers. The primitive tubular pipe, judging by its wide distribution, was smoked from one end of the continent to the other. It has been found from Washington to Massachusetts and from Texas to North Dakota. Like the other Indian pipes, of which the tubular pipe is supposed to have been the ancestor, these pipes were made from stone, wood, bone, amber, and metals, although the greater number were manufactured from two minerals, chlorite and steatite, which the Indians had discovered were especially well adapted for pipe making. The materials were chipped into shape and then drilled from both ends by means of a straight shaft revolving between the palms of the workman's hands or between his hand and thigh. This earliest American pipe, according to certain Indian traditions, is often an object of reverence, as the most ancient pipe of the tribe, and as such it has figured prominently in some of the oldest Indian ceremonials.

Pipes with bowls were later devised, and have been classified by archaeologists according to shape and size. They were made the subjects of much elaborate carving and ornamentation, and tally of victims in war was often kept by notches on the stem as is well known.



Lomaland Photo. and Engraving Dept.

THE CEREMONIAL PIPE
FROM A CENTRAL AMERICAN CARVING



Lomaland Photo. and Engraving Dept.

ZODIAC OF 3102 B. C.

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

II



ASTRONOMY is in truth one of the oldest of sciences, and as already said, the proofs of this will be found to run parallel with those of the immense antiquity of man.

While the Egyptians have on their Zodiacs (see Denon's *Voyage en Égypte*, Vol. II) irrefutable proofs of records having embraced more than three-and-a-half *sidereal* [precessional] *years* — or about 87,000 years — the Hindû calculations cover nearly thirty-three such years, or 850,000 years.

The Secret Doctrine, Vol. II, p. 332

In other words, from the time when the knowledge of the last sub-races of the Fourth Race was transmitted to the Fifth, our present Root-Race.

Poseidonis (Plato's island), which was almost wholly submerged some 11,000 years ago, was one of the last fragments of the main Atlantean Continental system, and there is an interesting side-light on its location thrown by an astronomical statement in *The Secret Doctrine*, Vol. II, pp. 407-408, viz:

"At the time when the summer tropical 'colure' passed through the *Pleiades*, when *Cor Leonis* would be upon the equator; and when *Leo* was *vertical* to Ceylon at sunset, then would *Taurus* be vertical to the island of *Atlantis* at noon." . . . This must have occurred about 23,000 years ago, *astronomically*; at which time the obliquity of the ecliptic must have been rather more than 27 degrees, and consequently *Taurus* must have passed over "Atlantis" or "Sañcha-dvipa."

If one takes a celestial globe, and crosses the ecliptic circle by an elastic thread at the position of the vernal equinox at that time, so as to make a great circle of the sphere inclined to the ecliptic at 27°, and makes the other necessary adjustments, it will be found that under the circumstances indicated *Taurus* would be directly over *Tenerife*, which goes to show that the Canary Islands were part of *Poseidon*. It would therefore seem probable that some interesting discoveries might be made in the upper regions of that mountain, especially as it has recently been proved that it is not wholly igneous, as formerly supposed.

Returning to the subject of the important epoch of 3102 B. C., it may be of interest to many to show the general condition of affairs by means of a diagram, in which for the sake of clearness the positions of only two important stars are shown, namely, *Aldebaran* and *Spica*. At that epoch these two stars were not more than about half a degree further apart than they are at present, the former having a small direct proper motion and the latter a retrograde one.

As is usual in all astronomical works, positions are referred to the vernal equinox of the epoch in question, which it will be seen was about 70° or more eastward of its present position, and was close to Aldebaran. The positions of "Revatî" for 23,500 B. C., 3102 B. C., and 1883 of our era are shown, because 20,400 years before Kali-Yuga, the vernal equinox was at "Revatî," while at the beginning of Kali-Yuga, 3102 B. C., "Revatî" was 54 degrees behind the equinox, and as already said, its position in 1883 was also ascertained. These positions, and the precessional rate, which is subject to small variations, for one thing varying as the cosine of the obliquity, are all mutually corroborative. It is stated that at the epoch of 3102 B. C., the Sun was at the position shown for "Revatî" according to its true longitude, while at the preceding midnight the Moon was at the same place according to its *mean* longitude. To calculate the *actual* place of the Moon at that time would be a question of enormous difficulty; but we are told that a fortnight later it underwent eclipse in the neighborhood of Spica, the "Wheat Ear" of Virgo. A glance at the diagram confirms this, so far as mere longitude is concerned.

The calendar date of the epoch is a point of some difficulty, as it is obvious the vernal equinox could not have been in our "March" if the Sun was 54° behind the equinox on the "18th of February." This does not, however, affect the astronomical positions, whatever day or week or month we choose to call the moment when the Sun was 54° behind the vernal equinox.

It is curious to reflect that while the beginning of any zodiac is called "the first of Aries," without reference to the actual constellation of that name, the same point is also "the first of Libra" as seen from the Sun. Moreover the "first of Libra" is the *vernal* equinox for all who live south of the Equator, as seen from the Earth; and it is "the first of Aries" as seen from the Sun.

What is still more remarkable, if the *vernal* equinox is to be called "the first of Aries," then there is no such point for those living on the Equator, who have two summers and two winters every year; and for whom the two equinoxes correspond to their two midsummers, when the Sun is vertically overhead, while both the solstices are their mid-winters!

In the diagram, which faces page 19, *supra*, the limits of the actual zodiacal constellations are indicated within the small circle.

THE WELL AT LLANDYBIE: by Kenneth Morris

IT'S there, when the glimmering hosts of twilight throng,
That the soul of the Land of Song comes whispering near;
And your heart is caught in a wandering sound of song
That rings from the hills, by the Well at Llandybie.

And you hear strange secrets breathed through the dreaming eve,
Strange secrets breathed, and a learning lone and dear,
Till you're wrapt away from the will to fear or grieve
By the starry spell of the Well at Llandybie.

The world lacks naught of laughter, naught of light,
When the stars gleam white on the waters cold and clear;
For Immortal Feet are passing, night by night,
Through the old, Welsh field of the Well at Llandybie.

Ah, dear little well where the sunlit kingcups glow,
And the stream croons low through the mint-beds, dear and dear!
There's a Druid's verse on the least of the winds that blow
O'er the dancing sands of the Well at Llandybie.

International Theosophical Headquarters
Point Loma, California

ANCIENTS, MODERNS, AND POSTERITY:

by Percy Leonard

"The Present is the Child of the Past; the Future, the begotten of the Present. And yet, O present moment! Knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say 'I am the progeny of the departed moment, the child of the past,' thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus, are the Past, the Present, and the Future, the ever-living trinity in one — the Mahâmâyâ [Great Illusion] of the Absolute IS." — *The Secret Doctrine*, Vol. II, p. 446.



COULD we by putting on Carlyle's Time-annihilating hat transport ourselves to ancient Greece, we should find the citizens believing themselves to be moderns. If we informed the first man we met that he was an "ancient" (provided that he understood our execrable Greek) he would stare at us with incredulous disdain. The Greeks of ancient times believed themselves to be upon the plow-point of advancing time and every bit as modern as we feel ourselves to be today. And it is just as hard for us to realize that we shall be regarded as "the ancients" by our remote posterity, who also will one day be "ancients."

The population of the world in the year 3000 is just as unsubstantial to ourselves as we should be to the contemporaries of Pericles; and yet — *here we are*. And here posterity will be, and each succeeding generation feels itself to be existing in the Living Present with a shadowy retrospect of “ancients” in its rear, and a still more vague and unsubstantial posterity in prospect.

Could we induce our ancient friend to consider our existence at all, he would certainly relegate us to the dim, unlighted vistas of far-off futurity, as ghostly nonentities destined some day to be born; and yet — *here we are*.

The story of Marathon, to us an incident of ancient history, was to the citizen of that epoch, “news.”

The relics of antiquity, the blackened loaves from baker’s shops in Pompeii, the amphorae, the tattered fragments of cloth from the mummy cases, were all as commonplace and modern to the men of ancient times as our utensils and fabrics are to us.

In a recent excavation of a Roman villa in England, some shelves were found on which were stored antique curios collected by the Roman occupant as relics of *his* ancients. Little did he dream that he who was so full of life, so eager in his quest for remnants of the past, was really an “ancient” himself, and that his familiar villa would be studied by us moderns as an interesting ruin of a past civilization.

As surely as we excavate the site of Troy, so future students of antiquity will search the buried ruins of Chicago, Paris, Rome, and New York, and speculate upon these modern times with all the interest we reserve for ancient Greece. “One generation passeth away and another cometh; but the earth abideth forever.”

The days of old, these modern times and our remote posterity may seem to the Omniscient Eye as an eternal Now.

Could we emancipate ourselves from our absorbing interest in the transient trifles that concern our present, petty personalities, we too might share the calm of that eternal consciousness and sit as gods and watch the flitting pictures on the Screen of Time.



Our hearts are pulsating every moment in harmony with the finer forces of Nature, which are at our command, and with the inexpressible and unseen vibrations of Life. — *Katherine Tingley*

OUR CONCEPTIONS OF ELECTRICITY AND MATTER:

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



THE *Scientific American Supplement* notices an article by Professor P. Gruner in *Die Umschau*, reviewing conceptions of electricity, matter, and physics generally. The professor says:

It is indeed a fundamental truth that the ultimate nature of every object is forever foreclosed from the penetration of our human powers of thought, and if we nevertheless speak of the "nature" of electricity in this discussion, it must be understood that we are speaking merely of the images which science constructs in order to represent graphically the numerous phenomena of electricity in their relation to other phenomena.

There is a certain violence of language here. Our human powers of thought are not exhausted yet, and may penetrate a good deal farther before we are through with them; and "forever" is a very long time.

The images which science has constructed in order to represent graphically the phenomena have undergone frequent changes, continues the professor. From the theory of imponderable fluids we have passed to the "so-called electro-magnetic theory" of light, according to which the electrical processes take place not in the conductors but in the insulators; it is in the air which surrounds our electric wires that the magnetic and electric forces play. This theory has again given place to the electron theory developed mainly by Lorentz. This theory knows mainly three types of substances: electrons, small isolated particles of absolutely invariable electric charge, whose mass is about one-two-thousandth that of a hydrogen atom and diameter about one-billionth of a millimeter; the ether, representing "absolute space," absolutely immovable and invariable and "filling all space uniformly." (A confusion of terms here, perhaps due to translation; how can the ether be space and yet fill space?) Thirdly, the material atoms, the building-stones of the entire universe, by nature electrically neutral, but capable of becoming connected with the electrons and so taking part in electro-magnetic phenomena.

Here we should pause to recall what was said about theories being temporary formulas for expressing the relations of phenomena. This ether appears to represent our standard of reference, our assumed fixed point. Space is what is left when everything else is taken away, and the ether is a kind of sanding of the rails so as to enable the forces

to get a grip; it is a kind of framework built in empty space. If there is any difference between space and a place, one might describe the ether as a place — simply that and nothing more — a very large place.

Another idea is that ether, electrons, and physical matter represent three distinct stages or phases of manifestation.

The following passage may be quoted to illustrate the change that has come over our formulas. It may also suggest the theory that the recent earthquakes are due to Professor Tyndall turning in his grave, like Enceladus.

In insulators, for instance glass, the electrons are bound to the atoms of the glass by elastic forces. If now a ray of light, that is to say a wave of electric force, enters the glass, the electrons are set in sympathetic vibrations, and from the theoretical investigation of these vibrations the laws of optics can be deduced. If, on the other hand, the glass is intensely heated, the electrons themselves enter into violent motion, and now electromagnetic waves, that is to say, light-rays, proceed from the electrons — in this way the whole mechanism of luminous phenomena is made clear.

In conductors . . . we think of the electrons as being quite freely movable. They can flit to and fro everywhere between the molecules of the metal, and are hindered in their motion only by their mutual collisions. . . . Lastly there are bodies, such as iron, in which the electrons circle around the atoms, as the earth revolves about the sun. This rotating motion produces magnetic forces.

There was a complete and satisfactory theory of light before electrons were thought of, yet it is seen to be possible to explain light just as well with the electrons as without them; and how much more may there be? Perhaps there is still plenty of room to imagine small dai-mones attendant upon the electrons and pushing them to and fro, without interfering with the physical theory of light. Again we read:

The cathode rays behave precisely as if they were made up of a continuous stream of ejected electrons. Here, therefore, these ultimate atoms of electricity are placed before us in a free, so to speak tangible, form. From measurements performed on such rays (and also on the analogous *beta* rays of radium) the result follows that probably only negative electrons of the very small mass mentioned above exist, and that they flit through space with the unimaginable velocity of some 283,000 kilometers per second, *their mass increasing with their velocity*.

Zounds! What a heresy is this last! As the writer says, with his usual dynamical force of language, this “lays the ax to the very root of Newtonian mechanics, wherein the mass of a body is necessarily supposed constant.” We can imagine the shade of poor old Newton going out into his garden to sit under the apple-tree, whence the gravi-

OUR CONCEPTIONS OF ELECTRICITY AND MATTER 25

tating apples were wont to fall on his venerable head, and finding it gone; and Professor Lorentz saying: "I did it with my little ax." But how could Newton have measured velocities in terms of mass unless the mass would stay still? One might as well try to measure a field with a rubber surveying chain.

Then the writer touches upon the dilemma arising from the fact that two sets of experiments give different results — experiments made to ascertain whether the orbital motion of the earth has any influence on physical phenomena connected with light and electricity. Does the earth move *through* the ether or carry a part of the ether along with it? Has the earth any motion relatively to the ether or not? If it has, the phenomena ought to be affected; but if the earth has no motion relatively to the adjacent ether, it follows that part of the ether must be moving relatively to other parts, in short that there are currents in the ether — which is contrary to the hypothesis that the ether is stationary and uniform. As said, different experiments have given rise to opposite conclusions on this dilemma. The writer, with his drastic surgical metaphors, says that two ways lie open for a solution, and both "cut deep into our ordinary modes of thought." Either we must assume that not only the mass of a body, but also its dimensions, are altered as a result of its motion through space, or we must adopt the "theory of relativity," which banishes all absolute concepts from our natural sciences and plays the deuce with our notions of space and time. With regard to the former of these two assumptions it may be pointed out that we have an analogy in geometry; for superficial figures drawn upon a surface which is not uniformly curved change their shape and size as they are moved over the surface. But does not the explanation of this dilemma lie in the circumstance that our theories are, as stated by the writer himself, "images which science constructs in order to represent graphically the numerous phenomena"? The images are imperfect, and our attempts are like those of one who covers a ball with cloth or nails tinplate upon a round surface; we must cut and stretch and adapt.

He concludes by saying that the inquiry after the "nature" of electricity is still far from its goal, but that our knowledge is increasing, and daily more precise become the pictures by which we gather together the heterogeneous phenomena into one unified whole. But it seems likely that we shall not be able to succeed by this kind of pictures at all, any more than we can make a flat map of the world. The

inquiry has now reached the point where it becomes necessary to question our conceptions of space and time. Our mind pictures must therefore be independent of these conceptions. That implies a transcendentalism in science which leads it altogether out of its accustomed regions. Another point to be considered is this: that it is not quite the same thing to speculate and infer about the conditions outside the earth as it would be to be actually there and observing those conditions. What is on the earth we can study with our instruments; and to some extent we can probe the external regions with our instruments; but still we are not actually there, and observation yields place to conjecture. In short, science does not confine its attention to physical objects, but frequently explores the objects in the imagination of the physicist; that is, science becomes metaphysical—which alone is enough to account for dilemmas. Science can not remain limited to the study of one particular form of objectivity; other forms claim and will receive attention. The study of our own mind and its various faculties is an instance; but this again will be found inseparably connected with the whole study of human nature. As scientists are talking about relativity, they may be reminded of the relativity of the sciences themselves; the knowledge attainable in any one domain is limited. The attempt to restrict science must result in conclusions erroneous in theory and disadvantageous in practice. One instance of this is the tendency for biological researches, when restricted to narrow limits, to run into unwholesome channels. Another instance is the way in which our discoveries can be used to aid crime, vice, luxury, and destruction. Electricity itself is but a particular grade of a universal force that has many other manifestations besides the physical ones. The conclusion of the matter is that science is becoming more aware of its present limitations and of the need for going beyond them into its own grand and proper sphere.



THE great trouble with the human race is that its members do not rightly value the imagination with which they are blessed.

It is imagination, recognized as a liberating power, that produces the gems of poetry and art which we so much admire, and it is the mind properly guided by this power which will elevate us all. — *Katherine Tingley*

PERU UNDER THE RULE OF THE INCAS: by C. J. Ryan



A PERUSAL of *The Incas of Peru*,* a new work by Sir Clements Markham, K. C. B., F. R. S., etc., leaves the Theosophical student profoundly impressed with the fact that nothing but the teachings of Theosophy can explain such things as the sudden disappearance of races or civilizations. According to a superficial view of the law of Karma (the law of Cause and Effect on all planes) the high moral standing of the Peruvians, their industry, their courage, their wise and beneficent governmental system, and their warlike attainments, should have caused their empire to stand immovable against the handful of foreign invaders, even though they were provided with horses and muskets. But, to quote the words of one of H. P. Blavatsky's Teachers:

Patriots may burst their hearts in vain if circumstances are against them. Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into water in the engulfing blackness of ruin. (*The Occult World*)

The cycle of the aboriginal American civilizations was closing, and the "New World" was to be the seat of a culture and a greatness of which we have so far seen but the first faint shadowings.

Sir Clements Markham first traveled in Peru more than sixty years ago, when a naval cadet on a British warship, and ever since he has made a special study of everything connected with that mysterious and fascinating country. He is recognized as a high authority upon its history, topography, and archaeology, and has produced many standard works upon these subjects, not the least interesting of which is the volume just published, which was written at the advanced age of eighty.

The book commences with an account of the sources of our information respecting the history of the Inca civilization. One of the most interesting stories told is that of a native author, Don Felipe Huamán Poma de Ayala (an adopted Spanish name), chief of a tribe, who wrote a thick quarto of 1179 pages, cleverly illustrated in pen and ink by himself, called *Nueve Coronica y Buen Gobierno* (sic). The book describes the customs, the laws, the traditions, and history of Peru under the Incas; it gives accounts with illustrations of the palaces, the costumes, the weapons, the agricultural and musical instruments, and contains

* *The Incas of Peru*, by Sir Clements Markham, K. C. B., etc., New York, Dutton & Co.

portraits of the twelve historical Incas and the eight first Spanish Vice-roys. Above all in interest is the open and fearless attack upon the cruel tyranny from which the unfortunate Indians suffered. Says Sir Clements Markham:

The combined writer and artist spares neither priest nor corregidor. . . . The author traveled all over Peru in some capacity, interceding for, and trying to protect, the unfortunate people. . . . It is addressed to King Philip II and the author had the temerity to take it down to Lima for transmission to Spain. He hoped to be appointed Protector of the Indians. We do not know what became of him.

Nor do we know anything about the reception of his book, though it reached Europe, for it was discovered three years ago in the Royal Library at Copenhagen.

After describing the other native and Spanish authorities, Sir Clements Markham forcibly captures the attention by a description of the mysterious city of Tiahuanacu on Lake Titicaca. Absolutely nothing but perfectly unreliable tradition is known about the builders of this great city. Its age is evidently enormous, for, as our author says:

The surface of the Lake is 12,508ft. above the sea. . . . The city covered a large area, built by highly skilled masons, and with the use of enormous stones. One stone is 36ft. long by 7, weighing 170 tons, another 26ft by 16 by 6. . . . The movement and placing of such monoliths points to a dense population, to an organized government, and consequently to a large area under cultivation, with arrangements for the conveyance of supplies from various directions. . . . There is ample proof of the very advanced stage reached by the builders in architectural art. . . . This, then, is the mystery. A vast city containing palace, temple, judgment hall, or whatever fancy may reconstruct among the ruins, with statues, elaborately carved stones, and many triumphs of masonic art, was built in a region where corn will not ripen, and which could not possibly support a dense population. . . . The builders may best be described as a megalithic people in a megalithic age, an age when cyclopean stones were transported, and cyclopean edifices raised.

The last sentence shows a truly scientific spirit of caution which unfortunately is not too common amongst archaeologists. At Cuzco and Ollantay-Tampu there are other imposing remains of the same kind of cyclopean architecture. At Cuzco there is a fortress defended by *three enormous parallel walls* with advancing and retiring angles for enfilading. The stones of the outer wall have the following dimensions at the corners: 14ft. by 12; 10ft. by 6; etc. What can the pur-

pose of these enormous stones have been? How can they have been raised? Were there giants in those days, or had the builders some strange powers of which we are ignorant? H. P. Blavatsky, in *The Secret Doctrine*, plainly suggests that the power of sound was utilized by some of the prehistoric megalithic builders in raising the enormous stones. That being so, and there is no doubt that the stones were raised *somehow*, how can we dare to claim to be the first people who have mastered the laws of mechanics?

Our author has been so much impressed by the mystery of the great city at Tiahuanacu that he has been compelled to seek refuge in the following solution, which, *outré* as it seems at first sight, is perfectly reasonable when considered in the light of the enormous antiquity of man:

The recent studies of southern geology and botany lead to a belief in a connexion between South America and the Antarctic continental lands. But at a remote geological period there . . . were no Andes. Then came a time when the mountains began to be upheaved. The process seems to have been very slow, gradual and long-continued. . . . When mastodons lived at Ulloma, and ant-eaters at Tarapaca, the Andes, slowly rising, were some two or three thousands of feet lower than they are now. Maize would then ripen in the basin of Lake Titicaca, and the site of the ruins of Tiahuanacu could support the necessary population. If the megalithic builders were living under these conditions, the problem is solved. If this is geologically impossible, the mystery remains unexplained.

No human remains have been found to indicate the size of the people of the megalithic age in Peru. With respect to the uplifting of the Andes and the enormous age of prehistoric civilization, H. P. Blavatsky says in *The Secret Doctrine*:

Yet there are men of Science who are almost of our way of thinking. From the brave confession of the Abbé Brasseur de Bourbourg, who says that: "Traditions, whose traces occur 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."

After the decline and fall of the megalithic civilization centuries of barbarism — perhaps it would be more correct to say thousands of years — followed, though apparently traces of the ancient beliefs and customs were preserved and formed the basis of the later Inca civilization. The end of the early civilization is vaguely supposed to have come through the invasion of barbarians from the south (whence the earlier, megalithic civilization is also supposed to have come, but this

is open to much doubt). A remnant of the former race is said to have taken refuge at "Tampu-Tocco," * an unrecognizable locality southwest of Cuzco, and to have preserved some of the ancient wisdom, until it should be called forth again. For "centuries" semi-mythical kings reigned over the remnant, surrounded by barbarians, and then we come to the historical period when the Inca empire was formed.

The names traditionally attributed to the earliest megalithic kings are significant, being either Divine names or the names of virtues. It is impossible to enter farther into the question here; it is sufficient to say that there is a strong resemblance to the Egyptian and other Old World traditions of Dynasties of Divine Rulers, Heroes, and ordinary human kings, which we find so widely spread. H. P. Blavatsky shows that these traditions were not fanciful, but that they are the remains of true historical records.

Passing on from the fascinating subject of the prehistoric civilization of Peru, the author then gives the early traditions reported to the Spanish conquerors which relate how the Inca race of historic time arrived at the future capital, Cuzco. The remnant at "Tampu-Tocco," having been protected for ages from invasion by the deep gorge of the Apurimac River, had multiplied, and being more civilized than their neighbors found it was time for them to step out into a larger sphere. One legend states that the hill of "Tampu-Tocco" had *three openings or windows* out of which the tribes and the four Princes of the Sun with their four wives came. They all proceeded toward the north and finally reached Cuzco. A long period of confusion then came about, and it was not until the first definitely historical Inca, a wise and intelligent ruler, arose, that the well-organized empire was established. The word Inca means Lord.

To the Theosophical student these semi-mythical legends of Peruvian history are profoundly interesting inasmuch as they confirm the teachings of H. P. Blavatsky in *The Secret Doctrine*, though they are not found in that work. No doubt, when we can read the Maya Codices much clearer testimony to the Theosophical teachings concerning the evolution of early man will be obtained, but until then the recorded traditions are of great value in corroborating the legends and records of the Eastern Hemisphere.

Rocca, the first authentic Inca, probably began to reign about the year 1200 A. D. He aroused the people from their inertia, checked

* Tocco = a window

their vices, erected schools, the walls of which still remain; he commenced the new city of Cuzco on the site of the prehistoric one, using some of its cyclopean walls, and irrigated the surrounding country.

The first land of the Inca race, the "Children of the Sun," was only 250 miles long by 60, but by degrees, they extended their empire until it covered an immense territory along the western side of the Andes. The central and original state, around Cuzco in the valley of the river Vilcamayu, is most fertile and exceedingly beautiful. Sir Clements Markham sketches the personal history of many of the most distinguished Incas and other important historical characters so graphically and sympathetically that the reader becomes profoundly interested in their lives, and feels that they were really persons with the same qualities as those with whom we are familiar in European history. Perhaps it would be more just to say that the great characters depicted in Peruvian history possessed far higher qualities than many of the leading personages who walk the stage of our medieval ages, and as for the people in general, there is no doubt that in many respects they will favorably compare with any civilized European nation, past or present. Listen to what Mancio Serra de Leguisamo, the last survivor of the original Spanish conquerors, said in his Will, signed September 18, 1589:

First, and before I begin my testament, I declare that for many years I have desired to take order for informing the Catholic and Royal Majesty of the King Don Felipe our Lord, seeing how Catholic and most Christian he is, and how zealous for the service of God our Lord, touching what is needed for the health of my soul, seeing that I took a great part in the discovery, conquest, and settlement of these kingdoms, when we drove out those who were the Lords Incas and who possessed and ruled them as their own. We placed them under the royal crown, and his Catholic Majesty should understand that we found these kingdoms in such order, and the said Incas governed them in such wise that throughout them there was not a thief, nor a vicious man, nor an adulteress, nor was a bad woman admitted among them, nor were there immoral people. The men had honest and useful occupations. The lands, forests, mines, pastures, houses, and all kinds of products were regulated and distributed in such sort that each one knew his property without any other person seizing or occupying it, nor were there lawsuits respecting it. The Incas were feared, respected and obeyed by their subjects. . . . They were so free from the committal of crimes or excesses, as well men as women, that the Indian who had 100,000 pesos worth of gold and silver in his house, left it open, merely placing a small stick across the door, as a sign that its master was out. When they saw that we put locks and keys on our doors, they supposed that it was from fear of them, that they might not kill us, but not because they believed that any one would steal the property of another.

So that when they found that we had thieves amongst us, and men who sought to make their daughters commit sin, they despised us. But now they have come to such a pass, in offence of God, owing to the bad example that we have set them in all things, that these natives from doing no evil, have changed into people who now do no good or very little.

This needs a remedy, and it touches your majesty for the discharge of your conscience. . . .

Sir Clements Markham says of the people:

Slightly built, with oval faces, aquiline, but not prominent noses, dark eyes, and straight black hair, the Inca Indian had a well-proportioned figure, well-developed muscular limbs, and was capable of enduring great fatigue. He was very industrious, intelligent, and affectionate among his own relations. . . . Idleness was unknown, but labor was enlivened by sowing- and harvest-songs, while the shepherd boys played on their *pincullu*, or flutes, as they tended their flocks on the lofty pastures. . . . Periodical festivities broke the monotony of work, some of a religious character, some in celebration of family events. . . . A proof of the general well-being of the people is a large and increasing population. The *andeneria* or steps of terraced cultivation extending up the sides of all the mountains in all parts of Peru, and now abandoned, are silent witnesses of the former prosperity of the country.

The religion and festival ceremonies are well explained in this book. Of course little or nothing is known of the beliefs of the pre-historic megalithic inhabitants, but a few carvings on the cyclopean stones give the idea that they were simple and pure. The historic Inca Indians worshiped the sun and moon and minor deities, but it is important to remember that they placed an oval slab of gold on the great Sun temple at Cuzco in a higher place than the images of the sun and moon, and that it represented the almighty unseen Being who created all things at the beginning. Among the people generally ancestor-worship was popular. The sense of the spiritual basis of life was never absent from the thoughts of the people, and it colored all their acts. Some of the priests claimed to have evolved magical powers, but they do not seem to have been abused. Sir Clements Markham considers that the weight of evidence is against the accusation that there were any human sacrifices; if they were ever offered it was only on very extreme and exceptional occasions.

The high priest was called "The Head which Counsels"; he was often the brother of the reigning sovereign, and his life was passed in strict contemplation and abstinence; he was a man of great learning. The ceremonies of the Inca Church were most impressive and magnificent, but there seems to have been no discreditable lust for the "flesh-

pots" amongst the sacerdotal ranks. Confession was practised and penances assigned. A remarkable institution was that of the Vestal Virgins, who kept the sacred fire always burning. The description of their functions, novitiate, and duties, reads almost word for word the same as that of the Vestal Virgins of ancient Rome or of Celtic lands. They never went abroad without an armed escort, and were treated with profound respect.

The Peruvians had a system of education, though not a written literature:

The memory of historical events was preserved . . . by handing down the histories in the form of narratives and songs which the *Amautas*, specially trained for the duty, learnt by heart from generation to generation. They had help by means of the *quipus*, and also by the use of pictures painted on boards.

The *quipus* were ropes to which a number of strings were attached, on which knots were made to denote numbers, units, tens, hundreds, etc. The colors of the strings explained the subjects to which the numbers referred. The *Amautas*, or learned men, preserved the traditions and records with great exactness, as has been shown by comparing separate accounts collected in different places. The Peruvians were highly accomplished in the art of map-making. One of the relief-maps of Cuzco with its surrounding hills and valleys, was said by the Spaniards who saw it to be well worthy of admiration, and equal to anything the best European cartographer could do.

The drama was very popular, and we are indebted to Sir Clements for a most interesting translation of one of the original plays called "Ollantay." It was first taken down in writing in the seventeenth century, though of course it is far older. The scene is laid in the time of the Inca Pachacuti, about 1470 A. D. Ollantay is a heroic figure who falls in love with a royal princess, and after many adventures is about to be executed for treason when the Inca sovereign magnanimously pardons him and all ends happily. A free translation into English occupies seventy pages of Sir Clements Markham's book. It is a most fascinating story.

An interesting but pathetic chapter of Sir Clements' new book is devoted to the destruction of the Inca civilization. He says:

The world will never see its like again. A few of the destroyers, only a very few, could appreciate the fabric they had pulled down, its beauty and symmetry, and its perfect adaptation to its environment. But no one could rebuild it.

Concerning the buried treasures of the Incas, the author has not the slightest doubt that the stories are true, and that there is a vast mass of gold hidden away in absolutely inaccessible places. In 1797 the treasure called the *Peje Chico*, the "Little Fish," was found; it amounted to many millions of pounds in value. The *Peje Grande*, the Big Fish, has never been betrayed by its custodians. A friend of Sir Clements Markham, the Señora Astete de Bennet, remembered a famous Indian patriot, Pumacagua, who had been given a small part of one of the hoards in order to finance a revolution which the natives attempted against the Spanish rule. He was seventy-seven in 1815, the year of the rebellion. Señora Astete recollected him coming with the gold. He was wet through, for he had been taken, blindfold, up the bed of a river in the night, to the secret hiding-place where he saw incredible quantities of gold in the form of ingots, vases, statues, etc. In connexion with this romantic subject H. P. Blavatsky mentions in *Isis Unveiled* several interesting experiences of her own.

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M. NESTLER, in *Biologica*, records an instance of the recovery of some bacterial spores from earth attached to moss which had been put away in a cabinet since 1852. Though the earth was completely dessicated, he recovered 89,200 living spores from a gram of it. Another example of moss, which had been wrapped in a paper envelope since 1824, yielded 19,000 bacteria per gram. This alone is sufficient to explain how the bare earth is everywhere capable of yielding living forms in abundance; no cold can kill them, nor can a conflagration be so drastic as to destroy them all. Again, physical atoms of the smallness of these germs float indefinite miles through the air and can be borne across the ocean.



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THE LONGEST ROAD IN THE WORLD



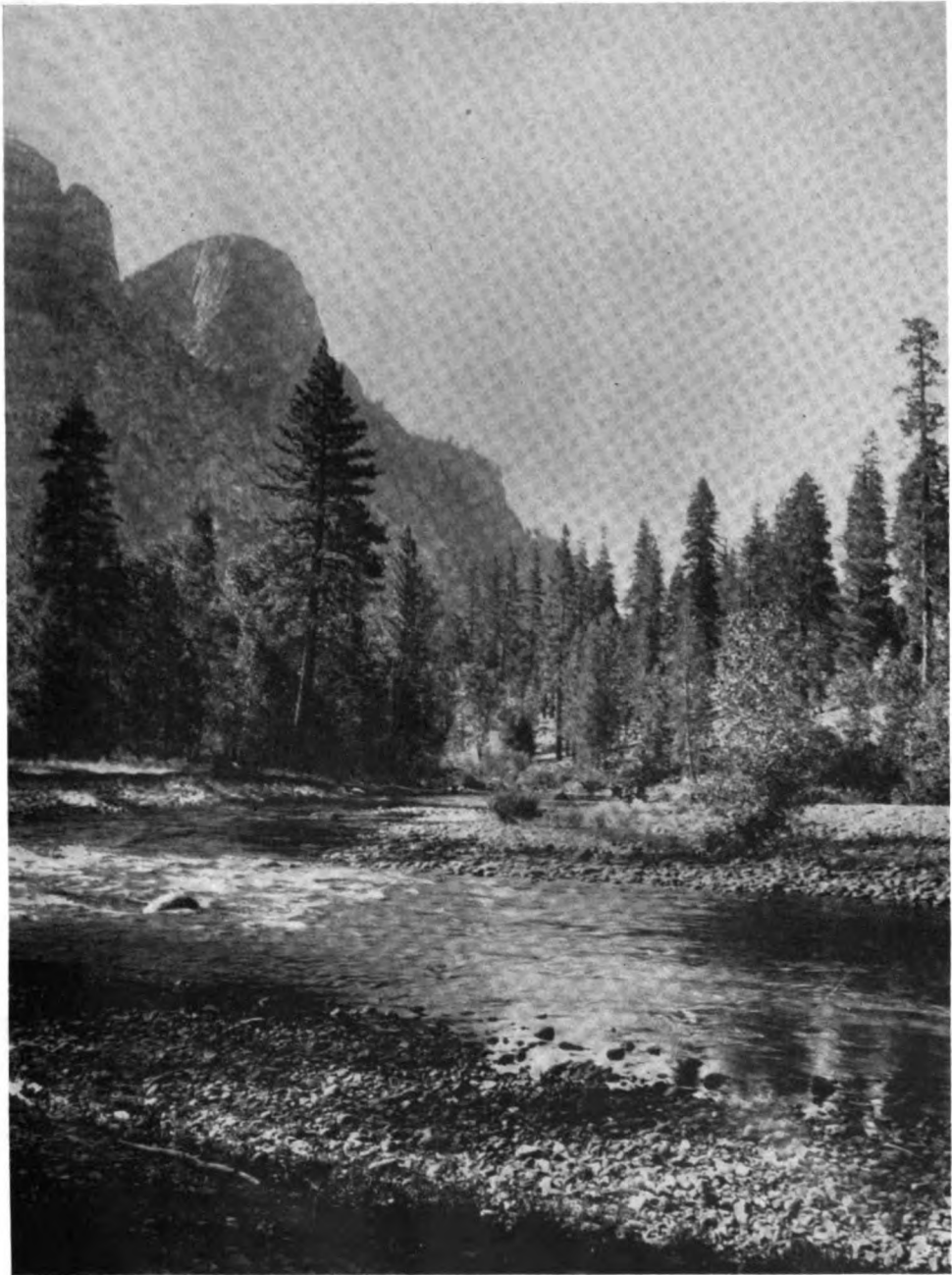
Lomaland Photo. and Engraving Dept.

TYPICAL CHAPARRAL IN THE TEJUNGA WATERSHED, SOUTHERN CALIFORNIA



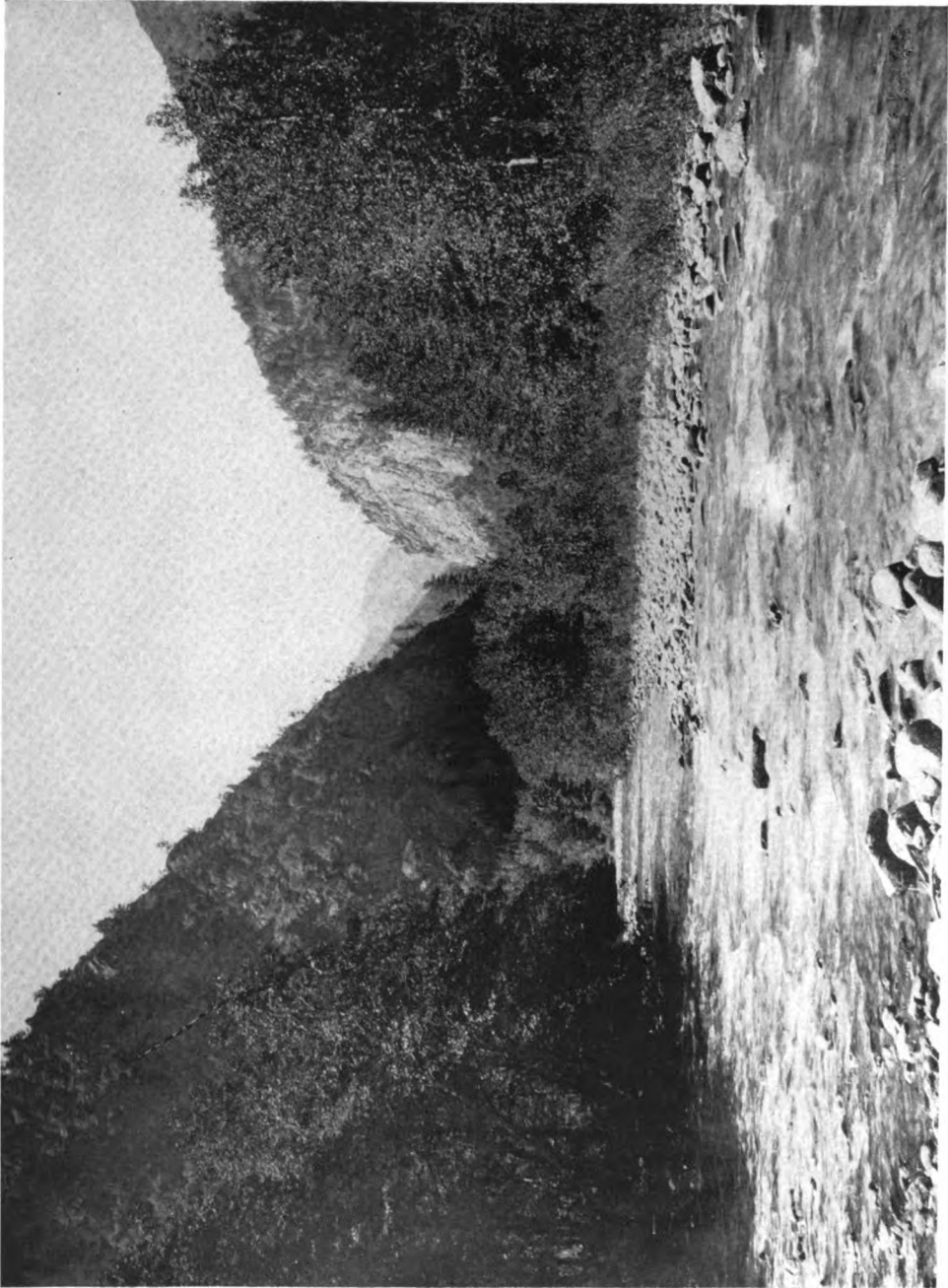
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VIEW FROM THE SUMMIT OF CONE PEAK, CENTRAL OREGON



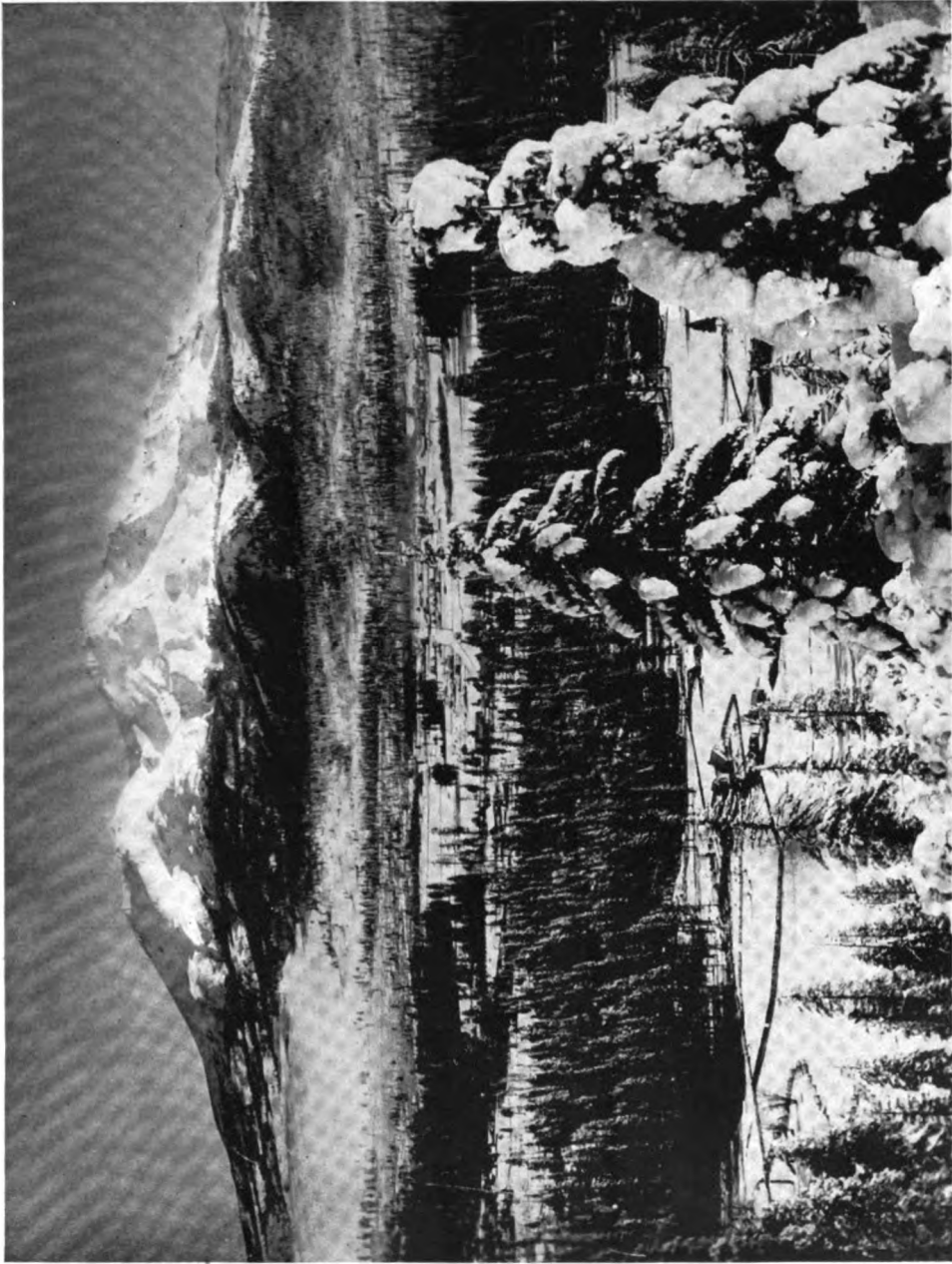
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PINES AND CEDARS IN THE KERN RIVER CAÑON, CALIFORNIA



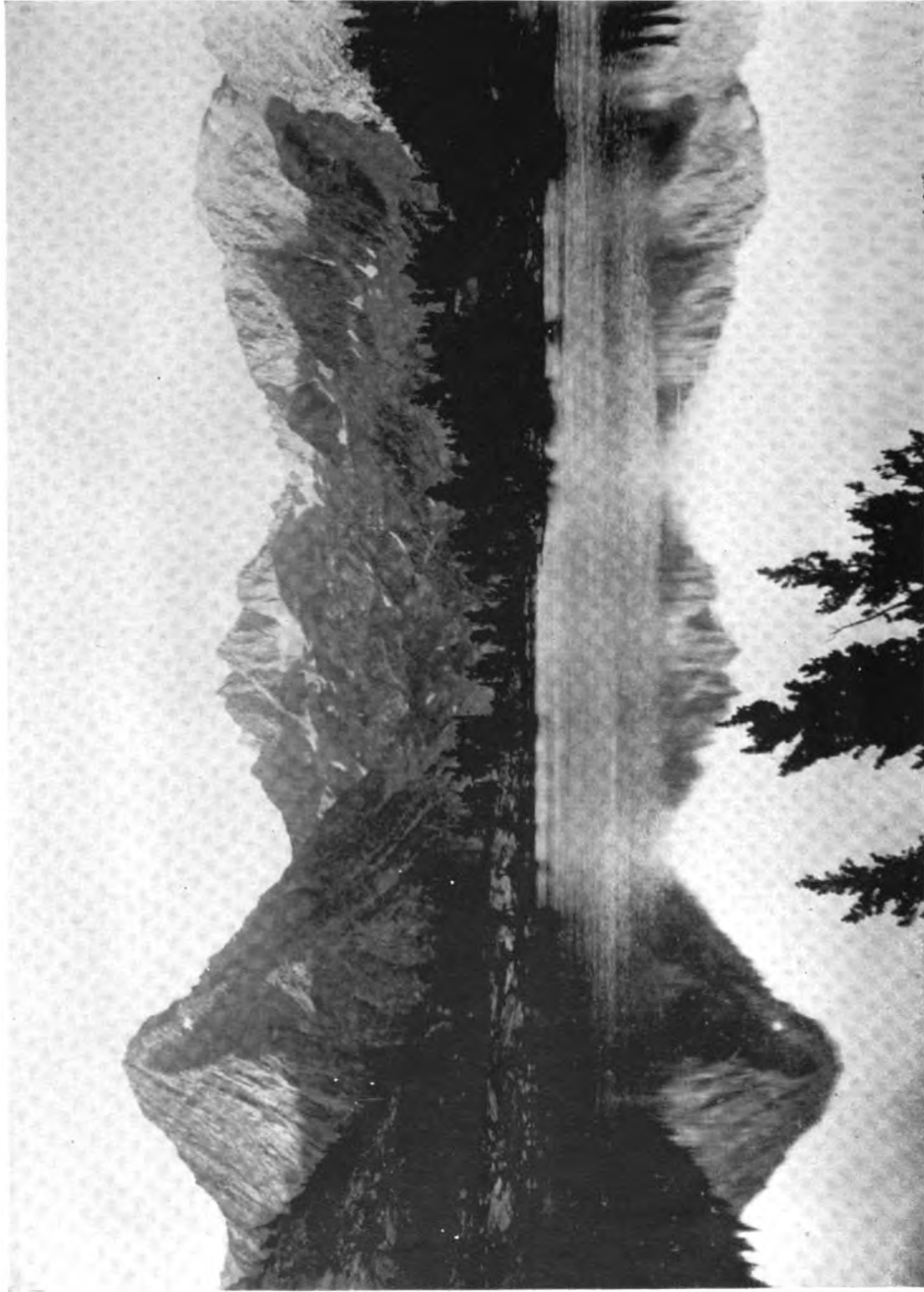
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PINES AND COTTONWOODS IN THE CALIFORNIA SIERRAS



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VIEW NEAR MOUNT SHASTA, CALIFORNIA, IN WINTER



Lomaland Photo. and Engraving Dept.

BULLFROG LAKE NEAR THE CREST OF THE SIERRAS, NEVADA

THE FOREST SERVICE'S GREAT SCENIC HIGHWAY: by Observer



IN the *Century Path* magazine for May 8, 1910, (New Century Corporation, Point Loma), appeared the following:

THE LONGEST HIGHWAY

The most gigantic scheme of modern times in road-building is now being worked out by the Geographer of the Forest Service. It contemplates a highway between four and five thousand miles long, which for grandeur of scenery and varying interest will be without equal. Nearly all of its length will be through National Forests, which are situated along the highest mountains in the country.

The road will run from San Diego, California, near the Mexican boundary, up the Coast ranges to near Monterey, thence to the Sierras and northward, crossing the Siskiyous, thence along the Cascade Ranges of Oregon and Washington to the Selkirks of British Columbia. There the route will be eastward to the Continental Divide, thence southward along the summits of the Rockies, in Montana, Idaho, Wyoming, and Colorado, to near the Mexican boundary in New Mexico. It will thus cross seven transcontinental railways both going north and south and these crossings will be the points from which tourists and automobile parties may begin or end a journey on the road, which may be either long or short.

In time a road would be built along this route, even if never specifically planned. Hundreds of miles of roads are built in the National Forests every year, and eventually it would be possible to make this great journey without a break. In each National Forest it is desirable to have a road along the summit of its mountains which will enable the Rangers to move from place to place quickly to fight forest fires. It only remains therefore to lay out the plan and work to it, and each section of road, in each Forest, will eventually connect and make the great highway. It is to this plan that the Geographer, Mr. Fred G. Plummer, is now giving attention. During his experience of twenty-three years in the western mountains he has traveled nearly all of the contemplated route and can therefore apply his personal knowledge to the problem.

In the *Review of Reviews* (U. S. A.) for August, 1911, this subject is handled by Agnes C. Laut, but the authorship of the idea is wrongly attributed. It is stated that "the States of Texas, New Mexico, Colorado, and Wyoming came together in a scheme to construct a great scenic highway — a *Camino Real*, or Royal Road — that would not only act as a great trunk line . . . but would traverse the most beautiful scenery in America;" that "the good roads propagandists are looking to the National Forest Service to complete" this scheme; and that "that Good Roads Circle of 10,000 miles is the day dream and night vision of every man in the Geological Survey and the Forest Service." A map is also given, of the course of the said royal road.

The map shown herewith was prepared from a sketch made by Mr. Plummer several years before the article in the *Review of Reviews*. Over a year before, an article was written, from which the following is quoted:

Automobile enthusiasts and others who like to take long journeys over roads away from the beaten paths will be glad to know of a project which is probably greater than any of its kind heretofore conceived. This is a highway no less than 4000 miles in length which will follow the best possible grades along or near the summits of mountains in the western part of the United States.

The preliminary scheme has been outlined by Mr. Fred G. Plummer, Geographer, Forest Service, who has, during his field experience of twenty-three years, visited nearly every region to be traversed by the contemplated road. Nearly all of the route is through National Forests, and the road will be necessary for the proper patrol and protection of the Forests. . . .

A considerable length of the proposed road is already built; not with an idea of being a part of this great scheme, but because the country has naturally been opened up by the Federal Government, and by the countries in which the National Forests are situated. The work of road-building is bound to continue in the future, and it is only necessary for the present that the great plan be kept in mind so that the work which is done from year to year can be applied to it when this can properly be done.

The Forest Service has already constructed 1236 miles of roads, and 9218 miles of trails on the National Forests, and it is evident that during the next ten or fifteen years the mountainous areas of the west will be quite accessible, and such a journey as is contemplated in Mr. Plummer's scheme would be possible, although by a more indirect route than if the work could be applied to a comprehensive plan.

If such a road is constructed so that the trip may be made with moderate comfort in automobiles it will certainly be very popular. It will be possible to start at the Mexican boundary, near the Pacific Ocean, in the month of April, and follow the desirable climate northward through California, Oregon, Washington, into British Columbia, and then southward through Montana, Idaho, Wyoming, Colorado, and New Mexico to a convenient railroad point.

The beginning of this wonderful journey will be at San Diego, from which the tourist will travel eastward through the irrigated El Cajón Valley and Lakeside to the little town of Descanso, which is almost on the summit of the Divide between the Pacific Ocean and Salton Sea. Thence the road leads northward to Julian, passing Cuyamaca Peak and Cuyamaca Lake. This latter is an artificial reservoir and is part of the water-supply for the city of San Diego. It is only a climb of half-an-hour to the top of the peak, which is 6500 feet above the sea, and from which a view may be had to the Pacific Ocean to the west and the Salton Desert to the east. Salton Sea is 253 feet below sea level. This unique condition is similar to that in Palestine, where the Mediterranean and Dead Sea may be viewed from a coastal range, the Dead Sea also being below sea level.



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SPRUCE TREES IN THE CASCADE RANGE, WASHINGTON



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HORSESHOE BASIN NEAR MT. AMOS, CASCADE MOUNTAINS, WASHINGTON



Lomaland Photo. and Engraving Dept.

MOUNT TACOMA, WASHINGTON



Lomaland Photo. and Engraving Dept.

JUNCTION OF KLICKITAT RIVER AND MUDDY FORK, WASHINGTON



Lomaland Photo. and Engraving Dept.

MOUNT TACOMA, WASHINGTON, FROM PARADISE PARK





Lomaland Photo. and Engraving Dept.

WATERFALL IN THE GLACIER NATIONAL PARK, NORTHERN MONTANA

From Julian the road may run by San Jacinto Peak, which is 10,805 feet above the sea, and crossing San Gorgonio Pass enter the San Bernardino Mountains, reaching the summit near Bear Lake. From here the road will be westerly almost to Point Conception, following the San Bernardino, San Gabriel and Santa Ynez mountains as far as Gaviota Pass. Thence it will pass the great Citrus Belt with its groves of oranges and lemons, and the cities of Los Angeles and Santa Bárbara.

The next points of interest will be the Santa Nez Mission, the little town of Los Olivos. Thence through the sugar belt region of Santa María to San Luís Obispo. Just ahead is one of the gems of western scenery, for the road will run over Cuesta Pass and into the beautiful oak groves of Santa Marguerita. A few miles to the north is Paso Robles with its famous Hot Springs. Thence the road will pass San Antonio Mission and enter the Santa Lucía mountains, passing to the west of Santa Lucía Peak, high in the mountains in full view of the Pacific Ocean, and descending to the lowlands near Monterey.

Thus far the road has been along the coast ranges through the Cleveland, Angeles, Santa Bárbara, San Luís, and Monterey National Forests. All of these cover mountain ranges, and the middle portion of the journey is along the summits of a range which is peculiar in this respect, that it trends east and west. Generally the mountain ranges of North America bear north and southward.

We now leave the coast range and travel eastward, crossing the Salinas Valley and the great interior basin of the San Joaquin, heading straight for Mt. Whitney, which is 14,501 feet in altitude and is the highest point in California. We enter the Sequoia National Forest and pass through groves of Big Trees.

For the next thirty miles is one of the most beautiful lake regions in the world, and all of it among the clouds and more than 9000 feet above the sea. Thence we enter the wonderful Yosemite valley, passing all the points of interest from Liberty Gap to El Capitán.

Continuing along the Sierras we pass through the great Forests of the Stanislaus, Tahoe, Plumas, and Lassen regions, where almost every stream was the scene of gold-mining operations. Lake Tahoe, 24 miles long and 6225 feet above the sea, is one of the points of interest, as is also Donner Lake, the scene of many tragedies during the gold excitement.

Along this journey in the Sierras the grand and rugged peaks are too numerous to mention, but they fall into comparative insignificance as we approach Mt. Shasta, which raises its snow-covered dome 14,380 feet above the sea, and which appears higher than it is because of its comparative isolation and symmetry. After passing Shasta and the Shasta Valley we will cross the Siskiyou mountains and approach the south boundary of Oregon.

The forests of the Sierra region differ from those of the Coast ranges. We now enter the Cascade mountains near their southern extremity, and a difference is again noticed in the character of the forests and of the scenery. Our road will pass Mt. Pitt, a needle 9760 feet high, and run northward to Crater Lake, which, although only 6239 feet above the sea, has a depth of 2000 feet. From this point along the Cascade Range to the Columbia River is a continuous panorama of snow-capped peaks and pinnacles. Among them are Mt. Thielsen,

Diamond Peak, Three Sisters, Mt. Washington, Mt. Jefferson, and Mt. Hood, the latter being 12,226 feet above the sea and surrounded by nine glaciers.

The Columbia River will be crossed near the Cascades. At this point we shall be only one hundred feet above the sea.

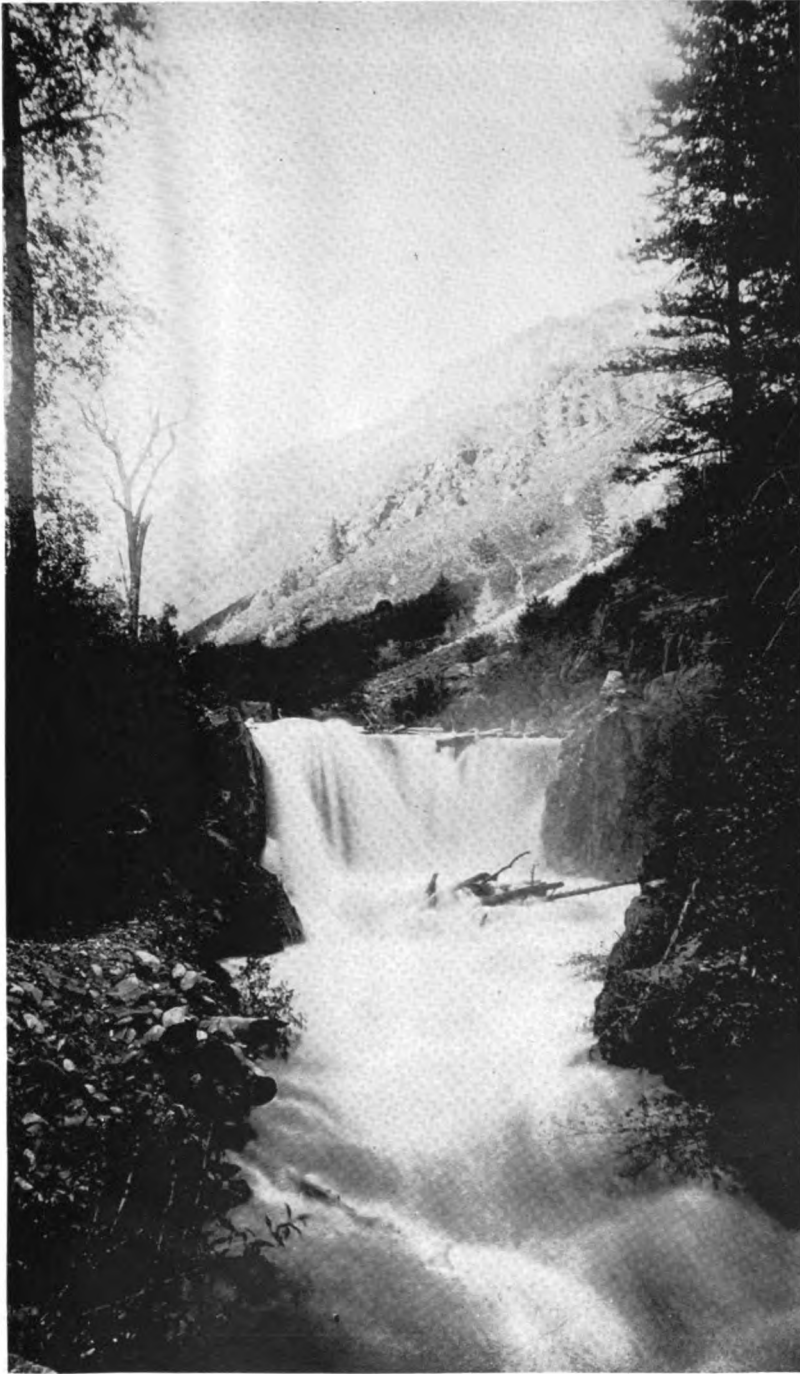
The road through the Cascade Range in the State of Washington is another wonderland. The road will pass up Wind River and Panther Creek to the Indian race track, where for centuries the aborigines have held their summer festivities of games and sports. Thence we pass between Mts. Adams and St. Helens to snow-capped peaks and run along the summit to Crown Point near Mt. Tacoma. This mountain is by far the grandest single peak seen on the journey, and its nineteen glaciers are many times greater than those on Mt. Blanc in Switzerland. It has been estimated that this single mountain mass contains enough material above sea-level to fill all of Lake Erie and bury the five largest eastern cities out of sight with what is left over.

Crossing over the two-mile tunnel of the Northern Pacific Railway and passing Keechelus Lake we pass numerous small glaciers before reaching the longer tunnel of the Great Northern Railway, which cuts under the summit near Stevens Pass. We then enter one of the wildest regions in the United States, in which there are no roads and very few rough and dangerous trails. Following near the summit we pass Glacier Peak, 10,436 feet high, and numerous small glaciers; though they would not be called small in any other country, some of them being four miles long. Then the route passes near the head of Lake Chelan, a fifty-mile gash in the topography, which is over a thousand feet deep.

Soon we reach the 49th Parallel and the northern boundary of the United States; and then for seven hundred miles our route will lie in British Columbia, in the Selkirk mountains, which, as all lovers of Nature concede, have a glory which is all their own, and which our English cousins are glad to share with us.

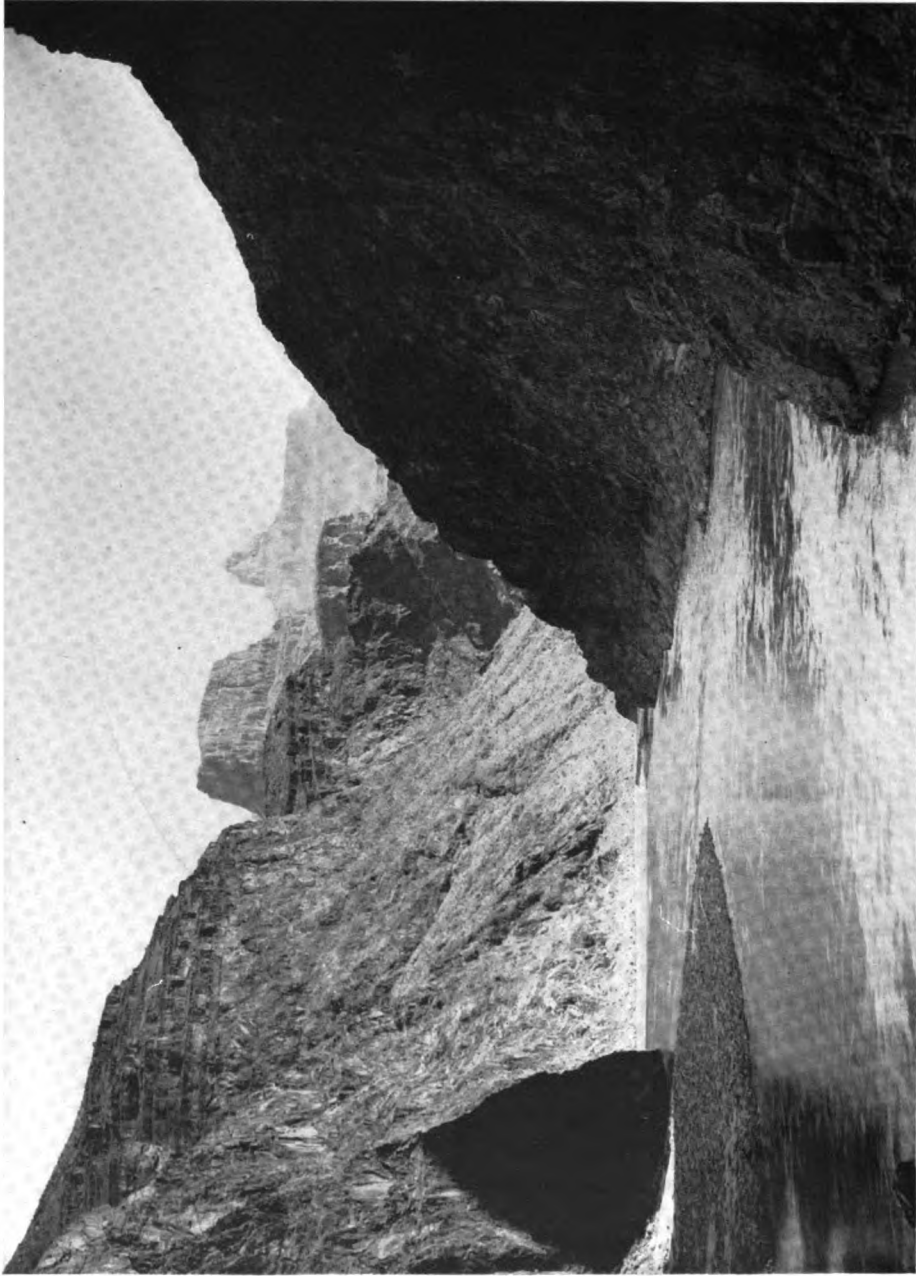
When we re-enter the United States, on our southward journey, it is along the Continental Divide, the backbone of the continent, which follows the crest of the Rocky Mountains. In northwestern Montana, the land of the Blackfeet and Flathead Indians, is a wonderful scenic region which will be proclaimed a National Park. Its numerous glaciers and rugged peaks and cañons may render road-building difficult and expensive, but the grand coloring of landscape and sky will make this one of the most attractive regions along the route. Remarkable coloring and fantastic forms are often encountered along the Continental Divide.

The Yellowstone National Park enjoys the distinction of being at a topographic apex from which waters flow into the Pacific Ocean, the Gulf of California, and the Gulf of Mexico. This region of living geysers, punch-bowls, mud-volcanoes, and mineral springs has been described many times. South of it is the Big Hole region of the Tetons, more quiet and if possible more beautiful. The route across southwestern Wyoming will include the Bad Lands which are perhaps useless for any purpose except to look at, but on entering Colorado a new type of mountain scenery is encountered. Here the entire country is high, and the mountains, though not so great in mass, reach elevations of 12,000 to



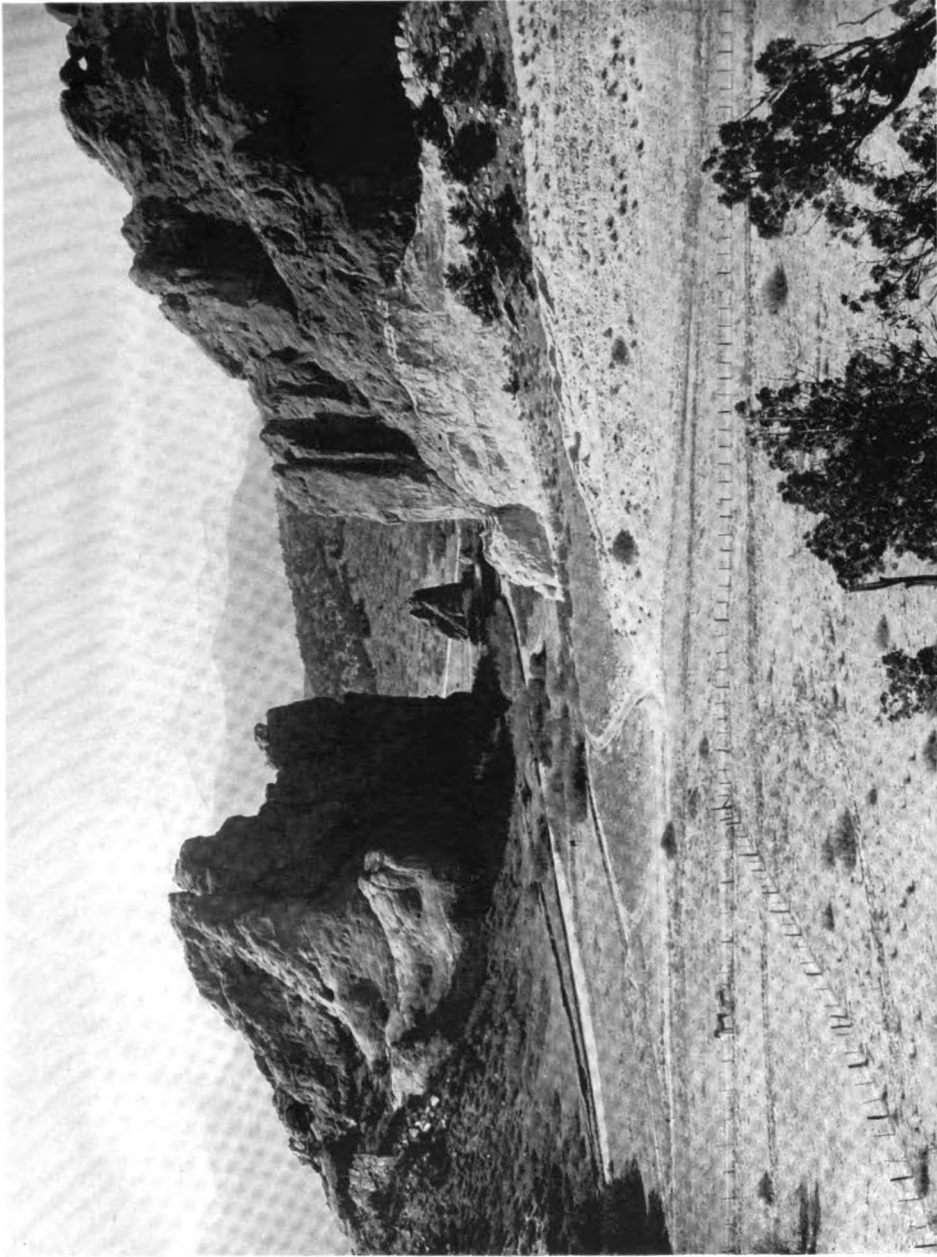
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VIEW OF NONAME CREEK, COLORADO



Lomaland Photo. and Engraving Dept.

VIEW IN THE GRAND CAÑON OF THE COLORADO RIVER



Lomaland Photo. and Engraving Dept.

GATEWAY TO THE "GARDEN OF THE GODS," COLORADO



Lomaland Photo. and Engraving Dept.

MONTEZUMA'S WELL, ARIZONA, WITH A SMALL CLIFF DWELLING



Lomaland Photo. and Engraving Dept.

CAMP OF FOREST RANGERS AT THE BASE OF SAN FRANCISCO MTS., ARIZONA

14,000 feet. They are better known and are more accessible by roads and rail-ways than any other region which we have traversed. Every mile of the journey to this wonder-land will be enjoyed, but perhaps most of all such points as Mount of the Holy Cross, Pike's Peak, Garden of the Gods, and the Grand Cañon of the Arkansas.

As we enter New Mexico the country becomes semi-arid and the vegetation and topography again change although some of the wonderful colorings remain. Along the Grand Cañon of the Río Grande are the dwellings of the Pueblo Indians, contented, peaceful, and well governed, and in the same region are numerous ruins of the cliff-dwellers who inhabited the great Southwest. We next enter the land of the Zuñis, passing near Mount Taylor, where still live "penitentes" who flagellate and mutilate themselves, even going so far as actual crucifixion at Easter time; thence southward, crossing the Magdalenas, we enter the Gila region which contains many old ruins. From this point this "longest road in the world" will undoubtedly continue southward through Mexico and it is not at all improbable that the future will see a highway to and through South America. In Arizona there are so many points of interest that it is probable a spur road will extend from the Gila region to the westward. This would include the petrified forests, Montezuma's Well, the San Francisco Mountains, and the Grand Cañon of the Colorado, which is one of the greatest marvels of the entire trip.

It would be impossible to include a larger variety of the "greatest wonders" unless Niagara Falls could be added to the list. This brief description does not include a great number of attractions which could be visited by side trips, such as caverns and natural bridges; but to recount all of these would be an almost endless task.

ROCK CARVINGS IN NEW CALEDONIA:

by Archaeologist



RECENTLY we gave (in the *Century Path*) illustrations and descriptions of prehistoric sign-writing on the rocks in Scandinavia, and similar records from rocks in New Mexico will be found under date Sept. 1, 1907. It is unnecessary to say that such tracings are found widely scattered over the world, and their similarity in the different regions is remarkable. We read that the Auckland Museum is to have an interesting set of photographs of rocks in the Island of New Caledonia, showing carvings supposed to be the work of "prehistoric man." These rocks were discovered in 1895. In one locality there are one hundred stones. The natives can give no information about the carvings, which consist of crosses, circles, spirals, fern leaves, ovals, etc. Like those in Sweden, they are done on hard rock such as serpentine and rhyolite.

A writer (Mr. Clement Wragge) says in the *New Zealand Weekly News* that he considers these carvings prove that New Caledonia, New Zealand, and other Pacific Islands, form remnants of ancient Lemuria. The inverted triangles, cups, crosses, circles, Taus, tridents, etc., he thinks have a deep religious and cosmic significance, linked up with the Easter Island, and are Lemuro-Atlantean in origin, forming the key to a romance of romances.

Needless to say, he is here but echoing the teachings given by H. P. Blavatsky in *The Secret Doctrine*; the use of such a term as "Lemuro-Atlantean" sufficiently indicates that. The rest of the teachings will be found by the student who searches that work under those headings.

"Prehistoric man" is a term used to fill a gap; but it generally also implies the theory that all prehistoric men were barbarians or little better. Students of *The Secret Doctrine* know that the scheme of human history there outlined surpasses conventional ideas beyond all comparison. We belong to the Fifth Root-Race, whose distinct individuality carries us back 800,000 or 1,000,000 years. This was preceded, and to some extent overlapped, by the Fourth Root-Race, and that again by the Third. This gives some idea of the extent of time required — an extent, however, which need surprise no one acquainted with geological and astronomical figures.

One of the signs we read in the rocks is that there has been in the remote past a sort of universal Freemasonry, with a symbol-language; a fact which speaks of the unity of humanity all over the globe in those times. It has been argued by some theorists that the similarity of these carvings proves nothing more than that primitive man naturally does the same things wherever he is found. But students of symbolology recognize the markings as being well-known symbols of the ancient Wisdom-Religion, and as ranking among many other proofs of the former world-wide diffusion of that knowledge.

The sign of the Cross should be particularly noted, as tending to counteract any pretense of monopoly which some Christian theologians may claim for it. It is one of the numerical and geometrical keys in the mysteries of cosmic architecture, a most prolific symbol, full of meaning for those who understand the nature and use of symbols. The Christians, in adopting this symbol, merely did what many another religion has done before them; but they seem to have lost its true meaning. Moreover we do not find the complementary

symbols, the Crescent and the Circle, utilized in Christian symbology. Modern religions seem to be only fragments, each having one of the symbols as its exclusive property.

In this symbolic language, which has been so well preserved from the remotest antiquity, through ages of disintegration and wanton destruction, we possess a grand key to the lost Mysteries of Antiquity. H. P. Blavatsky, in *Isis Unveiled* and *The Secret Doctrine*, has given many hints as to how to turn this key and solve the mysteries it hides; the possibility of attaining further knowledge depends very largely on our own exertions and merits.

THE MOUNTAINS OF THE MOON: by T. Henry

AN old saying is, *Ex Africa semper aliquid novi*; and *Ex Africa semper aliquid veteris*, is a new saying, for we have just invented it. Time runs in cycles, so there is often a little confusion as to whether a thing should be called old or new; for while it may not be exactly either, it can very well be both. The above are some reflections called forth by a superb picture, in the *Illustrated London News*, of the Mountains of the Moon, which that "absurd and superstitious" old geographer, Ptolemy, said existed in Africa and were the sources of the Nile. The picture shows a garden of the most fantastic and beautiful vegetation, luxuriant, tropical, bulbous, pinnacled like an Arabian mosque, enshrined in an amphitheatre of mountains, right on the Equator, but 11,700 feet above that troubled region where men and tides, barometers and stocks, so ceaselessly rise and fall. The first modern explorers failed even to suspect the mountain's existence, much less that of this glorious garden, owing to the magic mists that veil it. It is possible to live for six months near this mountain without ever seeing it. Africa has been the scene of great civilizations in the far past.

Entrancing scenery veils, yet reveals, a mystery of beauty which we struggle in vain to grasp, to interpret, to fix. It is one of the channels through which the heart-touch comes to our life, lifting us out of the nice well-oiled and mathematically straight ruts we had marked out for ourselves, and reminding us that man is not all beetle but partly bird. We fail because we try to reduce romance to terms of personal enjoyment; then the damp mists gather around the mountain

top, and we live another six months without seeing it. Somehow we have to learn that Beauty refuses to be cut up and carried away in our pockets, as tourists carry away the Prince's counterpane; and that the cake of life is not enjoyed by him who goes off to a corner but by him who gathers his fellows around him and declares, "Here's more than enough for us all." In short, Beauty has to be lived, not merely enjoyed. In our search for realization, we encounter grief; but let us never fail to get an occasional glimpse of the mountain tops to remind us that they still exist and can be attained by him who has learned how to live in them.

**MAN'S FALL FROM SPIRITUALITY INTO SENSE-LIFE,
AND THE RE-ASCENT: by G. Zander, M. D., General Director
of the Universal Brotherhood and Theosophical Society in Sweden**



ABSOLUTE Truth is the absolute Reality. What is usually called the reality, the material world and its phenomena, is a reality only on the physical plane upon which humanity is living at present. But beings more highly developed than we, looking down upon our physical world from higher planes of being, clearly perceive how illusionary it is.

Absolute Reality, inconceivable to human mind, can only be spoken of as the eternal Essence of all; if we wish to go further we can only use negations: infinite, unchangeable, unthinkable, unnamable. Being the Root of all it must also be the source of all life, all existence. Theosophy teaches that the Eternal Essence veils itself periodically in a manifested universe, through a power inherent in eternity — the *World-Soul*, the *Logos*, the *Christos* — which to us on Earth stands like a personal God, being then the HIGHER SELF of humanity as a whole, and hence of each individual. This is the manifested Divinity, conceivable to man's higher mind, and an object of highest knowledge; and the union with it, the blending into it, is the goal of man's highest aspiration. Man's participation in the Divine is a possibility because of the fact that his higher intelligence, his Higher Ego, is a direct emanation from the World-Soul, an individualization of it. Union with it, which is the goal of man, is thus seen to be a reunion, which constitutes the real mystery of human existence; namely as to how he has

become separated from his origin and remains so much of a stranger to his own original essence that a whole world-period, with all its reincarnations and all their hardships, struggles, and sufferings, should be needed in order to attain reunion.

When, in Theosophical writings, it is said that Man is divine, aside from godlike, perfected men, it is meant that he, as an emanation from the World-Soul, is divine in his inmost essence; that he has divine potentialities which are to be developed and realized by pilgrimage through lives on Earth. In this respect, as having these divine potentialities, we are all alike; alike, moreover, in that no one enjoys any privilege, any capability, or any happy environment, which he has not earned by his own individual efforts.

At the beginning of this period of evolution we were alike even in other respects, divine not only in potentialities, but equally so in purity; which, however, was purity only because untried in the crucible of earth-lives; hence it was devoid of merit. We launched forth on our pilgrimage in order to learn what the Divine is and what it is not, thus gaining the opportunity to become *consciously* divine through free will. We have to test life on earth and find out how much true joy and pleasure it can offer us, and find also how far it can allure us to many things which are going to stain the purity of our souls and undermine the wish to preserve that purity. Without the experience of earth-life, how could we ever learn to distinguish between evil and good? How could we ever learn to know and use the spiritual forces latent within us all, or obtain impulses towards the Good through that foretaste of the Divine which we experience in triumphing over selfish desires and unworthy motives?

Yet how could an originally spiritual nature ever be tempted by such? No doubt because spiritual man in order to live and act on earth and gather knowledge there, had to incarnate in a material body and use that as an instrument. Thus man came to oscillate between a higher and spiritual nature and a lower, material nature. That the latter, full of sensual passions and desires as it was, soon gained the upper hand, may have its explanation in the fact that physical life for its mere subsistence made great demands on his thoughts and activity, and thereby forced the consciousness of his work as a spiritual being more and more into the background, making him regard this life as the most, even as the only, real life. It may be added that the sensual things which satisfied his most obvious needs gave him a sense of

pleasure. Thus a ceaseless intense interaction resulted between the body and the lower personal ego, while the Higher Ego less and less could make itself heard. The deeper the fall into matter, the more was spiritual consciousness forgotten and blotted out from memory — that consciousness which in previous more spiritual ages had been the power directing the will. Knowledge, in the sense we usually take this word, is not always followed by the will to do what is right and good, but such a will is inseparable from the idea of wisdom.

The ancient Wisdom-Religion, preserved through endless ages by the most elevated of the successive humanities, in which ages men in their purer and more spiritual state were instructed by divine Teachers, was forgotten, or misinterpreted and distorted. In order to stem the spiritual decline and revive the memory of the lost wisdom, such great Teachers as Krishna, Zoroaster, Buddha, Jesus, and others incarnated from time to time. But when they were gone their teachings were distorted, and that is the way the different religions have come into existence. They all have a common core of the original wisdom, but it lies more or less deeply hidden under human speculations, misinterpretations, and delusions.

This is, in a few words, Man's fall from Spirituality into Sense-life, the real Fall, and from this degradation man must retrieve himself if his whole existence is not to become an empty illusion, a soap-bubble that is going to burst and disappear without leaving the least trace.

The necessary combination of the spiritual nature with the material nature is thus seen to be the cause of the spiritual degradation. But that which is a necessity in the World-Plan can only be founded on divine wisdom and love. Had we not possessed a lower nature forcibly attracted by the sensual and thereby exposed to temptations — which exert such allurements that we must use our highest powers to resist them and preserve our divine birth-right — what right should we then have had to hope for union with the Divine, what right to enter at some time into companionship with those perfected Souls whose right and duty it is to become instructors and guides of a future humanity?

If it was necessary for man to pass through the experiences of earth-life in order to learn to distinguish between good and evil and freely make his choice, and if the sensual world exercises such a fascinating power over him, then it is only natural to suppose that, on the other hand, there must be powers and influences which even more potently draw him towards the Spiritual. Else the World-Plan, aim-

ing at final sublimation and perfection, would easily be defeated and man's elevation from sense-existence prove a failure. This eventuality must be a possibility, as perfection is not possible without voluntary and ardent effort. But we must suppose such failure the exception rather than the rule, else falsehood would in the long run be mightier than truth, and the unreal prevail over the real.

First among the powers of restoration is the silent voice of conscience. It is a great testimony of our divine origin, being a manifestation of our Higher Ego, a part of the World-Soul. It is an infallible judge of truth and falsehood, of right and wrong. And as long as the heart is not altogether hardened it affords us no rest until we have repaired our violations of truth and right. Constantly we witness how its divine power scatters pride, fear, and egotism; how it scourges and comforts. Yet it is not all-powerful, for it can be silenced and defied so long that it finally remains unheard.

Next come all the beneficent influences of an education that brings out our spiritual strength; good, noble examples in the lives of those that surround us; companionship with intelligent and high-minded people; and, ultimately, as crown of all aiding powers, to be received as disciple by one of the noble Teachers whom we call the Elder Brothers of the Race.

But of the three first of these advantages, good education, good examples, and companionship with men of noble mind, we are not masters. We are born as members of a certain family; to every one it is not given to come to a home that can be said to exert the above-mentioned beneficent influences. Where, then, do we find the supposed justice to all?

The man who can not believe in repeated rebirths to earth-life, under constantly changed conditions, as long as there is any need of the experiences to be had there, will never find an answer to the question. He, on the contrary, who in the name of justice and mercy feels certain of the truth of reincarnation, has no difficulty in arriving at a solution which carries conviction.

Man is master over his own fate. In previous lives he has set in motion forces which rule all the conditions of his present state; and in this life he is shaping the fortunes of the next. The all-powerful law of Karma reigns in this domain, and determines the environments and circumstances of a future life according to the old rule: *Like attracts like*. Sometimes it may appear as if this rule were not followed,

as when a man of mainly good disposition and tendencies is born in a family which to all appearance presents unfavorable soil for developing and strengthening the good in him. And yet, such a severe trial will sometimes result in developing the good tendencies, in spite of environing influences, yea, even to the extent that the one who seemed predestined to corruption and defilement becomes instead a helping and restoring power for all the misled around him. It may be that there was a side in that person's nature which could not otherwise be developed. His eventual beneficent power over others may find an explanation in the fact that their evil Karma had already, in some degree, been neutralized. For to some such point our difficulties and sufferings may carry us.

On the other hand one with evil tendencies may be born in a family where only good influences prevail. Should these fail to affect him, it may have been a lesson the parents needed; and at the same time there must have been something in the unhappy child's Karma that entitled it to have the benefit of a trial under good influences. Even in a very depraved person the divine spark may suddenly flash out and give rise to a thought, a frame of mind, or an act, that cannot but bear good fruit. Constantly we are tried in small things as well as in great, in success as well as in failure.

The fourth helping power, the mystical discipleship, will be within our reach when we have been found ready to enter the "Path," that path on which no one returns.

Existence is an inclined plane, endless to him who aspires to never-ending perfection; but to him who passively glides downwards, the end, opening to depths of dissolution, is not far away.

Is it then possible that a human soul can be lost? "Those who know," those who ahead of our humanity have reached the goal of life and beheld the truth, and who are able to follow the course of a human soul through ages, tell us that a personal (not individual) dissolution is possible, and that immortality lies hidden only as a seed in the human soul, as a potentiality which he himself must realize with intrepidity through struggle and hardship. The immortal, divine Spirit overshadows the soul in order to attract it to itself, and by its light and warmth to render easier its efforts to realize immortality.

A bond exists between the two, which grows in strength with every right thought, every noble deed, which the soul has thought and done; yet the bond can be severed. It weakens in the low-minded,

the hateful, the vicious, and in him who for many earth-lives has lived in lies, wickedness, and hardness of heart. Then finally the tie is broken and the Spirit departs. A human soul in the process of such decomposition Bulwer pictures by the character of Margrave in *A Strange Story*.

The difficult and vast subject we have treated may be summed up like this: Man is originally a pure spiritual being, whose spirituality is unconscious and involuntary and, therefore, does not imply the eternal sublimity of wisdom, which can only be attained through evolution on earth and other globes. Through evolution he gains intelligence, personal self-consciousness, and free will, thus enabling him to understand his own being and to reach the goal by his own free will and efforts. The road leads through the sense world, which in all respects forms a contrast to the spiritual, and especially in that it is transient. During the oscillation between these contrasting aspects his powers are developed, his mind enlightened, his judgment quickened, his will awakened, so long as the higher compassionate nature is in the ascendant. But the lower nature has its desires rooted in sensation and, entangled by delusion, tends to sacrifice the immortal element which can be won by effort alone. How great are the losses which our race must suffer on the path to final victory, we do not know. All we know is that losses are inevitable, for the highest perfection cannot be reached without effort and self-mastery; and these imply an entirely free and self-conscious will.

Divine compassion will never cease throughout the ages to impart repeated aspiring impulses to those that have gone astray, so long as the bond with the original divine spark remains unbroken.

Everything in nature becomes what it is through the operation of conscious laws; in addition Man becomes what he himself wills.

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CAN the theologian derive no light from the pure, primeval faith that glimmers from Egyptian hieroglyphics, to illustrate the immortality of the soul? Will not the historians deign to note the prior origin of every art and science in Egypt, a thousand years before the Pelasgians studded the isles and capes of the Archipelago with their forts and temples? — *Gliddon*

VANDALISM IN ANCIENT ARCHITECTURE:

by Ariomardes

THE outlines of ancient history given in *The Secret Doctrine* are true, as time will prove and has already to some extent proven.

Asia hides innumerable evidences of this history, many of them beyond the reach of vandal hands, waiting the day when the desert sands shall yield up their treasures. *The Illustrated London News* (Sept. 2, 1911) has an article on "Vandalism in Syria," which gives an idea of the complexity of ancient history even in this one part. Northern Syria and Mesopotamia have been the scene of forts and palaces from the time of the Hittites and down through the invasion of Nebuchadnezzar, the Persian and Seleucid monarchies, the Roman occupation, the Crusades and Saladin, to Mehemet Ali. Among the sites the most notable are Aleppo, Urfa (or Edessa), Antioch, Harim, Shaizar, Berejik, Carchemish, Masyad, Membij, and Baalbek (or Heliopolis). But at many of these places the ancient stone-work is even now being pulled down, not only by individuals but even by contractors, to sell the stone. At Berejik the rock-cut galleries and masoned ramparts are being pulled down to build a jail; while the as yet unexplored ruins of Carchemish are being exploited for the benefit of the Bagdad railway, as a quarry for building bridges. The vandalism of the past was even greater. Ibrahim Pasha razed the Byzantine walls and wrecked the Crusading castle of Antioch some eighty years ago. In 1878 a colony of Moslem Cherkesses from the lost provinces of Kars and Batûm was placed at Membij and has systematically pulled down every building, removed every stone which was upon another, and distributed them over the countryside as dikes to enclose their fields. Baalbek, however, has been systematically preserved and has probably profited the Ottoman Government more as a site for tourists than as a quarry for stone; a principle which the Government would do well to recognize in the other cases.

In the heart of the wide plains of Upper Syria there are deserted Roman towns with forum, basilica, portico, and shops, roofless but otherwise almost intact. They are hardly known, yet they too may be swept away by the building contractor.

Even the most populous lands of the Old World are far from having been ransacked, and the soil hides well. What shall be said then of the lands of the West, where even the surface has in many cases not been visited? For we know that in the West also there were

great civilizations. We have been learning by means of successive "renaissances" or recoveries of past knowledge, and are yet far from the point where we can begin to add to what has been built before. The higher we climb up the side of our valley, the larger becomes our view of the country left behind. Recent discoveries in science already give promise of a possible fulfilment of the idea that all events leave imperishable records and that these can be read again. If this be so, the lack of documents may not prevent us from learning the history of the far past.

TIDES IN THE BODY: by P. A. Malpas

THE interest created some time ago by the announcement of the discovery of earth-tides doubtless called special attention to the old axiom that Man is the microcosm of the macrocosm; he is a little world typing the greater. The careful study of the human frame by German investigators has shown that there is also a tide in the body. Minutely conducted measurements have shown that the head circumference increases often as much as five millimeters in a day, again receding with tidal regularity. In some subjects the measurements may possibly be even greater than this. The writer knows of a specially marked case in which the difference was so noticeable that the technically trained eye of a professional sculptor noted the change without actual measurement.

That the tides are connected with the moon's changes is evident, whether or not they are due to "attraction and repulsion" or a kind of "diastole and systole" or any other unexplained explanation. This bodily tide has been observed in an unusually marked degree in a subject who is apparently strongly affected by the moon's changes, as so many sensitive people are. Perhaps all are to some extent so affected, and we may have interesting observations to follow along this line even with those who would loudly deride the lunatic superstition of the moon having any connexion with the human mind.

And yet there are among such as these many good Christians who quote the ancient poem of the East:

So that the sun shall not hurt thee by day, neither the moon by night.

These measurements seem to be affected by study and "brain-work" to a marked degree; it seems quite natural they should be.

RACE SUICIDE: by H. Coryn, M. D., M. R. C. S.



IN old times and among certain nations, poetry, painting, and music, were held as *sacred* arts and consecrated to sacred themes and occasions only. The language in which they poetized was sometimes revered as of divine origin and communication; the drawing or inscription of the very letters of it was an art, the scribe using colors and variations of form to correspond with and intimately express his mood.

That is gone, of course, except that remains of the feeling survive in China, Japan, and perhaps among some pandits in India. We do not reverence our mother speech, nor lovingly and lingeringly draw its characters, nor intone (as did the Greeks) our words and sentences. We have shorthand, simplified spelling, and the typewriter. The larynx, at any rate in the case of the great majority of us, is anything but a musical instrument. We do not imagine that speech can evoke the gods either in great nature or in one another, and we aim in using it to get out as many words in as short a time as possible.

The trend of modern consciousness is not art-ward. The art spirit, that of music, painting, sculpture, and poetry, is as many think slowly dying before the inroads upon it of the opposed spirit of cash, of commercialism, of applied science. We allow ourselves (or allow ourselves to be allowed) no time to give it play. There is no room anywhere for the old sacred quests. The Golden Fleece is only some harder kind of steel. "Good sewerage is necessary — but the Holy Grail is quite superflous."

The sentence is from a recent German book, *Die Kunst Stirbt*, (Art is Dead), by Victor Auburtin. The writer has looked as best he can into the coming era and sees thus:

What the best of our time desire, what they hope from the future is: equal right for everybody according to his talents. They want to make use of every one's energies. They want . . . to abolish superstitions, individual wickedness, war. They want health and comfort for everybody. They want to do away with all ground for sorrow and complaining. This is the future. This is what we *shall* get. But when we reach this end, art cannot be. Art . . . must have heights to conquer, must have abysses.

But we need not despair. We can live without art. There are greater things than art, and now for a while science speaks loudly. I shiver before the electrical grandeur of the generations to come, but I shall curse them when in my tomb.

Is that it — health, prosperity, happiness, everywhere; but no

arts, no religion? A civilization of comfortable *matter*? The picture can hardly be said to glow!

But it has no chance of realization. Even man's *physical* life cannot be permanently sustained from its matter root only. The ethers too must be drawn in. The spiritual, mental, and physical elements of human nature must all co-operate, balance, pay out on to and draw in from their several planes if *any one* of them is to be quite sound. Health is not so simple a matter as any of its modern "culturists" think. A civilization which neglects and forgets any part of human nature will go down and out. The germ plasm will fail — as ours is failing. Hidden by the prevention and cure of certain diseases, those *others* which mark old age, decay, are encroaching farther and farther backward upon adult life.

Consider merely this physical root or element of our life. We know what air, sun, food, water, will do for it. Call them collectively the *matter*-supplies for health. In the new era the laws of the culture of *this* root may be fully understood and obeyed. Will that understanding and obedience give perfect health?

The inventor, facing an apparently blank wall of impossibility, suddenly finds it vanish. A new idea illuminates his mind. A key sought for years is in his hands; his machine is at last complete.

Any new idea, whether of mechanical application or not, breaking in upon a long searching mind, thrills its receiver like wine or a burst of sunlight through dull clouds. Physical life profits, it appears, not by matter alone but also by mind. In a finer way the body is fed by the ripening fruits of thought. Gross and unstable is the health that is got and held without that food likewise. Vivid mind-life, mind-vitality, will often sustain a feeble threadbare body far into an old age it could not otherwise have approached.

But neither do these two exhaust the possibilities. That part of human nature which craves music, color, form — has that root nothing for the body? Has it no meaning that music refreshes tired nerves, may remove actual fever, may sustain marching soldiers far beyond the normal point of exhaustion? If we are losing the art-sense we are losing a root of health drawn upon even by the lowest of savages. The question is more definite than, Can we *afford* to lose it? It is, Can we *exist* without it? Have we so strong a hold on the matter-root of our health that we may let go any other, even the slenderest?

Still more quickly are we losing the spiritual root. A mark indeed

of this is that it should be found necessary to show that spiritual exercises physically pay.

What you find in an effect was in the cause. Universal life, after plant life, after animal life, flowered out into *human* consciousness with its highest plane as the spiritual, highest, last evolved. We are receding from that, and receding from the artistic, losing hold of life in its intensest form by descending some steps on the evolutionary ladder. But this implies also an increase of animalism, of which the signs are plenty; and the human body, evolved *out* of animalism, is injured and killed by any step of reversion to it. It is in that perfect dominance of the animal which we partly express by the word temperance, that the foundation of health is laid. Thus doubly are we hurt by reversion from the spiritual. And the spiritual is *in* the natural, is *in* universal life. Spiritual aspiration, exercise, search, is the attempt of the finest element of human nature to grow, to get fully conscious of itself in man as it is already in greater nature, to become individually and self-knowingly immortal. Its full and successful culture heightens the pulse of all the other elements in us, enhances the sense of beauty, makes the mind swift, eager, and alert to the essence of things, gives the body a finer health and hold on life, gives the senses a finer receptivity, and engenders stedfast peace and joy. This all follows from the fact that life in its infinite wealth and parturience is *one*, all its elements interacting, every new development in the individual refining the older and making them, after their transmutation, more enduring, more alive. If, at our stage, we want *any* kind of life, we must seize and balance *all* kinds, the highest first, must take exercises on higher levels than the muscular. Auburtin's forward-looking eye sees only a mirage if it sees a flourishing (or any) civilization from which art and true religion have died. The bodies are growing more and more sensitive to the minds therein; and if those minds become dead to the finer and finest pulses of thought, those connected with art and with the inner spiritual life, the central *physical* flame will be handed on dimmer and dimmer to successive generations till at last there is none of it. Some other and wiser peoples will come forward to take the places we have left.

THE LOST ART OF TEMPERING COPPER:

by Archaeologist

WITH regard to the ancient art of tempering copper, *The Brass World* calls attention to the allegation that the Toltecs, Aztecs, and Tarascans possessed this art; but adds that several archaeologists now deny the statement. Copper axes and knives found at Atcapotzalco are so soft that they can be cut with a pocket-knife. On the other hand, Tarascan copper tools from the Balsas River ruins in Guerrero were so hard that they would turn the blade of an ordinary knife. Analysis showed that these different blades had the same composition as the local ores, the soft being nearly pure, the hard mixed with nickel and cobalt. Hence the so-called tempering, it is argued, was due to the natural alloy.

There seems to be a weakness about this argument. When a reasonable man makes a knife, he is usually influenced by its practicability as an instrument for cutting, rather than by the nature of the metal that may happen to lie around. Supposing the only available supply of material had been a deposit of natural putty, would the natives have used that for making their knives? The picture we are asked to form in our minds is that of two nations, one making sharp knives out of their hard ore, and the other making soft knives out of their soft ore. And presumably the latter people used to carve granite and shave their faces with the soft knives — simply because they had no other — which is reason enough, surely! One tries to take these theories seriously, but it is not easy to understand just what the theorists mean. What use could there have been for soft knives?

However these things may be, the fact remains that many ancient peoples did somehow manage to engrave the hardest kind of stone and to do it well too; so they must have possessed efficient tools of some kind. But why is there so much anxiety to deny them the knowledge of tempering copper, when we have sufficient proof of their great general ability in the arts and crafts, and when our own knowledge of metallurgy is small in comparison with its admitted possibilities? As to the soft copper found, do not metals lose their temper?



STRANGE condition of the human mind, which seems to require that it should long exercise itself in Error, before it dare approach the Truth. — *Magendie*

THE FACULTY OF HEARING: by W. A. Dunn



ONE of the greatest needs of today is cultivation of the faculty of hearing. Nearly everyone listens to sound-vibrations automatically, attaching the mind merely to the few surface harmonies that correspond to normal habits of thought. Alter the attention by listening more deeply, and the silence will yield other sounds to which we had previously been deaf, evoking from the heart a corresponding degree of feeling. Within the physical ear there are some three or four thousand little sound-rods or filaments lying side by side like the keys of a pianoforte. It may be that the vast majority of these, being unstrung, do not take up the vibrations in nature to which they correspond. Doubtless the act of positive listening is an attunement of those marvellous little filaments, making them tense like the wires of a piano, *ready* to receive the music of nature. There is a vast difference between hearing because we must, and hearing because we *choose*. In the latter case an act of positive mental inspiration is performed, inflating the mental lungs with a higher vitality — flooding consciousness with an electrical energy in which musical thought will wax strong and awaken corresponding feeling in the heart. All force and feeling in performed music depend upon the musical energy which the mind has acquired through mental breathing from the ocean of sound.

To habitually regard sound as external, is to place the positive pole of listening outside, the negative within. Reverse this polarity, and we find our ears take on a new and deeper activity. Just as every ray of solar light is the end of a path that leads to the sun, so does every conceivable sound in life lead *inwards* to the great etheric ocean where all sounds blend into the one vibration of Soul-life. In addition to this, all sounds evolve harmonics, or overtones, of rapidly increasing vibration as they expand into the infinite, finding unity with the overtones of other tones which on this plane appeared as separate. Sounds coalesce like human souls. Apparently separate in objective life, they group, so to say, into families, towns, nations, and the symphony of Universal Brotherhood. The least-common-multiple between several rates of vibration, numerically expressed, gives the soul vibration common to them all. How true this is of the Human Race. Each human Ego is literally a tone — the tone of character. These tones are ends of innumerable paths that proceed inwards, through the harmonic overtones of human nature, to the Master Soul of Humanity.

Just as every ray of sunlight, no matter of what color or hue, is a thread leading to the one Sun. We see this law of music and of numbers (or numerical ratios) operating everywhere throughout the world. Little family groups blending into the life of a city, and cities into that of a nation, and so on. All these present characteristic tones of unity that reveal in some instances a cohesion of mere superficial interests, in others a cohesion of the forces of love and manhood. A thoughtful study of acoustics, as a text-book of law and order, will show that music is the gospel of Universal Brotherhood. It is the Soul operating upon the vibratory aspect of Nature. From such standpoint all life can be viewed as one harmony.

Let us then cultivate the art of mental breathing — which is that of *listening* to the silence. Music is truly the breath of true life opening out in the heart and mind. Its electrical atmosphere will surely evolve those positive faculties of the soul whereby we may take control of the contents of Time and Space, thereby transforming earth into heaven.

WHAT IS TIME? by Speculator



SOME correspondent in *The English Mechanic* has dropped a match amid tinder by starting a discussion on the interesting and valuable question, "What is time?" — a question which everybody can discuss with impunity. The most appropriate remark we have seen in this discussion is a quotation from Spencer to the effect that the complete history of any phenomenon is not known unless we know its appearance from the imperceptible and its disappearance into the imperceptible. This hits the nail on the head. We need to get outside of time and view its borders. We cannot see the air or the water when we are immersed in them. Some of the correspondents of course say that we cannot conceive of time as ever having begun or as ever coming to an end; but that is evidently because we try to conceive of time as coming to an end and yet going on — in short, we set ourselves that which is logically insoluble under the conditions proposed; as when we try to put something on a shelf out of our reach or divide unity into parts. The only thing to do is to leave off conceiving, for it is in the conceiving that the fault lies. The act of conceiving can only be performed in time, and is as much involved in time as our bodies are involved in spatial extension. In fact we have got time on the brain, and must

shut down our brain first and open up a higher faculty if we want to know what things are like in eternity. Perhaps during deep sleep we escape from the trammels of time, but we fail utterly to preserve any waking knowledge of that condition. Our mind is involved in time as our body is involved in space. So long as we have a body it must be *somewhere*, and we cannot go *nowhere*; the only way to do that would be to leave the body behind in space, while we went out of space! And so with time; we must leave our lesser personal mind behind in time, while we escape to eternity.

The well-known phenomena of dreams afford us an idea of the possibility of there being different kinds of time, as there are different speeds and different directions in motion. In dream-life we may live through a long period, and yet miss only a fraction of a moment of clock-time. These desultory remarks may serve to show the nature of the problem and to emphasize the fact that our difficulty in conceiving the nature of time arises from the circumstance that we are involved in that which we are seeking to analyse; so that our degree of success must depend on the degree in which we can extricate ourselves from this entanglement. We know that time is not an ultimate, and we can see the beginnings of the path that leads to a mastery of its secret; and after that we can only choose between shrinking back and letting the problem alone, or taking off our clothes and diving in.

It is noteworthy that scientific speculation is now concerning itself a good deal with questioning the invariability of those fixed standards by which we have been accustomed to measure things — in particular, mass, space, and time. For so far have physical researches of late extended that it seems no longer possible to explain everything by reference to those old standards. It is this that has led some thinkers to introduce such ideas as that mass is a function of velocity; or that there may be more than one kind of time. We are bound to take into account the finity of our perceptual and conceptual powers and to admit that they may take us to the borders of regions we cannot penetrate by their aid. We are led to the inference that problems insoluble under our present conditions of development may prove soluble when we have reached other conditions — may actually be soluble to people (if such there be) who have reached such conditions. We dare not set limits to our possibilities or take refuge in the old excuse that “we are not meant to know.” Who can tell what unsuspected faculties the soul of man may put forth? Within it are manifold hidden powers.

HOW ONE ACT OF A MAGNANIMOUS BOY SAVED THE LIVES OF HUNDREDS: by D. Churchill

DR. TURNER, a traveler and philosopher, tells the following anecdote of an incident that occurred in the Samoan Islands, which demonstrates that magnanimity is found amongst the savages as well as amongst the civilized. It serves to show that sympathy and brotherhood is a natural instinct, which is spontaneous in the human heart, when untrammelled by custom and habits. The incident which so deeply impressed Dr. Turner was one that — in nature — is of frequent occurrence in those Pacific Islands inhabited by cannibalistic tribes, and, in this instance took place in the Samoan Isles.

The natives were cannibals, and at the time their king Mahetoa, practised cannibalism also. He had a young son, Palu, a high-spirited, brave boy, who however, hated the brutal custom.

Palu one day passed in front of a hut in front of which sat a young boy, weeping bitterly, with a soldier standing on guard beside him. Palu, in a flash, recognized the reason for the boy's grief. The young lad was awaiting the slaughter, and was to serve, on the morrow, as a tender morsel for the dinner of the king and his household and the chiefs.

Palu was touched with pity, which crystallized into a resolve. He called the guard aside, and sent him on an errand, saying that he would stand on guard until he returned. Palu then went over to the boy, and said to him, "Don't cry, I will try to save you." So saying, he told the boy to run off into the woods and not return for three days. When the guard returned he was greatly alarmed lest he himself would have to take the place of the escaped boy on the morrow, but Palu said, "I will save you if you obey me implicitly; do just as I tell you, and tell nobody."

Palu then ordered the soldier to get some cocoa-nut leaves and all the other appurtenances that were used to dress up the slaughtered and cooked victim, and have them ready early in the morning. At daybreak Palu appeared and the soldier dressed him with the cocoa-nut leaves, and laid Palu on the board, in readiness for the feast.

The feasters assembled, the supposed carcass was brought in and laid before the king. Suddenly, the king gave a hoarse cry and stared in terror at the carcass, for he saw two bright eyes staring up at him. *He recognized his son.* Instantly the thought overwhelmed him, his eyes grew glassy, his face ashen, his form shook like a reed

in the wind. My son! My only son! he cried. Who has done this? Who has killed my son? Bring them to me, dismiss the feasters! My son, my son, my only son, he moaned and groaned. The feasters departed, and the king bent over the supposed carcass. Suddenly the boy opened his eyes and said "Father."

It was enough. They embraced, and the boy told his father of the strategem. The king was overcome with the shock for a while, but upon recovering he exclaimed: "What if it were indeed, my dear son, whose body had been cooked for *my* meal?"

So strongly was he affected by the lesson his son had taught him, and so touched was he by the magnanimity of his boy who had thus taken the other boy's place in order to save his life, that the king thereupon saw the way other fathers and mothers must suffer on account of cannibalism. The result was that the king abolished at once, by command, all cannibalism in his kingdom, from that day.

Thus did the sympathy and action of one young boy, save the lives of hundreds of others. Palu lived to be one of the bravest, wisest, and best kings that the Samoans have ever had.

RÂJA YOGA AND MOTHER LOVE: by Marjorie Tyberg



WRITER in a recent newspaper, mentioning the ideal environment and beautiful homes of the Râja Yoga children at Point Loma, as contrasted with those of many other children, proceeds to ask, "But have those other children something that the children of Râja Yoga miss entirely — namely, the mother-love?"

In answer to this, a question: "When did the mothers of the Râja Yoga children cease to love them?" Those who know these mothers best would say that a most devoted mother-love is one of the strongest elements in the Râja Yoga education; that, indeed, did they not feel for their children a love deeper than is common, the children would not be enjoying the advantages of Râja Yoga training. It is precisely because some very wide-awake and devoted mothers have felt that their mother-love should co-operate with all that is for the benefit of their children that the latter are attending the Râja Yoga schools.

Ten years ago, some of these parents, who had long known Kath-

erine Tingley and had seen her work among children in the East, brought their families to Point Loma. A Râja Yoga School was started. Like countless other schools in the world — which, by the way, have never been accused of depriving their pupils of mother-love, or of eliminating this element from the training of children — it was a boarding school. The parents whose children attended it soon saw that their improvement and progress, physical, mental, and moral, was so entirely unprecedented as to be a marvel. They saw that while the childrens' love for their parents was augmented a hundredfold, a new love also had awakened in these young hearts, which gave them a wonderful impulse along all lines of development.

It was these results, observed by all who saw the children, that inspired fathers and mothers to request Mrs. Tingley to permit children to enter the school at an earlier age than usual, in order that they might share these benefits from the beginning of their lives. There has been no abatement of mother-love. The actual presence of the mother at all times does not — the world knows it only too well — insure the tender influence of mother-love, which, where it does abide, remains, regardless of physical presence, the most potent magnetic force in the fostering of the child. The mothers of Point Loma owe to Katherine Tingley a new insight into the power of mother-love in rearing children. They are happy to acknowledge the debt and have a great desire to share with women the world over the glad tidings of what more mothers can do to help their children than the majority are at present able to accomplish.

Few persons living in this age of wonderful development would feel justified in saying that no new thing could happen to lift education to a higher level. It was the mother-heart of Katherine Tingley that gave the Râja Yoga method to the world; it is the mother-hearts of many women that lead them to the conviction that here at last is the method of training children that makes the most of life for the happiness of all. The parents of the Râja Yoga children have seen enough to assure them that there is more happiness, and happiness of a deep and lasting nature, for the family that learns to live Râja Yoga. They have learned that a new tie is being formed, a stronger, deeper, more loving tie — one that will not be broken later as are so many home ties, even when every advantage of training *save* Râja Yoga, has been secured, and when mothers unconscious of the real power of mother-love, have lavished care and love on their offspring.

These parents have learned much from association with their Râja Yoga little ones. They have seen the delightful, inspiring comradeship that exists among the children of the same age. It would be a foolish, selfish mother indeed, who, seeing this, would deny it to her child because she had a feeling that her child should always be with *her*. Râja Yoga has proved that children, properly grouped, can do for each other what no older person can do, and can make an atmosphere where the best in each has a chance to grow strong. The results are seen in the love the child has to offer and in his whole harmonious development. To see a beloved child awakened to higher things, happy, ready for life, is a sweet experience to a mother whose love is strong enough to allow her to perceive that constant presence and indulgence did *not* bring this precious reward.

In a few years, perhaps ten or twenty, parents who longed to do their best for their children but were hampered by sentimentality and lack of courage, will be saying: "The truth was that a new thing *had* come for the children, and might have saved ours, but somehow or other we did not see it at the time."

DESPAIR: by Gertrude van Pelt, M. D.



HERE was once a king of lordly stature and graceful bearing. His generous proportions suggested power, and his clear eye and smooth face betokened a nature open to receive, as well as one having the capacity to give. Many described him as a happy mixture of gentle dignity and gracious familiarity, which put at ease all with whom he came in contact. His golden locks and ingenuous smile even carried the impression of a certain innocence, not quite consonant with his position nor with his form and carriage.

He ruled over a mighty kingdom, with an authority which none had the right to question. His power penetrated even to the very atoms of his realm. The sprites of the air were subject to his will. Lesser lives as well as greater depended upon him to direct their energies, and fashion their growth. But withal he ruled timidly, as one unconscious of his power. He wished to rule wisely, and had a strong sense of right, but he secretly dreaded discomfort, and responsibilities which seemed too heavy. He longed not so much for glory or

pleasure or ease, as for the satisfaction of his refined and elevated tastes. Nevertheless a strong sense of duty, and an inclination toward right action prevented him from neglecting these altogether, but his repugnance to the disagreeable limited very much his perception of duty, and in all that he did there was a certain lack of moral thoroughness. He carried his performance of duty to that point which could be easily perceived by himself and others, but the finer issues evaded him. He allowed himself under a certain delicate sophistry to slip from beneath those burdens which became too painful, and thus formed a habit so forceful, that he grew unconscious of not having carried them to the end. As a resultant of these various strains in character, he appeared to be a most conscientious, refined, and cultured person, with high intentions, but for some unaccountable reason, to be without much power. And as time passed his kingdom did not properly develop. Certain regions became overgrown with weeds; others remained much as he had received them, fair to look upon, and prosperous, but without marked improvement, while only a comparatively few showed any real growth and vitality.

As the years rolled by, discouragement became a frequent visitor at his home. And it happened one gray morning as he stood abstractedly gazing over his realm, that Despair crept stealthily up behind him and whispered in his ear, "My kingdom is deteriorating, and I have no power to stay the process." So quietly were the words uttered, that they seemed to be his own thoughts. And he continued to repeat them over and over again in his brain, until, convinced of their truth, he succumbed to a heavy depression. Despair was gratified with the visit, and retired for a time to feed upon his satisfaction. Watching for a favorable opportunity, he came again and repeated his suggestion, and added new ones. He pointed out how much more successful were all the neighboring kingdoms, how much more brilliant the kings, and how few friends this king possessed. The latter was a new idea. Our king had thought himself beloved, and enjoyed, but under the influence of this suggestion, he thought, on critical analysis, that his friends *were* growing weary of him. Despair was satisfied, and quickly withdrew, but the king pondered over these ideas, and concluded to avoid his friends as much as possible. Despair repeated his visits at regular intervals now. And all began to notice a change in their former comrade. He seemed at times to be abandoned to gloom and unhappiness, to penetrate which all effort was unavailing. Finally

it became accepted that he was subject to moods, and during these periods, he was severely left to himself. Despair by degrees waxed bold. So great had become his influence that he took little pains to conceal his presence. The king was completely hypnotized with the belief that he was thinking his own thoughts. Despair then took up his abode with him, and lived upon his life. The king's whole aspect changed. He seemed to shrivel up. He no longer walked erect. His countenance was drawn, and riddled with painful lines. His eye grew suspicious. He lost his graceful bearing, and awkwardly shrunk from passers by. It was now true that he had few friends. Only those bound to him by blood and duty, remained with him, hoping to comfort him, but unable ever to reach him. For Despair had usurped his throne, and lived in such close intimacy, though forever concealing himself with a cloud, that it was only Despair they could feel, when they sought the king. And Despair sapped the vitality of the king and appropriated it to himself. He fattened and grew strong. He spoke no longer in faint whispers, but boldly and aloud. And the poor king saw the world only through his eyes. All the treasures that were his in youth, were still before him, but he could or would not see them. All his kingdom lay waiting for him, but had dwindled to his eyes to a mere cipher.

He closed himself in his chamber, and lived alone with Despair. No words can picture the hell in which he dwelt. In mortal anguish he watched the days pass by. In agony yet more keen, the nights succeeded them. The stinging reproaches of his conscience were tortures more terrible than could be burning irons upon his unprotected body. Infernal suspicions assailed him. Loathsome pictures were presented to his inner eye. Doubts of all that was noble and great beset him, against which, something within him yet battled, though feebly. The temptation to end his miserable existence came to him often, from which conscience however protected him. Endurance reached its limit, when in a frenzy of pain, he perceived a gaunt figure at his door, beckoning him to follow. This he did gladly, hailing any change or escape. The figure conducted him hurriedly over paths unnoticed by him, to the mouth of a lonely cave. Despair moved silently after him, as would his shadow. Suddenly there was a halt, and the king found himself in the presence of a glorious form who looked at him sadly, and said; "How hast thou used thy rich kingdom during the precious years which have been given thee?" The king lifted his

wretched head, and answered; "Alas! it has not grown under my hands. I would gladly have developed it, and even extended help to others who needed it, but it was impossible. I am the victim of a cursed fate. One by one my powers have left me; one by one my friends have turned from me, and you behold me now such as I am." Sternly the glorious form spoke and revealed himself. "What thou sayest is false. Turn and behold the demon thou hast hugged to thy bosom and whose words thou now utterest." And he turned, beheld the craven figure of Despair, and understood. Silently he entered the mouth of the cave, and disappeared for a thousand years.

* * * * *

The king emerged from the cave-mouth he had entered and came again upon the kingdom over which he had so miserably ruled. But all was changed. Had he drunk of some magical elixir of life or by some other process had he renewed his youth? His withered form had given place to one fresh and young. And although his countenance showed a seriousness not common to youth, there were also lines of a quiet determination which boded well for the future. Despair was lying in wait for him, and observed with interest his emergence from the cave. Furtively at a distance he followed his steps. All conscious memory of the past had mercifully gone from the king with the disappearance of his old brain, but every action, every thought showed that a memory not registered in his present brain, was very vivid. Awaiting a favorable opportunity, Despair crept up behind, and while carefully concealing his presence, injected into his mind the old suggestions. An unnamable oppression seized him, but an instinct stronger than this influence caused him to battle with it, until he finally threw it off. Despair, however, knowing his former power, was not discouraged, and retired only temporarily.

The king found himself with a kingdom overgrown with weeds, and covered with refuse. If there were upon it rich treasures or grand possibilities, they were buried so deep, that only great perseverance and untiring industry could uncover them and put them to use. When he saw neighboring kings accomplishing with ease what he would himself so gladly do, the temptation to discouragement was strong. Despair watched for these opportunities, and used them, inducing fits of despondency which greatly puzzled the king. "Why should I," he said, "while my conditions are always the same, feel at times as

if life were an insupportable burden, as if my tasks were hopeless and my kingdom not worth my efforts; and at others be dominated by a healthy courage, and a determination to do my best, regardless of apparent results?" But an unfailing instinct prevented him from encouraging these moods, overpowering as they often seemed. At times he almost felt as if he were battling for his life, but battle he did, and as the years passed he gained ground visibly. Despair had lost his command over him and knew it. He visited him less and less often, and always with less assurance, until at length a time came in late life when these periods were but faint shadows of the past, and finally they faded altogether. His kingdom did not become marked for its beauty or resources, but it showed evidences of industry, and all who had dealings with the king felt his honesty and sincerity. Under the care which it received, it was found to be much more rich than had at first appeared; and although the king did not attain the heights of happiness enjoyed by some others, he *did* reach a quiet contentment, which is always the result of conscientious effort.

A day at length arrived when he saw beckoning to him, at his door, the same gaunt figure who had visited him long before. He felt impelled to follow, and reached again the mouth of the cave out of which he had emerged in his youth. Here he met the same glorious form as on entering the cave before. "Thou hast done well," it said, "though thou mightest have done better. Much of the débris over thy kingdom thou hast removed, and hast so left it, that when again thou hast the privilege of developing it, thou shalt be endowed with greater powers. And in time thou wilt learn that the resources of thy kingdom are infinite." So saying, he vanished, and the king disappeared within the cave.

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In a thousand years, responding to an inner urge, he broke the entrance to his cave which had been sealed since he entered it, and came again into the light of the sun. All memory of his past seemed absent from his consciousness as before, but in reality the memory of the words spoken by the glorious form permeated his whole being. A conviction stronger than any facts to the contrary, that he was capable of worthy accomplishments, possessed him and nothing can express the deep unrest felt in his effort to realize them. He spoke to no one of his resolves, but the quiet inner assertion seemed to

arouse contradiction from every quarter. Many insidiously stole up behind him and mingled their voices with his own, as Despair had once done, so that only with the greatest difficulty did he preserve his own identity. Subtler and ever subtler were the suggestions thus offered, the object of them all being to turn aside attention from the kingdom it was his duty to lift. By his very determination to bend his energies in the right direction, he seemed to stir in the moral atmosphere in which this acted an opposition similar to that observed in the physical air, when a body moves with force through space. If he resolved upon some great public work for the benefit of his kingdom, instantly a counter voice sounded in his ear, spoken as though the words were his own: "And *I* shall become great thereby." When the opportunity offered to give needed assistance to one of the neighboring kingdoms, another was heard: "And all will praise my charity." Quite often when weary with all his efforts, he received the suggestion to abandon them. "Let me," the voice said, "enjoy for a time the fruits of my labors. Well have I earned this. Nature presents these gifts for my use. Why not cease my struggles, and live for the pleasures so freely offered?" To all of these and many others he lent ear many times, thinking the voices were his own, but they always led him off his road, and when entirely alone he was always conscious that only by moving forward under the influence of a pure motive, would he ever attain the goal which was the purpose of his life. And so, though often felled to the ground, he arose, continued the battle, never giving himself up to defeat, until at last his moral fiber grew strong.

He traveled in many lands, and studied various conditions, with the hope of learning more ways to lift his kingdom. Finally he came into a place where no human foot had trod. Absolute silence reigned there, and no breeze stirred the air. Suddenly on looking up, he beheld the same glorious form that had been before him, when the wheels of destiny had brought him to the cave. Though speechless at first, with awe and reverence, he later asked, "Who art thou?" The form answered, "I am thyself. Let none again deceive thee. Go back and work thy kingdom with the insight now thine own, that all who see it may take courage, and learn therefrom what they themselves may do."

The vision faded, but an abiding peace entered his heart and he began for the first time to know life, to understand himself, to live.

PRINCESS HELENA: A True Story for Young Folk:

by Ralph Leslie

I



WELL, children! what shall it be?" asked Uncle Frank as the Râja Yoga children settled in a circle on the sloping hillside half-way between the beach and their beloved Lotus Home in beautiful Lomaland one July Sunday afternoon. They were returning from their weekly plunge in the grand old Pacific and had requested a story while resting.

"Oh! please tell another interesting myth, the same as last Sunday," pleaded thoughtful Margaret.

"N — o! no! — a fairy-story please," begged five-year-old little Frances, with a merry twinkle in two large round eyes as blue and deep as the ocean behind, as she demurely seated herself, hands folded, and upturned face all expectancy. In truth, she might easily have been taken for a fairy herself, without the story, so tiny is she.

"I think the boys would like to hear another of those inspiring hero tales," answered big Hubert, just returned from a trip to Cuba.

"Yes!" "Yes, a hero!" "A warrior of old!" exclaimed José, Castillo, and Albert, two of the Cubans and an American.

"Will you not tell us about a sure-enough princess, Uncle Frank?" questioned Frances, one of the English girls.

"Dear me, what a proposition! I doubt if I can do all that in so short a time. Let me think." Uncle Frank looked away and away, across the glittering ocean into the sun, and then closed his eyes; presently his face brightened, and when he opened his eyes they beamed as with sunlight and he smiled as he continued: "Aha! I have it — the very thing! All of you shall have your wishes granted in part, so that will be all the nicer, will it not?"

The children applauded and their dear teacher Cousin Ethelind, Uncle Frank's daughter, exclaimed as she clapped with them, "A real brotherhood story, I do declare!"

Then everyone and everything became as still, oh as still as the proverbial mouse, even as motionless as Mrs. Quail and her children in yonder sage bush, as attentive and alert as Brer Cottontail watching the children from his safe retreat beneath a clump of cacti, and I dare say there were other unseen motionless eyes as well as ears taking in the proceedings. Only an occasional wave broke on the beach with a distant smothered boom as though apologetic for having interrupted.

Then Uncle Frank began: "I propose telling you about the girl-



Iomaland Photo. and Engraving Dept.

"WELL, CHILDREN! WHAT SHALL IT BE?" ASKED UNCLE FRANK



LOW TIDE ON POINT LOMA

hood of a real princess — a 'sure-enough' princess, as Frances says — who lived not very long ago, though in a country far, far away. What was her name? Ah! that's for you to guess. After the story is finished we will see how many of you know our princess; but, strange to say, she is well known to most of you. If anyone knows now, do not tell until I give you leave. She was not only a princess, but one of the greatest heroines the world has ever had, and curiously enough, fairies and myths were strangely blended with her early life. So, you observe, all your wishes are coming true.

“Let me see — today is the 19th of July. Then in twelve days it will be the eightieth anniversary of the birth of our princess; or to be exact, on July 31, 1831, in the south of Russia, at Ekaterin-slow. (Gracious! we shall not want to pronounce that name often — shall we?) And the family name of our baby princess was Hahn — Helena de Hahn. No, not at all! I have not 'let the cat out of the bag,' whatever; for that is not the name by which we know her — so there!

“Although Princess Helena did not inherit a principality or a queendom herself, nevertheless she came of a line of princes and princesses, as you shall see. For instance: her father belonged to a family of Mecklenburg, Germany — the von Hahns. And on her mother's side she was even more highly connected, her maternal ancestors belonging to the oldest families of the empire, direct descendants of the Prince or Grand Duke Rurik, the very first ruler of Russia. Indeed, several ladies of the latter family became Czarinas, one having married the grandfather of the Czar Peter the Great — all of you have read about him in history; another was going to be married to Czar Peter the second, only he died suddenly. Moreover, our princess herself was a granddaughter of a Privy Councillor. Her great-grandfather, Prince Paul Dolgoruki, married a Countess du Plessy, the daughter of a noble French Huguenot family. Consequently Princess Helena had in her veins the blood of three nations: Russian, German, and French.

“Our little princess opened her eyes on this big world in the middle of the night between the 30th and 31st of July, and she caused a deal of excitement you may be sure. For one reason, she was in no hurry to come and did not like it after she had arrived amidst sickness, death, and sorrow. She was sickly and weak herself, and it was all her nurses could do to keep her from returning whence she had come. Therefore

she was baptized hastily, for fear she should die with the burden of 'original sin' on her soul — a mistaken belief, by the way, that she did so much to correct during her lifetime. Well, the ceremony took place with the assistance of countless lighted tapers and blessed candles, of 'pairs' of godmothers and godfathers, of priests and assistants in golden robes and long hair, the whole affair witnessed by all the family and the entire household. Just before the most important, critical moment in the ceremony had arrived, the flowing robes of the venerable priest were accidentally set on fire and his reverence badly burned, much to the dismay of the superstitious, who saw in it a bad omen or sign of what the future had in store for the innocent baby. From that day her exciting and eventful life began.

"If any girl or boy present is fond of myths, legends, or folktales, you should have been in Princess Helena's place, as she was surrounded with such from infancy, they being the earliest teachings of her nursery — one might almost say she was brought up on them. Her Russian nurses and maids believed in them as firmly as their little mistress came to do. For instance: she was called 'the *Sedmichka*,' meaning one connected with the number seven — she having been born, you remember, in the seventh month, between the 30th and 31st, very important days in connexion with legends and folklore. So Princess Helena early learned that this was the reason for having been carried, from earliest infancy, in her nurse's arms about the house and over the entire premises, even through the stables, on July 30th, and being made personally to sprinkle water about the four corners while the nurse mumbled some meaningless sentences — all because those born on that day are the only persons free from the pranks of the *Domovoy* or house-goblin. This *Domovoy* is the kind, though invisible, landlord who watches over every sleeping household, preserving quiet, attending to the horses by brushing and plaiting their manes and tails, as well as protecting the cattle from witches. He is supposed to be a very industrious creature every day in the year except on March 30th. On this day, strange to say, and no one knows why, he is up to all kinds of pranks and mischievousness — teasing the horses and cows and causing everyone to be stumbling and breaking things the livelong day, try as hard not to as they might. Indeed, any unpleasantness whatever in the family on that day is blamed on poor *Domovoy*; therefore he had Princess Helena's sympathy from the first. Thus she was forever taking the part of the



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“PETER'S GALLERY,” IN THE PETERSBURG ACADEMY OF FINE ARTS

This gallery contains objects illustrating the life and activity of Peter the Great. The chief interest centers in the relics of the founder of the Russian empire. Under the canopy to the right is seen his wax figure clad in the dress worn at the coronation of Catherine I, who embroidered it herself. In the glass case opposite are his Danish hound, and war horse ridden at the battle of Poltava. In the left-hand corner of the picture is one of the wheels of the small gilt chariot in which he sometimes drove. Among other objects of interest are a heavy iron staff which he carried with ease; a slender stick, with a notch marking his height at about seven feet; while on either side of the seated figure are boxes containing casts of his features after death. His books, mathematical and other instruments, tools, and turning lathes, are also there, illustrating his industry and learning.



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PRINCESS HELENA AND HER NURSES ON THE BANK OF THE DNIEPER

misunderstood and the persecuted, even from her earliest childhood.

“Neither was the *Domovoy* (a fascinating name — is it not, children?) the only favorite and playmate of her imagination. Princess Helena had a prodigious imagination. As I have already told you, she was born at — er — that unpronounceable place in southern Russia, a town on the river *Dnieper* (pronounced *nee-per*) which has been the supposed home of the Undines or water-nymphs for ages upon ages. The peasants called them *Russalka* (another of those names!) and believed all sorts of fanciful and weird things concerning them. These beliefs were impressed upon the mind of our princess by what she had pictured around her from the time she could first remember. Whenever she went for a walk along the sandy shores of the river, which were her favorite rambling-grounds, she fancied green-haired nymphs smiling and beckoning to her from every willow-tree. Indeed, she was the only one who approached the river’s bank fearlessly, in consequence of the early teachings of her nurses that she possessed wonderful powers over all such fairies, good and bad, who dared not approach one having a good and charmed life. The common people and her servants themselves held them in awe and dread. Therefore, when she decided to take a stroll along the river, her nurses, maids, and play-fellows were at her mercy meantime; for if they did not do right she threatened to withdraw her protection and so leave them with the beautiful though wicked nymphs.

“Our Helena was now about four years old. Finally one day she carried this authority over her nurses too far and her family determined it was time she had a foreign governess who would drive all silly notions out of her head. However, though her English governess did not believe in *russalkas* nor *domovoys*, that was not sufficient to manage her charge, and she finally gave up in despair. After that Helena was left to her Russian nurses again until about six years old, when she and her younger sister were sent to live with their father, a colonel in the army. So for some three years the little girls were taken care of mostly by their father’s orderlies or messengers, and were made a great deal of, being badly spoiled, I dare say. They went wherever the troops moved and were called ‘the children of the regiment.’

“Princess Helena’s mother had died when she was quite young, so when about eleven years of age, after having lived with her father for a while, as you have just heard, she went with her little sister to

live with their grandparents at Saratow. And her life there was a very exciting one indeed. The old castle was full of wonders and interest to the children, especially Helena, who took special delight in its dark mysterious underground passages and dungeons. Then there was the thick, almost impenetrable forest on the place, into which they used to make excursions, as well as having many many more enjoyable pastimes we shall hear about next Sunday. It was while living there that the children had a French governess who captured the interest of the young girls with thrilling stories of her adventuresome life during the French Revolution; how she had been chosen to represent the goddess of Liberty, and as such driven through the streets of Paris. That made such an impression on Princess Helena that she then and there declared her intention and determination to be a 'Goddess of Liberty' *all her life!* How she did so we shall see.

"But it is time we were back at Lotus Home, as you are going to San Diego after dinner to sing the happiness that 'Life is Joy' into the hearts of the hungry audience that collects to hear you every Sunday evening in the Isis Theater. Let us start for home."

"Oh, Uncle Frank! wasn't Princess Helena —?" queried Maria, all excitement. But she checked herself as Uncle Frank laid a warning finger on his lips.

"I know!" exclaimed Montie. "So do I!" added Albert.

"Never mind now; we have not yet reached the end of the story about her life. But I plainly see some of you have an inkling as to who Princess Helena really was," replied Uncle Frank.

Then they all started off for home.

(TO BE CONTINUED)

THE STRANGE LITTLE GIRL: A Story for Children: by V. M.

Illustrated by N. Roth. 12mo, about 70 pages, cloth 75 cents.

THIS little book, printed by the Aryan Theosophical Press, Point Loma, California, will form a wholly charming gift. It is in large clear type on good paper, and the fourteen illustrations are quite unique. Eline, a princess who lived in a marvelous realm of joy and peace, divines from what some travelers left unsaid that there is another and a different world. She interrogates the king, who finally says the children are free to come and go. A harper arrives whose music speaks of far off sorrow. They pass away together; she drinks the cup of forgetfulness, and reaches the other world where many things happen of interest so supreme that we fancy older folk will be eagerly reading this book when the children are asleep, for it will assuredly interest both young and old.



THE SCREEN OF TIME

CURRENT TOPICS: by Observer

AN AEROPLANE line is to be established in the Belgian Congo desert. If successful, landing stations will be maintained 250 miles apart, fitted with wireless telegraphy. A large subsidy has been voted to try this interesting experiment.

AN ASSOCIATION has been formed in Texas to use an aeroplane for the destruction of wolves, panthers, and other wild animals, which last year caused losses of \$35,000. The animals easily hide themselves in the cactus and brush country, but with an airship built for two they could be picked off far more easily than by hunters and at much less cost.

AN INGENIOUS German inventor, Herr Emil Keller, is building a flying-machine upon nature's model—the bird. Unlike the present aeroplanes, which are really gliders, not flyers, this machine will be propelled by wings with artificial feathers. The motive power is furnished by an engine of thirty horse-power. The results of this experiment are being awaited with great interest.

A WONDERFUL mountain road from Lake Geneva to Nice is being promoted by the Touring Club of France. This audacious road will closely follow the Italian-French boundary line, keeping as much as possible in the valleys and lower slopes, but reaching heights of eight and nine thousand feet in many places. It will make many wildernesses accessible which have hitherto only been possible to reach by tramping. The gorges of Daluis are especially remarkable. The intensity of their color and the strange distortions of their stratification make a wonderful spectacle. The new road will have no equal in picturesque France.

THE NEW SCIENCE of "Speleology" has just attracted attention through two striking discoveries. Speleology has nothing to do with spelling, but is the science (or art) of climbing downwards into caverns and gorges; it is the converse of "Alpinism." The founder of the "Société de Spéléologie," Édouard de Martel, has explored hundreds of caves in Europe, but his latest discovery excels all others. It is that of a gorge in the Pyrenees at the head of the valley of the Soule. This gorge relegates to second place even such famous ones as those of Trient and Tamina. The extent of the fissure is above three miles and in places a man can almost touch both walls at once. It is more than a thousand feet deep, and a small stream with rapids, falls, and quiet pools, runs through it, partly through caverns. When made accessible this gorge will be a great attraction, and will unquestionably draw larger crowds of tourists to the Pyrenees.

THE FAMOUS woman climber, Mrs. F. B. Workman, has lately crossed the Salto Pass in the Himálaya mountains at a height of 18,200 feet, and descended the Siachen glacier, the largest and longest in Asia. The work was most arduous, owing to the excessive cold at the great heights where she spent many weeks. One peak ascended was 21,000 feet high, and from there she took a series of remarkable telephotographic pictures which are said to be unrivaled in interest. Mrs. Workman's record is 23,000 feet, which she made in the Himálayas in 1906. Mrs. Workman claims the championship of altitude for women climbers, though Miss Annie Peck, her only near rival, claims to have reached a greater height when she conquered Huascarán in the Andes, which is said to be 23,600 feet high. But there is some doubt about the exact height of Huascarán. Anyway, these marvelous feats of climbing under the greatest difficulties are striking tributes to the skill and endurance of both these athletic women. Few men have reached such great altitudes. Mrs. Workman is the daughter of ex-Governor Bullock of Massachusetts.

PERU has just inaugurated a new and excellent steamship service, with a capital of \$1,500,000, of which the Peruvian government has taken one fourth. The new line possesses fine large vessels, and has given the west coast the greatest stimulus it has had for many years. It has to meet severe competition, but if it can hold on till the Panama canal opens it will have an excellent opportunity, for it can then go to New York and make its own connexions, and the excellence of its ships will certainly attract the passenger traffic that will then develop.

ACCORDING to Dr. Jordan, President of Leland Stanford University, at Palo Alto, California, the pacific intentions of the Japanese towards this country are absolutely sincere, and owing to the large number of Japanese who have passed under his close observation during their college course, he is in a position to judge. Stanford University is now rapidly recovering from the great earthquake of 1906 which destroyed many of the buildings. The main portion of the university fortunately remained intact, and the courses were not seriously interrupted. This university, which was given by the late Senator Stanford and his wife, accomodates 1600 students, 500 being girls. There is no restriction of color, creed, or race, and there are no charges except for board and books. It is a notable monument of true beneficence and freedom of thought.

CORRESPONDENCE

LLANGYNWYD, GLAMORGANSHIRE, South Wales
Allhallows, 1911

To the Editor of the *Century Path*,

DEAR MADAM: I was delighted to receive a marked copy of the *Century Path* for May 7 last, containing an article by "K. V. M." on "The Case for the Gorsedd." Professor Morris Jones ignores the inquiry into the archaic and archaeological elements in the bardic traditions, his one and only basis for a series of tirades more than arguments being the obvious modernity of the medium through

which we have received the written traditions. Every Welsh scholar will concede to him the only strong point he makes. At that point, one would have expected the professor to enter upon the more important inquiry, for surely the contents of a document is of more importance than its form. For many years I have been working on the archaic and archaeological elements I have referred to, and some of the results have been published in *Nature*, and it is my opinion that the Welsh bardic traditions contain not only elements which may easily be identified, as "K. V. M." points out, with traditional teachings throughout the world, but also some traditional elements of the highest antiquity, and so far as I know they are no borrowed elements. The most startling fact of all, to my mind, is the preservation in the regulations for the erection of a Gorsedd circle of the chief architectural secret of the most ancient monuments in the world. Nowhere else can I find the same information in writing. I have proved the correctness of the traditional rule observed by the bards by actual analysis of plans of monuments, notably those of Mexico and Egypt, the pyramids and temples of both hemispheres revealing both the actuality and the extreme antiquity of the Gorsedd rule. Yet, through my ignorance perhaps, it seems to exist in writing only as a Gorsedd rule. Truly the worthy stone-mason, referred to by "K. V. M.", was a clever forger, but had Professor Morris Jones any idea of the real value of the "forgery" he would probably have used a better term — I say "probably," but as he ignores all evidence of the sort, he will most likely remain in his narrow shell, which is a world for him. I am glad to say that we have not in Wales, out of a large number of scholars who can at least appreciate the real points at issue, and including the professor's own pupils, a solitary Sancho Panza who seems eager to support our Don Quixote in his futile tiltings against the wisdom of ages.

The Gorsedd rule which reveals the fundamental principle of all ancient architecture has solved one of the world's riddles, namely, the Phaistos Disk. Professor Hempl of Stanford University published a partial interpretation of that document in *Harper's Magazine* for January last. Miss Stawell published a different interpretation in the *Burlington Magazine* for April. Before I saw either of those interpretations I had made out the real character of the document with the aid of the Gorsedd rule, but it has taken me nearly a year to work out a complete scientific demonstration of the interpretation. I published a brief outline of it in *Nature* for May 18. The document is a calendar, not for two years, as I first surmised, but of the two unequal halves of the year. Each pictograph represents half of a degree of angular distance, and $1\frac{1}{2}$ days of time. Two successive pictographs cover three days. Read from the center to the periphery, Face A begins with May-day, and Face B on Allhallows with the sign of the Asiatic goddess known to us as Diana of the Ephesians. Face A represents the summer half, and Face B the winter. Many of the strange characters have been made out beyond question, the demonstration being mainly rigidly mathematical and astronomical. I am still hoping that the rule preserved for us by a Welsh stone-mason will do more than anything so far to open up the undeciphered literature of the eastern Mediterranean.

Yours faithfully,

[Signed] John Griffith

MAGAZINE REVIEWS

DER THEOSOPHISCHE PFAD: Internationale Monats Revue.

EVERY time one sees a copy of one of the Theosophical magazines from other lands the great effect secured by the uniformity of their covers is more fully realized. Except for the German wording, the outer appearance of this magazine (under the able editorship of Mr. J. Th. Heller) is exactly like that of THE THEOSOPHICAL PATH, the painting being finely reproduced in three-color printing by E. Nister of Nürnberg. One is struck too by the marvelous history of that painting, created so many years ago by the artist in the unalloyed expression of his genius, and now spreading its message in many lands, in fulfillment of a destiny that can scarcely yet be said to have begun. This month a large part of the magazine is printed in large type and single column, while the smaller type and double column reserved for the latter part give a pleasing variety. In the first article, on "Practical Theosophy and the Influence of Point Loma," the writer points out that though all thoughtful men desire to better the conditions of life, they are sadly out of practice in the art of practical brotherhood; the reason being that heretofore we have been in the habit of leaving the care of our spiritual nature to others, just as if we were ordering goods from a merchant. The Life and Teachings of Pythagoras are treated by Professor Darrow, and a number of magnificent views of the scenery and the Râja Yoga children of Point Loma are introduced by a long and appreciative description by Professor Dr. Sirén, of Stockholm, who is so well known to dwellers in Lomaland.

DEN TEOSOFISKA VÄGEN

Den Teosofiska Vägen for October begins with a trenchant article by Mr. Per Fernholm, in which he shows that everyone can be a power for good in the world's life. Thoughts of personal benefit here or hereafter could soon vanish as too insignificant, while sustained effort for the welfare of others would be seen as the only practical life, wherein knowledge for the first time becomes exact. Dr. Gustav Zander, the Editor, follows with an excellent essay on the question whether Jesus interfered with the Karma of the sick whom he healed. He shows that some of our suffering is earned collectively rather than personally — an instance of human solidarity being a fact in nature. We have to try and lift some of the heavy Karma of the world. Consul Hjalmar Wicander next recounts with intense enthusiasm his impressions of a visit to Point Loma. Of the children and young folk he says: "Goodness and purity shone in their faces and made them all beautiful. . . . Many of life's great questions, which throughout the world are being so much investigated and discussed, seemed to me in that little world satisfactorily solved and answered." Commenting on remarks made during a girl-school congress Herr Carl Ramberg discourses on the example set by the Râja Yoga school at Point Loma. Then comes an essay by Professor Darrow upon the life and teachings of Pythagoras, another by Mr. C. J. Ryan upon the new Egyptology, and another by Mr. H. T. Edge upon the rebirth of Christianity. The many illustrations are fine, and deserve mention.

EL SENDERO TEOSÓFICO

El Sendero Teosófico for November, the fifth number of the new Spanish Theosophical Magazine, reaches a high standard of excellence. Mrs. M. Tyberg in an eloquent article upon the work of woman in Theosophy, pays tribute to the imperishable record of H. P. Blavatsky and Katherine Tingley in uplifting the thoughts and aspirations of humanity. Mrs. E. C. Spalding writes interestingly upon music. Then follows one of H. P. Blavatsky's unrivaled articles, "The New Cycle." This first appeared in 1889 in *La Revue Théosophique*, and contains some prophetic utterances of deepest import. This is succeeded by an extract from one of Katherine Tingley's lectures, in which she dwelt upon the influence of Theosophy in modern civilization. Next comes an article upon the life and teachings of Sokrates, by Professor Darrow, followed by one on Theosophy by Dr. C. J. López. A historical and descriptive article dealing with the Spanish Mediterranean capital, Barcelona, follows, with half a dozen beautiful views. The commercial value of the South American forests is next dealt with by Mr. M. G. Gowsell, with some superb illustrations. Latin America forms the next theme, having especial reference to the Argentine. Sr. S. L. Herrera contributes some valuable thoughts on Theosophy; and the number concludes with an appreciative account of the work of the National Museum of Mexico, penned by Mr. W. E. Gates. The December number, after an article on the New Year, has an essay on the influence of example by Miss E. Bonn, followed by a valuable article on Karma, by William Q. Judge. The first of a series of notes on Egypt follows, by Katherine Tingley. "Thoughts on Daily Life," by a Helper, is of great import. The beginning of the School of Antiquity buildings is noticed. "The Coming Races" is the next theme, by Mr. Kenneth Morris. Mrs. Spalding's notes on music are continued. Râja Yoga Education in Santa Clara, Cuba, is dealt with by Mrs. J. Bushby. Mr. C. Woodhead writes interestingly of the example of William Penn. The flight of birds between North and South America is treated of, and the issue ends with an anecdote about Indians.

HET THEOSOPHISCH PAD

Het Theosophisch Pad for October, 1911, is an unusually strong number. This Dutch monthly Theosophical magazine, under the devoted editorship of Mr. A. Goud, an old member of the Theosophical Society, preserves an admirable level from month to month, both in the quality and in the interest of its contents.

In the number now before us (October) are a number of translations from well-known Theosophical writers, such as Mr. H. T. Edge, Mr. R. Machell, Mr. Ryan; also extracts from the writings of the three Theosophical Leaders. It is good to notice that the well-known passage in Virgil's *Aeneid* where reincarnation is so plainly expressed, is given under the heading "Reincarnation in Virgil." Astronomical, mystical, philosophic, and theological matters are noticed, and the issue closes, as usual, with the charming "Children's Pages," where "Wanderings with the Poets," and "Pythagoras, the Sage of Samos," are simply and interestingly dealt with.

The Universal Brotherhood and Theosophical Society

Founded at New York City in 1875 by H. P. Blavatsky, William Q. Judge and others

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony," but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

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

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

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

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

are, thus misleading the public, and honest inquirers are hence led away from the original truths of Theosophy.

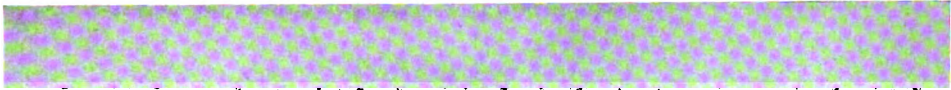
The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellow men and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire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

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

Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

THE SECRETARY

International Theosophical Headquarters
Point Loma, California



The Theosophical Path

An International Magazine
Unsectarian and nonpolitical

Monthly

Illustrated



Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethies, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life

Edited by Katherine Tingley
International Theosophical Headquarters, Point Loma, California, U.S.A.

*Give me an heart that beats
In all its pulses with the common heart
Of human kind, which the same things make glad,
The same make sorry! Give me grace enough
Even in their first beginnings to detect
The endeavors which the proud heart still is making
To cut itself from off the common root,
To set itself upon a private base,
To have wherein to glory of its own,
Beside the common glory of the kind!
Each such attempt in all its hateful pride
And meanness, give me to detect and loathe, —
A man, and claiming fellowship with men! — TRENCH*

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

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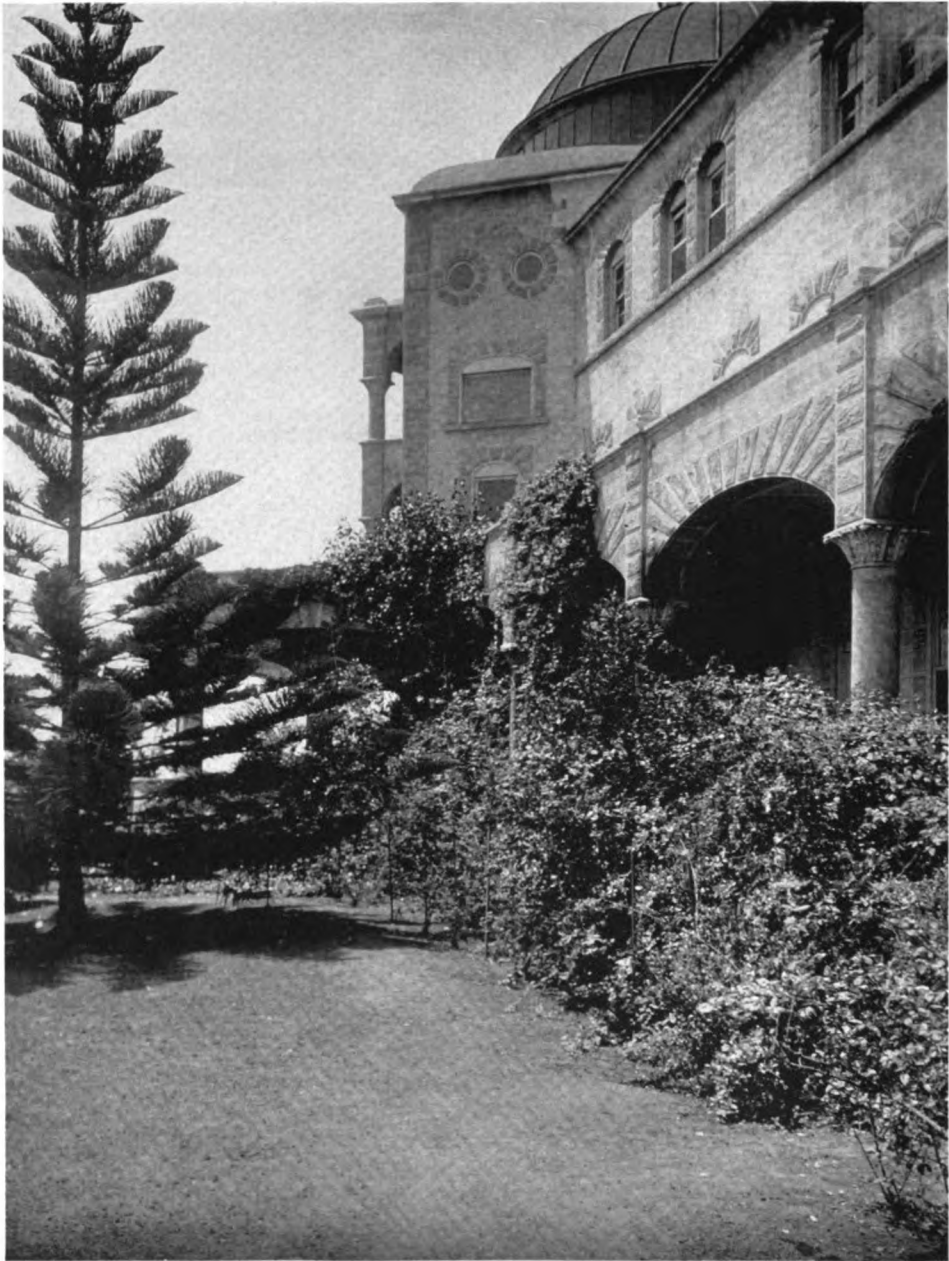
Point Loma, California

VOL. II No. 2

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A CORNER OF THE RÂJA YOGA COLLEGE, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. II

FEBRUARY, 1912

NO. 2

THE SECRET DOCTRINE teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. Our "Universe" is only one of an infinite number of Universes, all of them . . . links in the great Cosmic chain of Universes, each standing in the relation of an effect as regards its predecessor, and being a cause as regards its successor.—*H. P. Blavatsky in The Secret Doctrine, Vol. I. p. 43*

THE AGE OF THE EARTH: by H. T. Edge, B. A. (Cantab.)



THE age of the earth has frequently been a subject of speculation among scientific people; but, owing to the great uncertainty of the data from which calculations are made, the results arrived at have been very various. The length of the time over which our actual observations or historical records extend is so exceedingly small by comparison that it is most unsafe to use it as a basis for calculating the duration of the total time.

First it must be decided what meaning is to be applied to the phrase "age of the earth." Assuming the nebular hypothesis, which represents our earth as having cooled down from the state of an incandescent gas, we may speculate as to the length of time required for the various stages of that process. Or we may take the commencement of erosion and sedimentation as our starting point.

Various methods of estimating the age of the earth have been employed. There is the argument from sedimentation, whereby we seek to arrive at an estimate of the length of time which has been required to deposit all the sedimentary strata known to geology. But the thickness of these strata has been put at 50 miles (Sollas) and 33.7 miles (Croll), while the present rate of deposition has been placed at one foot in 8616 years (Houghton); so the extreme uncertainty of reasoning from such data is obvious. What possible means have we of knowing how far our present rate of deposition is from the average rate during the immense period concerned? We have three

uncertainties to contend with: the present rate of deposition, the past rate of deposition, and the thickness of the sedimentary rocks. The first of these three is a point about which much difference of opinion must exist; the second seems wholly conjectured; the third is subject to such varying estimates as the two given above, 50 and 33.7 miles. The older sedimentary strata are so greatly metamorphosed that reckoning in their case is difficult, and it is even in doubt as to where to draw the line between the primeval crust and the earliest sedimentary rocks.

Then there is the argument from rate of cooling, as to which the data, and consequently the results, are if possible yet more vague. We have to assume the earth's present thermal condition, for what do we really know about this? We have to assume its past thermal condition; and finally we have to make assumptions regarding its rate of cooling. Naturally the most diverse opinions have been recorded; and of late the introduction of radium into our calculations has still further complicated them; for radium has the power of communicating heat to its surroundings, and, if it is present to any considerable extent in the earth, it would indefinitely prolong the amount of time required for cooling.

Theories of biological evolution have been made the basis of calculations as to the age of the earth; and here again the uncertainty is as great as ever. Even if we were to grant that there is a general consensus of opinion as to what the evolution theory is — which we are far from doing — still for mathematical purposes there is no definite theory, and each theorist will make different estimates based on his own ideas as to the processes that have taken place and the time required for them.

According to Geikie, Croll puts the age of the earth, since the beginning of sedimentation, at no less, and probably more, than sixty million years; while Dr. Houghton, estimating the present rate of deposition at one foot in 8616 years, and *assuming* the former rate to have been ten times as great (what an assumption!), and putting the thickness of the strata at 177,200 feet, obtains a minimum age of two hundred million years. (We quote the figures as given). H. P. Blavatsky, in *The Secret Doctrine*, quotes Professor A. Winchell's *World-Life: A Comparative Geology*, as follows:

Sir William Thomson, on the basis of the observed principles of cooling, concludes that no more than ten million years [elsewhere he makes it 100,000,000]

can have elapsed since the temperature of the Earth was sufficiently reduced to sustain vegetable life. Helmholtz calculates that twenty million years would suffice for the original nebula to condense to the present dimensions of the sun. Prof. S. Newcomb requires only ten million years to attain a temperature of 212° Fahrenheit. Croll estimates *seventy* million years for the diffusion of the heat, etc. Bischof calculates that 350 *million years* would be required for the earth to cool from a temperature of 2000° to 200° Centigrade. Read, basing his estimate on observed rates of denudation, demands 500 million years since sedimentation began in Europe. Lyell ventured a rough guess of 240 million years; Darwin thought 300 million years demanded by the organic transformations which his theory contemplates, and Huxley is disposed to demand 1000 millions. (!) — Vol. II, p. 694

A recent writer in *Nature* (London) is quoted as estimating 325 million years for sedimentation, which figure he regards as merely indicating the order of the magnitude, and as being probably too low. But this figure reminds us of the following from *The Secret Doctrine*:

Now, as it is certain, on occult data, that the time which has elapsed since the first sedimentary deposits = 320,000,000 years. . . . — Vol. II, p. 710

We see from the above that scientific men are ready to concede an age comparable with that assigned by *The Secret Doctrine*, and in some cases an even greater duration. But we ask readers to try and compare these figures with those used to measure the scale of human history, so that they may arrive at some kind of idea of their extreme lack of proportion and symmetry — and hence, in view of the argument from harmony, their extreme improbability. Dividing up the said period of 320,000,000 years in accordance with geological information, H. P. Blavatsky assigns, at a rough estimate, to the Quaternary Period 1,600,000 years, allowing the other periods the following durations:

Primordial (Laurentian to Silurian)	171,200,000
Primary (Devonian to Permian)	103,040,000
Secondary (Trias to Cretaceous)	36,800,000
Tertiary (Eocene to Pliocene)	7,360,000

Let us compare the least of these figures to the periods spoken of in history. Take 6000 years, for instance; what fraction is this only of the 1,600,000? It is 1/267. Even the 170,000 years given to the Thames Valley Englishman is only a little over one-tenth. But the durations of the other geological periods range from between four and five times to over a hundred times as much as that of the Quaternary period, while the total of the five periods is just two hundred

times that of the Quaternary. If the figures were represented diagrammatically, the contrast would be still more strongly brought out. Allowing one foot for our 6000 historical years, we should require for the whole 320,000,000 years more than ten *miles*. A picture thirty feet high, such as might be projected before an audience, would show the historical period as a length of the 1/148 part of an inch, the breadth of a thin hair!

All this may serve to give a faint notion of the absurd incompatibility between the figures used in some departments of science and those used in others; and justifies us in surmising that knowledge needs co-ordinating. The "scientific use of the imagination" is not overdone in some ways, though it may be in others; for theorists are apt to forget one thing while thinking of another. Thus all sense of proportion is lost. The earth is spoken of as if it were a rather large rock, whereas it is so vast that the highest mountains are like the granules on the hide of an elephant, and the deepest oceans like his sweat. The velocity of light is held up to our wonder as something marvelously great; yet, compared with the stellar distances it has to traverse, it is like the progress of a beetle across the Sahara. The historical period of 6000 years compares with the 320,000,000 years of sedimentation as one day to two whole life-times.

But the teachings of Theosophy are consistent and symmetrical; the idea that the earth during these vast ages was given over entirely to sedimentation and the lower forms of life, man being nowhere, does not enter into the Theosophical view. It is clear that we must not allow ourselves to be frightened by mere vastness; nor, in fact, do scientists, in some of their speculations, so allow themselves to be frightened; magnitude is a purely relative affair. But in the matter of human history the influence of old attitudes of mind, largely of theological origin, seems to have survived longer. To get an idea of the age of man we must do what we do in other branches of inquiry — not add but *multiply*. History, as we reckon it, coincides with a thin layer of sedimentary deposit; but we multiply such layers into beds, beds into strata, strata into systems, systems into ages. Thus men make nations, nations make sub-races, sub-races make races, and so on. The geological record shows many epochs of change in the distribution of land and water, and these mark the boundaries between the larger divisions of humanity.

Every day, however, scientific opinion makes further advances in

the direction of admitting the antiquity of the human race; it will both estimate more truthfully the age of the remains which it has found, and find other remains that will afford stronger proof.

Speaking of the origin of man, we must bear in mind that our studies of the physical world can reveal to us no more than man's *physical* origin. There still remains the question of the origin of that which, entering the physical vehicle which natural evolution had prepared for it, became self-conscious thinking man.

The correction of our views with regard to the antiquity of man enables us to introduce more symmetry into our views of the extent and purport of human life. It is obvious that a theory which regards the period of seventy years as the total of a man's earthly existence is quite inadequate as a gauge by which to measure the destinies of a Soul, the denizen of a world 320,000,000 years old.

And now as to a certain objection that will be made in some quarters to these teachings. We shall be told that they are altogether too large and lofty for man to concern himself with; man is here on earth in this life, and has to do his duty here; the simple teachings of the gospel, or the wise ordinances of the church, will suffice; and such profound affairs should be left to the care of the All-Wise. This objection might be worthy of consideration if it were consistently maintained. But, as a matter of fact, it is not; for the very people who profess this limitation of mind, this humility of attitude, nevertheless plunge into speculations of this very kind. As we started by saying, the age of the earth has formed a frequent topic among scientific men, nor is there any subject too vast for speculation to venture upon. The very figures given, vast as they are, are from scientific sources. Theosophy therefore does not venture any further than current thought itself. The only difference between the two is that Theosophy is the more reasonable and consistent. No one is obliged to speculate about the age of the earth or the past of humanity; no one is obliged to let his imagination stray beyond the limits of his immediate surroundings and humble duties. But, if he speculates at all, let him speculate wisely; if he dares to ask for the truth about these large questions, let him not be frightened at it when he gets it; let his courage equal his presumption. It may suit him to think that there is no Beyond at all; or that, if there is a Beyond, it is all softly carpeted in familiar patterns; but Theosophy warns you that beyond the beaten track lie strange countries. Once we get beyond the bounds

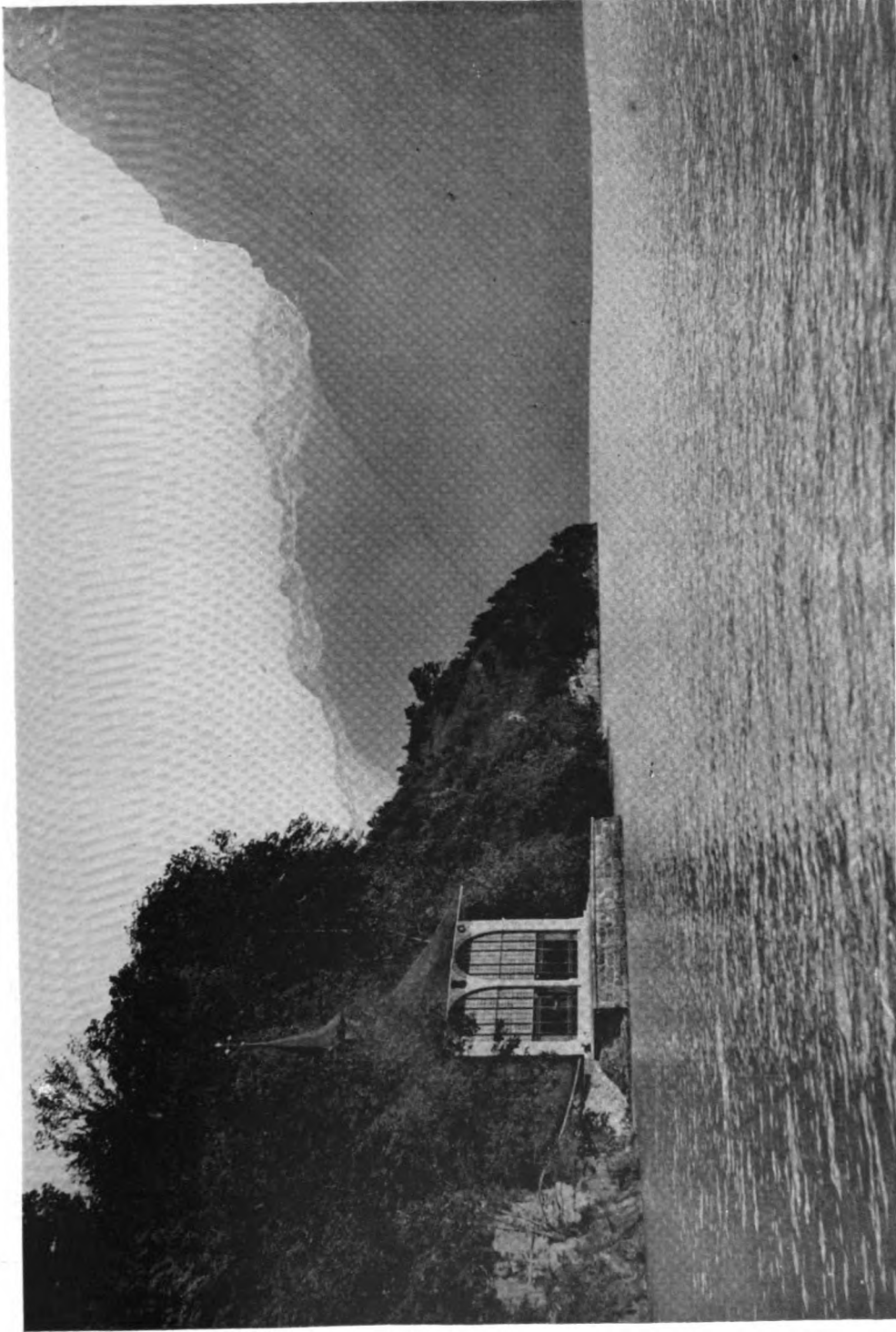
of personality and earth-life, we begin to think in thousands of years.

True knowledge demands a dignity worthy of itself, and the Sage must leave behind all pettiness. The penalty for neglecting this truth is that one will achieve delusion and not knowledge. We may choose to let these higher questions alone, but we can not at the same time assume the valor of the knight and the pusillanimity of the varlet.

THE EARTH AS SEEN FROM A BALLOON: by H. Travers

A UNIVERSITY Doctor, writing in a scientific periodical, offers an explanation of the apparent concavity of the earth's surface as seen from a balloon, and makes it due to refraction. He has, however, assigned a cause which has so little to do with the appearance that it may be considered negligible; while the true cause he has overlooked altogether. In his explanation he is assisted by a diagram which represents the balloon as being over one thousand miles above the earth's surface (the top of the balloon is one thousand seven hundred miles above the earth's surface). But if we draw the diagram to scale we shall at once see the insufficiency of the explanation. Supposing the balloon to be at a height of four miles, and taking the earth's radius at four thousand miles, we find that the theoretical horizon is situated at a distance of one hundred and seventy-nine miles in a direct line from the observer's eye. The angle subtended by this line of one hundred and seventy-nine miles, at the earth's center, is about two and a half degrees; the surface beneath it is therefore virtually a plane. The triangle concerned in the diagram of refracted rays is forty-five times as long as it is high. The real reason — or at any rate the principal reason — is one which is given by Edgar Allen Poe in his "Hans Pfaal"; it is that of an optical illusion. The horizon is so far that it seems virtually on the same level as the balloon, the angle which the eye is called on to estimate being only about a degree and a quarter; while the surface of the earth below the spectator is obviously at a great distance down. This naturally gives the impression of concavity. The same effect is produced by a person standing on a large clear space of ground, but in this case the sight is familiar and his judgment corrects his vision.

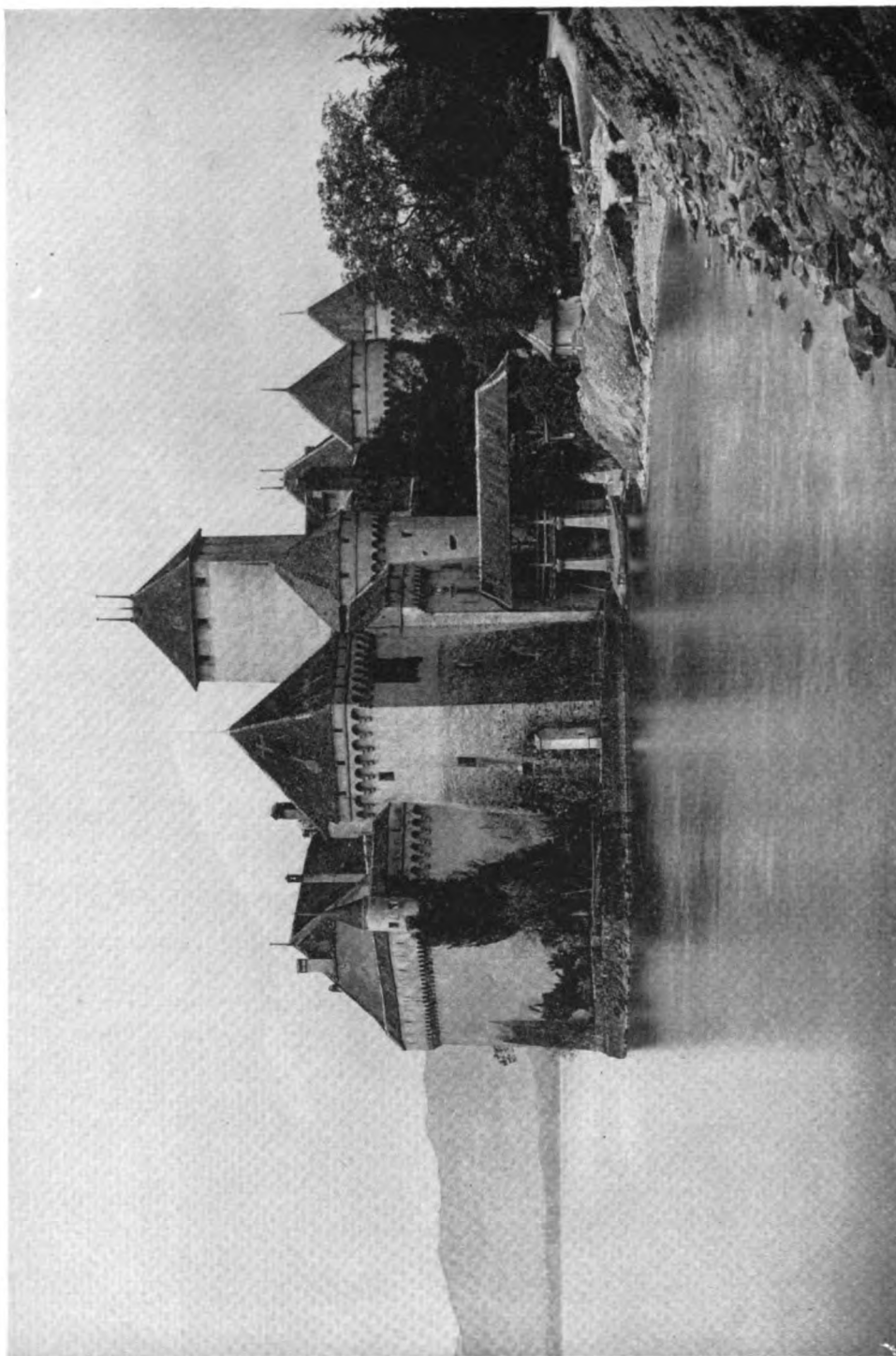
In the case of the aeronaut the same phenomenon appears on a different scale and in an unfamiliar manner. The importance of correctness in the drawing of diagrams can scarcely be exaggerated.



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CHAPEL OF WILLIAM TELL: LAKE OF THE FOUR FOREST CANTONS, (LAKE OF LUCERNE) SWITZERLAND

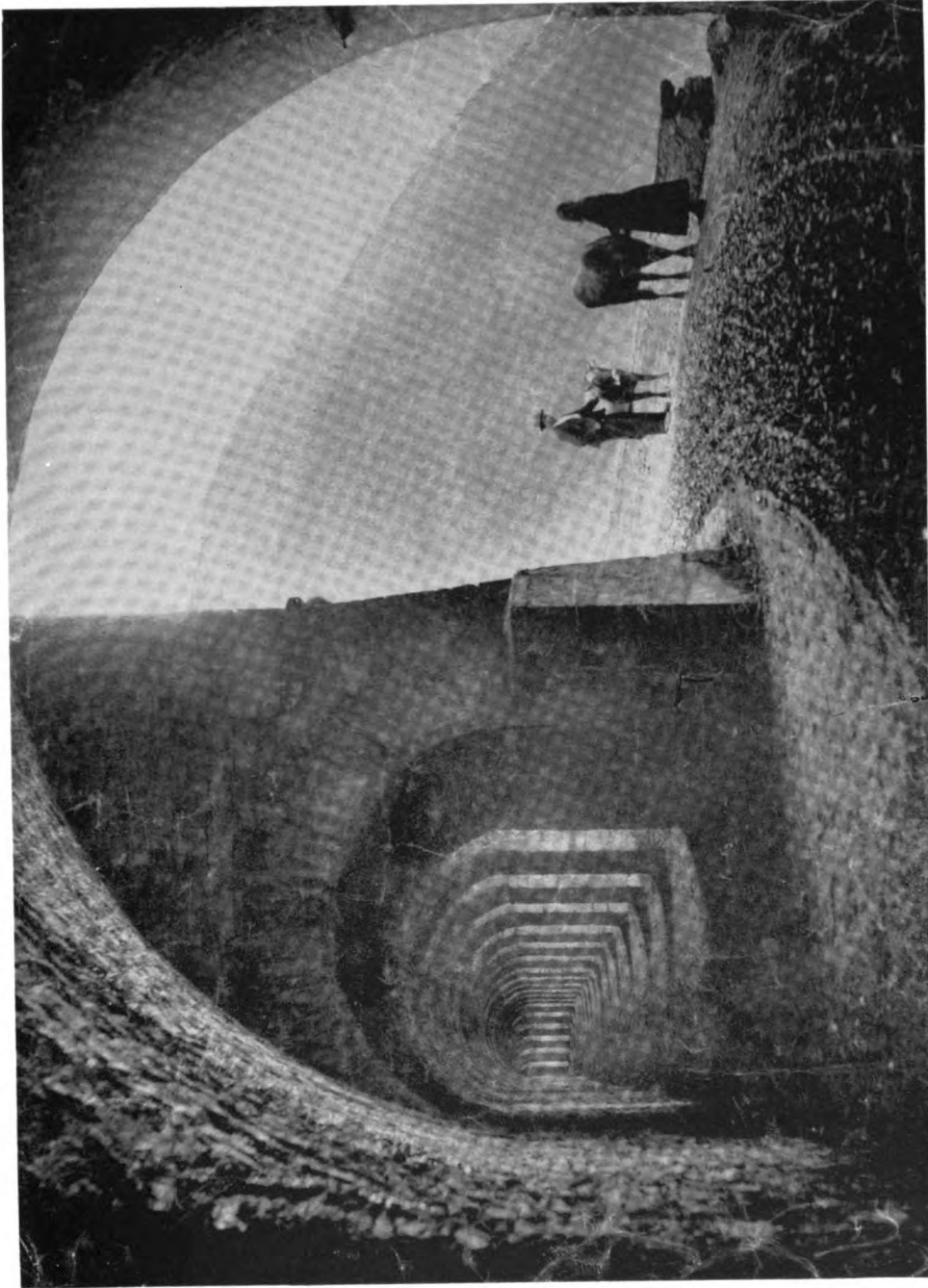
This chapel, supposed date of erection being in 1388, marks the place where Tell leaped from Gessler's boat and escaped. He was a prisoner of the Austrians, and was being taken to the castle of Küssnacht. The romantic tale of the Swiss hero is known to everyone.



Lomaland Photo. and Engraving Dept.

THE CHÂTEAU DE CHILLON, CANTON OF VAUD, EASTERN END OF THE LAKE OF GENEVA, SWITZERLAND

Famous in history, poetry, romance, and song. François de Bonniward, the opponent of the Duke of Savoy, and well known to English readers through Byron's *The Prisoner of Chillon*, was imprisoned here from 1530 to 1536. The castle dates largely from the thirteenth century. Dungeons, crypts, and oubliettes cast a shade of gloom over the visitor until he again enters the roomy and spacious upper apartments.



Lomaland Photo. and Engraving Dept.

THE ROUTE DU SIMPLON, SWITZERLAND. THE WINTER GALLERY.

This is a favorite walk of tourists.



Lomaland Photo. and Engraving Dept.

THE FAMOUS "AXENSTRASSE," CONNECTING BRUNNEN AND FLÜELEN, SWITZERLAND

This remarkable way is twenty feet wide, and is hewn out of the living rock.

CLIMATIC AND AXIAL CHANGES:

by F. J. Dick, M. Inst. C. E.



IN Arago's *Popular Astronomy*, published about fifty years ago, he drew attention to the discovery on the shores of the Arctic Ocean, near the mouth of the Lena, of an enormous "elephant" contained within a mass of frozen clay, the flesh of which was so little altered that the Yakuts of the neighborhood cut it into pieces to feed their dogs. He concluded that Siberia was formerly a warm country, and that the catastrophe which caused the death of the animal suddenly reduced the region to an arctic condition. He adds:

In the present state of our knowledge we perceive at first only one cause which would be capable of altering almost suddenly, and in a very definite manner, the thermometric character of a climate. . . . Let us imagine that the axis of rotation of the Earth pierces the surface in Peru or Brazil, without the inclination of the equator to the ecliptic undergoing any change, and icebergs would soon float into the ports of Callao and Rio de Janeiro. . . . It would freeze there at the surface in less than twenty-four hours. . . .

Any change, especially as it must be sudden, could not result from the forces to which the earth is daily subject; but if our planet were to come into violent collision with some large external body, a sensible displacement of the axis would be the almost necessary result.

Other results, it may be guessed, would happen first, leaving neither Earth nor its denizens in condition to discuss them. The collision theory will hardly work. As to suddenness, not a century has elapsed since a tiger was killed on the banks of the Lena in latitude $52^{\circ}30'$, in a climate colder than that of St. Petersburg and Stockholm. Arago pointed out that all European regions contain, at a moderate depth, remains of more or less tropical animals; and he might have added that during the Miocene age Greenland developed an abundance of trees, such as the yew, the redwood, a sequoia allied to the Californian species, beeches, planes, willows, oaks, poplars, and walnuts, as well as a magnolia and a zamia (Gould) — southern plants which neither perambulate nor grow under glaciers.

One explanation might be that the general temperature of the Earth at that time was higher, although we have no definite facts to warrant the assumption. On the contrary, so far as the effects of solar radiation are concerned, the chances are that the Earth was then farther from the Sun. *The Secret Doctrine* in a number of different places says that such well-defined climatic changes result from changes, or disturbances of the axial direction. To quote from it:

The Secret Doctrine teaches that, during this Round, there must be seven terrestrial *pralayas*, three occasioned by the change in the inclination of the Earth's axis. It is a *law* which acts at its appointed time, and not at all blindly, as science may think, but in strict accordance and harmony with Karmic law. . . . Science confesses its ignorance of the cause producing climatic vicissitudes and such changes in the axial direction, which are always followed by these vicissitudes; nor does it seem so sure of the axial changes. And being unable to account for them, it is prepared rather to deny the axial phenomena altogether, than admit the intelligent Karmic hand and law which alone could reasonably explain such sudden changes and the results. . . . Such . . . shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years. . . .

Students of Theosophy know that everything is under the control and proximate guidance of various orders of intelligences corresponding to different realms of action, just as a railroad train is under control of the driver; and that there is no magic, in the sense of a subversion of natural laws, although everything is magical when regarded as operative effects of will and intelligence. They also know that results are ordinarily reached along direct and simple lines. Thus no "magician" would be likely to lift a train at New York and set it down at Chicago. Neither do planets change their courses or their angles of spin because a celestial spirit comes to give them a kick. Notwithstanding earthquakes and other calamities the gods operate along sane lines. The persistence of our beautiful Earth is proof.

To imagine that things happen fortuitously — such as the idea of the harmonious grandeur of a solar system with its myriads of various orders of being, incarnate and ex-carnate, resulting from the accidental primordial encounter of "two streams of cosmic dust" — is a superstition of some who in saner moments are men of science. Now as to the train: if while running at eighty miles an hour it neared a ten-chain curve, would the driver increase steam-pressure and brake-power, or shut off steam and slacken speed? The latter of course. Just so, when the time arrives for an unusual disturbance of axial direction, there are undoubtedly laws which ensure that the Earth is not destroyed, even if many of its passengers (reincarnating egos and races) be shaken out of their bodies for the moment.

Mechanical laws are never suspended on their own plane of action; but all the agencies which produce or counteract mechanical effects are by no means fully known yet; which happens to have an important bearing on the subject of climatic and axial changes. In a spin-

ning body like the Earth there is a vertical precession, of about one degree in six thousand years, which may be called inversional precession; that is, a movement which would invert the direction of the poles if long enough continued. In an article on the Earth's Rotation (*Century Path*, October 31, 1909) which invited attention to current theories about causes and effects of the slight oblateness in the Earth's shape, it was suggested that the present rate of diminution of obliquity was due neither to "gravitational" planetary influences, nor to "tidal friction" (the latter would increase the obliquity) but to what might be called an electro-magnetic torque.

A first step toward this way of looking at the cosmic forces playing in and around the Earth was taken by Kelvin and Tait in their suggestion that "the Earth and Sun together constitute a thermodynamic engine." (*Natural Philosophy*, ii, §830)

Now the Earth, as well as man and everything else, possesses an inner subtle body or essence, non-atomic, and having properties unknown as yet to science. In that, and not in visible or tangible "matter," inhere the imponderable agencies with their dual correlations of sympathy and antipathy, attraction and repulsion. So long as science continues to ignore an important fact of this kind, so long will it fail to understand the possibility of a connexion between Karma and axial changes. As regards the "mass" and moment of momentum of the Earth, probably we are far from being in a position to estimate either truly. Referring to Newton and the fall of the apple, H. P. Blavatsky wittily said that "the Apple is a dangerous fruit, and may again cause the Fall—this time of exact science." For there are different *kinds* of magnetism.

The materialist . . . will some day find that that which causes the numberless cosmic forces to manifest themselves in eternal correlation is but a divine electricity, or rather *galvanism*, and that the Sun is but one of the myriad *magnets* disseminated through space—a reflector. That the Sun has no more heat in it than the Moon or the space-crowding host of sparkling stars. That there is no *gravitation* in the Newtonian sense, but only magnetic attraction and repulsion; and that it is by their magnetism that the planets of the solar system have their motions regulated in their respective orbits, by the still more powerful magnetism of the Sun, not by their weight or gravitation. (*Isis Unveiled*, I, 271)

The point is that while normal conditions prevail, "gravitation" between Earth and Sun, etc., may be nearly as good a word as "magnetism" so far as regards "the law of force," equal areas in equal

times, etc., though it hardly covers the facts of certain variations; but when the inner essences of Earth become altered by the mephitic emanations of human and other life, interactions with the pure solar life-currents occur, causing retardation and torques, while other internal "forces," or more properly entities, push outward and pull inward. The earth's axis becomes more rapidly inclined, continents sink and rise, races are destroyed, and so on. The motif is purification, preparation for new races. Considerable cataclysms are few and far between. Minor ones occur at intervals roughly corresponding to the great precessional year, the last being about eleven thousand years ago, when Poseidonis went down.

The whole subject is extremely complex and we can form but the faintest idea of the subtle yet titanic forces and interactions underlying cosmic phenomena. Supposing a major cataclysm occupied ten thousand years, that "a third of the stars fell from heaven" (*Book of Enoch*), which means sixty degrees of change, that the kinetic energy involved remained about constant, while the average angular velocity of rotation was retarded temporarily say about fifty per cent, the ecliptic torque would have been about seventy-five times its present amount, roughly speaking.

The inner structure of the Earth is definite, and involves, apparently, the resumption of a more or less erect position after each cataclysm, the "head" (the geographical North pole, see *The Secret Doctrine*, II, 400-1) towards the Draconian regions of the sky. In order to bring the geographical North pole down to Peru, as Arago suggested, it would seem that the time would have to be reduced from our imagined ten thousand years to something like twelve hours, and the access of kinetic energy to produce the needed torque would afford ample employment for Byron's angels, who

all were singing out of tune
And hoarse with having nothing else to do.

But they may have done it, who knows?

With an intermediate inclination of say 45° , an orbit of considerable eccentricity, and mid-winter at perihelion, the Greenland summers would have been long and warm enough for the trees that grew there. If there was once a polar day lasting almost an entire year, this must have been when the terrestrial and ecliptic poles nearly coincided.

Cosmic phenomena belong in truth more to the domain of biology

than to physics. The Icelandic Eddas, the description of Valand bringing on a cataclysm, Wm. Q. Judge's story of *The Skin of the Earth*, and *The Secret Doctrine*, outline more real science than our text-books on these subjects.

Blind theories about man-bearing spheres rolling hap-hazard through space, remind one of the Irishman who wanted to buy a clock.

"Here is one," said the dealer, "that goes for eight days without winding."

"Eight days without winding!" said Pat, eyes kindling.

"We guarantee it," was the reply.

"Gorra, that's wonderful! And for the sake of St. Patrick, how long would it go if you did wind it?"

STONEHENGE: by P. A. Malpas



HERE was a time when Stonehenge and the myriad other great monuments in any way resembling it were called "Druidical." This is regarded as a threadbare theory now, although the Druids were ancient enough in the system of six thousand years for the age of the earth, modern as they are in the world's history.

Doubtless, the Druids used them. Why not? We use misunderstood symbols, deities, ceremonies and ideas, wholesale. Only the Druids probably originally understood what these structures meant and used them for their legitimate purposes, understandingly.

In the British Museum is an excellent little model of Stonehenge, but by its side is a little descriptive illustrated article from a popular magazine of ten years ago, which is scarcely to be taken as gospel. It declares that Sir Norman Lockyer and Mr. Penrose carefully worked out the date when Stonehenge was erected. There seems to be no special effort to indicate that they *might* have been wrong, and their statement is not liable to be often challenged by the casual visitor.

Assuming (in the first place) that Stonehenge was a sun temple, it is again assumed that the northeast avenue leading to the circle was in the direction of sunrise on June 21 at the building of the temple. The "altar-stone" in the center is assumed to be the point where the sun's rays should fall on that date.

Then by careful measurements it is ascertained that the sun has

shifted from its then position about two diameters, or a period in time equivalent to 3581 years. This was in 1901, and the date given by this astronomical calculation is 1680 B.C., "with a possible error of two centuries either way."

This is bold, as an assumption. As a scientific investigation it is very timid. Presuming that the sun's movement taken is that of the precession of 25,868 years or so, or any other regular movement, what is there to show that this "sun-temple" was not built in 27548 "B.C." or any other date before that when the sun occupied the same place, such as 53416 B.C., or 79384 B.C.? If any other basic period was used to determine this number why should it have only been the last time the sun was in that position? Also what of the changes in the earth's axis, and similar possible factors?

If a crime were committed in a house and among the dusty rooms were found a clock with its hands stopped by a bullet at a quarter past ten, would that prove that the incident occurred at a quarter past ten *this* morning?

Looking closely into these wonderful monuments one can see the careful way in which the stones have been keyed into one another with sockets and projections. Even laterally the horizontal stones of the great triple arch are so keyed. One such projection at the top of a stone is very clear in the photographs.

Remembering the enormous quantity of stone fragments that "shivered" off the Egyptian Needle (commonly called Cleopatra's Needle) in London, before its special preservative treatment, may we not picture these wonderful masons setting up the stones in a far more finished state than we now see them? May it not be that far from being "primitive" nature-worshipers these giant builders were in many respects as cultured as we are? And that they desired to leave tokens for us to realize it after we had forgotten all history? To realize it, to attain to it, and to surpass it in time?

Can we not even read some hint from their frequent avoidance of the arch as such? The old idea that they had not reached the degree of masonic knowledge requisite for the modern arch is worthless.



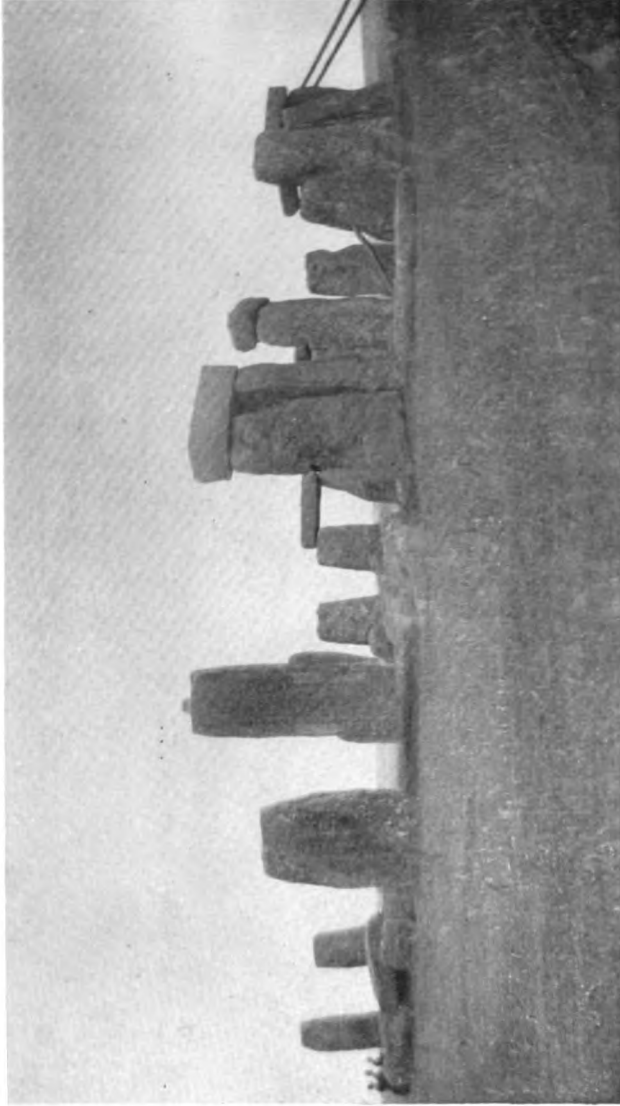
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STONEHENGE, SALISBURY PLAIN, ENGLAND



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ANOTHER VIEW OF STONEHENGE



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A PHOTO OF STONEHENGE SHOWING THE SIZE OF THE STONES
BY COMPARISON WITH THE FIGURES ON THE LEFT

IS MATTER ALIVE? by a Student



SCIENCE teaches us that the living as well as the dead organism of both animal and man are swarming with bacteria of a hundred various kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, aerobes, anaerobes, and what not. But science never yet went so far as to assert with the occult doctrine that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, except larger species, no microscope can detect. So far, as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory. Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. . . . The same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle — whether you call it organic or inorganic — *is a life*.

The Secret Doctrine, vol. i, pp. 260, 261

Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i. e.*, endowed with a consciousness of its own kind and on its own plane of perception. . . . There is no such things as either “dead” or “blind” matter, as there is no “Blind” or “Unconscious” Law. — *Ibid.*, p. 274

Since the above was written in 1888 science has taken several steps in the direction of a confirmation. The unity of nature has been demonstrated both from the physical and the biological side. This unity being granted, we are left with two alternative hypotheses: that the universe is all unconscious mechanism, or that it is all life. In the former case we have to perform the extraordinary antic of postulating that our own mind which conceives the hypothesis is unconscious mechanism. The idea of representing the universe as a machine may be said to be buried with the past century and only survives in the defiant assertions of a few who seem striving by that means to convince themselves of something in which they no longer really believe.

On the “inorganic” side we may be said to have opened up a new realm of infra-atomic physics and chemistry and to be entering upon the study of the agencies that play behind the scenes of our former chemical atoms and molecules. This has obliged us to reconsider some of the statements of the familiar textbooks. To say that oxygen and hydrogen combine directly to form water is a statement which is true only so far as it goes; in other words, it is untrue. If the two gases are perfectly pure and dry, they will not combine, even though heated. This is given as a fact in a recent book on the romance of modern

chemistry. Other facts given are that ammonia and hydrogen chlorid, if pure, do not combine directly when mixed; and, if memory serves, there were other and still more ardent reactions which were found to fail when the reagents were perfectly pure.

There is a loose category of actions known in chemistry as "catalytic," wherein reactions which would not otherwise take place are brought about by some third substance which apparently takes no part in the reaction since it remains the same after the experiment as before. Thus sulphur dioxid and oxygen are made to combine by the use of a catalytic agent, a recent form of which consists of platinum reduced to such fineness as to form with water something very like a solution. A more familiar example is that of manganese dioxid as used in the obtaining of oxygen from potassium chlorate. Some of these actions are explained on the principles of thermo-chemistry, as when a metal occludes gases, thus bringing them into a more efficient state for combining. In other gases the catalyser seems to play the part of a go-between by forming a temporary combination.

In seeking to find a general explanation of catalytic action, a writer in *The Scientific American* points out that our knowledge of chemical reactions is mostly confined to their beginning and end and that we know very little of what goes on between whiles. Imagine a little group composed of two hydrogen atoms and one of oxygen, floating about in the measureless abysses of intra-atomic space. An unattended atom of potassium comes along — or perhaps we should say a diatomic molecule of potassium — with the result that the potassium goes off with the oxygen and one of the hydrogens and leaves the other hydrogen atom to pair off with one of its own kind. But there is a time when the atoms are loose and uncombined, and it is here that the catalytic agent may get in its work, catching them on the hop.

It almost seems as if the actions which formerly were considered accidental were the essential ones, and as though "impurities" were necessary for the success of an experiment. Incandescent gas mantles of thoria do not glow brightly unless the thoria is impure from admixture of about one per cent of ceria; and it is significant that a greater proportion of ceria does not produce the effect. Luminous paints made from the sulphids of calcium, strontium, and barium, will not glow unless certain impurities are present. The writer in *The Scientific American* mentions a case that occurred in a manufactory of artificial indigo. It was necessary to oxidize naphthalene to phthalic

acid, but the process presented difficulties. But one day it was found that the action proceeded rapidly and easily. Investigation showed that a small quantity of mercury had leaked into the chamber and was acting catalytically.

The analogy between so-called inorganic and organic phenomena is also commented on by the same writer. Supersaturated solutions may be made to crystallize by dropping into them a small crystal of the same salt; and if there are several different salts in solution, any one of them may be made to crystallize by dropping in the appropriate crystal. In the same way germs will create teeming life in a culture medium, each according to its kind. We have an analogy with the catalysers in the large family of ferments, such as those that make alcohol and vinegar, in the nitrogen-fixing bacteria used in agriculture, and in the germs that breed disease among the chemicals of our body. All this helps us to understand that there are living beings behind every operation of nature, even though these beings do not necessarily have a fixed number of legs and a tail. They dart about in obedience to unseen impulses, devouring, creating, destroying, multiplying, whether in the test-tube of the physicist or the culture medium of the biologist. In physics and chemistry we are now provided with a new machinery in the shape of those electrons and so forth which play such a part in the doings of the great cumbrous chemical atoms. However far we analyse we still find life. We do not find heaviness, bulk, and inertia; but on the contrary the smaller a thing is the more lively it is.

Some writers have suggested that all life is a series of fermentations. One experimenter mixed yeast with fine sand and subjected it to pressure, thereby crushing the yeast cells; and the liquid which flowed out was found to have the same fermenting action as the cells. Fermentation has been closely imitated by the action of finely divided platinum. Sir E. Ray Lankester said in the *London Daily Telegraph*:

Few persons can realize at first what an immense number and variety of microbes there are, not only around us, in air and dust and water, but also in and on us, and in and on every living thing. The work (the huge system of chemical change and the circulation of the elements, carbon, hydrogen, oxygen, nitrogen and sulphur) which they carry on is incessant, varied and complex. . . . They, by a series of steps, in which different kinds of bacteria or microbes are successively concerned, convert the proteids and fats and sugars of dead plants and animals into less elaborate bodies, organic acids, aromatic bodies . . . and at last, when what were highly complex combinations of hundreds of atoms in each molecule have been reduced by the action of first one and then of another kind of

microbe into comparatively simple substances . . . the *coup de grâce* is given by certain special microbes which convert these latter into still simpler combinations.

The "conservation of energy" was the great generalization of last century; and the universality of life will be one of the great generalizations of this century. And it is not merely that *life* is everywhere, for the word thus used would be a mere abstraction. Life is the property of a *being*, and the universe, organic and inorganic, teems with beings, of various orders and grades. And everywhere is consciousness, also of different grades. But in thus seeking to bridge the gulf between mind and matter we find ourselves on the threshold of mysteries which we cannot fathom without entering upon the study of that universal life as it is manifested in our own being. The study of "self," of mind and of consciousness are integral parts of the study of the art of living. We stand at the portals of a higher science and must give new passwords — Duty, Purity, Selflessness — ere we can tread this path. For those who think they can pursue it without giving these passwords there are errors and disillusionments.

LUMINOUS PHENOMENA ACCOMPANYING EARTH-QUAKES: by a Student



THE view by which mineral matter is regarded as an inert mass, subject only to gravitation and mechanical forces, though passing away in favor of ideas which bid us regard every particle as teeming with life, has left many corollaries still surviving. The explanation of earthquakes is one of these; for we find in books that they are attributed to a slipping of the strata or to explosive forces in the crust; that is, they are regarded as mechanical movements. Perhaps we may come to the idea that the earth is held in equilibrium by electric or magnetic powers, and that when these are disturbed the earth quivers; and that the dislocation of strata is rather one of the consequences than the cause of the earthquake. There is a list of atmospheric, electric, and psychological phenomena accompanying earthquakes, and it is difficult to class all these as effects. To the list must now be added luminous appearances.

Professor Milne, the well-known English seismologist, recently

reviewed in *Nature* a paper by Dr. Ignazio Galli in the *Bollettina della Società Sismologica Italiana*, on the collection and classification of luminous phenomena observed at the time of earthquakes. This writer gives one hundred and forty-eight instances of such appearances, from 89 B. C. to 1910. It has been recognized for some time that certain earthquakes have been accompanied by appearances of the aurora borealis, glimmering lights in the sky, fireballs, coruscations and emanations from the soil, etc. Professor Milne's own observations in Japan, as well as information he collected from other parts of the world, have led to the conclusion that curious lights have been seen playing across the hills in the epicentral region. This led him to make observations at Shide in the Isle of Wight; and he noticed that a certain large chalk-pit there exhibits after dull damp days a flaring luminosity. This he succeeded in photographing by leaving plates in contact with the chalk. He arrived at the conclusion that the light was not connected with radio-activity, but was probably of an electric character. There was no indication of it being caused by micro-organisms.

All this tends to a confirmation of the idea that earthquakes are but a part of some larger event which has other manifestations besides tremblings of the earth; and this makes it the more easy to understand the psychological effects including the prescience noted among animals. Some day we may be able to add to our barometers, below "much rain" and "stormy," the signs "earthquakes in divers places," and "wars and rumors of wars." And probably such a barometer would be electrical, weighing the ether rather than the air. Yet this would be transferring to a machine functions which might be better performed by man himself, if he only kept himself well oiled and cleaned. What is a seer, whether on a Delphic tripod or not, but one who perceives the faint present beginnings of events which will later on grow to fuller manifestation? How do animals know it is going to rain much in the fall, so that they must build their homes higher up? We might answer — because, in a sense, it has begun to rain already. Already changes have taken place in the ether, which will ultimately eventuate in rain; and these changes the animals perceive. When does an earthquake, therefore, really begin? A proper question indeed.

PRE-GLACIAL RIVERS:

by Per Fernholm, M. E. Roy. Inst. Tech. (Stockholm)



THE "Glacial Age" is a constant puzzle to the geologists, new theories appearing every year as to where to place it in time. And it is greatly alluring to the imagination, aided by the few data at hand, to try to picture the conditions before that immense ice-cover descended from the north.

The fact that there have been several glacial periods may account for part of the confusion in regard to its time and its effects; but generally it is the last great Ice Age that is meant, and even then the time from its end till the present time varies in the estimates from a few thousand up to hundreds of thousands of years. The latter seems to come nearer the truth and the figures agree more with the statement made by H. P. Blavatsky in *The Secret Doctrine*. Still, we find one of the latest attempts to fix the time giving only 7000 years, and estimating the duration of the glacial age at only 15,000 years. It is Dr. N. O. Holst who in the publication of the Geological Survey of Sweden for this year holds that the geological figures as a rule have been far too high; though it is hard to understand how he can account for the depositions and changes mentioned even in his own article, in such a short time. It seems to be a reaction from the liberties sometimes taken by the technical imagination.

Dr. Holst's recent researches give an excellent illustration of how the map of another age is traced. The pre-glacial rivers constitute one of the most interesting problems of that period. It is known that the Rhine, for example, then emptied into the sea on the present east coast of England, by means of the so-called Cromer river. Dr. Holst has now succeeded in proving the existence of another, still larger pre-glacial river, running from east Germany across the Baltic and southern Sweden, finding its outlet off the Norwegian coast.

It was more than twenty years ago that the first trace of this river-bed was discovered in the search for artesian water. A great number of borings have since been made, covering a wide area, and the geological strata have been carefully examined. The bed of the ancient river was found to lie 120 feet under ground; it consists of fine sand, being coarser at greater depths; and nearest to the limestone rock is a layer of boulders. The rock is 250 feet under the ground and it shows marks of long-continued erosion. This fact indicates that the rock must once have been higher than sea-level, and shows that north-

ern Europe was one continuous land in pre-glacial time, as it has been once even after the ice went.

An immense river it must have been, as the bed is three miles wide, and tributaries can be traced from north, east, and south. The pre-glacial strata are rich in fossils; wood, fruits, seeds, leaves and mosses, and insects and mollusca also have been found. And the bed is astonishingly rich in amber all through, some pieces being as large as a hand. It is the oldest amber deposit known in Sweden. Dr. Holst believed it to come from east Prussia, and that led him to make borings on the German side, which confirmed the fact; the present Vistula seems to be what now remains of the pre-glacial river. The fossils and sediments show it to belong to the same period as the Cromer river.

This survey is of great practical value, as an immense natural water-reservoir has thus been found, serviceable for the needs of the cities along its course.

WHAT MUST I EAT TO BE SAVED?

by H. Coryn, M. D., M. R. C. S.



WHAT must I eat to be saved? is a cry that nowadays goes up in greater and greater volume. There is a vast multitude of replies, nearly all with the same sharp note of assurance, not to say cocksureness. Most deal with the *what*, according to the question; but of late there have been replies which rather turn the tables upon the questioner: "Eat anything so long as you eat *little* enough of it; even *nothing* may be the immediate prescription for you."

The health-restoring success of that prescription, when it has any, no more warrants its universal applicability than that of a particular medicine in a particular disease. The medicine antidoted the malady; the fast a foregoing excess whether of years or of a meal.

There is no quantitative general rule. The factors concerned in each organism are too many and too diversely working. For each man there is his own *how much* and for each his own best *what*. One man's excess is another man's starvation.

There is *habit*. Even the habit of eating too much should not

always be suddenly denied. By the time a man reaches a certain age his organism may (*may*, note) have fixedly accommodated itself to his excessive ways in diet. We all have a sum of spending energy to be spread over physical, ordinary mental, and higher mental work, creative or inventive work. Hardly any man is altogether shut out from the possibility of this last, though an immense number shut *themselves* out. One way of doing this is to eat too much. There are men who, whilst always eating too much, have extremely good health — according to our standards. They have practically decided to put the energy that might have gone to higher mental work, to the task of digesting, assimilating and excreting. But since the essence of man as man, as not animal, is in this higher work, these people, whilst often very good fellows with excellent qualities of heart — but so are dogs, usually! — have really put by the crown. What should be at the top of the head is doing menial work at the pit of the stomach. They cannot alter their scale of diet suddenly. Their bodies have efficiently adapted themselves to the excess. Only where the body is *suffering* somewhere from excess can sudden lessening be profitable and safe.

Occupation counts among habits. It is not reasonable to suppose that a man working with a pen in an arm-chair all day should have the same quantity or quality of food as he who wields a pick in the open air all day. Nevertheless the conditions under which the pen is used may equalize the needs. Brain cells working under strong feeling will burn up a lot of fuel. The medical student at the end of a day's written examination will play a very respectable part at the dinner table.

But here a little-considered point comes in. Food serves two purposes — as *food*, that is, as tissue replacer and fuel, and as *stimulant*. It is quite usual to eat too much of it as food in order to get enough of it as stimulant. Apart from the act of eating, itself a stimulant, some foods especially stimulate. Meats do; for some people fresh fruits do, and sugar.

We can see a line now between one man and another. Some fine natures generate their own stimulant and live finely and responsively. These will be small eaters, especially of meat. They do not require food beyond its *feeding* point and then somehow get its finer essence. For them there is something in sunlight and air and earth and life itself which the heavier natures miss. Chemically their nerve cells may perhaps rejoice in the usual proportions of phosphorus, lime,

magnesia, and so forth; but functionally the vibrations are faster, subtler, more responsive to will and feeling.

So *temperament* counts, habitual keynote of thought, quality of feeling, emotional mobility.

Conservators of energy naturally require less food than the wasters of it. *The waste of energy*, especially in America, is talking. Owing to the amount of lubricating saliva he squeezes from his salivary glands and thereafter swallows, your chatterer has commonly a good digestion; and the constant vibrations of his voice, rippling through his body, insure an equally good assimilation. He needs and uses plenty of food. His immediate health is usually good. But it is a sort of hand-to-mouth health. His restless and mostly futile brain spends as fast as he makes. He cannot accumulate those reserves which make health *stable*, which tell at the crises of illnesses, which the conscious and unconscious will can draw upon in the times of heavy stress.

The waste of creative energy in another direction must also be met by plenty of food. The vicious and indulgent man must eat much, and if his digestion happens to fail he is in a bad case. The influence upon the cells of this way of life usually persists long after reform — when there is reform. This man must always eat more than he who has conserved his vital capital for better use. And in the crises and strains of life the latter's wisdom will have its reward.

So the matter will not readily be settled by the experimentation of the learned Bureaus. The most valuable piece of advice to be given to the ordinary man is to lean over constantly on the side of less eating and to decide most doubtful points against his appetite. For one man that eats too little there are a thousand that eat too much. Be not hasty to suppose yourself that one.



Do what thy manhood bids thee do, from none
but self expect applause;
He noblest lives and noblest dies who makes
and keeps his self-made laws.

The Kasidah of Hâjî Abdû el-Yezî

BRITTANY: LEAVES FROM AN ARCHAEOLOGIST'S NOTEBOOK: by V. B.

DOLMEN DE KERRAN (KERHAN), NEAR LOCMARIAQUER, BRITTANY



THE name *dolmen* is compounded of two Breton words: *dol*, a table, and *men*, a stone. A dolmen consists essentially of several big stones set on end, forming supports or walls, with one or more capstones, which are usually larger than the uprights, forming a table or roof. The chamber or chambers thus formed are usually entered through a gallery or passage built in a similar fashion. When such a covered passage is found separately, not leading to a chamber, it is called an *allée couverte*; or, in other words, an *allée couverte* is an elongated form of dolmen.

According to archaeologists, all dolmens and *allées couvertes* were formerly covered by tumuli or galgals, i. e. artificial mounds, sometimes of huge dimensions, composed respectively of stones, earth and mud, and stones alone. The denuding action of the elements, and the depredations of farmers requiring soil to spread on their fields, are the causes to which are ascribed the discovery of most of these monuments.

Some of the larger tumuli which still exist enclose several dolmens: such is the tumulus known as Mont Saint-Michel, near Carnac, in which four large dolmens have been discovered, and others are thought to exist. The height of this tumulus is now 65 feet, but must once have been considerably greater, as the summit has suffered repeated levelings.

TABLE DES MARCHANDS, LOCMARIAQUER, BRITTANY

The Table of the Merchants (Dol ar March'adourien) is considered the most remarkable dolmen yet unearthed. Its capstone is 20 feet long by 13 wide. Supporting this at one end is an upright stone gracefully rounded to a point at the top, and covered with partly-effaced carvings, which the archaeologists find unintelligible.

ALLÉE COUVERTE DES PIERRES-PLATES, LOCMARIAQUER, BRITTANY

The remains of this gallery form one of the finest specimens now extant of an *allée couverte*. It is 74 feet long, with a sharp bend about midway. On some of the upright stones are remarkable carvings, of which no explanation is at present forthcoming.

In the background is seen the village of Locmariaquer, which is said to occupy the site of the ancient Doriorigum of the Romans.

INTERIOR OF THE "PIERRES-PLATES," LOCMARIAQUER, BRITTANY

This view illustrates the curious effect of bright sunshine entering between the menhirs which form the walls of the *allée couverte*, and shows one of the carved stones which puzzle archaeologists.

THE MANÉ-RUTUAL, LOCMARIAQUER, BRITTANY

The capstone of this huge dolmen measured, when intact, about 30 feet long by 15 broad, with an average thickness of about 3 feet; unhappily, it is now broken in two, and one end rests on the ground. Nevertheless, this monument, standing against the wall of a garden, and close to the houses of the village, seems more fully even than others a hoary reminiscence of the mighty past.

LE GRAND MENHIR, LOCMARIAQUER, BRITTANY

The Breton name for this greatest of menhirs is Mané-er-H'roeck, the Stone of the Fairies. Its fall is popularly supposed to have been occasioned by lightning striking it early in the 18th century. A writer in 1727 describes it as fallen and broken much as we see it today; but there appear to have been five pieces at one time, whilst only four now remain. The fifth piece was doubtless incorporated in some needy farmer's wall, or broken up for mere road metal, like so many of the great megalithic monuments here and elsewhere.

The four remaining pieces, the two largest of which are shown in the illustration, have a total length of 67 feet and a maximum width of nearly 14 feet; their total weight is estimated at 340 tons. When erect, this imposing pillar of granite must have resembled the obelisks of Egypt.

EXCAVATING A DOLMEN ON THE ÎLE LONGUE, GULF OF MORBIHAN

The illustration shows the dolmen as it was discovered by excavation in the *galgal*, or artificial mound of stones, which has crowned the little island for unknown centuries. It is supposed that all dolmens were at one time similarly covered by *tumuli* or *galgals*.

MENHIR DU CHAMP-DOLENT, NEAR DOL, BRITTANY

This fine menhir stands about 30 feet out of the ground, but is somewhat dwarfed by the huge wooden crucifix which surmounts it. It seems rather paradoxical that a monument of the prehistoric past should be thus "converted to Christianity," but many other menhirs have suffered a similar fate. The more usual method adopted was to carve rude crosses or inscriptions on their surfaces. By this means

the priests hoped to direct aright the prayers and offerings which, in spite of all injunctions against the practice, a great many of the Breton country-folk continued to make to certain menhirs all through the middle ages and until comparatively recent times. Indeed, in remote districts, this cult of the menhirs continues furtively even today. It may perhaps represent a dim and distorted reminiscence of age-old rites and ceremonies.

GENERAL VIEW OF SAINT-MALO, BRITTANY. GRANDE PORTE, SAINT-MALO

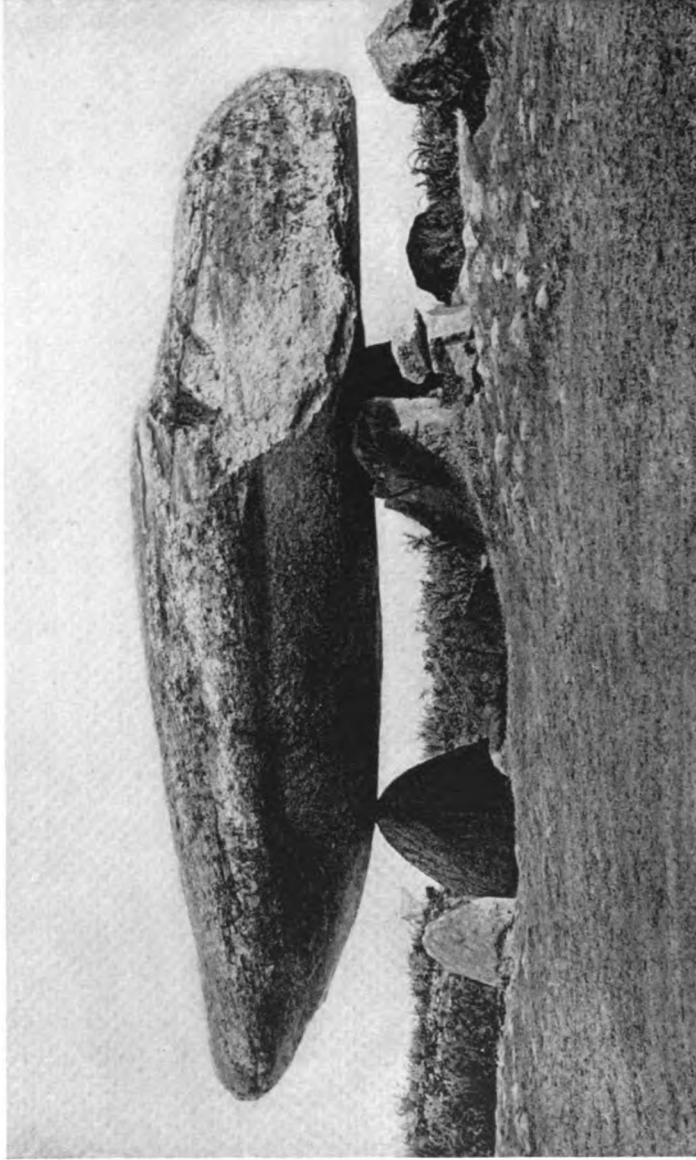
Saint-Malo, at the mouth of the Rance, completely covers the old island of Saint-Aaron, which is now joined to the mainland by a broad causeway. Though crowded with visitors all the summer, and in close proximity to the fashionable "resorts" of Paramé and Dinard-Saint-Énogat, it remains in general plan a truly medieval city. One may still make the circuit of its magnificent ramparts, in the thickness of which are broad stairways, dwelling rooms, and shops — though steam trams run just outside them, and telegraph wires cross overhead. Most of the streets are narrow, steep, and roughly-paved, with high, wooden-fronted houses on either hand. One of the most interesting old houses is that of the famous corsair Duguay-Trouin, who, at the age of nineteen, is said to have captured two English frigates with their convoy of thirty merchant vessels, and brought all his prizes into Saint-Malo. He was born here in 1673. Other sea-rovers cradled in this "stronghold of corsairs" were Mahé de la Bourdonnais and Surcouf. Jacques Cartier, discoverer and explorer of the Saint Lawrence, was a native of Saint-Malo, and is honored by a statue on the ramparts. On an islet just off shore, and reached by a causeway at low water, is the tomb of Châteaubriand, marked by a rough-hewn granite cross. This brilliant writer, but unhappy man, was born at Saint-Malo in 1768, and lived there during childhood. Many admirers of his genius bring flowers to place upon the simple tomb.

The traveler who loves an old-world atmosphere should visit Saint-Malo in the spring or late autumn, when the fashionable hotels are empty, the casino closed, and the beautiful sands deserted. Braving the odors of the narrow streets, he will realize, more fully than from books, what the conditions of European life in the 16th and 17th centuries really were. No doubt the town is now far cleaner than in the days when the Rue Bel Air derived its name from the fact that



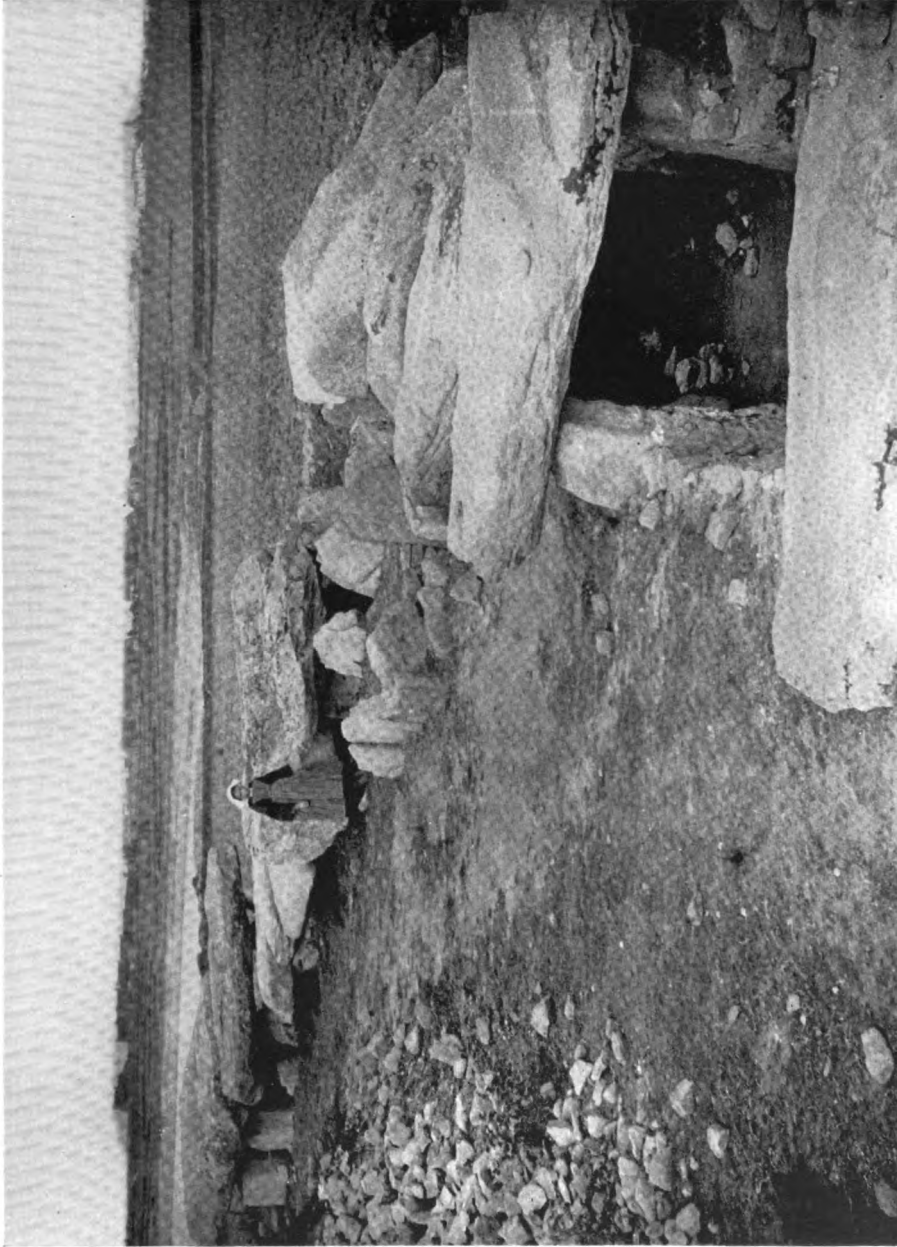
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DOLMEN DE KERRAN (KERHAN), NEAR LOCMARIAQUER, BRITTANY

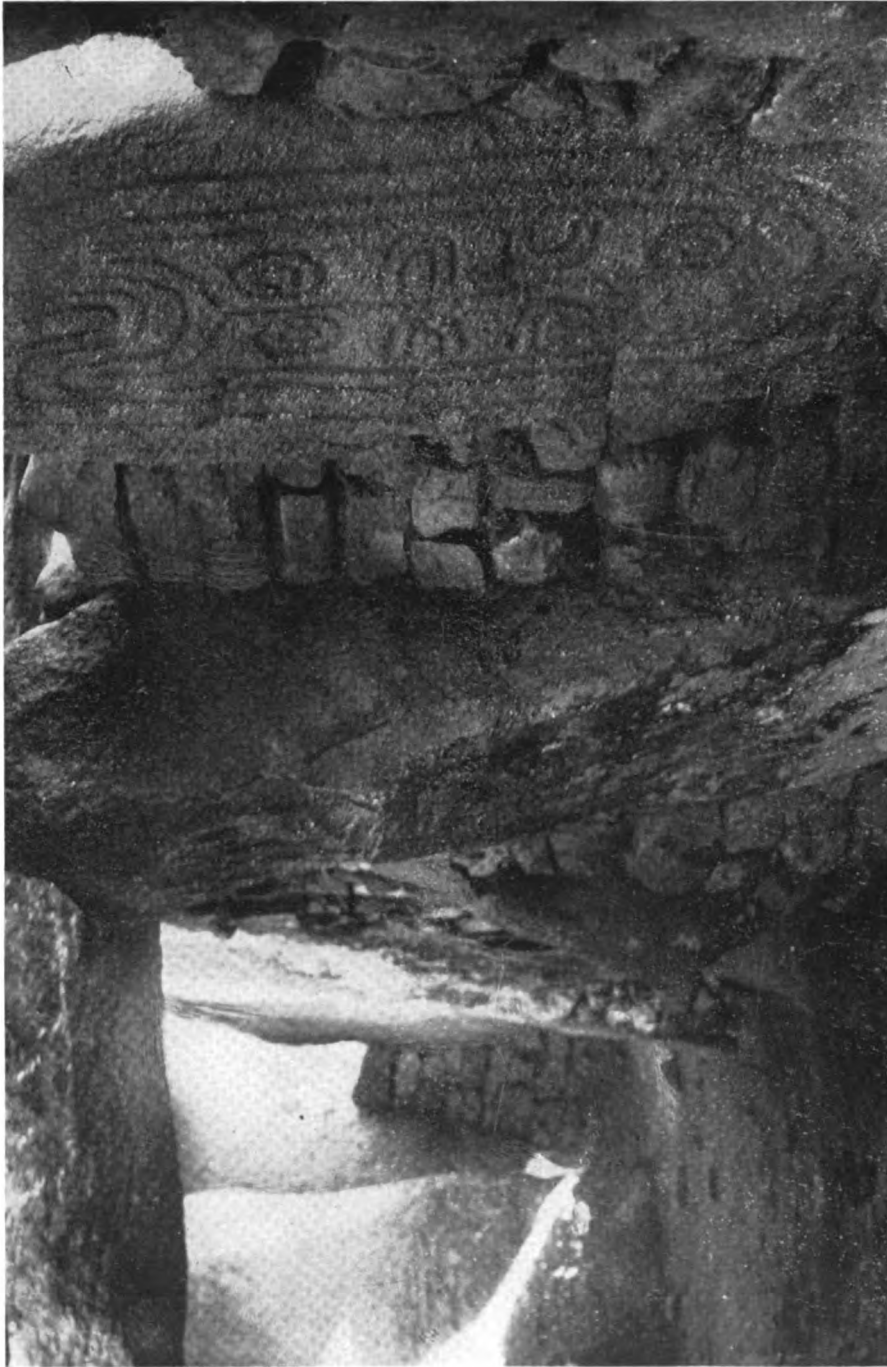


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THE "MERCHANTS' TABLE," LOCMARIAQUER, DEPARTEMENT OF MORBIHAN, BRITTANY

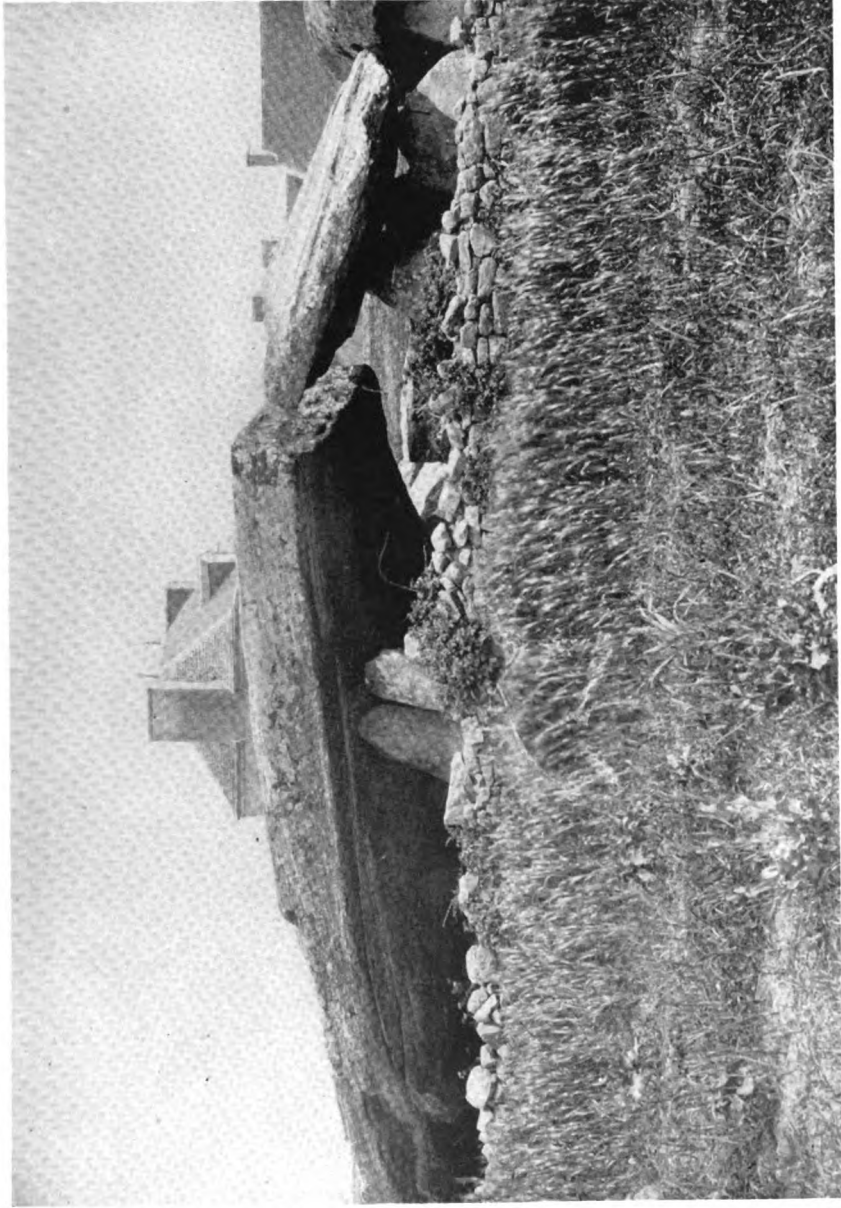


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ALLÉE COUVERTE DES PIERRES-PLATES, LOCMARIAQUER, BRITTANY



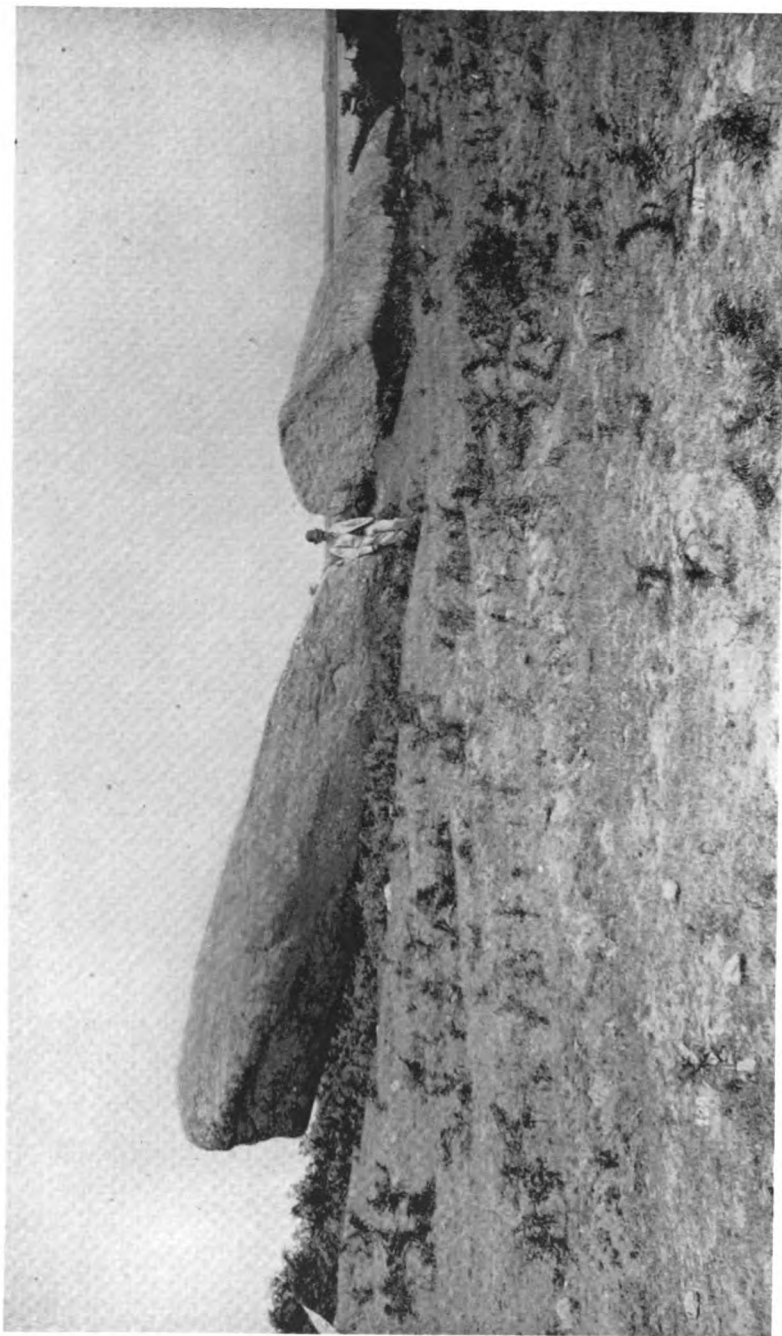
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INTERIOR OF THE ALLÉE COUVERTE DES PIERRES PLATES, LOCMARIAQUER, BRITTANY



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THE MANÉ RUTUAL, LOCMARIAQUER, BRITTANY



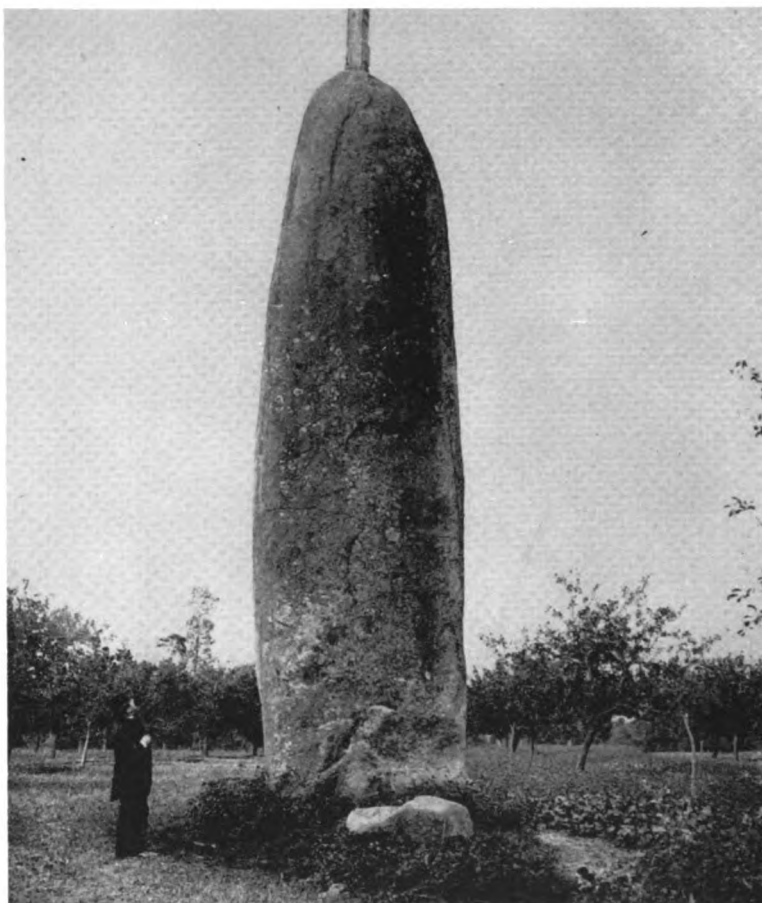
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LE GRAND MENHIR, LOCMARIAQUER, BRITTANY



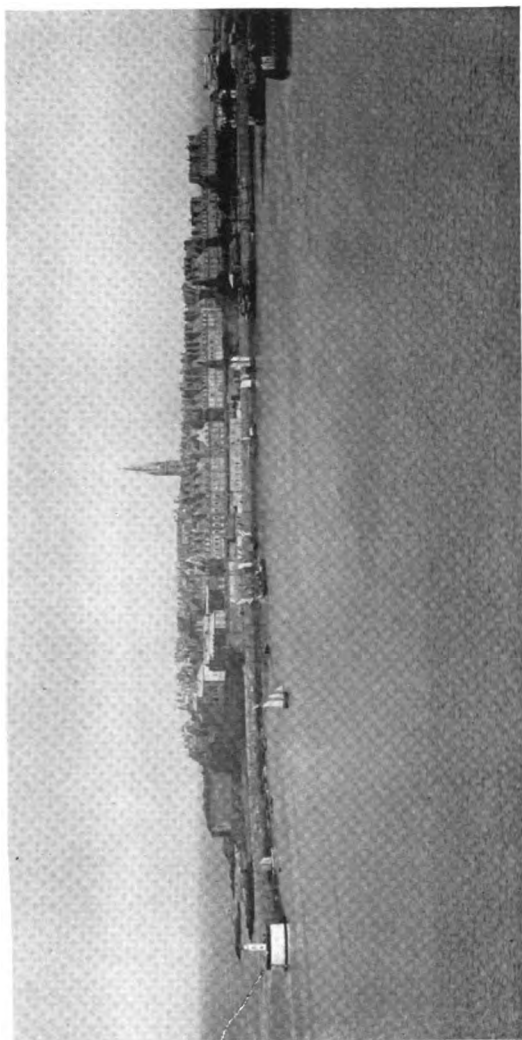
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EXCAVATING A DOLMEN ON THE ÎLE LONGUE, BRITTANY



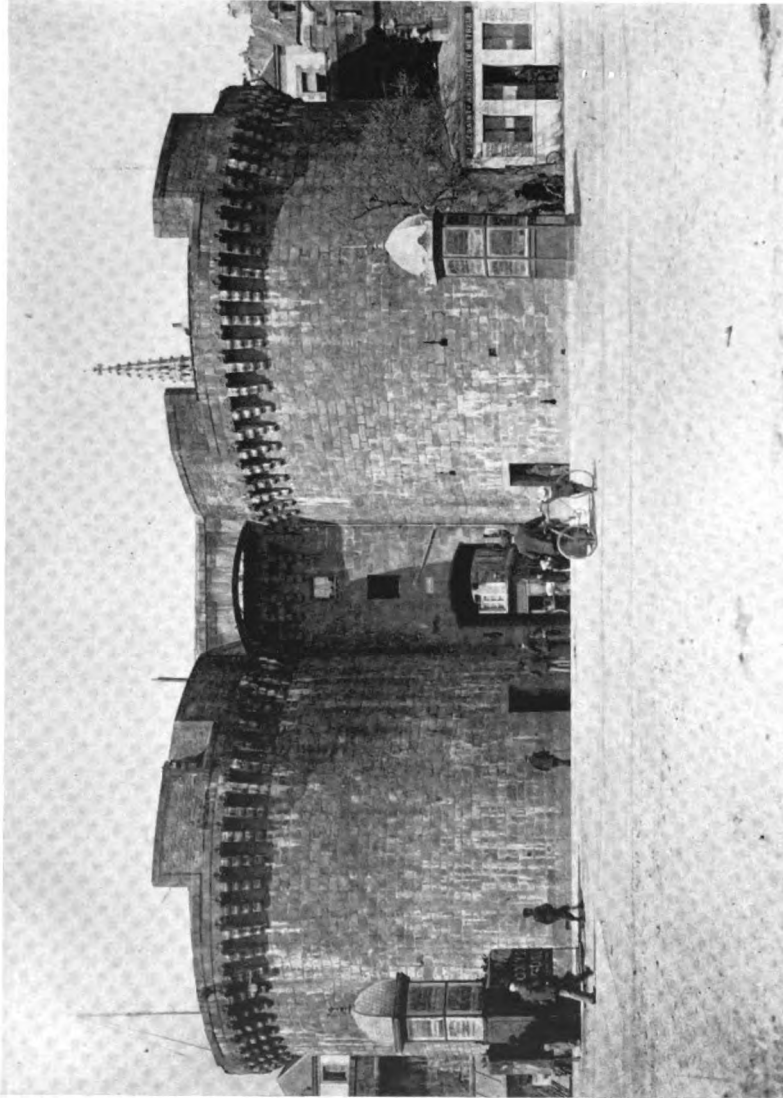
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MENHIR DU CHAMP-DOLENT



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GENERAL VIEW OF SAINT-MALO, FRANCE



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GRANDE PORTE, SAINT-MALO, BRITTANY

the citizens descended by it to the ramparts, for a breath of fresh air, after hours spent in the stifling and poisonous atmosphere of the inner streets. But it is still always somewhat of a relief to come out on the walls, and here one may spend some delightful hours, conjuring up pictures of the past, or watching the life of the port of today and the various craft that come and go through the difficult channel by which this is approached. It ranks as the seventh port of France, but is above all interesting by reason of the extraordinarily large rise and fall of the tide, which, during the equinoxes, attains to 49 feet in the inner harbor. At low water, all the craft alongside the quays are usually left high and dry. From here sail many "terreneuviers," or sailors of the Newfoundland fishing fleet; and from here sail also steamers laden with the Brittany produce that figures so prominently at certain times of year at Covent Garden Market, in London, England.

In the highest part of the town stands the church — or cathedral, as it is often called — dating from the twelfth century, and with a beautiful spire presented by Napoleon III.

THE SOUL: ITS NATURE AND DESTINY:

by F. S. Darrow, A. M., Ph. D. (Harv.)



THE Soul or Real Self is neither a thing nor a substance but a life, a conscious purpose seeking fulfilment. It must be defined as an ideal. The temperament — characteristics, physical, mental, and moral — is the inheritance given the Self by the past and can be explained in causal terms. But such an explanation is the explanation of an observer and not of the Self, as composed of will and intent. All causal explanations have to do with common qualities and generalities. They never deal with the uniqueness of individuality. The World of Causality is the World of Description; the World of Selfhood is the World of Appreciation.

The Self though born in time is eternal in essence. It is a part of the Manifold Unity of the Absolute. No Self can be independent of any other Self. Therefore were it possible for one Self to be sundered from the Absolute the whole Universe would collapse. The Individual Self will ever continue to grow as a fuller expression of conscious

meaning and consequently its life-span will ever continue to broaden.

The law of periodic repetition or recurrence holds universal sway in nature; the ebb and flow and consequent re-ebb is continuous and never-ending. The body waxes and wanes; is born and dies. The Self, beyond the realm of space and time but inclusive of it, eternally linked with it, is, was, and ever will be. Its life is an eternal Now. It is the man "for whom the hour will never strike."

It is not a thing of which a man may say, It hath been, it is about to be, or is to be hereafter; for it is without birth and meeteth not death; it is ancient, constant, and eternal, and is not slain when this its mortal frame is destroyed.

But the temperament is born, dies, and is retransmuted; for experience shows that whatever is born must also die. Birth necessitates mortality. The realm of birth is the realm of death. A logically consistent conception of immortality demands an eternal pre-existence as well as an eternal post-existence of the Soul. To postulate a temporal beginning to it is to make it temporal in its essence. Substance is eternal, form evanescent.

No philosophy can be true which does not reconcile the vast seeming injustice of life with the ideal of Eternal Justice, which unerringly rewards or punishes according to merit or demerit. Justice cannot be built upon a foundation of injustice. An infinite past is required to explain the present and the infinite future. Only thus can the Self be morally free and personally responsible. Only thus can the Deity be conceived of as perfectly just. Justice cannot be established by universal injustice. Justice can be maintained only by an eternal and ever-present compensation; no future "Day of Judgment," but an ever-present Now of Judgment. Transgress the law and pay the penalty; follow its injunctions and receive the reward; that is an everlasting decree.

To put it briefly, the Soul is the Real Self and the body the reflex or apparent Self in which the Soul temporarily dwells. The empirical manifestation of the Soul is the power of choice, of free will. The body is the reflex of which the Real Self is the cause. The Soul, the Creative Strain of Individual Will, a child of the Absolute Will, has existed throughout all the ages in numberless forms; now associating itself with this, now with that form; a ceaseless Wanderer, an Eternal Pilgrim, the Traveler ever seeking the at-one-ment with its Other, which in reality is the Manifold Unity composed of all other Creative Strains of Individual Will, which in their entirety form the Absolute.

The Real Self, the Creative Strain of Individual Will, in aeons past thought its Other to be the rock and temporarily called itself a rock until it learned the incompleteness of such an identification, when it sought its Other in the plant and called itself a plant; then it sought its Other in the animal and called itself an animal; now the human Soul thinks itself to be a man and calls itself a man; but in the future it will seek its Other in the Above-man; and so on, ever onward and upward. Never once, despite its temporary satisfaction with its passing reflection has the Soul lost its own Selfhood. These identifications are variables, ever shifting; the Creative Strain of Individual Will, the Soul, is the constant in the sense of having pre-existed as itself, but not in the sense of remaining the same in outward expression; for it ever seeks the more complete fulfilment of its Purpose. Thus the line of connexion in the progressive evolution of forms is the Soul, the I, the Perceiver in every thought and deed, the Creative Strain of Individual Will, a center ever forming by its own ceaseless activity varying degrees of consciousness in bodily forms, various capabilities of sensation, various time- and space-spans.

The connexion between the Self and its temperamental clothing is somewhat like a solution in chemistry, midway between a mixture and a compound. During an earth-life the two are intimately connected; but at death the soul is precipitated out of its former state of solubility in a body, until later, after its rest, it enters into a new temperament, the outcome of the one preceding, and thus forms a new solution.

The Real Self, at one with the Absolute, lives in its own life in an eternal Now; but in its connexion with the reflex or personal selves of temporal sequence its life appears as if made up of succession and change. It is the duty of true philosophy, of true religion, to teach the Divinity of the Real Man, his inherent responsibility and perfectibility. Brooding over and partially incarnated in every incomplete finite fulfilment of its Purpose is the Source in Heaven. Experience is the great teacher. There are no limits to Soul and to Soul-powers.

As the rays of light scatter at sunrise until they cover the heavens, so the Individual Selves journey on their Eternal Pilgrimage of more complete Self-expression out from the One Absolute Self. As the rays are re-gathered into the single glowing disk of the setting sun, so are all the Individual Selves re-gathered at the end of a cosmic day — a period of enormous duration — into at-one-ment with the Absolute Self.

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



IT has been reported in the papers lately that certain scientific gentlemen have succeeded in photographing the human aura, and even in rendering it visible to the human eye. In the former case the rays emanating from this aura though not seen, can record themselves on the sensitive film; in the latter, the eye of the spectator is prepared beforehand so that he is able to see the said aura. The aura is described as being in two layers: an inner or denser, and an outer or finer; it is the former alone that has been rendered visible to the eye. Another account states that a doctor proposes to use the method in diagnosing disease; adding that he has already examined a tuberculous patient and found the aura to be ruptured in the pectoral region.

A few years ago H. P. Blavatsky was striving to direct the attention of scientific people to these very facts, and encountered only ridicule, neglect, or calumny. She championed the memory of others who had striven in the same cause and who likewise had achieved nothing but ridicule and persecution. Among these was Dr. B. W. Richardson, whose theory of a "nervous ether" brought him nothing but loss of position and favor; and Reichenbach, whose teachings about the "odic force" which emanated from both animate and inanimate bodies, in the form of rays of light, has caused his works to be placed on the scientific Index Expurgatorius while against himself the scientific ban of excommunication was pronounced. A mere glance at *Isis Unveiled* or *The Secret Doctrine* will show that the writer strove hard to call the attention of the world to the evidence in favor of this and many other facts, bringing forward all that is now alleged, and much more that will be admitted later, and collating the discoveries and opinions of many a luckless pioneer of knowledge. The result is that learned encyclopaedias, whose writers either have or have not read her works, ignore her teachings, while the very class which formerly derided her is now bringing forward as original discoveries and views a part of those very teachings; and this without amends or even acknowledgment. Such is the world's justice.

If we had any notion of appealing to logic, we might point out the advantage of consulting writings which have so often proved themselves to be trustworthy and prophetic; we might suggest that H. P. Blavatsky, being right in so many things, may be right in others, and the still missing parts of the discoveries could be supplied from her teachings. But while Science is a true deity, so to say, scientific people

are human beings, and the general practice of the worshipping body falls short of the ideal. Anyone following the true scientific program would be conducted along the road to truth; and though he might not find many of the roses of fame and comfort growing by the wayside, he would at least achieve his impersonal quest. But there also exists among a few the desire to restrict knowledge within the limits of a creed conformable to expediency; to ignore, deny, or proscribe that which threatens to take the explorer too far from home; and to exclude those who attempt to transcend these limitations. In a word, there is the tendency with some extremists (to put it mildly) to constitute an established church of science.

One peculiarity of a dogmatic church is that when it has failed to suppress the knowledge, it attempts to father it. The necessity of keeping abreast of the times impels it to bestow its endorsement on things which have been achieved without its aid and in spite of its opposition. It was high time indeed that scientific men should recognize the existence of the aura, if they did not wish to be left behind altogether. They might have recognized it years ago, but then the same necessity did not exist. It is the duty of a church to lead; and if the people will not follow where it leads, it must lead where they follow. In all this it will be understood that reference is made only to those cases where the cap fits and not to those many truly great men of science who faithfully and honorably fulfil the duties of their noble calling. These latter will be as ready as we are to admit the existence of dogmatism and to endeavor to dissociate the true cause of science therefrom.

If it were not for this dogmatism, then, the researchers might be able to know something about the aura of inanimate objects — part of the teaching of the repudiated Reichenbach — and many other things to be found in H. P. Blavatsky's writings. But as it is, we shall probably find them admitting just so much as they consider expedient and no more, and borrowing without acknowledgment from the very sources they have repudiated.

And now as to the attitude of Theosophists towards this subject of auras. The difficulty experienced by Theosophists in dealing with it is the same as that experienced by H. P. Blavatsky and by everyone who in times of materialism and spiritual ignorance endeavors to help humanity along the path of knowledge. It is the difficulty of telling people enough to counteract the dangers of materialism and ignorance, while at the same time avoiding the danger of exposing knowledge to

abuse. The gravity of the latter danger is too obvious to need expiation. Even the discoveries of science, such as explosives and drugs, are already abused to a deplorable extent. The discoveries in psychism lend themselves in an even greater degree to abuse. Hypnotism is a power which alone threatens to develop into something that will bring civilization to a serious crisis. The age is full of morbidity and corruption of various kinds, and we have but small means of controlling it and the consequent abuse of powers.

It may be argued that the use of this method in diagnosing disease will prove of benefit to the human race, but the fallacy of so general an argument is easily pointed out. *If* the use of the method could be restricted to physicians who are both beneficent and wise, the argument would doubtless hold good, but not otherwise. Observe the expression "*beneficent and wise,*" for it is meant to imply that mere good intentions do not prevent the perpetration of mischief, as we all know.

The danger lies in half-truths, and illustrates the proverb that a little knowledge is a dangerous thing. Let anyone try to imagine the probable consequences of an eruption of psychism and psychic experimentation in a civilization constituted like ours, and he will acknowledge the danger. The newspapers instantly publish the whole thing to the world, so that outside of the sane and noble-hearted, thugs and thieves, semi-lunatics, irresponsible fools, children, moral perverts and scoundrels — everybody, in short, can read and learn. We have already more powers than we can control, whether one speaks of the facilities that invention puts into the hands of malefactors, or refers to those physical and mental powers which, as so many know to their grief, we find it so hard to control. There is only one kind of public psychological knowledge that can do the world any good today. That is the knowledge of SELF-CONTROL.

Theosophy teaches self-control, and its teachings about the SEVEN PRINCIPLES OF MAN, in particular, supply the key. It distinguishes carefully between the PSYCHIC and the SPIRITUAL, a distinction which these experiments in psychism utterly ignore. Of the seven principles of man, four belong to his lower nature; and of these four the physical body is only one. Experimenters therefore plunge into an investigation only of the other three. But the lower nature of man is entirely selfish and governed by propensity; such experiments seem able only to increase the dominance of the lower nature over the higher. Usual-

ly they result quickly in a disturbance of the physical, mental, or moral balance, when not of all three together, and the career of the experimenter is brought to a close. They may even result in an epidemic of vice, as is obvious.

No attempt is made in the vast majority of these researches to distinguish between the animal emanations of the bodily centers, the atmosphere of the thoughts, the lurid flame of passion, the chaotic whirlwind of emotion, and the pure radiance of a clean heart; yet obviously the distinctions are vital. And is it not certain that people experimenting thus heedlessly and ignorantly along these lines will involve themselves in trouble and disaster in connexion with the psychic emotions and animal propensities? If it were not for the work of Theosophy, founded for that purpose by H. P. Blavatsky, and now firmly established, conditions would soon arise that would, we believe, render the continuance of our civilization impossible. The forces of selfishness and gross desire, added to the almost total ignorance concerning essential matters, would precipitate disorders beyond the control of any available governing body. The imminence of this disaster will certainly impel people to turn to Theosophy for aid, since Theosophy alone will prove able to afford it; and the teaching about the *Spiritual* nature of man will supersede haphazard experimentation in his psychic nature by unqualified hands. Knowledge is a sacred and holy quest, and no sphere of thought or action should be closed to man; yet dangerous pitfalls, traps for the morally weak, are found on every side so soon as the regions of man's psychic nature are opened up. It is on this account that we feel it a duty to reiterate our warning.



THE total length of the world's railroads, exclusive of light railroads and tram-roads, is about three times the distance of the the Moon from the Earth. Here are some of the totals in miles. United States, 227,000; Germany, 37,000; Russia-in-Europe, 37,000; British India, 31,000; France, 30,000; Austria-Hungary, 27,000; Canada, 24,000; Great Britain and Ireland, 23,000; the Argentine Republic, 16,000; Mexico, 15,000; Brazil, 13,000. Relatively to the population the United States have 26.7 miles of railroad to every 10,000 inhabitants; Sweden, 16.8 miles; Germany, including light railroads, 6.15; and Great Britain, 5.6.

BIOLOGY AND HEREDITY: by a Student



HERE seems to be considerable difference of opinion among speculative biologists as to whether or not acquired characteristics are transmitted. The disagreement is involved in an uncertainty about the meaning to be given to the word "acquired." Some seek to find a definition in biological terms, and make a distinction between "somatic changes" and "germinal changes," the former corresponding to acquired traits, the latter to those inherent in the germ. Further, the question is asked: If acquired characteristics are not transmitted, what becomes of the theory of biological evolution?

In thus studying the mere phenomena of heredity, without inquiring into the active determining influences behind them, biologists are seeking to formulate and classify such facts as may come within the range of their observation; and it is only to be expected that, where the facts are so plentiful and varied, many different conclusions should be arrived at. It would take an intellectual giant to take a complete view and draw adequate inferences from the whole; but the majority of investigators and theorists, though men of ability, are not giants; hence their observations are partial and their conclusions various.

It is impossible to conceive of growth or heredity without postulating at least two factors — the passive material to be operated on and the active power that operates on it. Accordingly we find that biologists have postulated these two factors. According to biologists they are environment and a power inherent in the germ. The great difficulty is to assign the various observed effects to their respective places under these two heads. Which effects are due to environment and which to the inherent capacity of the germ? To this question, however, logic answers that *all* the effects must be due to an interaction between the two factors; no environment can produce the slightest effect on an utterly dead and unresponsive material; nor on the other hand can any innate capacity express itself except through its influence on external conditions. So the question takes the following form: What is the relative influence of these two factors in producing the phenomena of heredity?

In animals and plants the germ is endowed with a potent tendency to reproduce the familiar type; and this tendency is modified in its effects by a modification of external conditions that may chance to be presented. When this modification in the conditions is withdrawn,

the original and standard type is usually resumed. Such types are the outcome of inveterate habit produced through long ages; these habits cannot quickly be changed. Nevertheless they can be changed; domestic types may be bred. As to whether such produced types revert to the original type when the modifying conditions have been removed, the facts vary; cases are quoted on both sides. And it is a question of degree; Nature is adaptive rather than fixed in her ways.

In man there is also a standard type modified by conditions which divide him into races, nationalities, and classes.

The general rule is that active molding forces contend with passive conservative forces, the two producing between them growth and evolution. New habits produce at first only superficial changes, not deep enough to be transmitted; but if continued in, they may produce deeper changes and these may become transmissible. If the new conditions are withdrawn the old type may reassert itself, taking a longer or shorter time to do so according to the relative strength of the several influences concerned. The problem is made much easier by looking at it from the mental point of view. In other words, instead of considering organic structure, let us for the moment consider character. In character we observe the same contention between the conservative power of habit and the changing power of new ideas, and the results depend on the relative strength and duration of these two influences.

Man is a seed sown in a soil and in an atmosphere, and cultivated under certain conditions. The innate capacity of the seed determines many results — first, that the offspring shall be human. How much more than this does it determine? Opinions differ; the thing has not been adequately tested. But the more we study, the more influence we are inclined to attribute to *post*-natal conditions, especially those brought to bear during the first year or two of life. We find that persistent culture will produce a cultured breed, but that here again it is rather the circumstances of birth and uprearing that count than the innate capacity of the germ; for a blue-blooded child brought up among savages does not stand much chance of showing culture.

The real influence determining the quality of the human breed is the thoughts of the living. These thoughts constitute the mental atmosphere in which we live, the forcing-house in which births take place. Those who wish to influence heredity for the better should pay attention to this factor. The woman Jukes is often quoted as having been the ancestor of some hundreds of criminals; but on the

one hand all these descendants might have turned out respectable people if they had been properly reared from the first; and on the other hand there are many women not of the Jukes type who are the ancestors of criminals, made criminal by their upbringing. The important thing is to remove the conditions; nor indeed would it be possible to enforce laws dealing with the restriction of breeding unless conditions were first considerably altered.

In studying the biological phenomena connected with heredity science is doubtless studying an interesting subject. But for practical purposes the mental side of the question is more fruitful. And this has to be studied in the light of broader and more rational knowledge concerning human nature than that generally prevalent today. The most important thing to be considered is the distinction between the Higher and lower elements in man — a distinction ignored with disastrous consequences. The child is treated as if it were a unitary being, whereas it is very evidently a composite of two contending elements. It is a Soul incarnated in a bodily environment. Its treatment requires that the Soul should be encouraged and the animal nature checked. The Soul should be helped in its struggle with the animal nature. But for want of this distinction we find sociologists divided into two camps. One set propose to leave the child free to the guidance of its own instincts, without discrimination as to which of these are good and which bad; the other set advocate the old rule of restriction, and with similar want of discrimination restrict the Higher and the lower both.

A knowledge of the essential facts concerning human nature is necessary for the practical solution of the problems of heredity and education. If man is to work harmoniously with the rest of Nature, he must know her laws and fall in with them. If by his erroneous theories he thwarts these laws, the consequences will be failure and confusion. There are at present before the world many suggestions regarding reform in heredity, marriage, and kindred matters, which are not grounded on a sufficient knowledge. For these proposals are claimed various advantages which seem obvious — but obvious only so long as we confine our view to a narrow circle and overlook certain other considerations. It is believed that a restriction of the privileges of parenthood would avail to prevent the production of criminal and degenerate types. Setting aside the fact that this is hardly within the sphere of practical politics, we can see many influences that would

tend to prevent the anticipated result. Bad characters and degenerate types are continually produced from worthy parents. As long as conditions are so bad as they are, people adapted to them will be bred, no matter what the parentage. In short, such proposals for reform begin in the wrong place. Such hasty and ill-considered policies would be prevented if we had a fuller knowledge of the laws of life.

Heredity is but one small phase of a large question. It cannot be tackled alone. There is much worthy desire to reform things, but much tinkering at particular symptoms; co-ordination of efforts is needed. Above all, the would-be reformers so often ignore the more vital points and begin in the wrong place. Neither biology nor religion, still less the many wild (miscalled) "occult" theories, afford a reliable basis on which to work; hence the importance of teachings which like those of genuine Theosophy, can really afford light, and convince by their evident reasonableness.

GRATITUDE AND LOVE: by R. Machell



WATER is such a necessity of life on this earth, as we know life on the earth, that we take its presence for granted, much as the ordinary citizen takes the food supply for granted; and the stoppage of the supply causes him consternation and bewilderment. Yet the water supply in great cities, as well as in arid countries, where large territories are made fertile by irrigation, is established and maintained by an enormous expenditure of skill, labor, and engineering genius, with constant care and attention; and the proper distribution of the supply also demands the utmost care and ingenuity with extreme regularity and systematic attention; to all of which the ordinary person pays no heed whatever, but which is accepted as a natural right, while the taxes imposed to provide the necessary funds for this work are more or less resented as an imposition upon the long-suffering people; and so to a greater or less degree it is with all the adjuncts of social and civic economy. There is a lack of gratitude on the part of the general public to those who provide the means of distributing the necessaries of life, that gives cause for reflection. Are the people ungrateful? and would not their gratitude be perhaps rather unreasonable? Are the necessaries of life to be regarded as luxuries kindly provided by a bene-

volent lord? Or is not the apparent ingratitude of the people based upon a deep-seated conviction of their right to the necessities of life? The term "necessaries" seems to justify this view of the subject, and the elasticity of the term has nothing to do with the justice of the sentiment or the sense of right involved in the acceptance of all that is provided for the comfort and convenience of the public. Such questions are usually settled by the simple means of "begging the question" by assuming some fundamental axiom, such as the equality of man, or the omnipotent wisdom of a God, or the abstract theory of pure chance, and including this assumption in the proposition, and then by elaborate reasoning trying to prove the truth of the axiom on which the whole argument rests. Which is waste of energy. But it is quite open to question as to whether the attitude of simple acceptance as a right of all that comes to us without our personal effort is a better attitude to assume than that of gratitude, which must include all the necessities of life and indeed life itself to be reasonable. What is gratitude? Is a child grateful for its food and clothing? Is it grateful for the air it breathes? Or does it breathe the air unconsciously as a right and indeed as a necessity of life? Is not the joy of life of the child more akin to the high ideal of love — what we usually call gratitude; for we are so terribly commercialized in our modern civilization, that gratitude merely means paying back a debt, which is a mere matter of commercial probity: the reason why this is considered a high virtue today is that all our life is based upon the unwritten law of "get all you can and give as little as possible for it," and this becomes a general system covered by the old axiom "*caveat emptor.*" Against this view of life, which is perhaps perfectly justifiable if man is merely a material evolution without inner union with the rest of his kind, the heart rebels reaching out in love to all creation, yearning to give without thought of return, reward, or recompense. This deep yearning in the heart is so universal that almost every human being has at some time in his life felt the desire at least to give without thought of return, and this in spite of his acquired conviction of the folly of so doing and of the stern duty of getting all he can and of giving only what he must in return. Men have formulated and taught doctrines of the coldest selfishness and believed their own teachings, while constantly acting from motives of altruism and general benevolence that give the lie to their own theories. The heart-life is deeper than most of the thoughts that function through

the brain, and is not always subject to the ruling of the tyrant "egotism."

When the Samoans wanted to do something for Robert Louis Stevenson, who had won their confidence and affection by his love and wisdom in dealing with them, they proposed to build a road to his house for him; and he accepted, saying: "It shall be called the road of the grateful hearts." But they were hurt, and gently replied, "No! it must be called the road of the *loving hearts*." The Samoans were not commercialized and they knew that the heart of humanity is one.

When the commercialized white man sets out to convert and to civilize the "poor heathen" or the "primitive savage races," he is constantly shocked by their lack of appreciation for the so-called Christian virtues; but it may well be that these primitive (?) races have inherited from their remote ancestors the remains of a more spiritual philosophy than we, who are evolving a new form of civilization, have as yet attained to. It may well be that when we have passed the stage of evolution, which is now marked by intense selfishness, separateness, and unbrotherliness, with the disintegration of society and the demoralization of great masses of the people as a necessary result, that we may learn that beyond the gratitude that merely pays its debts is the gratitude that gives. And then we may learn that giving is not limited only to giving money, but that giving means loving; that is, we shall feel that the life of others is our life and our heart is alive with the one life that is in all, and so must beat in sympathy with all others. When this becomes a truth to our minds, as well as a feeling in the depths of our hearts, we shall necessarily give the joy of life to all we meet; we shall be cheerful in appearance, kindly and courteous in manner, considerate of others in all ways, and all naturally and spontaneously. But as we are now walled in by our egotism and shut off from the world by a shell of complete indifference to the wants and feelings of others, we have to be taught specific virtues, which act as correctives to our brutal selfishness, and as stepping stones to civilization with its ultimate aim of true enlightenment. A man who is so brutally self-absorbed as to take no heed of any but his own wants must be taught to perform acts of courtesy as a kind of moral gymnastics; so he learns to say "please" and "thank you" instead of grunting; he learns to smile instead of scowling; to perform small services without waiting to be asked; to refrain from hurting other's feelings; and he is taught to give an

equivalent for everything he receives and this is his first lesson in gratitude. Later he learns to give without having received, and then he learns to accept without humiliating sense of obligation, which is a mark of one who knows that he would and will do for others on all occasions what is now being done for him; and then he learns to give that perfect fulness of joy which the flowers and plants give without thought of giving at all, simply living their life to the utmost of their ability, giving to the world their life in living, and their very selves in the necessity of self-expression. But as the lesser mysteries must precede the greater, and as a man must fulfil the lower law before he can invoke the higher, so a man must be perfected in virtue before he attains to wisdom, and he must practise gratitude until he has learned the higher law of Love which is the law of Life.

GREETING

WE men of earth have here the stuff
 Of Paradise. We have enough!
 We need no other things to build
 The stairs into the Unfulfilled —
 No other ivory for the doors,
 No other marble for the floors,
 No other cedar for the beam
 And dome of man's immortal dream.

Here on the paths of every day —
 Here on the common human way
 Is all the busy gods would take
 To build a heaven, to mold and make
 New Edens. Ours the stuff sublime
 To build eternity in time! — *Edwin Markham (Selected)*

SOME PRACTICAL ASPECTS OF "THE SECRET DOCTRINE": by W. L. B.



THE following notes design to present to the general reader, as simply as possible, some of the broader teachings to be found in the two volumes of *The Secret Doctrine*, by Helena P. Blavatsky, which were published in 1888. In the preface she explained that these truths were not put forward as a revelation, and that they are to be found scattered through thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol. The volumes do not contain the Secret Doctrine in its entirety, only a select number of fragments of its fundamental tenets, and are a partial statement of what she herself had been taught by more advanced students.

It was stated unequivocally that these teachings, however fragmentary and incomplete, belong neither to the Hindû, the Zoroastrian, the Chaldaean, nor the Egyptian religion — neither to Buddhism, Islâm, Judaism, nor Christianity exclusively; for the Secret Doctrine is the essence of all these, which in their origins respectively sprang from it.

The aim of the work was to show that Nature is not "a fortuitous concurrence of atoms," and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization.

Before proceeding with our subject it is pertinent to remark that the time is opportune for this résumé, because the teachings in these volumes, coupled with those in her later works, *The Key to Theosophy*, and *The Voice of the Silence*, have colored the lives of all true Theosophists, and thus led to the most important practical results. For, as Katherine Tingley has said:

The value of the Point Loma Institution lies in the fact that it has proved the truth of its theories by its success. It has accomplished the mission which brought it into being. It has rescued Theosophy from the domain of an intellectualism which might readily have become more selfish, because more subtle, than the current thought of the world. It has demonstrated that the Theosophic life is the life of practical common sense, and that in the light of its philosophy the shadows pass away and man can enter into his birthright of knowledge.

It will readily be perceived that apart from the practical achievement and success above alluded to, which has especial reference to the Râja Yoga system of education, comment upon, or outlines of H. P. Blavatsky's great work — after the lapse of twenty-three years — would have been like mockery. Nor, having regard to prevalent conditions, would this success have been possible but for the steadfast encouragement given students by William Q. Judge, followed by the eminently practical Leadership of Katherine Tingley.

These considerations show plainly that Theosophy deals not alone with philosophical abstractions, that it has to do with living forces, and that it is nothing if not practically applied in daily life.

Practical ethics, which have in view the control of the living forces in human life, must in order to be properly effective be based upon sound philosophy. Do good and you will be happy, may be true enough but is hardly inspiring, because devoid of true philosophic basis. Do good and you will make others happy, appeals to the intuition as true; yet intelligence must be satisfied and asks, why is this so?

Man's intelligence is to a degree sufficiently alert to appreciate sound philosophy, and to find therein, when once clearly grasped, a new and wonderful stimulus to right action. Especially will this prove to be so, when it is realized that up to the time when H. P. Blavatsky was penning her great works, *Isis Unveiled* and *The Secret Doctrine*, the West had been to a large extent without a sound philosophy of life for several thousand years.

In approaching the consideration of the three fundamental postulates of the Secret Doctrine, we realize that the instinct to turn to science for light was natural, and would have been justified by results had science sufficiently extended its borders. Spencerian philosophy, quasi-metaphysical in some respects, was a scientific expansion of the borders of inquiry, and only failed because one branch of science — logic — was not carried far enough. Thus Spencer's "First Cause" is a contradiction in terms — presupposing something "first brought forth," "the first in time, space, and rank" — and therefore finite and conditioned. The "first" cannot be the absolute, for it is a manifestation.

Here we may seem to be in deep waters, but this primary point is at once simple and of paramount importance. People ought not to be frightened by words. Not one in a thousand has ever studied "metaphysics" — but they may be reassured, for nothing more than a

little common sense is needed, a quality not too conspicuous in metaphysical treatises by western writers, except where they have drawn inspiration from ancient Eastern sources, as Emerson and others did.

Consider anything in manifested nature, light and darkness, attraction and repulsion, joy and sorrow, positive and negative electricity, etc., etc. Always we find a duality. Is it not transparently evident that there must be something behind each duality, of which the duality is a manifestation? Something which now shines, now refrains from shining; something which now wakes, now sleeps; and so on.

Always there is a triad, one aspect hidden, and a duality manifested. In a word, Manifestation (dual), and something else, *hidden*, which manifests. Here is a key to many apparently difficult and even profound problems; a key without which we could never hope to understand anything.

An important application of this principle is that if there be manifested universes, there must be times when they are *in abscondito*; and that beyond (or rather, within) there is something capable of alternately manifesting and disappearing. This ultimate beyond (or within) is the field of Absolute Consciousness, that Essence which is out of all finite relation to conditioned existence.

The grasp of this is of importance, for it tends to place Man, the Thinker, in his true relation to Nature. Thought itself, be it remembered, is a manifestation, the thing thought of being the complement. Behind both, hidden, stands the thinker.

Once we pass from the field of Absolute Consciousness (to us, a negation) duality supervenes in the contrast of Spirit (or consciousness) and Matter: Subject and Object. Nevertheless these are but aspects of the absolute and are therefore, in a sense, illusory — that is to say, being manifestations, they are transitory, even though lasting for countless ages.

The importance of these simple statements will appear on considering three fundamental propositions which the Secret Doctrine establishes, which are as follows:

(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, “unthinkable and unspeakable.” It is the one absolute Reality which

antecedes all manifested, conditioned, being. Seen from below, or from without, it has two aspects: pre-Cosmic Ideation and pre-Cosmic Substance.

(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” is like a wink of the Eye of Self-Existence. “The appearance and disappearance of Worlds is like regular tides of flux and reflux.”

(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter itself being *an aspect* of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation in accordance with cyclic and Karmic law, during the whole term. (Karma is an ancient word expressing the ethical and dynamic law connecting cause and effect, within all realms, visible or invisible, of Nature.) In other words, no purely divine Soul can have independent conscious existence before the spark which issued from the pure Essence of the Universal Over-Soul has (1) passed through every elemental form of the phenomenal world of that particular Cycle, and (2) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest plane of Creative Mind (not brain-mind activity, far above that) — from mineral and plant up to the holiest archangel. *The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.*

These propositions, which form the foundation of the archaic Wisdom-Religion, otherwise called Theosophy, appeal both to intuition and common sense; while at the same time they indicate realms of knowledge and of aspiration far in advance of any modern achievements in philosophy, science, or religion, whenever any of these attempt generalizations intended to cover and explain the fields of phenomenal existence.

One fact is seen to stand out prominently, namely, that every phenomenon has its noumenon. Logically and philosophically this is a self-evident truth. And it is obvious that whatever *manifests* transiently must be more potent, more *real*, than whatever is *manifested*,

be the latter what they may — gods or atoms. Has science grasped this simple truth yet? It may have recognized it, in a way; but science usually brushes it aside, as if outside its sphere, yet immediately proceeds to build up biological, physical, sociological, or cosmical theories upon the assumption that the phenomenal is the only reality — a conception more illogical, and hence more unscientific, than anything that could well be imagined. But the greatest scientists never committed this logical blunder. The Newtons and Faradays saw more clearly.

Surely it is evident that whenever science, philosophy, or religion mistakes the phenomenal for the real, all generalizations based upon so fundamental an error must lack one thing above all — truth!

The phenomenal never possesses more than relative reality; that is to say, it is only real from the standpoint of conscious perception dominant at the moment. This elementary truth is well-known to successful organizers of the world's work. Those in charge of great enterprises have to keep their attention, while so engaged, upon the practical ramifications of their work to the degree that for them all else is unreal. Had they not the power to do this, they would not occupy their posts for long. Thus we find successful business men, perhaps unconsciously, applying the very principle in question. The great composer takes his stand, while at work, in another realm of consciousness, where the only reality is music, along with the thoughts, pictures, or emotions cognate to that realm.

These are illustrative instances. But in dealing with the Secret Doctrine we have to recognize that there are very many realms of consciousness in Nature, to all of which Man is heir, but from most of which he is ordinarily at present excluded, owing to Karma, and to the general conditions prevailing during the current cycle. Each state of consciousness is also one of perception — that of an ant, or that of a Planetary Spirit, for instance, being unlike that of a human being. Bearing this in mind we shall be in a position to realize the philosophic exactitude of the following definition of “Matter” — a definition new to Western thought, yet none the less ancient, and profound.

Matter is that totality of *existences* in the Kosmos, which falls within any of the planes of possible perception.

As every state of consciousness has its own means and modes of perception, it should be clear (to take merely the grossest case of the foregoing definition) that what appears solid from one realm of

perception may be quite transparent from another point of view.

These ideas are practical, because Man should know himself as Soul, moving amid a world of Souls; and escape from the mental tyranny of fancying himself merely Body, moving among trees and stones — a nightmare, which the crude superstitions of the time only accentuate.

We should recognize that what is subjective to us, may be objective to others, or to ourselves in a different state of consciousness. Not that we need make artificial attempts to induce other states, for such practices are fraught with danger. But we can learn to understand things. Thought itself is objective, from a higher realm within. We should not allow ourselves to be overwhelmed by the illusions of time and space, even when the cause of suffering, knowing we have that within us which can rise, sooner or later, above illusion. Suffering teaches, and is — on the human plane — a reality, though transient. The Secret Doctrine does not teach that transient realities are unrealities, as some modern fads do.

We are dealing, so far, only with some elementary principles treated of in the Proem of *The Secret Doctrine*, and a few more remarks upon the three fundamental propositions above given seem essential here. Just as there are many planes or states of consciousness in Nature, so also there are many states of matter, mostly of far finer and subtler *texture* than any known to science. Thus the pre-Cosmic substance referred to, the substratum of all matter even in its finest and most recondite differentiations, could only be described as transcendently objective. Apart from Cosmic Substance, Cosmic Ideation could not manifest. And in order that the latter can manifest there is something which links the two. It is the dynamic energy associated with cosmic ideation, the mysterious link between mind and matter, the animating principle electrifying every atom into life. In *The Secret Doctrine* this is called *Fohat*.

The second postulate asserts the absolute universality of the law of periodicity, of ebb and flow. An alternation such as that of day and night, life and death, sleeping and waking, is a fact so universally without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.

The third postulate rests upon the other two, while indicating generally the mode of manifestation in time and space. The root of every atom individually and of every form collectively, nevertheless, is still

the One Reality of the first postulate. This is *metaphorically* rendered in the *Bhagavad-Gîtâ*, where Krishna is represented as saying: “I established the whole universe with a single portion of myself, and remain separate.”

Regarding the universe as a structure, we realize two things. Firstly, that as every atom and form change momentarily, the structure is by the nature of things impermanent as a manifestation. Secondly, that the structure must rest upon a foundation. This foundation is Absolute Consciousness.

Thus in order to apprehend the fundamental propositions clearly, we have to stand upon a different platform from that of modern science, and realize once for all that Consciousness is the primary fact in Nature, not physical appearances. Keeping this steadily in view the three postulates should be read repeatedly, for our minds have been so psychologized into looking alone outwardly upon the phenomenal, that to realize the superior *reality* of the noumenal takes something of an effort. We can try it on ourselves by saying, “I am.” If this be done thoughtfully, we feel that the “I” is certainly not our body; and also that it is not even our thoughts, because the “I” stands behind the thoughts, and can change the current of them at will. Thus the “I” within us belongs to a deeper stratum than thought. It is, in fact, at its center, a ray of the Supreme. Compare this with the first clause of the third postulate, and we may realize the true meaning of the statement that brotherhood is a fact in Nature.

Practical readers will have already perceived many important truths. One of them is that between the consciousness of Man and that within a world, or a system, there must be many gradations, each having appropriate vehicles and means of perception. Another is that the processes of emanation from the Supreme Reality must also have had many gradations, and many different modes of operation. Another is that the Universe in manifestation is filled with realm upon realm of Being, cosmic, archetypal, dynamic, creative, in innumerable degrees — most of the fields of which must necessarily be in regions which to us, for the present, are subjective. Yet notwithstanding the almost infinite variety of forms and processes in visible Nature, it has been stated that the last word of human knowledge was uttered ages ago. This again is in accordance with common sense; for the hierarchies of Intelligences and Powers which are occupied in the bringing forth into manifestation of a Universe, must know more

about Nature than do the objectivized products of their work, including man — while at the same time those higher Intelligences who contacted our world without becoming so enmeshed in the effluvia of matter as we have, were for humanity the very sources of what we call the Wisdom-Religion.

Thus *The Secret Doctrine* has for theme both Cosmic Evolution and Human Evolution, for these are inseparably connected; while the preservation of the Secret Doctrine through long ages of spiritual darkness is due to the fact that humanity, fortunately, still has its Elder Brothers, those who have preserved and passed on the knowledge, throughout the many cycles of ascent and descent to which the race is subject. The reader may perhaps surmise that these Elder Brothers, or Helpers, are not wholly dependent upon merely physical existence for the continuance of their work. Nevertheless they live, are realities on our plane, and share our human life.

But it is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority, a point H. P. Blavatsky was careful to impress on the reader, in the introductory remarks to *The Secret Doctrine*.

A few more reflections will be in order here. Clearly anything possessing form or function is conditioned, is phenomenal. Hence it follows that beyond the realms where ideas possess form, there are realms which owing to the very vividness of their reality are formless, the transcendental regions of consciousness intermediate between the Absolute and the first dawn, in any Great Cycle, of archetypal forms. Our notion of Mind is limited, being rooted mainly in one form or another of sensation, itself phenomenal and limited. Thus the personal god of old-fashioned theology perceives, thinks, and is affected by emotion; he repents, and feels "fierce anger." But the notion of such states involves the postulate of the externalness of the exciting stimuli, to say nothing of the impossibility of ascribing changelessness to a Being whose emotions fluctuate with events in the worlds he presides over. The conception of a *personal* God as changeless and infinite is thus unpsychological, and, what is worse, unphilosophical.

Yet there are Personal Gods, which is plainly indicated in the third postulate, but the ramifications of this subject will be in place later on.

The Omnipresent, Eternal, Boundless, and Immutable Principle, the one absolute Reality which antecedes, pervades, and succeeds all

manifested, or conditioned existence, is the ONE LIFE, which while without beginning or end, is yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute Consciousness; unrealizable, yet the one self-existing reality; truly, “a chaos to the sense, a Kosmos to the reason.” Its one absolute attribute, which is ITSELF, eternal, ceaseless Motion, is called metaphorically the “Great Breath,” which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE. That which is motionless cannot be Divine.

H. P. Blavatsky says that Plato proves himself an initiate, when saying in *Kratylos* that *θεός* is derived from the verb *θέειν*, “to move,” “to run,” as the first astronomer who observed the motions of the heavenly bodies called the planets *θεοί*, the gods. Later, the word produced another term *ἀλήθεια* — “the breath of God.”

Theosophy has a noble conception of pure Deity. As said in the first postulate, the Supreme Reality could only be dwarfed by any human expression or similitude. Yet we may venture to regard IT in several aspects, when carefully dissociated from human limitations. Thus, Deity is an arcane, living (or moving) FIRE, and the eternal witnesses to this unseen Presence are Light, Heat, Moisture — this trinity including, and being the cause of every phenomenon. As an eternal abstraction it is the EVER-PRESENT; as a manifestation, it is finite both in the coming direction and the opposite, the two being the alpha and omega of successive reconstructions. It is only with reference to the intra-Cosmic Soul, the ideal Kosmos in the Divine Thought, that we may say: “It never had a beginning nor will it have an end.” With regard to its body or Cosmic organization, though it cannot be said that it had a first, or will ever have a last construction, yet at each new Great Cycle, its organization may be regarded as the first and last of its kind, as it evolutes every time on a higher plane.

It is necessary to dwell upon these superlatively magnificent conceptions here, as well as to recur to them when we endeavor to follow the panorama of Cosmic Evolution, however inadequate the outline, in order that the grandeur of Man’s true place in Nature may be kept in view. Being immortal in essence — a Soul traveling through the processes of Cosmic Evolution — visiting the scenes of phenomenal existence again and again, he is participator in, and heir to things whose splendor is absolutely without limit — provided he does not lose his way amid the entanglements of merely material existence.

Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.

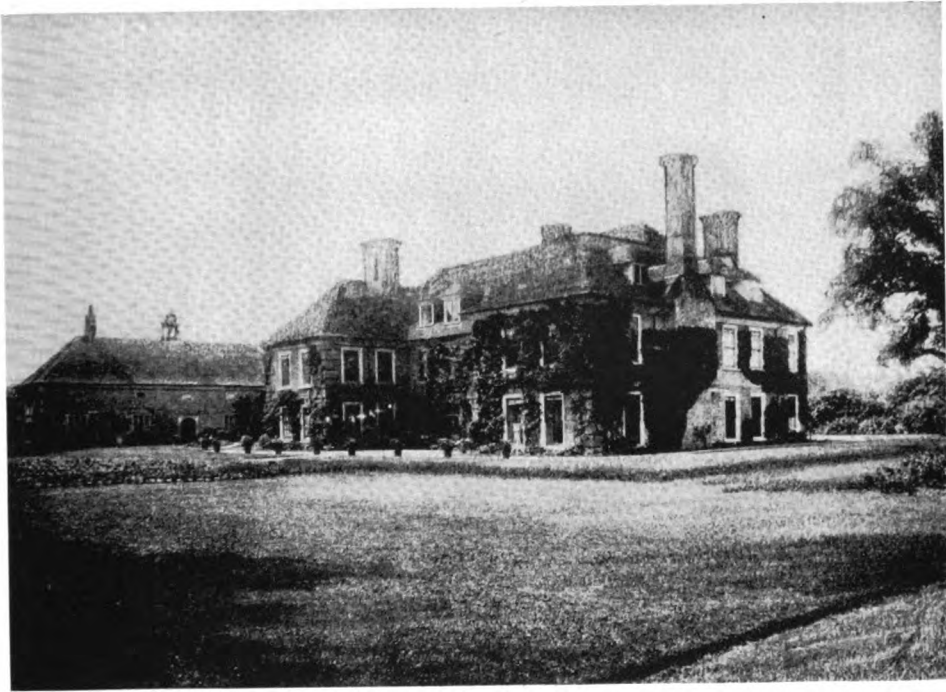
It will be found as we proceed that the human race on this planet is much more ancient than all but a very few geologists and archaeologists have suspected — going back, in fact, for millions of years; and that countless civilizations have risen and gone down, as well as continents, etc. Moreover the members of several esoteric schools — whose ramifications may be found in China, Japan, India, Tibet, Syria, and South America — claim to have in their possession the sum total of sacred and philosophical works in MSS and type: all the works, in fact, that have ever been written, in whatever language or characters, since the art of writing began; from the ideographic hieroglyphs down to the alphabet of Kadmos and the Devanâgari.

AN ENGLISH COUNTRY HOUSE: by F. J. Udall (London)



ANY of the stately homes of England have associations of romance or tragedy. The far-famed Haddon Hall stands perhaps pre-eminently in the former category, and Moyles Court, which is in the New Forest, close to Ringwood, may fairly claim to come in the latter. Moyles Court is a large red brick building in the Elizabethan style of architecture, and near it is a majestic oak, which many people regard as the grandest of all the grand oaks in the Forest.

In the British Houses of Parliament is a frescoe painting representing the arrest of Lady Lisle by Colonel Penruddock. This happened at a time when England was in a ferment because of the ill-fated rising under the Duke of Monmouth, in which he played such a sorry part. Lady Lisle's home was at Moyles Court. She was arrested on the charge of harboring rebels, and her execution was among the first fruits of the "Bloody Assize" held by the infamous Jeffreys after the



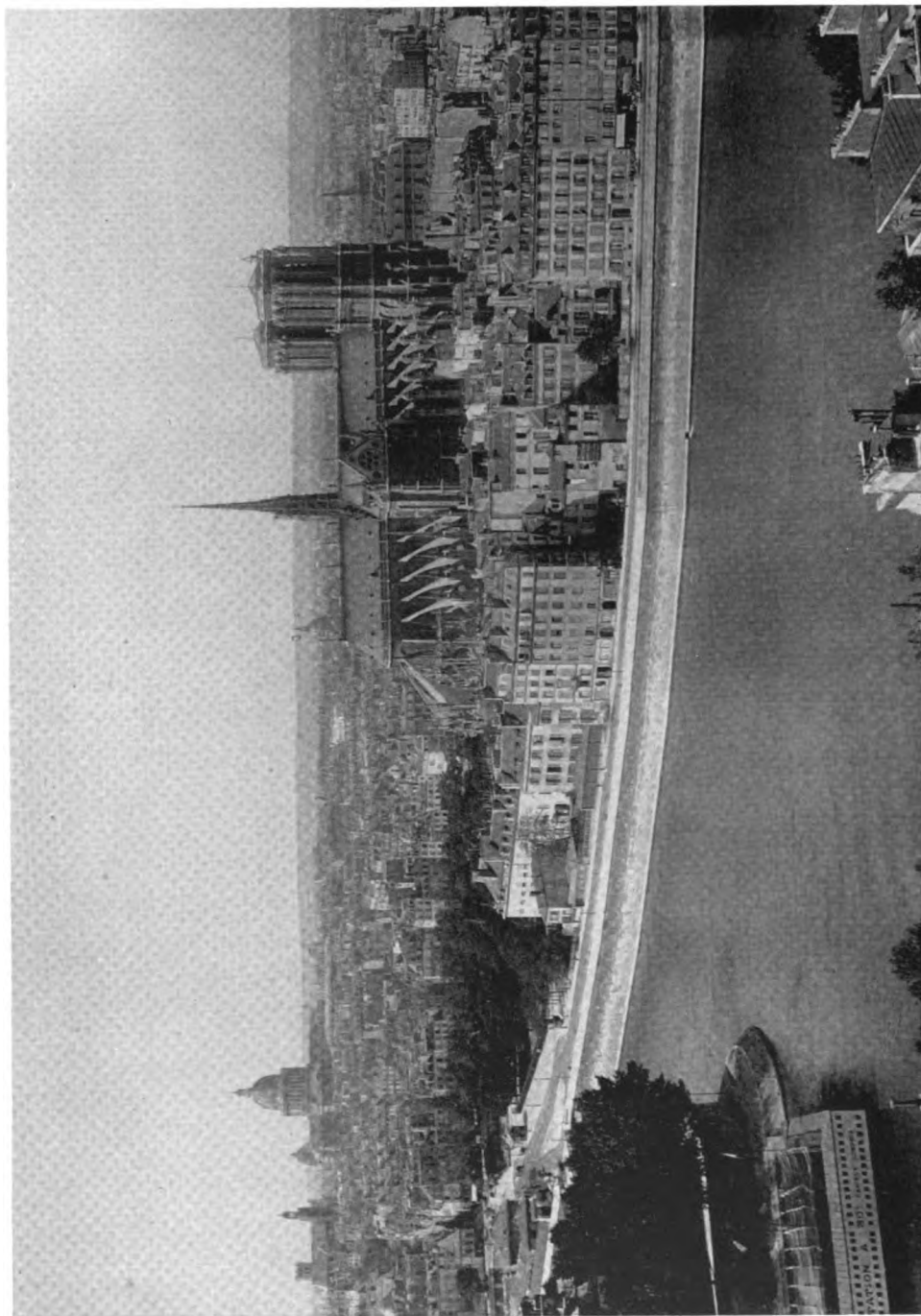
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MOYLES COURT, RINGWOOD, ENGLAND



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GRAVEL LANE, RINGWOOD



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PARIS. PANORAMA OF THE LEFT BANK OF THE SEINE, AND OF THE CITÉ
VIEW TAKEN FROM ST. GERVAIS

rout of the Duke's forces at Sedgemoor. A well-known Nonconformist minister named John Hicks had been with Monmouth's army, and for a few days after the defeat he managed to escape his pursuers. Lady Lisle agreed to extend hospitality to him and a friend of his, and it was this fact that brought about the visit of Colonel Penruddock to Ringwood and Moyles Court. It is a curious circumstance that this man Hicks had a brother who was Dean of Worcester and "an eloquent advocate of the right divine of kings."

It was at historic old Winchester that the trial of Lady Lisle took place, and

the court rang with Jeffreys' fearful maledictions which, uttered with his terrific voice and infuriated visage, made not only those against whom they were directed but all who heard him, shudder, as if the thunder of the day of judgment had broke over their heads.

In passing sentence on Lady Lisle, who was well advanced in years, he sneered at her as one

who all your life time have been a great pretender and professor of religion.

The sentence was that the lady be drawn on a hurdle to the place of execution,

where your body is to be burned alive till you be dead. And the Lord have mercy on your soul.

He certainly did not have much mercy on her body. The sentence was too barbarous for the people of Winchester to allow, and during a reprieve of five days efforts were made to enlist the favor of James II on her behalf, but the king's clemency only extended to a change in the manner of her death — he granted beheading instead of burning. In the market-place of Winchester in the presence of a great crowd the execution took place.

As her frail form was seen moving with a slow but undismayed step to the scaffold, the sight at once chilled with awe and moved with compassion all the hearts of the assembled multitude.

Her death helped on the cause of civil and religious freedom. The chivalrous sentiments of English gentlemen all the country over were aroused by the "judicial murder," and when William of Orange came in 1688, he received the support of those men of influence which was so conspicuously lacking in the cause of the Duke of Monmouth. Lady

Lisle's body was taken to Moyles Court, and lies buried in Effingham churchyard near by.

It was at Ringwood that the Duke of Monmouth was captured by the king's soldiers, who bivouacked in the market-place. After the crowning folly of Sedgemoor he escaped and sought shelter among his friends in the neighborhood of Ringwood, but was captured, disguised as a shepherd, just outside the town. An interesting relic of these troublous times has recently been added to the National Portrait Gallery in London. It is a picture of the Duke of Monmouth, painted after his execution on Tower Hill.

RECENT DISCOVERIES IN LIGHT: by H. Travers



IF we had to choose one word to sum up the results of modern discovery in physics, that word would be "light." Light in various forms has played the chief part in the study of x -rays, Becquerel rays, and radio-activity in general. Our researches have taught us to dissociate light from heat, though experience has rendered us so familiar with forms of light that are accompanied by the production of heat, that the newer idea is somewhat strange. Eventually we shall no doubt invent means of obtaining illumination without the present wasteful production of unnecessary heat and other forms of energy. Light without heat, or with very little heat, has of course long been familiar in connexion with the glow of phosphorus and of decaying organic matter, as also in the glow-worms and fire-flies. Certain crystals, when broken, give out flashes of light; and a familiar experiment is to break loaf-sugar in the dark, when flashes of blue light are seen. Crystals of arsenious acid emit flashes of light at the moment of their formation in a solution. Then came the study of the sulphids of calcium, strontium, and barium, white powders which, when prepared in a certain manner, are capable of emitting in the dark some of the light which they have absorbed. The elder Becquerel studied these compounds, while others have turned them to commercial advantage in the manufacture of luminous paint.

The Geissler vacuum tubes, which have been known since 1854, are almost too familiar to need description. Glass tubes of various shapes are exhausted till they contain but a residuum of air or some other gas, in which state they will serve as conductors of high-potential electricity.

In the ends of the tube are sealed platinum electrodes, the terminals of a high-potential current from an induction coil. The discharge across the interior of the tube is accompanied by a weird moonlight glow, the electrodes shine, the positive being usually red and the negative violet, and the inside surface of the glass is rendered luminous. The explanation was that the enclosed gas, in its rarefied state, was enabled to convey the current in the form of charges, the particles of the gas being freer to move across the space than they would be at the usual pressure. Later researches in radio-activity have given us the idea of the electron, and this further explains the phenomena of the vacuum tube. But we have had to wait a long time before the vacuum tubes gave rise to the discovery of the x -rays. The luminous rays within the tube cannot pass through the glass; but it was found by Roentgen that they cause invisible rays to be emitted from the outside of the glass. These invisible rays can render phosphorescent any fluorescent substance placed in their path; they penetrate opaque substances; they can disintegrate the structure of living tissue; they have marked chemical effects; these are the x -rays.

Henri Becquerel tried whether anything else besides the Geissler tubes would emit these rays, and began his investigations with the phosphorescent substances with which his father's researches had rendered him familiar. The sulphate of uranium and potassium was found to give off rays which could affect a photographic plate wrapped in black paper. But Becquerel did not stop here. Thus far he had followed the lead suggested by the glowing vacuum tube and had used his uranium while it was in a state of phosphorescence, giving out light previously absorbed. It now occurred to him to try uranium which was not phosphorescent; and he discovered that this also gave out the rays. Thus was discovered the phenomenon known as the "Becquerel rays," rays similar to the x -rays of Roentgen, but given out by uranium salts. In this summary we are following the lines of an article by a prominent English writer, and he gives this as an instance of the superiority of experiment over ratiocination, quoting a maxim attributed to Schliemann the discoverer of Troy, "Do not think! Try!" But it will strike others that Becquerel must have thought before he tried. It "occurred to him" to make the experiment. The professor, however, means, as indeed he says, that the most important discoveries are made by people who are not looking for them; a fact which, if admitted, should restrain us from unduly

exalting the authority or efficacy of scientific theory whenever the latter evinces a dogmatic tendency.

Other investigators then proceeded to examine other substances to see if they possessed the same power as uranium. The Curies went through the list of elements and discovered that only one, thorium, possessed properties comparable with uranium. They found further that in most cases the radio-activity of a mineral was proportional to the percentage of uranium present; but that in certain minerals this was not the case. In pitchblende in particular this was observed. The inference was that there must be in the pitchblende some other element besides the uranium, also possessing radio-active properties. This led to the discovery of radium; with commendable patience the Curies extracted from a ton of the residues of the Joachimsthal mining works (representing three tons of the pitchblende from which the uranium had been extracted) about four grains of a salt a million times more radio-active than uranium.

It has been remarked that recent discoveries have tended to re-establish the old emission theory of light. Rather should it be said that they have tended to render meaningless the question whether light is an emitted substance or a vibration in the ether. Our notions, both of matter and of force, have undergone such modifications that the two conceptions seem to merge into one another and become indistinguishable. Neither of the hypotheses was altogether right or wrong; both were partial statements. But it had of course been admitted by careful thinkers that matter and force, if these words are to be regarded as anything more than mere mathematical expressions, are not separable but interdependent; and experiment has but vindicated the logic of this position. When we are dealing with large masses, we can draw an appreciable distinction between inertia and force; but when we get to the refinements of research, the distinction begins to disappear. All we can say is that inertia and force are manifestations of some fundamental element which is neither of them, but the parent of both. Thus we approach to the unknown rudiment of all physical manifestation — something which must necessarily transcend physical means of identification, since it possesses none of the attributes of which it is the origin.

Intermingled with force and inertia we find light and electricity and magnetism. The rays within the vacuum tube can be deflected by a magnet, and in other ways a connexion between light and magnetism

is shown. These physical discoveries complement the chemical discoveries in indicating that physical nature springs from a common root which is the parent of all elements and all forces; while the distinction between that which is denoted by the word element and that meant by the word force grows fainter.

Professor Ramsay in his recent presidential address made a plea for pure science — the pursuit of science for its own sake and unhampered by ideas of profit.

A SOJOURN AT POINT LOMA:

by Consul Hjalmar Wicander (Stockholm)

(Translated from *Den Teosofiska Vägen*, October, 1911)



IN the trip around the world just accomplished, I had planned a visit to Point Loma, the International Headquarters of the Universal Brotherhood and Theosophical Society, and when turning homeward from Japan there came the opportunity to go there. My desire to see the place came from the knowledge I had of the Theosophical Movement in Sweden, which had attracted my interest, though I am not a member. I made a firm resolution to see with my own eyes and hear with my own ears all the beautiful things which I had been told about it.

Point Loma is, as its name indicates, a point or tongue of land, forming with the mainland — where the city of San Diego is situated — the excellent harbor, which was the original cause of the foundation of the city and later has been the principal ground for its further growth. The promontory is quite large. The far end of it, where the light-house and the wireless station are, belongs to the U. S. Government, but a great part of the rest, dominating the crest of the hill and the shore of the Pacific, is owned by Katherine Tingley, the Leader of the Universal Brotherhood and Theosophical Society.

She secured this extensive property of about a thousand acres for a comparatively small sum twelve years ago, to use it for the headquarters of the Society and for the realization of her plans in founding an educational institution. Nearly the whole of Point Loma was then ground which had been undisturbed for centuries. But at present the very best class of roads (boulevards) stretch all the way from San Diego and over Point Loma, and are being extended constantly.

The Theosophical Headquarters' grounds are to a great extent covered by beautiful gardens and parks in the process of growing: the fields and forests are already considerable, and extend over a wider area each year. It seemed almost incredible that all that now grows there was not older than twelve years, but when I saw trees that were put in the earth as seeds four years ago which now looked like trees twenty or thirty years old here in Sweden, then I could understand what that magnificent and even climate can accomplish. Truly a wonderful climate!

Inside the Theosophical grounds are numerous large and small buildings, in which are found the official and executive departments, the class-rooms, the printing press, the book bindery, and a number of other offices. Among the larger buildings are the Râja Yoga College, the Aryan Memorial Temple — dedicated to the memory of Madame Blavatsky and Mr. Judge, Founders and former Leaders of the Society; the villa North House where I lived during my stay at Point Loma; the International Headquarters building, and several other fine residences.

Several hundred students live in these buildings, a noted English artist of ninety-three being the oldest, united in one sincere endeavor to live as true men, banishing selfishness; and to educate their children in the same spirit, in order that they in their turn may become teachers and educators there, or go out into the world and by their word and life spread the ideas of Theosophy and brotherhood and help the poor and oppressed, though, mark well, not as fanatical dreamers, but as wise and practical men and women.

The Students at Point Loma are of all nations and of all classes. There are whole families, also unmarried men and women; and children (both of members and non-members) who receive the benefit of the Râja Yoga education. There are many university professors and women of great culture, prominent business men and manufacturers, some still carrying on their private business wherever that may be; engineers and lawyers, and others of different vocations.

The general work along practical and educational lines is done by the members. Some are chiefly teachers, but between such duties they fill other offices. A prominent lawyer from the southern states is also director of the horticultural department. An important feature is that no work whatsoever is done for salary. In fact, the consciousness of forming a part of the Headquarters staff is in the eyes of these people



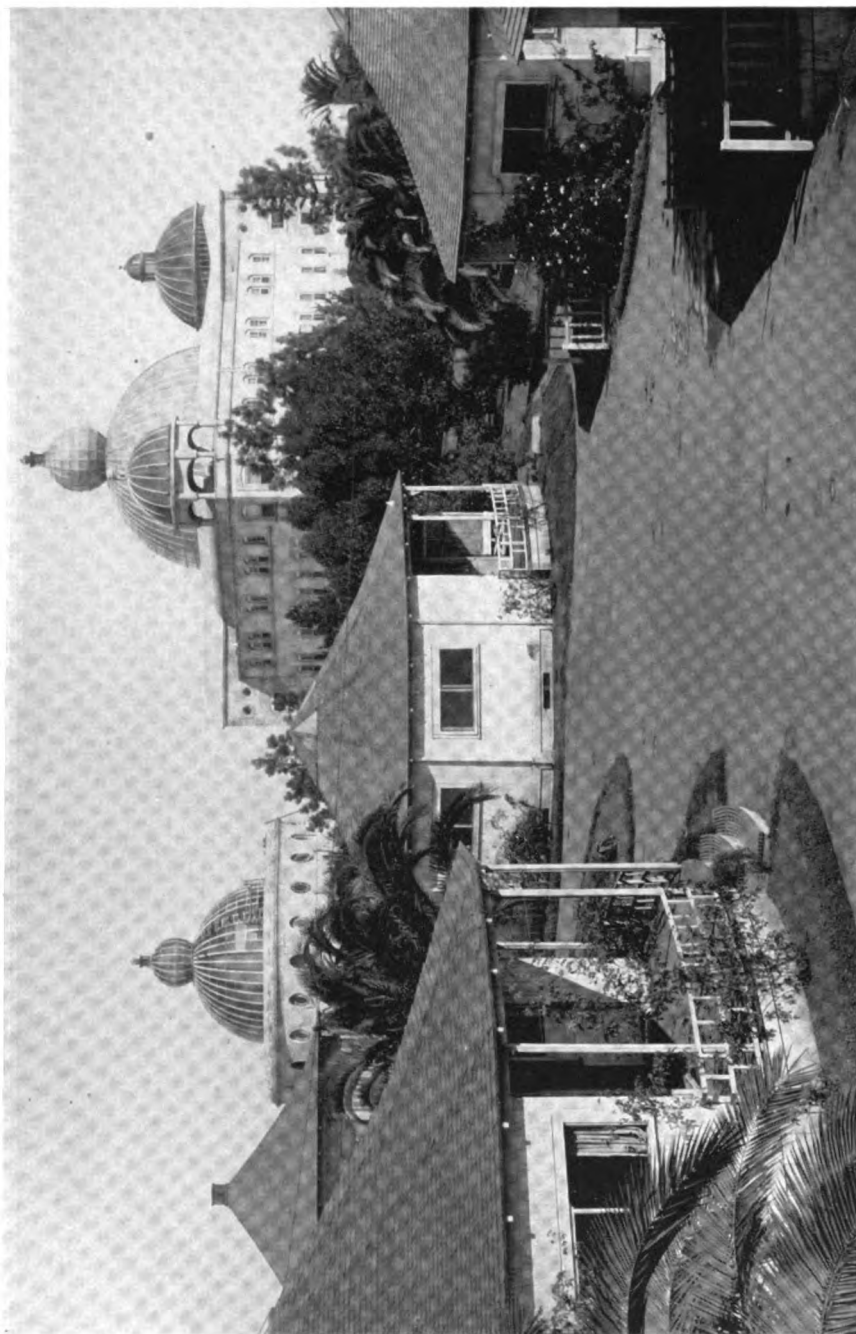
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THE RÂJA YOGA COLLEGE, POINT LOMA, CALIFORNIA
A VIEW OF THE SUNNY, ROSE-SHADED CORRIDOR



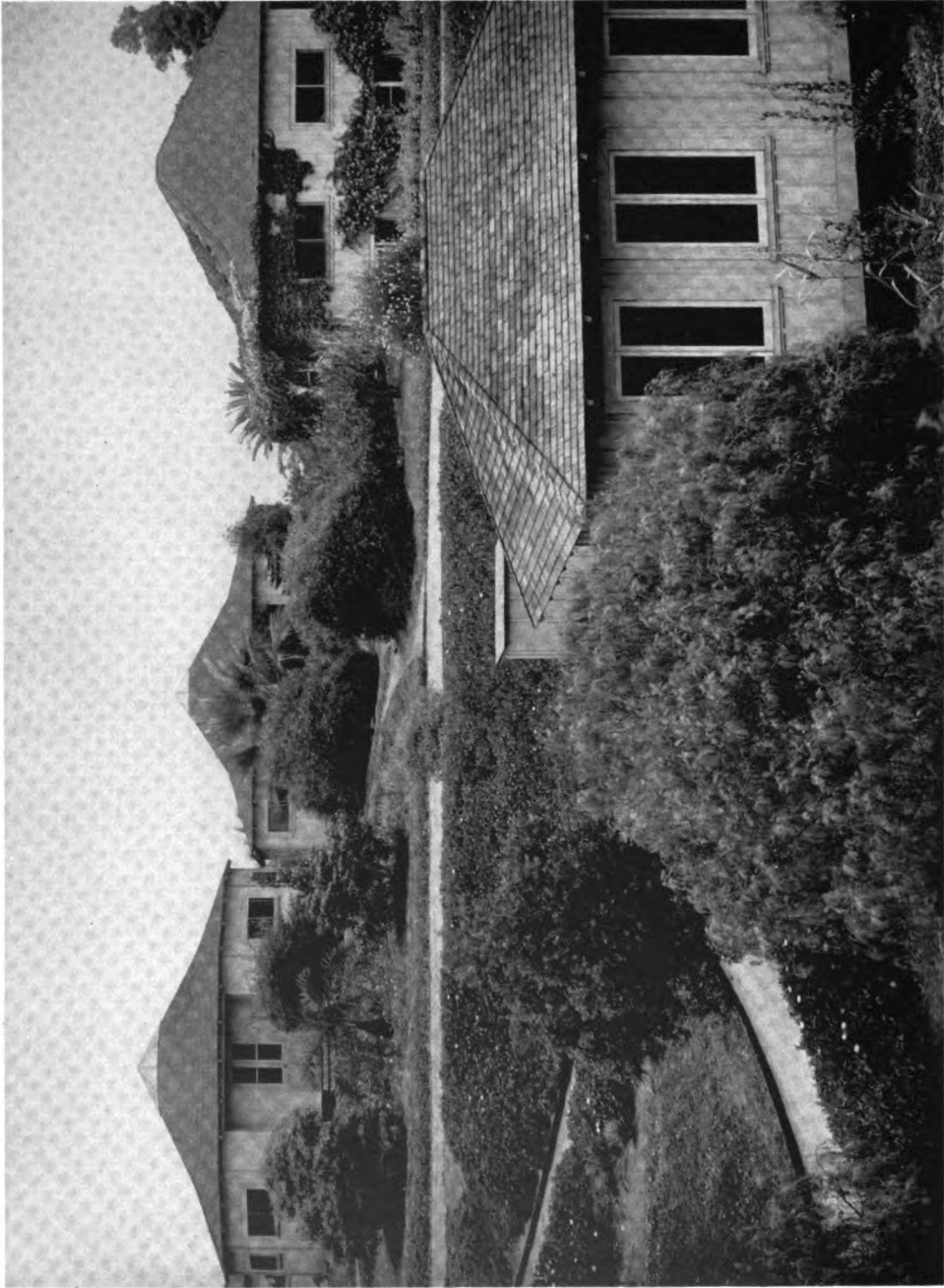
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A PART OF THE TEMPLE OF MUSIC AND DRAMA
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA
THE RÂJA YOGA COLLEGE AT THE RIGHT



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THE RĀJA YOGA COLLEGE. GROUP-HOUSE BUNGALOWS IN THE FOREGROUND



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ANOTHER VIEW OF GROUP-HOUSE BUNGALOWS

far more than any form of acknowledgment, not to mention remuneration. The consequence is that they are not so much concerned *what kind* of work they are doing, as *how* it is done.

The younger students are given the most loving and careful attention and training. I have never seen groups of children looking so happy, healthy, and balanced. Music is a great and important factor in their training and instruction. At a very early age they are given a small violin as a toy, though only for a short while each time, so as to keep the interest and desire for it alive. It is marvelous the things the youngsters can produce in the line of music. They have their own orchestra, which gives a concert in the Rotunda of the College every Wednesday, and a performance now and then in Katherine Tingley's own city theater. At one of the musicales I heard a four-hand piece remarkably well performed on the piano by two girls of six and eight years respectively.

The instruction is most thorough and stimulating all through.

From the excellent and devoted teachers — all of them members — the children receive splendid instruction and education, and they really know something, these youths! Great attention is paid to the development of character. If there be any competition, it is to excel in unselfishness, kindness, and integrity.

One of the main points in this education is, moreover, that the older help the younger, even so far that babies of four assist those of two years in whatever way they can. All are taught to be useful. Children have in their nature the wish to be useful, and this quality is developed in the most rational way. Everything is arranged so simply and practically that order is easy to observe. There is no needless luxury, but that does not mean that there is asceticism or a puritan killing of the beautiful. One finds, for instance, flowers everywhere, in the class-rooms as in the sleeping-rooms.

The individuality of all the youth is studied and given opportunity of development. They can make almost everything themselves. There were boys who made their own violins, and really very good ones. One young man had arranged his own wireless station, of course on a small scale, but still functioning. He had even caught communications sent from American battleships in San Diego harbor.

Small children performed their mental arithmetic so rapidly that it was an impossibility for me to follow them. They get the habit of concentrating their thoughts, they are natural, do not show the slight-

est embarrassment, begin early to read papers and to speak publicly. I heard young men discuss and illustrate subjects which they received without notice, in an excellent manner. One would think that it was a gathering of geniuses specially picked out, but that is by no means the fact: they are quite ordinary children, and the shining results one sees are the fruit of the education, which here is conducted after the most effective, and — in my view — the most accomplished rational plan.

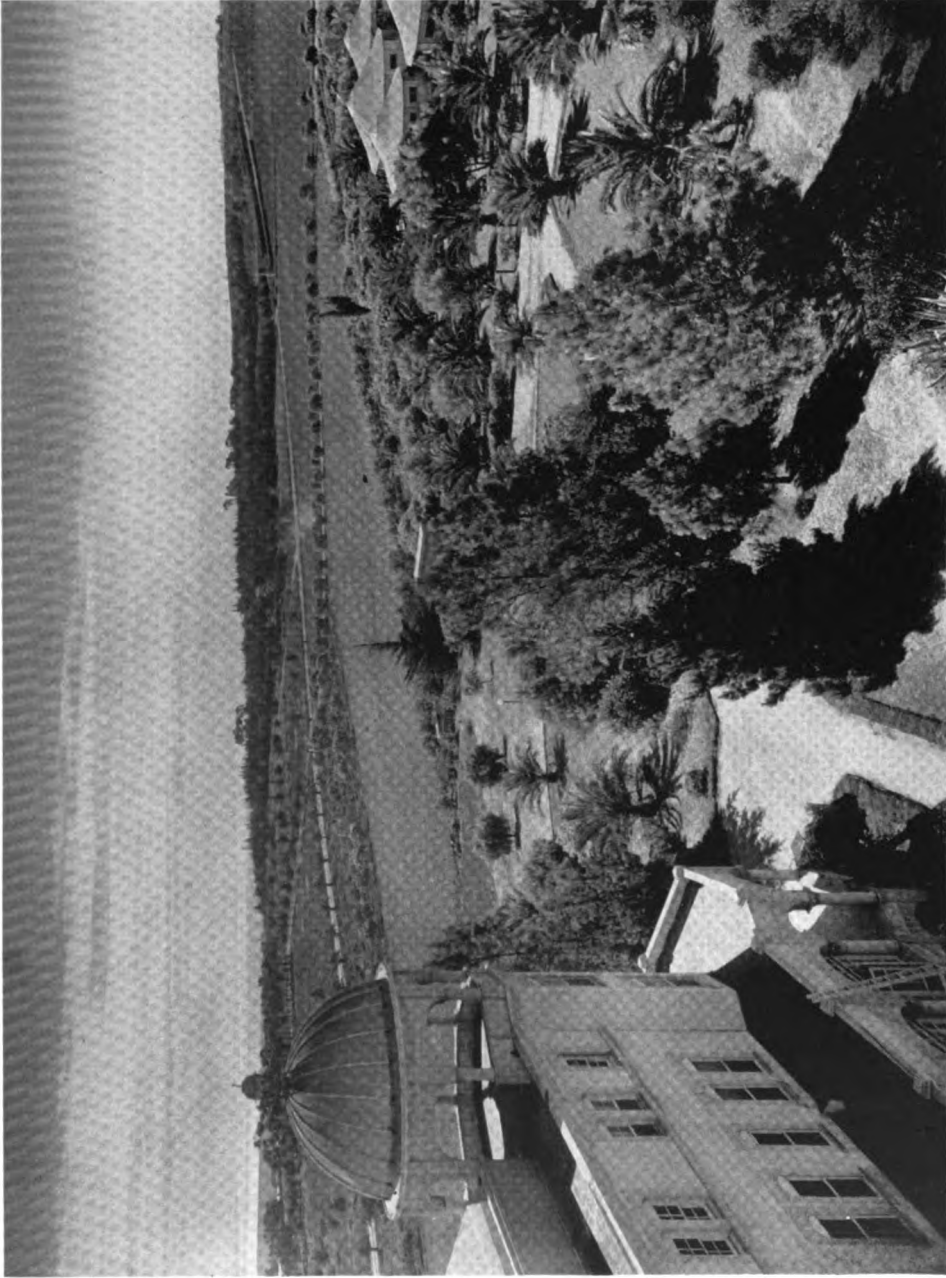
Just as great a care is given to their physical training and growth. They are beaming with health, joy, and happiness, all these children and groups of young men and women I saw and met on my walks and excursions on the grounds. Gentle reserve and purity were reflected in their faces and made them all look beautiful. I went about in mute admiration at what I heard and saw. Everything was at the same time so wonderful and yet so simple! Many of the great problems of life, which are discussed so much everywhere in the world, seemed to me to have been solved satisfactorily and answered.

Just as the children are so lovingly cared for and prepared as regards their future, the relation between the members is characterized by mutual respect and devotion. It seemed as if Râja Yoga had joined head to heart. Their strength evidently lies in the belief in the divine origin and immortality of the soul of Man, and their kindness, purity, and joy is the external expression thereof.

No trace of mere religious forms are to be found. No church, no pulpit for sermons. The people at this place are like real Christians, they live and act like such, consciously prepared to help the world and humanity to the same happiness, peace, and joy, which they enjoy and are ensouled by.

It was not in a few hours, but during several weeks that I experienced and gathered these impressions. I came as a sceptic, but left Point Loma converted and convinced; and I wished I could employ in my business and practical work such young men as I saw and learned to know there. *Râja Yoga education is now in my eyes the best diploma a young man and woman can receive.* They who have had the privilege of that training know something, they have learned to do their duty, and self-control, to keep order, to respect law, and are well prepared for the battles of life — not least, the practical life.

The Leader of the International Theosophical Society, which has departments, centers, and members, all over the world, is, as mentioned



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A PORTION OF THE GROUNDS OF THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS

VIEW TAKEN FROM THE TEMPLE OF MUSIC AND DRAMA



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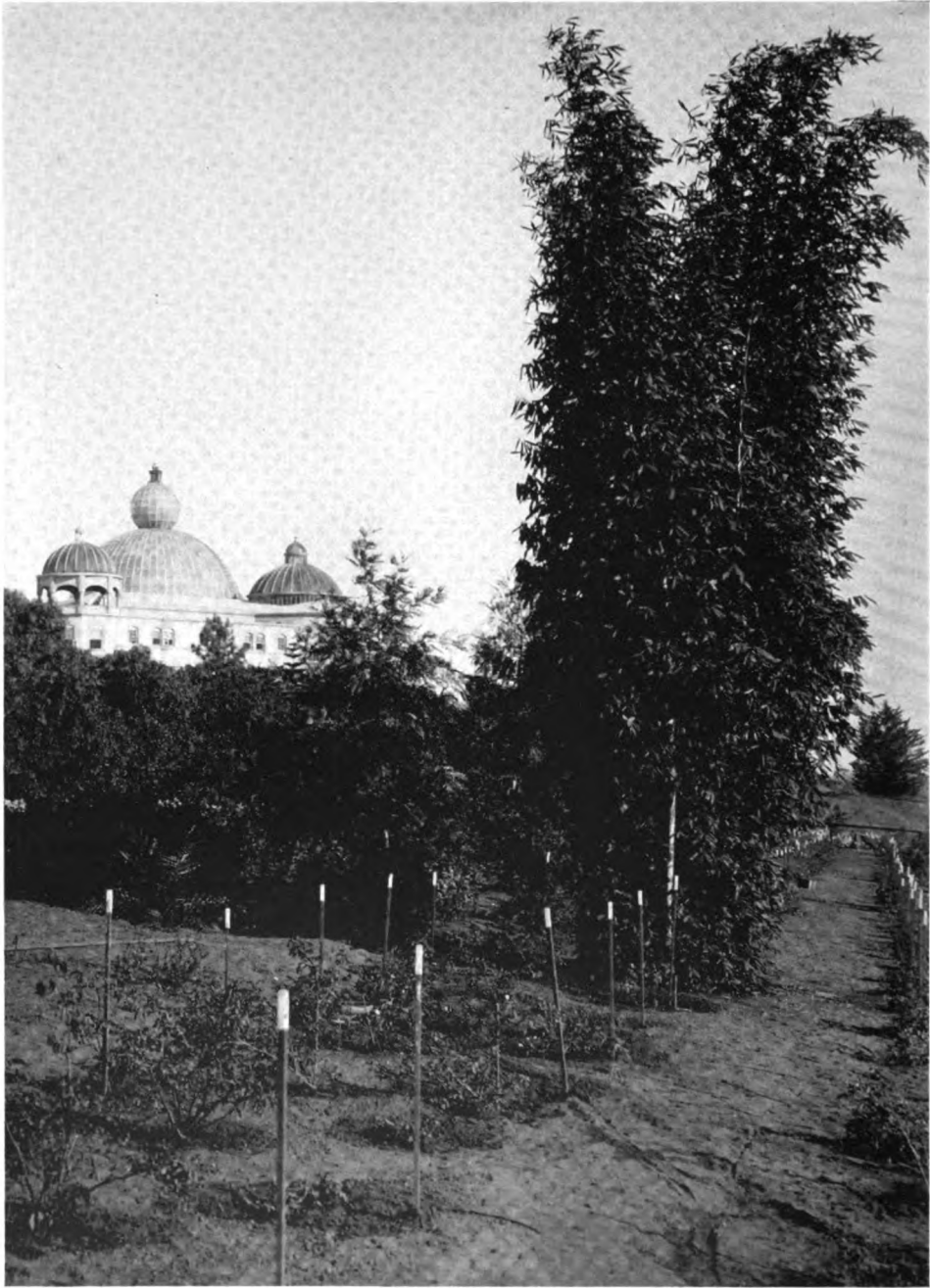
SOME OF THE GROUP-HOUSE BUNGALOWS, AND GARDENS
RÂJA YOGA COLLEGE GROUNDS



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A PORTION OF THE THEOSOPHICAL HEADQUARTERS' GROUNDS





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**VIEW OF THE RÂJA YOGA COLLEGE, POINT LOMA, CALIFORNIA
FROM A CORNER OF THE GARDEN**

above, Katherine Tingley, a highly gifted woman, who well deserves all the pure and devoted admiration, love, and trust which is given to her. She purchased land in Visingsö on her last visit to Sweden, for a similar school to that at Point Loma, California. It is my sincere hope to live to see this work realized, which — as I am firmly convinced — will be of great and beneficent significance for our land and people.

ASTRONOMICAL AND OTHER NOTES : by C. J. Ryan



THE Astronomical Society of Barcelona, Spain, an energetic body recently organized to popularize the noblest of the physical sciences, has aroused great interest by a series of public demonstrations of Foucault's celebrated pendulum experiment, first devised and shown by him in 1851 in the Panthéon, Paris, which actually makes the rotation of the earth visible to the eye. It consists in the swinging of an immense pendulum, freely suspended, to which is attached a sharp point which cuts lines through some fine sand heaped upon a table. After a few swings of the pendulum it becomes apparent that the point is not simply cutting the first line deeper, but that it is cutting new lines, crossing each other at the center, until after half an hour or so the direction of the oscillation has distinctly changed. Instead of swinging due north and south as it did at starting, it now swings along a line directed from a little east of north to a little west of south. In a double oscillation of eight seconds the 52ft. pendulum at Barcelona University turned $1^{\circ}19.5''$. But as a matter of fact the turning of the pendulum is an illusion; it is the *earth* that turns under the freely swinging pendulum, which keeps its original direction practically unchanged. Anyone can illustrate this idea in a small way by holding a pendulum in one hand and rotating a piece of card under it while swinging; the cause of the apparent change of direction will then be plain. Fifty thousand persons, including thousands of school children, attended the lectures and watched the experiment with great interest. The same experiment was shown in the United States a few years ago. It is not often tried.

HALLEY'S comet, though lost to sight even in the largest telescopes, appears to have left some visible effects. The earth passed through

its tail in May, 1910, and a short time afterwards a mysterious self-luminous haze, in the form of long glowing strips slowly drifting among the stars, became visible. Professor Barnard, perhaps the keenest living observer, whose acquaintance with the appearance of the sky is unrivaled, declares he never saw anything like this luminous haze before June 7, 1910, and he guardedly suggests that there may be "some relation between this condition of the atmosphere and the probable passage of the earth through a portion of the tail of Halley's comet."

Halley's comet, which will return again in 1985 or so, is one of the most interesting of these strange celestial visitors, and, if it can be proved that some distinct effect has been produced by it upon our atmosphere, an entirely new field of speculation will be opened for science. It is a remarkable "coincidence" that ever since its appearance last year, there has been an extraordinary increase of political and other unrest throughout the world. Revolutions and wars, new and unexpected experiments in legislation in unlikely quarters, the breaking up of time honored ideas in many departments of thought, and other changes have startled the world. Can it be that something more than a merely physical effect was produced by the contact with that mysterious traveler we call by the name of the great English astronomer, who first discovered by studying its past records that some comets belong to our Solar System and return periodically? Intelligent students will hardly venture to deny it.

ONCE more attention is being drawn to the fact that electric or magnetic forces play a much larger part in the constitution and control of the Solar System than has been suspected outside the ranks of students of the Ancient Wisdom. The latest suggestion to this effect comes from Professor Birkeland of Christiania, Norway, a most eminent astronomer and physicist, who declares his belief that the extraordinary Rings surrounding the planet Saturn are a purely electrical phenomenon, and not myriads of minute material particles traveling round the planet in elliptical orbits and presenting the appearance of a series of flat rings. Saturn's unique appendages have always been objects of intense interest, both from their beauty and from the mystery in which their nature and origin is enwrapped. The diameter of the outermost is about 170,000 miles, and yet the thickness of the Rings is less than twenty miles, perhaps less than thirteen!

Speaking of the electric theory of Professor Birkeland the *Scotsman* says:

Professor Birkeland has been making careful research into the nature of electricity, following up the splendid work of Crookes and Thompson. And his experiments have shown that we have now good warrant for the belief that electric forces, whose origin no one has dreamt of, operate on the sun and have an effect on planets and comets too. He is of the opinion that the same forces have played, and still do play, an important rôle in the origin of the spheres and their evolution. . . . Those who were recently invited to hear his present results, and to see solar phenomena reproduced in his laboratory, recognize that many physical mysteries are near solution. . . . His researches have led him to the conclusion that the ring of Saturn is an electric phenomenon, due to the emitting of radiating matter from the planet, so that the ring is constantly renewed. And he reproduces the ring of Saturn in miniature with the most surprising similarity of detail. From Ladenburg's and Wood's investigations regarding luminant gases, we have good reason to suppose that such a radiation will show light and shade effects, such as Saturn displays; and all other known observations can thus be accounted for. . . .

Sunspots, as is well known, have been the subject of the most careful investigation; but there is not yet any general agreement regarding their physical nature. But Birkeland's experiments have led him to believe that the sunspots are great electric arcs of light which penetrate the photosphere, with negative poles on its external surface. . . . The light and heat of the sun, therefore, are possibly due to the agency of the electric light arcs. . . .

Professor Birkeland's volumes will be awaited with interest, and will be subjected to the most searching criticism. But those who have seen his conclusions reproduced before their eyes await the result with assured equanimity.

In view of such new ideas as these, and of the established fact that electro-magnetic vortices play an important part in the solar economy, as shown by Dr. Hale in his recent sunspot researches, it is pretty clear that H. P. Blavatsky's teachings about the importance of magnetic forces in the solar system cannot be ignored much longer. She gives hints which, if followed out, will lead to unexpected discoveries. In *The Secret Doctrine* she unveils the meaning of the hitherto obscure myths of the eastern sacred books which contain, albeit in a form which is curious to us, profound teachings of natural law, the result of ages of research. When will our learned students of science, who assure us that Truth is their only aim, awaken to the priceless jewels of wisdom that they quite overlook in consequence of their unfamiliar appearance?

The chief interest for students of Theosophy in such advances as

those of Professor Birkeland is due to the fact that electricity is one of the forms in which the great Life which underlies all things manifests; it is no dead, mechanical thing, and, as the scientific world begins to realize that purely mechanical conceptions of the universe are wholly inadequate it will bring nearer the time when it will be compelled to seek the spiritual basis of all energy. Then we may expect a higher development of science upon Theosophical lines.

MARS is still a brilliant object in the eastern sky early in the evening; it is close to the Pleiades. The controversy as to the existence and meaning of the lines called "canali" by Schiaparelli, which some astronomers see and even photograph, while others deny them, is again raging. Professor Barnard is about to make a special study of Mars with the aid of the great sixty-inch telescope in California. He may settle the question of the reality of the "canals."

The Lowell Observatory at Flagstaff, Arizona, reports having discovered the first "autumn frost" in the sub-Antarctic regions of Mars on November 3. The observers say it was seen as a bright mist on the planet's edge at a high latitude, vanishing away as the planet turned towards the sun. Other astronomers are not satisfied that the whiteness is really frozen water or mist rising from melting frost in the early morning. The suggestion has been made that it is congealed carbonic acid, but Professor Lowell combats this with strong arguments from a chemical and physical standpoint. Whatever it is there is no doubt that something exists on Mars which behaves like snow. The white polar caps increase and diminish in harmony with the seasons, etc.

The arguments that have waxed so warm during the past ten years or so concerning the physical condition of Mars and the possibility of life existing there are all based upon the analogies supposed to exist between it and the earth. *Nothing is really known* by science of the states in which matter exists upon any other planet but our own; and, furthermore, matter was not always in its present condition — density, cohesion, power of chemical combination, etc. — in past ages of the earth's duration. Matter itself (whatever it may be) undergoes evolution, i. e., that which affects our senses as physical matter today has displayed other properties in the past, and will bring forth still others in future, all being in harmony with the particular cycle of life-activity then prevailing. How, then, can we imagine that the terrestrial ana-

logies of today will be the only certain means for deciphering the riddles presented by other planets, which, though on our plane of perception, are not in our exact state, physically or chemically? H. P. Blavatsky earnestly warns us against falling into that error, and points out that only trained occultists can really break through the maze of illusion which surrounds us. As *Light on the Path* says, when speaking of intuitive knowledge as the only real knowledge: "Matter is in itself a perfectly uncertain substance, continually affected by change." Let us, however, take even more interest in the enthusiastic and indefatigable researches of noble-minded and devoted scientists, for some discoveries of importance will assuredly be made and others which will be valuable in teaching that there is a better way of learning the deep truths about the universe, i. e., that of the ancient philosophers, by the development of the spiritual powers *which are latent in every man* and of which every man holds the key. *Light on the Path* also says:

But I hold scientific men are the pioneers of modern thought. . . . But the scientific workers are progressing, not so much by their own will as by sheer force of circumstances, towards the far line which divides things interpretable from things uninterpretable. Every fresh discovery drives them a step onward.

H. P. BLAVATSKY, in *The Secret Doctrine*, tracing the evolution of the human races, advances a very curious piece of information, which has recently received some confirmation from scientific sources. The records upon which she drew state that the density of the materials constituting the Earth's substance was not always the same as at present. At first the Earth was in a comparatively ethereal condition; this gradually became grosser and more material, until, "during the middle period of the Lemuro-Atlantean Race," many millions of years ago, it attained its greatest hardness. Since then the cycles intervening have carried us onward, on the opposite ascending arc, some steps towards "dematerialization." Until lately the ascertained facts of science would not have permitted physicists to understand the possibility of such modifications of matter. It was thought, and still is by many who have not exercised the faculty of "scientific imagination" or who have not followed closely the most recent pronouncements of science, that the atom was a changeless fundamental unit, and that matter was eternal in the familiar forms. But since the discovery of electrons and the transmutation of radium, etc., our views of the possibilities of matter have greatly enlarged, and he

would be a bold man who would put a limit to speculation upon the subject. Professor Bragg, in a recent article in *Science Progress*, states that there is very strong evidence that any two "atoms" can pass through one another, given sufficient velocity of approach, which condition is fulfilled by some of the particles shot off from radium. This is a most extraordinary claim, but it is nothing new to students of Theosophy, who have always believed in the illusionary nature of the matter apparent to our senses. William Q. Judge, an authority upon this subject, gives many significant hints in his works, elucidating the teachings of H. P. Blavatsky upon the different grades of illusion in matter.

Now in connexion with the "dematerialization" of the material substance of the earth (including the atmosphere) which has been taking place extremely slowly for a good many millions of years, as the cycles move onward towards a more spiritual condition, we are reminded of a curious scientific suggestion that has lately been published in *Cosmos* and widely circulated in the scientific press. It has arisen through the study of the problem of aviation. Owing to simple mechanical causes flight becomes more and more difficult as weight increases, for the weight increases in a greater proportion than the area of supporting surface.

Large birds substitute, as far as possible, sailing flight for flapping of the wings. Thus the size of animals capable of flight has an upper limit, and this seems to be reached, in the present state of Nature, by the large birds so far as sailing flight is concerned, and by the large insects so far as flight by wing vibration is concerned.

And yet in past ages much greater animals have flown. One reptile of the group Pterodactyl has a span of over thirty feet, which exceeds that of a racing Blériot aeroplane; this creature lived during the Cretaceous period, and flew as far as ninety miles inland.

Certain dragon-flies of the Carboniferous era measured over three feet from tip to tip of their outstretched wings. Under present conditions it would be quite impossible for these creatures to fly. The most natural supposition is that in the times when these creatures flew through the air, the atmosphere had a greater density than it has at present. This is the conclusion reached by Mr. Harle, the palaeontologist.

It would be difficult to find a more reasonable testimony from a scientific standpoint to the Theosophical assertion that the general density of the Earth was greater in the late Secondary Age than now.

“VIVISECTION” IN A DICTIONARY:

by Walter J. Renshaw



APPENING upon the word “Vivisection” in one of the standard dictionaries, the writer — with his feeling for words, which is expanded and gladdened by some words, and contracted and saddened by others, “vivisection” being one of the latter — wondered how the dictionary treated it, and read as follows:

Dissection of a living body; the practice of anatomizing alive, or of experimenting upon living animals, for the purpose of investigating some physiological function or pathological process which cannot well be otherwise determined. Vivisection strictly includes only cutting operations; but the term is extended to any physiological experimentation upon living animals, as compression of parts by ligatures, subjection of the creature to special conditions of atmospheric pressure, temperature, and food, exhibitions of poisons, or other drugs, inoculation of disease, etc. Vivisection in competent and humane hands, under proper and reasonable restrictions, is fruitful of good results to the sciences of physiology and pathology.

It was very depressing to read such a statement — unqualified save for the implications in an extract from the *Encyclopaedia Britannica*:

The Vivisection Act of 1876 . . . is intended for the protection of vertebrate animals liable to be employed alive in physiological experiments.

For in the definition of “vivisection” not only is the whole question begged by the words “process which *cannot well be otherwise determined*”; but we know what the “special conditions” mean, in the scope of the previous words: “*any physiological experimentation upon living animals.*”

What do these “special conditions” include? *Anything.*

Of atmosphere: intense pressure or vacuum, prolonged or alternated; suffocation, partial or complete, by poisonous gases.

Of temperature: baking, freezing, or boiling (*alive*).

Of food: starvation or repletion (to death if desired); ingenious and outrageous mixtures, etc.

Exhibitions of poisons.

Inoculation of disease: loathsome or painful, swift or lingering, often the products of man’s worst vices.

The “etc.” which follows this horrible list suggests — as is alas! only too true — “not fit for publication.” And this, we read, is fruitful of good results to the sciences of physiology and pathology.

Alas for a science in whose name such criminal practices are permitted and gloried in. One wonders if it were the *non*-scientific who caused the Act to be passed "for the *protection* of animals liable to be employed alive"; and who interprets and enforces it; and how far it is effectual; in short, where the line is drawn.

Thus far the dictionary on the word "vivisection" — the essential nature of which is indicated by the fact that specifically "*painless* vivisection" is given another name altogether.

The first thought of the reader was: It is curious if a dictionary should decide a question going to the roots of morality in man's relation to his dumb brothers of the lower kingdoms, in such an offhand manner; ignoring not only the unvoiced plea of the victims, but the moral effect on the vivisector himself (as set forth in "The Plight of the Vivisector," THE THEOSOPHICAL PATH, Vol. I, p. 341, Nov.); especially when "doctors differ" as they do so fundamentally and vehemently upon even the scientific fruitfulness of the practice.

However, having merely defined the word itself, the dictionary lets daylight on its results in the definitions or illustrations of its derivatives. "Vivisectionist" being defined, the usual quotation displaying its use is thus given (*italics* the writer's):

Physiology, it is said, *can scarcely be called a science as yet*, and the contributions of *vivisectionists* to the understanding and amelioration of human suffering *have been almost nothing*. — G. S. Hall, *German Culture*, p. 20

The quotation following the definition of "vivisector" is:

A judge or jury might have opinions as to the comparative value of the results obtained which would differ widely from those of the *vivisector* himself. — Buck's *Handbook of Medical Sciences*, viii, 682

And in illustration of the use of "vivisectorium" we read:

Students have turned away sickened not only from the *vivisectorium*, but from the study of medicine. — G. S. Hall, *German Culture*, p. 20

While making these notes the writer received a letter from an English friend in which occurred the following:

There must be something seriously wrong with anyone who cannot feel the wrong of vivisection. Surely the best part of such a man has not yet awakened! I'm thinking of — — [mentioning two prominent men who have recently spoken in favor of vivisection].

Doctors themselves differ, as we have seen, and the quotation

from the letter represents the unspoiled, instinctive feeling of the lay (unprofessional or non-technical) student of life and its problems — the intuitive revolt of the soul against practices admittedly cruel and painful; of doubtful and disputed scientific value; degrading to the operator; and which H. P. Blavatsky, with her profound knowledge of life and its laws, inner as well as outer, stigmatized in the name of Theosophy as “BLACK MAGIC.”

MODERN FREE ANIMAL HOSPITAL: Memorial to be erected by Mass. S. P. C. A., to George Thorndike Angell, Pioneer Protector of Animals--- Contributed

A HOSPITAL for animals is soon to be erected in Boston by the Massachusetts Society for the Prevention of Cruelty to Animals as a fitting memorial to the late George T. Angell, founder and for nearly half a century president of the Society. Already interest in the great humanitarian project is actively manifest not only throughout the state of Massachusetts, where Mr. Angell built up and directed one of the most efficient and energetic anti-cruelty organizations in the world, but wherever human hearts beat in sympathy with those principles which he so widely promulgated, namely, “kindness, justice and mercy to every living creature.”

Under the direction of President Francis H. Rowley of the Society a site has been purchased and plans for the building rapidly developed.

While the influence of the Society in the prevention of cruelty is felt throughout the length and breadth of Massachusetts by the presence in nearly every city and town of one or more representatives, the Society believes that the time is at hand when it must enter a larger field.

As yet the Society is not in possession of sufficient means to start actual building operations. It has however entered upon a campaign for raising the necessary funds and among its multitude of members, friends and the animal-loving public of Massachusetts and the nation it has every confidence that the required capital will be quickly forthcoming.

The life of George T. Angell was not limited in its influence to the city of Boston nor even to the state of Massachusetts. The scope

of his activity was nation-wide. Humanity at large as well as all animal kind benefited by his far-reaching efforts. As the father of the Band of Mercy movement in America his influence will be felt more and more in the humane education of coming generations.

PRINCESS HELENA: A True Story for Young Folk: by Ralph Leslie

(Concluded from January issue)

II



It is Saturday afternoon, one week later. This time the Râja Yoga children are spending their outing beneath the trees of the eucalyptus grove on the slope of Point Loma, close to the ocean. This is perhaps their favorite place for picknicking. It is so pleasant to sit on the soft, leaf-strewn ground, and to watch the sunshine chase the shadows across the soil as the slender branches of the trees are swayed by the ocean breeze. Can't you imagine them flitting hither and thither, in and out between the trees, playing a game of blind-man's-buff, as it were?

Wouldn't you like to join the Râja Yoga children this afternoon? Imagine them sitting in circles under these trees — a circle for each group, from the tots up to the seniors of the graduating class — eating their open-air supper. Now they have finished, and while the big children of each group are hurrying to clear away the things and pack the baskets (they never leave a single piece of paper or débris of any kind behind them) the little ones are running about to stretch their limbs preparatory to sitting down again to hear Uncle Frank's continuation of last week's story.

"Let me see, where did we leave off?" asked Uncle Frank.

"Oh, I know!" exclaimed Marie. "And I!" "And I!" added several others.

"Princess Helena said she was going to be a Goddess of Liberty 'all her life.'" said Marie.

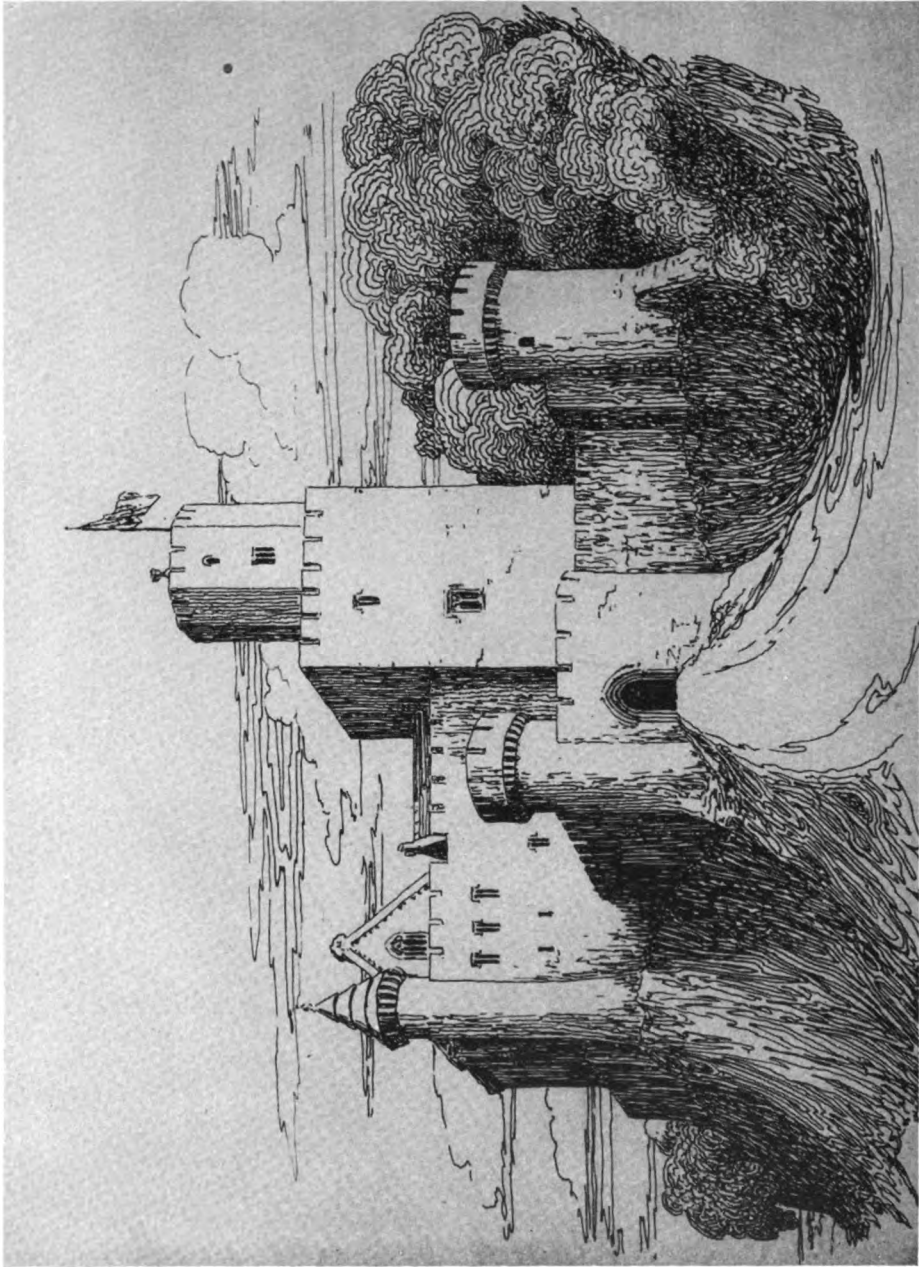
"Now I should like to know how she could do that," drawled Albert.

"Ah, yes! I remember now; Helena and her little sister, Vera,



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THE PRINCESSES IN THE FOREST



Lomaland Photo. and Engraving Dept.

THE GOVERNOR'S HOUSE WAS LIKE A MEDIEVAL CASTLE

had gone to live with their grandparents at Saratow," hastily resumed Uncle Frank. "Saratow is situated on the great river Volga, which is from two to three miles wide there. It is surrounded by bare and frowning hills."

"Excuse me," interrupted Frederick, "but is not Nijni-Novgorod, famous for its annual fairs, on the Volga also?"

"Yes, Frederick; but we must not get side-tracked on another subject, for there is so much to be told about our heroine," replied Uncle Frank.

"General Fadeef, Princess Helena's grandfather, was the military governor of that district and the governor's villa must have been some little distance in the country, as a deep wood was near by. It must have been a romantic old place. Let me read a description of it," said Uncle Frank, drawing a paper from his pocket and reading: "'The great country mansion occupied by us at Saratow, was an old and vast building, full of subterranean galleries, long abandoned passages, turrets, and most weird nooks and corners. It had been built by a family called Panchulidzef, several generations of whom had been governors at Saratow and Penja — the richest proprietors and noblemen of the latter province. It looked more like a medieval ruined castle than a building of the past century.' The account goes on to say that a former tenant of the place had been noted for his cruelty and tyranny, so that there existed stories of the torture and imprisonment of unfortunate serfs in dark underground dungeons, and likewise of ghosts who walked the corridors at night manacled in chains."

"Oh! how awful! please skip that, Uncle Frank," said sensitive Vera.

"Well, I will only add that such tales caused the children to fear the dark and being left alone at night," resumed the story-teller; "all but Helena, in whom they aroused a greater interest. To allay their fears, I suppose, they had been allowed, in company with half a dozen men-servants with torches, to explore these underground rooms and passages, to the delight of Helena. Nor was this fearless child satisfied with one or even several visits to these damp regions under such conditions. On the contrary she selected one of these vaults as a 'Liberty Hall' where she built herself a tower with old discarded chairs and tables piled high in one corner in order to reach the faint beams of light that came through an iron-barred window in the ceiling. And thither she would flee whenever she wished to be

undisturbed, spending hours together reading a favorite book called *Solomon's Wisdom*, that told of all sorts of old legends. On more than one occasion she could hardly be found by the servants headed by the soldier on duty in the governor's hall, having lost herself in the dark passages. Not even such experiences daunted her, and if the spirit moved her she returned on the morrow to play with her 'little hunch-backs,' as she called her imaginary playmates—'imaginary' only to her seniors, but to her quite alive."

"Oh! do you suppose they were gnomes or pixies, Uncle Frank?" asked little chubby-faced Tor, his blue eyes wide with amazement.

"I am sure I couldn't say," answered Uncle Frank.

"After her 'Liberty Hall' underground failed to afford her the desired seclusion, she would take refuge in the virgin forest back of the castle, seldom visited by people, and the alleged home of robbers and bandits.

"Their grandmother was a great collector of natural-history specimens, her collection being famous in those days. To add to it, excursions were sometimes planned for the purpose of gathering material in the thick woods, the home of countless varieties of Nature's inhabitants other than humans. At times these excursions were by day, and again at night, and it was the latter occasion that gave the children the most pleasure. The night trips were for catching the great night butterflies and moths that are unusually fine in the forests along the Volga. Extensive preparations were made beforehand for these excursions. Boys and girls from the town were invited, children from twelve to seventeen, and, in addition, several dozen young serfs, both boys and girls. The latter were included to satisfy Helena's desire, probably; for, although noble by birth, she often preferred playing with the servants' children rather than with others—a trait which, by the way, she never lost, for she always felt a deep sympathy for those less fortunate than herself and was continually helping those needing help. In the rear of the young people came a dozen or so of servants, and one or more soldiers armed with real guns for the protection of the party. It was in the main a merry party, as their childish hearts were all unconscious of the cruelty of their mission—all but one heart, I should say; for I cannot believe that our kind Princess Helena entered into these occasions in the same spirit as the others. Indeed, we know for a fact that she protected and saved from destruction all the sphynxes—a dark moth

whose fur-covered head and body bears the image of a white human skull — she could, saying, ‘Nature having imprinted on each of them the portrait of the skull of some great dead hero, these butterflies are sacred, and must not be killed.’

“In this connexion, I think it will interest you to know Princess Helena’s ideas about Nature and her myriad lives. Rather than tell you in my own words, let me refer a minute to what her younger sister, the little Vera referred to before, says regarding the peculiar ideas of her older sister. ‘For her all nature seemed animated with a mysterious life of its own. She heard the voice of every object and form, whether organic or inorganic; and claimed consciousness and being, not only for some mysterious powers visible and audible for herself alone in what was to every one else empty space, but even for visible but inanimate things such as pebbles, mounds, and pieces of decaying phosphorescent timber.’ And many years later she taught that, ‘Everything in the universe, throughout all its kingdoms, is conscious,’ and held that even the stones possess a kind of consciousness of their own, though not perceptible to our senses.

“But to return to her childhood, which chiefly concerns us,” said Uncle Frank. “There was one room in the castle that Princess Helena liked above all others and that was her grandmother’s large museum lined with cases filled with stuffed birds and animals, with zoological collections, as well as with objects of historical interest in connexion with both ancient and modern people. She was familiar with the history of each creature and specimen there, and so realistic were her stories she told concerning them that it seemed to her attentive audiences as if the animals were telling their own biographies. After night-fall she would gather together a party of the younger children and hold them spellbound with stories of the greatest vividness, or, at other times, with accounts of herself as the heroine of thrilling experiences she pretended to have been through. Her favorite position on these occasions was the back of a large stuffed seal, upon which she would sit or lie, stroking its soft, white fur while she talked.”

“Oh, how lovely!” exclaimed Irene, our little half-Danish maid. “I could tell fairy tales, too, if I could lie on the back of a seal.”

“Poo! I would have a walrus,” added Leonard.

“And I ——” Margarita was starting to say, but checked herself as Uncle Frank raised his hand for silence.

“I will admit,” he continued, “that one’s surroundings have a

great deal to do with the success of a story, but not more so, I think, than a sympathetic and interested audience," smiling at his young Râja Yoga auditors.

"There is an old saying, I believe, that a good story-teller makes a good listener, or words to that effect. At any rate, this held good in Princess Helena's case, for she was as fond of listening to fairy tales and stories as she was of telling them, and she never forgot what she heard. Among one of the servants in the Fadeef family was an old Russian woman whose catalog of stories was wellnigh exhaustless, and the children, especially Helena, were always delighted when they could prevail upon her to tell them one. Many a summer twilight was so spent upon the grass under the trees in the orchard, or a long winter evening by the blazing fire on their nursery-room hearth. Have you ever heard a Russian fairy tale, children? No! Well, perhaps we can have one some day. Among the tales told by this old woman were those concerning the adventures of 'Ivan Zarevich,' of 'Kashtey the Immortal,' of the 'Gray-Wolf' — the wicked magician who travels through the air in a self-moving sieve — and of Meletressa, the fair Princess, who is liberated from a dungeon by the Zarevich with the aid of a golden key. One of the characteristics of Russian folk-lore, as I remember the few tales I have read, is the way and frequency with which the characters change their forms at will, and the altogether elfin spirit that prevails throughout them.

"Another person who greatly fascinated Princess Helena was an old, old man, reputed to be a hundred years old, indeed, who lived in a valley in the deep forest not far away. He was known as 'the magician,' but one of the good kind, and was said to understand the language of bees, birds, and animals. Be that as it may, it was a fact that as he walked among his many beehives clothed in a living garment of swarming bees, he could do with them whatever he liked without fear of the consequences; and as soon as he began making a peculiar noise between a chant and a muttering, the almost deafening buzzing would practically stop, as if the bees were listening to him. Of this, Helena was quite certain. Whenever she found the opportunity she would slip off to him and ply him with questions about the mysteries of nature. There seems to have been quite a friendship between them. That he was interested in her seems evident from this reputed remark of his concerning her: 'This little lady is quite different from all of you. There are great events lying in wait for her

in the future. I feel sorry in thinking that I will not live to see my predictions of her verified; but they *will all come to pass!*'”

“Speaking of prophecies,” interrupted Miss G—, “that reminds me of another, that appears to refer to Princess Helena, to the effect that ‘in 1831 a woman would be born who would reconcile the beliefs of the extreme East with the Christian beliefs of the West, and would be the founder of a Society which would create a great change in the minds of men.’”

“Why, Miss G—,” said Uncle Frank, “did you know Princess Helena? I entirely forgot that your family is connected with Russia. You must know a good deal about Princess Helena and her connexions; will you tell us something about her?”

“Some time!” replied Miss G—.

“Well, I see we shall have to stop in a few minutes anyway, as the sun is almost down to the horizon,” continued Uncle Frank, “so let us hurry through some of the interesting events. Before going on, however, let me say that while the children were living at Saratow, her father took Princess Helena on her first extensive journey, visiting Paris and London. That was in 1845 or '46, when she was fourteen or fifteen years old. While in England they spent a week in the interesting old town of Bath.

“In 1848 this young girl of seventeen was married to General Blavatsky at Jellalogley, a summer resort near Tiflis, in the Russian Caucasus. This marriage was much to her distaste and against her will, her husband being at least three times as old as she and there not being anything congenial in their tastes.” While saying this Uncle Frank had difficulty in restraining the children from rising in a body and shouting their recognition of Princess Helena's identity.

As soon as he could get an opportunity to speak, Monty exclaimed, “I knew it! I knew it! I was sure Princess Helena was going to turn out to be Madame Blavatsky.”

“And I did, too!” exclaimed Robert; “And so did I,” added Marie with a chorus of others.

“Yes, I thought you had discovered the secret,” replied Uncle Frank. “But let us leave Princess Helena as she starts on a series of long journeys through strange and distant lands, during the succeeding ten years, in which time she visited Central Asia, India, South America, Africa, and Eastern Europe; and let us start on our own homeward journey.”

“Oh, Uncle Frank!” exclaimed Hazel, “won’t you please tell us next Saturday about Princess Helena’s or Madame Blavatsky’s later life and how she came to found the Theosophical Society?”

“Yes, yes!” shouted several eager voices; and Rex added, “And tell us about her work for Humanity and how she was persecuted; we should also like to hear something about her great teachings.”

“Ah! but I must not monopolize all the story-telling,” replied Uncle Frank. “Besides, you older children already know a great deal about that, all of which would not interest the younger girls and boys as much as what we have just heard about her girlhood. See! there dips the sun below the edge of the Pacific; come! we must go.” And they turned their faces homeward.



THE fourth bulletin of the Seismological Society of America shows a distinct advance in interest of topics treated. It opens with an account of the important publications of Major Dutton. A paper on earthquake epicenters gives a simple method of determining their position. The elements required are the latitudes and longitudes of the observing stations, together with the time-differences at each between the preliminary, or longitudinal, and the secondary, or transverse waves — the precise mean solar time of each observation not being essential. The importance of studying the displacement of objects within megaseismic areas, is next dealt with. It is shown that objects having a small frictional coefficient will be displaced *towards* the epicenter, and those with a relatively large frictional resistance *away* from it. The causes producing rotation and overturning are also touched upon. Another paper on post-glacial faults in Ontario, illustrated, suggests that in place of these having been due to the forces classed as orogenic, they may have been of comparatively superficial character, due to change of volume after relief from ice-load, or to the expansion produced by temperature-changes, etc. An analysis, with map, of the California earthquake of July, 1, 1911, follows, the epicenter of which was near Coyote. All the seismographs at the Lick observatory were put out of commission by this shock, whose effects were, however, not felt further south than Los Angeles. An excellent map is given, showing the locations of all the seismographs in North America. There are very few between 23° and 37° north latitude.



THE SCREEN OF TIME

MAGAZINE REVIEWS

THE INTERNATIONAL THEOSOPHICAL CHRONICLE

The International Theosophical Chronicle for December opens with an article on Christmas, by Mr. K. V. Morris, which is simply superb. The true and ancient meaning of the festival of the Birthday of the Sun-god is clearly set forth with all the poetic fire of which this writer is master. Next comes the continuation of an instructive essay on Theosophy, Science, and the Golden Age, by Mr. C. J. Ryan; followed, appropriately enough, by another on "A Hundred Years from Now," by a Point Loma Student, which may, indeed, stand as a prophecy. "Art and music in those days shall be a part of the life of the whole people. We shall see a living unity on international lines." Notes on a modern survival of classic drama at Fiesole, Italy (illustrated), and on ancient Temples, follow. An essay on the cheapening of religion follows, which brings out the point that true religion, as Jesus taught it, was for the poor and humble, for the many, not the few; and also that he brought to the common people the simple truths of Karma, of the divinity of man, of reincarnation, of purity, of compassion, of the power of trust. Articles follow on the place of art in daily life, and on music; and a children's story brings a valuable number to a close.

DEN TEOSOFISKA VÄGEN

Den Teosofiska Vägen for November commences with a thoughtful consideration of the question: How can we know whether it is our higher, or lower, self which impels to action? Heredity and biology is dealt with by Mr. H. T. Edge. Kronberg's "Eros" picture is discussed by Mr. Machell. Prehistoric temples are treated of by Mr. C. J. Ryan. Then comes a beautiful article on the performance of duty as the kingly talisman, by Mr. M. F. Nyström. Instancing some whose onerous duties present rich opportunities for the development of patience, economy, foresight, temperance, humility and perseverance, he asks: "Should we regard it as a misfortune if we ourselves in some future life were placed in similar circumstances?" The warning of H. P. Blavatsky against the growing prevalence of psychic practices, "faith-healing," etc., penned in 1890, follows next, succeeded by the third division of Professor Darrow's essay on the life and teachings of Pythagoras. Professor Sirén contributes the first of a series of articles on Swedish architecture. Then there is a note upon modern luxury and its dangers.

The December number opens with an article on Karma, Reincarnation, and Immortality, showing why these truths should be seriously studied, as well as made the basis for action. A note on the rebirth of the true gospel follows. The

difference between knowledge and wisdom is ably discussed by Dr. Zander. The Mysteries of Eleusis are next dealt with. A quotation from E. G. Geijer on universal brotherhood, written in 1839, is succeeded by an interesting account of the Easter Island statues, accompanied by excellent illustrations. The essay on Pythagoras is concluded. The next theme is: How Reincarnation explains Heredity. Professor Sirén's further contribution on architecture has some fascinating pictures along with it. The question: Was H. P. Blavatsky a Plagiarist? is disposed of by Mr. H. T. Edge. After the *Forum* of question and answer, the number ends with a review of Carl Ramberg's *Among Black, Red, and Yellow*, in which he describes his recent tour round the world, including Point Loma.

DER THEOSOPHISCHE PFAD

IN "Sprache und Sprechen" the writer discusses the relations and differences between languages and language-in-itself. Just as there are many religions, while Religion itself is one and universal; so, while there are many speeches, Speech itself is one and universal. The two causes which most tend to a diversification of languages are unbrotherliness and the abuse of words. The more united we become, the less machinery of words do we need to convey our meaning. The more we use words truthfully and sparingly, the less do they become masks for thought, and the more do they become luminous with meaning. The gift of tongues will become general in proportion as the illumination of purity becomes general. The vital distinction between Spiritual and psychic is brought out in an article by Prof. H. T. Edge, with apposite quotations from H. P. Blavatsky's teachings on this subject; a warning which may save inquirers from much waste of time and much tribulation. From the practised pen of Dr. Gustaf Zander of Stockholm there is a paper on the power of imagination, showing the duty of all men to keep pure and unsullied this marvelous creative agent.

In the December number "Amende," under the title "Theosophy and Its Fruits," discusses how Theosophy unifies religion and science by giving them a common aim, and shows how this ideal is worked out in the life at Lomaland. "In the Pronaos of the Temple and in the Holy of Holies," takes Christmas as an occasion for pointing out the real meaning of the Christ in man. Charles J. Ryan contributes an interesting and instructive article on the latest confirmations of Theosophy by Egyptology; and illustrations of this and other subjects, together with other articles and notes, make up an excellent number.

HET THEOSOPHISCH PAD

Het Theosophisch Pad for November opens with the translation of an article by Gertrude van Pelt, M.D., of Point Loma, California, called "The Heart Life," in which the writer sets forth that the main aim of the Theosophical Movement is "to bring back the Heart Life to Earth."

Dr. Darrow's article on "The Golden Chain of Platonic Succession," comes next; and this is followed by quotations from the speeches of Katherine Tingley.

Then "William Quan Judge," with portrait of the second Theosophical Leader, and written by "Student." Then the "Theosophical Forum" treats of the ques-

tion "What Light does Theosophy throw on the Greek Myths, especially on that of Prometheus?" The answer shows research and thought.

"Christian Science" comes next, being a translation from *The Path*, vol. vi, no. 12, March, 1892.

H. P. Blavatsky's splendid article on "Kosmic Mind," from *Lucifer*, of April, 1890, is concluded. Professor H. T. Edge has a short but interesting article on "The Mysteries of Eleusis."

In the Young Folks' pages, "Pythagoras, the Sage of Samos," is brought to a close, and another article by de H., "Een Kleine Wodridder," is begun.

The usual number of apposite quotations, etc., are found in this issue, which has some fine illustrations.

EL SENDERO TEOSÓFICO

El Sendero Teosófico for January opens with an account, by Sr. M. Beltrán, of the impressions produced by a journey across the North American desert, after a sojourn at Point Loma. He was struck by the contrast between the apparent lack of initiative prevailing among the dwellers in the desert, and what he had witnessed at Point Loma, which only a few years ago had also the characteristics of a desert, aridity, chaparral, and snakes. An article on the upraising of new ideals, by Mrs. M. M. Tyberg, dwells on the possibilities of womanhood in the elevation of the home, the family, etc., when illumined by the light of the soul. An essay by William Q. Judge follows, dealing with the illusions of Time and Space. The notes on Egypt, written during her second world-crusade by Katherine Tingley, are continued and give interesting pictures of life around the Pyramids, as well as thoughts suggested by them. An exposition of the spiritual ideas underlying the opera of Faust, by Mrs. E. C. Spalding, is one of great interest also. She shows the necessity of reading both the first and second parts of the poem, if one would thoroughly appreciate Goethe's masterpiece. Mr. R. W. Machell discourses eloquently on the laws of Art. Then comes an essay on the mysterious moving stones of antiquity, by Mr. C. J. Ryan, calculated to rather upset conventional ideas. The evolution of a hero is the next theme, followed by the prolog to *The Aroma of Athens*, in verse — translated by a Râja Yoga boy. An extract from *The Key to Theosophy* explains the difference between Theosophy and Occultism. A note on the astronomy of the Mayas and Toltecs follows. Then comes a forceful extract from the *Eclectic Medical Journal*, which distinctly asks whether, after all, anything of importance has been gained by the horrible practice of vivisection. It is an important utterance. A further article upon health, by Dr. H. Coryn, closes the number.



SHE BUILDETH HER HOUSE: by Will Levington Comfort; Lippincott, 1911

A NOVEL containing some good thoughts, but dealing with the "psychological" strata of life now becoming so familiar to the average reader. A beautiful heroine, a hero, a "psychic" lecturer — who, by the way, is "soulless" — the Mont Pelée eruption, plenty of movement and "action," make up the book.

The Universal Brotherhood and Theosophical Society

Founded at New York City in 1875 by H. P. Blavatsky, William Q. Judge and others

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony," but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

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

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

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

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

are, thus misleading the public, and honest inquirers are hence led away from the original truths of Theosophy.

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

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

Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

THE SECRETARY

International Theosophical Headquarters
Point Loma, California



The Theosophical Path

An International Magazine
Unsectarian and nonpolitical

Monthly

Illustrated



Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethics, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life

Edited by Katherine Tingley
International Theosophical Headquarters, Point Loma, California, U.S.A.

No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all — in their exoteric form very often, in their hidden spirit invariably — is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds, or sects. . . . And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.— H. P. Blavatsky

THE THEOSOPHICAL PATH

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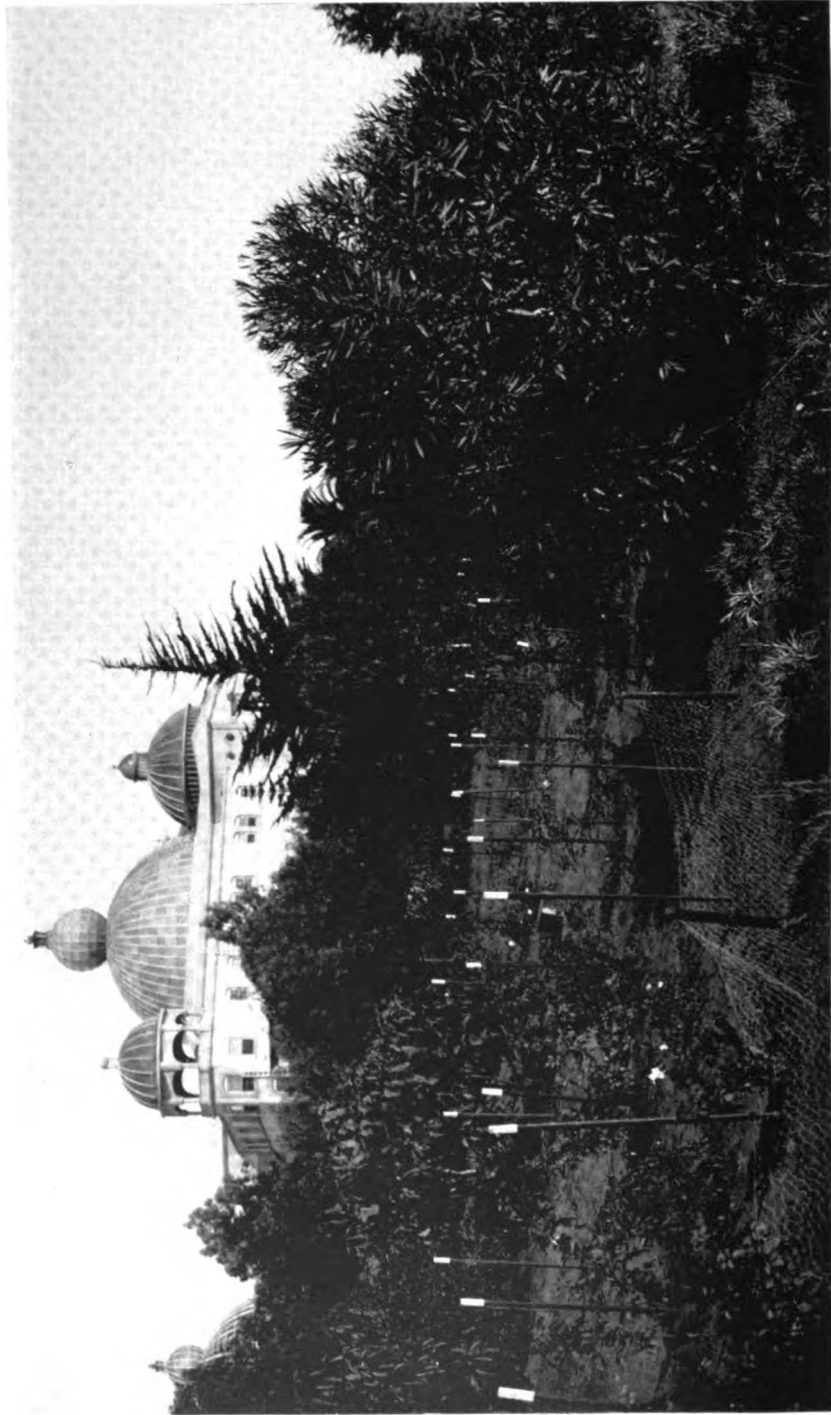
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VOL. II No. 3

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THE RĀJA YOGA COLLEGE BUILDING, SEEN ABOVE THE TREES AND SHRUBBERY OF ONE OF THE GARDENS
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. II

MARCH, 1912

NO. 3

NATURE gives up her innermost secrets and imparts true wisdom only to him who seeks truth for its own sake and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality.—*H. P. Blavatsky*

INFLUENZA AND OZONE; SCIENCE FOLLOWING

H. P. BLAVATSKY'S LEAD: by H. T. Edge, B. A. (Cantab.)



THE task of surveying the records of current thought keeps us busy marking the instances wherein contemporary speculation or discovery confirms the teachings and forecasts made by H. P. Blavatsky a quarter of a century ago. In the domains of archaeology, science, and religion, so many of her statements — considered at that time so unorthodox — have been confirmed, and many of the unfamiliar ideas which were then slighted or neglected are now commonplaces. This result is due partly to the natural progress of thought and discovery, following the lines she predicted; partly to the intense dynamic power of Theosophical ideas, introduced by H. P. Blavatsky and since fostered by students; and partly to more direct connexion with her teachings. But whatever the source of the new ideas, it is rarely indeed that we have the pleasure of recording either an acknowledgment of indebtedness to the great Theosophical teacher or an admission of her priority. Time, however, will redress this inequality, as the teachings of Theosophy become better known and the value of their source better appreciated.

In what follows we give quotations from an article written by H. P. Blavatsky in 1890, followed by quotations from a lecture given by an American physician in 1911. The practically literal confirmation of her statements is most striking; though in this case, of course, there is no suggestion that the writer was conscious of aught but originality in his views. He will be interested to hear that these views are confirmed on such good authority.

Writing in the magazine *Lucifer*, for February, 1890, under the

caption "The Last Song of the Swan," H. P. Blavatsky says the following about the influenza at that time prevalent:

Does it not seem, therefore, as if the causes that produced influenza were rather cosmical than bacterial; and that they ought to be searched for rather in those abnormal changes in our atmosphere that have well-nigh thrown into confusion and shuffled seasons all over the globe for the last few years — than in anything else?

It is not asserted for the first time now that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air. Several physicians and chemists of note have so far agreed with the occultists, as to admit that the tasteless, colorless, and inodorous gas known as oxygen — "the life supporter" of all that lives and breathes — does get at times into family difficulties with its colleagues and brothers, when it tries to get over their heads in volume and weight and becomes heavier than is its wont. In short — oxygen becomes ozone. That would account probably for the preliminary symptoms of influenza. Descending, and spreading on earth with an extraordinary rapidity, oxygen would, of course, produce a still greater combustion: hence the terrible heat in the patient's body and the paralysis of rather weak lungs. What says Science with respect to ozone? "It is the exuberance of the latter under the powerful stimulus of electricity in the air, that produces in nervous people that unaccountable feeling of fear and depression which they so often experience before a storm." Again: "The quantity of ozone in the atmosphere varies with the meteorological condition *under laws so far unknown to science.*" A certain amount of ozone is necessary, they wisely say, for breathing purposes, and the circulation of the blood. On the other hand "too much of ozone irritates the respiratory organs, and an excess of more than one per cent of it in the air kills him who breathes it." This is proceeding on rather occult lines. "The real ozone is the Elixir of Life," says *The Secret Doctrine*, Vol. I, p. 144, first footnote. Let the reader compare the above with what he will find stated in the same work about oxygen viewed from the hermetic and occult standpoint (*Vide* pp. 113 and 114, Vol. II) and he may comprehend the better what some Theosophists think of the present influenza.

But our American doctor had been yet further anticipated; for H. P. Blavatsky goes on to quote from a writer in *Novoyé Vremya*, November 19 (O. S.), 1889, as follows:

It thus becomes evident that the real causes of this simultaneous spread of the epidemic all over the Empire under the most varied meteorological conditions and climatic changes — are to be sought elsewhere than in the unsatisfactory hygienical and sanitary conditions. . . . The search for the causes which generated the disease and caused its spread is not incumbent upon the physicians alone, but *would be the right duty of meteorologists, physicists, astronomers, and naturalists in general*, separated officially and substantially from medical men.

This man knew what he was talking about, she says; but his re-

marks raised a professional storm. A scapegoat was ready, it seems.

The modest suggestion was tabooed and derided; and once more an Asiatic country — China, this time — was sacrificed as a scapegoat to the sin of FOHAT and his too active progeny.

Let us, before proceeding, sum up the chief points of the above remarks, to facilitate comparison with what is to follow.

1. The causes of influenza are cosmical rather than bacterial.
2. They are to be sought in abnormal atmospheric conditions.
3. They consist mainly in an over-abundance of ozone.
4. Too much ozone produces nervous fears, over-exhilaration, too rapid consumption of the tissue, and even death.
5. The real ozone is the Elixir of Life, and is either identical with or closely related to the cosmic force known as FOHAT and the lesser forces proceeding therefrom.

And now to our quotation from the eminent American doctor — C. M. Richter, M. D., in a paper before the American Medical Association. Referring to previous papers by him, he sums up his conclusions, which we epitomize as follows:

Epidemics of pneumonia and grip are not merely concomitants of cold weather. They depend, in the northern hemisphere, on anticyclonic weather, summer and winter, and not on cold weather. Similarly the epidemics of enteritic disease do not depend on hot weather but on cyclonic conditions.

Pneumonia and grip are due to excess of oxygen, especially ozone. Anticyclonic conditions may increase the amount of oxygen present in the air, or, by increased pressure or wind-force, cause more oxygen to enter the system.

It is not only anticyclonic conditions that cause an increase of ozone, but also solar activity; the epidemics of grip and pneumonia follow the cycles of the sunspots, and so do the epidemics of enteritic disease.

In support of these conclusions the writer brings forward a number of charts giving the conditions as regards pressure, solar activity, and epidemics, in places as far apart as San Francisco and Berlin. These show that anticyclonic conditions are coincident with the grip complaints, and cyclonic conditions with the enteritic; but that sometimes the solar influence prevails over the pressure influence. In seeking an explanation of the fact that both anticyclonic conditions

and periods of sunspot minima accompanied the grip, the writer was led to consider the effect of too much oxygen or ozone on the system. He quotes authority to the effect that excess of oxygen inhaled may cause pneumonia. A maximum of air-pressure brings increased oxygen into the lungs. Also:

Physicists have brought out the facts that the circulating atmosphere—the cloud zone — ends at about six miles height; oxygen, diminishing gradually in its percentage of the atmosphere, cannot be found at about forty-five miles height; nitrogen, increasing first to twenty-one miles, then diminishing rather rapidly, ends at about fifty miles height. . . . Two kinds of polar light are seen in this atmosphere at a height of about thirty-six and about three hundred miles respectively. They represent the cathode rays, coming from the sun and deflected by the magnetic field of the earth. They appear in cycles which follow quite accurately those of the sunspots. . . . A certain dependence of air-pressure conditions on polar lights seems established in the vicinity of the latter. Further investigation proves that the total amount of violet and ultra-violet in the solar radiation changes from time to time . . . and it seems quite probable that this intensity must be least at the time of maximum sunspot disturbance. . . . Ozone is produced by the action of ultra-violet light on cold dry oxygen. The amount of ozone in the outer atmosphere must, therefore, vary with the amount of ultra-violet radiation sent out by the sun. When this ultra-violet solar radiation is at a minimum, presumably during a sunspot maximum, the amount of ozone in the upper layers of the atmosphere will be a minimum, unless maintained by some other process (auroral discharges). On the other hand, with a maximum of ultra-violet radiation, presumably during a sunspot minimum, there will be a maximum amount of ozone.

San Francisco, it appears, is practically immune against enteritis epidemics, even during periods of great heat. In Berlin these epidemics, appear during the heat of summer, but not in proportion to the heat. But the cyclonic conditions explain these effects. In other cases, particularly the grip epidemics of 1831-5 and 1889, the pressure was abnormally high, and the solar activity was low.

Thus he shows on good authority that these two kinds of epidemic follow each other, and follow the conditions as regards ozone, whether these conditions are determined by pressure or by sunspots or both. He thus confirms the statements of H. P. Blavatsky quoted above.

It would seem that grip is a purificatory influence, due to the sudden arrival of a wave of pure and vitalizing air, which burns up accumulated rubbish in the system. If the health is much impaired, the wave may leave the system permanently weakened; otherwise its first weakening effects are followed by a gain. The blame for grip, therefore, should be on the bad conditions allowed to prevail before-

hand, and not on the wave that brings their results to the surface.

Attacks of influenza are often "preceded" by a period of enhanced exuberance of the vital energy; but it would be more correct to say that this exuberance is the real beginning of the disease. It is like the flare-up of an expiring candle, and due to the same cause, namely, that the reservoir is exhausted, so that it no longer maintains a check on the consumption. The patient had gotten into a bad vital cycle, and the purificatory influence came and knocked out the pivot, so to say. Then there was a brief rush, as the dying flame leapt up, followed by exhaustion. The grip takes away the support on which we had been relying, and leaves nervous fears and despondency. But if the departing and dispossessed regents quail, we need not quail with them; we ought to try to rise to the occasion.

A word should be added on what H. P. Blavatsky says about the real ozone and the Elixir of Life. On referring to the passages in *The Secret Doctrine* indicated by her in the above quotation, we find the following:

He who would allotropize sluggish oxygen into *Ozone* to a measure of alchemical activity, reducing it to its pure essence (for which there are means), would discover thereby a substitute for an "Elixir of Life" and prepare it for practical use.

This note refers to a chapter on the seven Elements and their numerous derivative sub-elements; and the other passage referred to is on the same subject. The gross physical elements with which we are acquainted are derivatives of finer and more potent elements, which again proceed from still higher ones, and so on. Since H. P. Blavatsky wrote, science is provided with a far more ample equipment of ideas and terms, which ought to enable us to understand more of her teachings. For we have now the whole machinery of radio-activity, with its conception of a state of matter (or energy) finer than the physical atoms. It is now considered correct to speak of electricity as a form of matter. The electrons, with their marvelous connexion with light and electricity, provide us with the means of forming some idea of what she meant by the higher and finer elements. It is generally admitted that solar radiation affects the magnetic body of the earth, thus influencing the weather and even the solid globe itself. With so much admitted, it becomes easy to admit that if ozone is a more vitalized form of oxygen, there may be still more vitalized forms beyond the ozone itself. It is, doubtless, a question of future discovery.

When the ancients spoke of elements, they often meant these higher elements, as is evident from the qualities they assigned to them, frequently referring to them as gods. The alchemical idea of the Elixir was no idle dream; but it is easy to see why people fail so often to realize it. We have seen that even so slight a thing as a breath of ionized air from the upper regions of the atmosphere is enough to make people fall sick by the thousand; and that a very dilute mixture of ozone will burn up this gross clay. How then would we be able to stand the Elixir Vitae, which might well prove an Elixir Mortis for our sluggish blood and unresponsive tissues? Has not Lytton in *Zanoni* given us a picture of the dangers of experimenting in such essences? Evidently alchemy is a science that demands self-preparation on the part of the alchemist. And will not this be a characteristic of the science of the future — that it will be a science which only the fit can pursue with success?

WITH GEORGE BORROW IN “WILD WALES”:

by **Kenneth Morris**



IN the summer of 1854, George Borrow, philologist, churchman, pugilist, unique interpreter of the gypsies, and generally queer, lovable character, who has written himself out in a full length portrait in several delightful volumes, “determined upon going into Wales, to pass a few months there.” From north to south he tramped, seeing everything external, noting down everything he saw. The result was the book *Wild Wales*, from which the following passages are quoted; a book less famous than *Lavengro* and *Romany Rye*, but still one dear to the hearts of all true Borrovians, “a small but fierce tribe,” as they have been called. The charm of the book lies in the fact that there are, apparently, no omissions. The goose that crossed the road here, the quality of the ale in this or that inn, the beauty of that mountain, the views of this or that peasant or pedlar, all find their places in a quaint jumble side by side with dissertations, vigorous enough, on church matters, sectarian fulminations, passages on Welsh or Dutch or Spanish poetry, records of conversations with this one in Arabic, that one in Irish Gaelic, these many in Welsh; comparisons of the latter language with Sanskrit — it was his pride to know all

languages, or at least, after reading his books, you wonder which may have escaped him. It is a man to laugh with and to laugh at; to love also, especially at this little distance; for in personal contact, his dogmatic egotism would perhaps have been a little trying. No mean petty little egotism, though; egotism, but not selfishness; he looked out upon the world and mankind strictly from the standpoint of George Borrow, but did not forget to love them. A fine old country gentleman, sir; withal, *nihil humanum se alienum putavit* — except perhaps Romanism, Nonconformity, teetotalism, and such matters. A true John Bull, but no Podsnap; an enthusiast for anyone, you may say, with a strange language that he might learn, and after, air it to his own high satisfaction. There was no pompous patronage of or contempt for “inferior races” with him. He talks high-handedly of those who imagine Welsh unpronounceable; then gives directions for its pronunciation, very amusing indeed to a Welshman. Peace to his ashes! — you must expect a few slips in such very wide learning; he says so himself. Where else in all literature will you find such a minute portrait of anyone — unless it be in Boswell, indeed, or in Pepys’ immortal Diary? And it is the portrait of a man whom you will end, I hope, by loving; in spite of ale and uncompromising Borrowianism, he was one “on the side of the angels,” and did much for human brotherhood.

The following excerpts are from his chapter on Capel Curig district and the Conway.

After leaving the village of Pentre Voelas I soon found myself in a wild hilly region. I crossed a bridge over a river which brawling and tumbling amidst rocks shaped its course to the northeast. As I proceeded the country became more and more wild; there were dingles and hollows in abundance, and fantastic-looking hills some of which were bare and others clad with trees of various kinds. Came to a little well in a cavity dug in a high bank on the left-hand side of the road, and fenced by rude stone work on either side; the well was about ten inches in diameter, and as many deep. Water oozing from the bank upon a slanting tile fastened into the earth fell into it. After damming up the end of the tile with my hand and drinking some delicious water I passed on and presently arrived at a cottage just inside the door of which sat a good-looking middle-aged woman engaged in knitting, the general occupation of Welsh females.

“Good day,” said I to her in Welsh. “Fine weather.”

“In truth, sir, it is fine weather for the harvest.”

“What is the name of the river near here?”

"It is called the Conway, sir."

"Dear me; is that river the Conway?"

"You have heard of it, sir?"

"Heard of it! It is one of the famous rivers of the world. The poets are very fond of it — one of the great poets of my country calls it the old Conway."

"Is one river older than another, sir?"

He inquires if she can read, and what books she has, and is shown the inevitable Bible:

On opening the book the first words that met my eye were "Gad i mi fyned trwy dy dir!" — Let me go through your country. *Numbers* xx. 22.

"I may say these words," said I, pointing to the passage. "Let me go through your country."

"No one will hinder you, sir, for you seem a civil gentleman."

"No one has hindered me hitherto. Wherever I have been in Wales, I have experienced nothing but kindness and hospitality, and when I return to my own country I will say so."

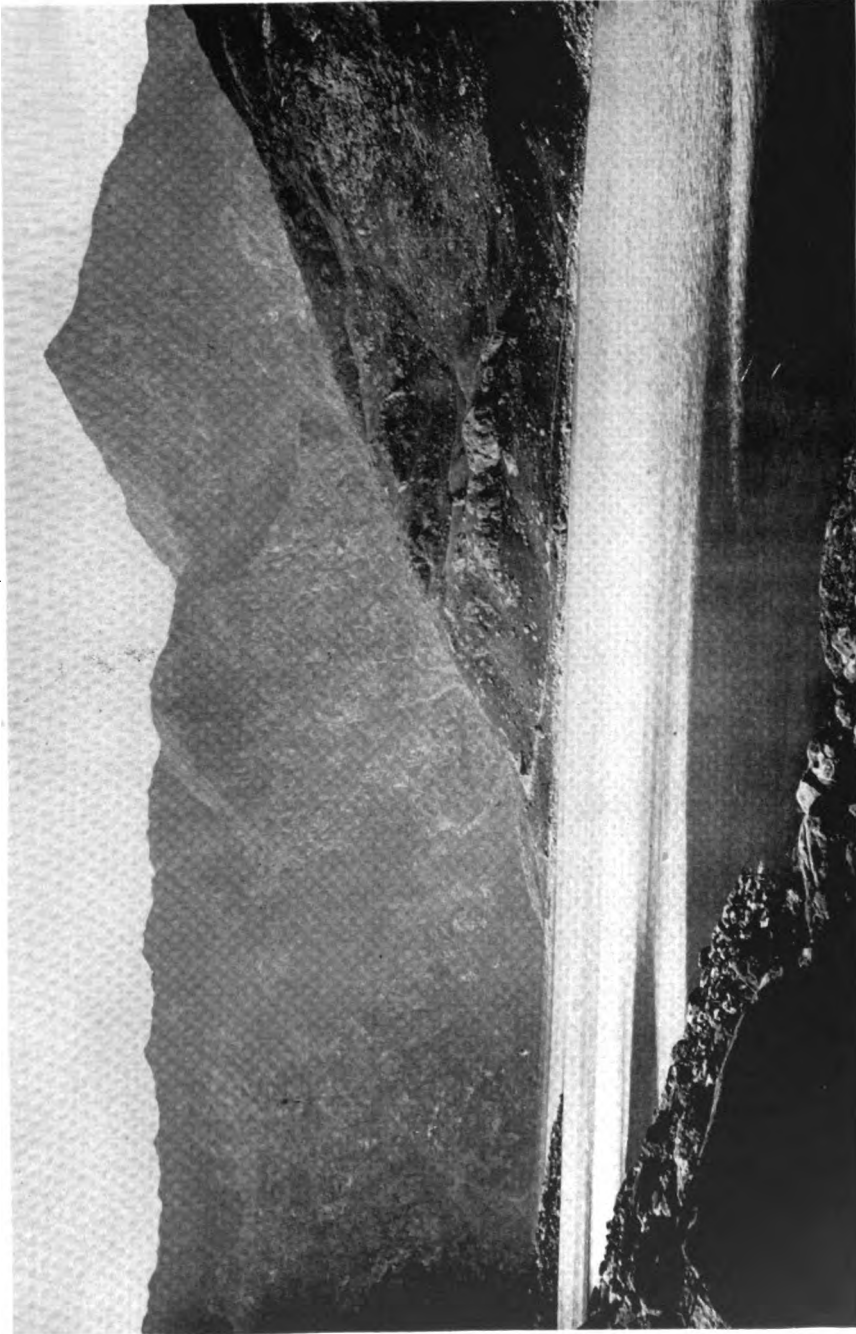
"What country is yours, sir?"

"England. Did you not know that by my tongue?"

"I did not, sir. I knew by your tongue that you were not from our parts — but I did not know that you were an Englishman. I took you for a Cymro of the south country."

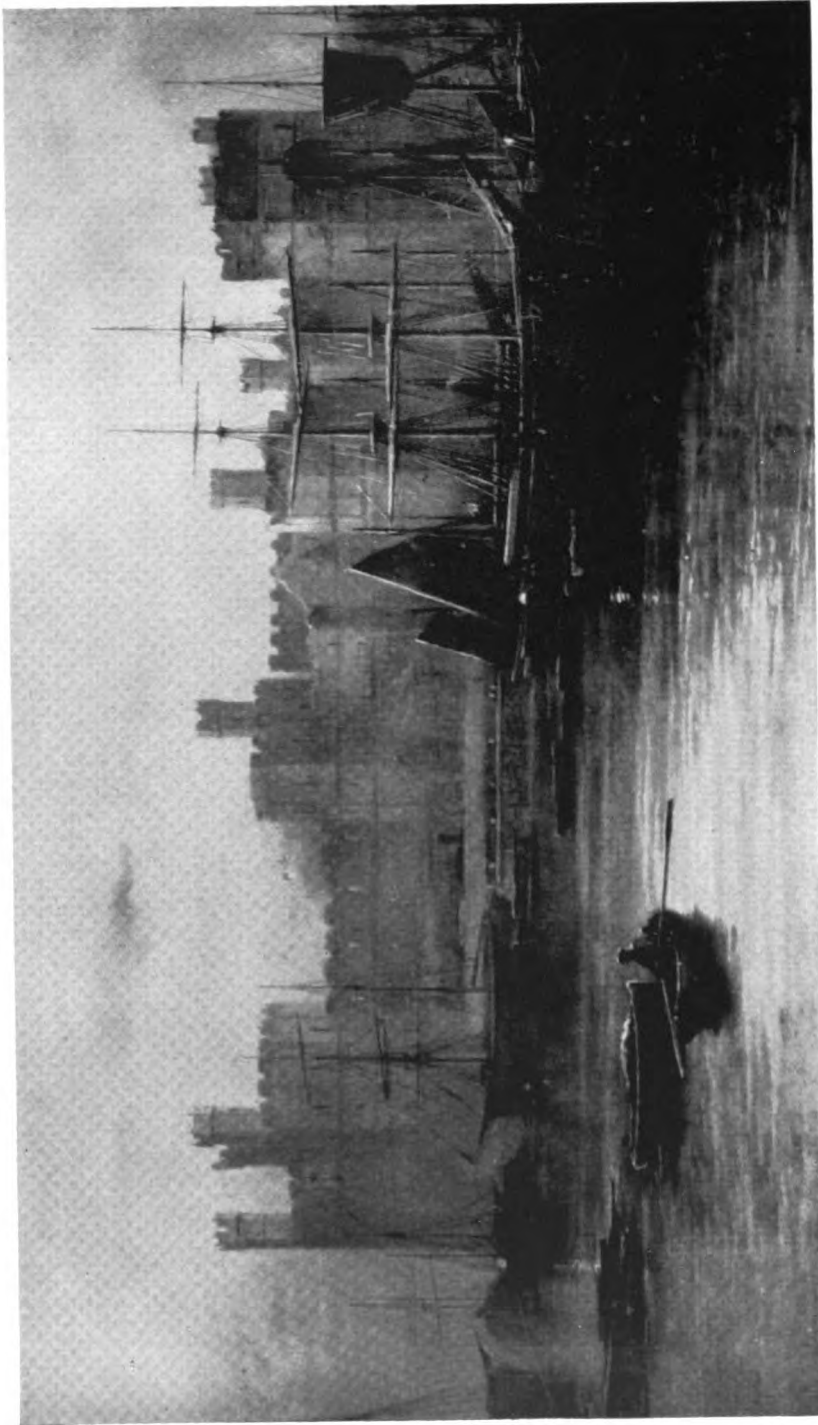
Returning the kind woman her book, and bidding her farewell I departed, and proceeded some miles through a truly magnificent country of wood, rock and mountain. At length I came to a steep mountain gorge down which the road ran nearly due north, the Conway to the left running with great noise parallel with the road, amongst broken rocks, which chafed it into foam. I was now amidst stupendous hills, whose paps, peaks and pinnacles seemed to rise to the very heaven. An immense mountain on the right of the road particularly struck my attention, and on enquiring of a man breaking stones by the roadside I learned that it was called Dinas Mawr or the large citadel, perhaps from a fort having been built on it to defend the pass in the old British times. Coming to the bottom of the pass I crossed over by an ancient bridge and passing through a small town found myself in a beautiful valley, with majestic hills on either side. This was the Dyffryn Conway, the celebrated Vale of Conway. . . . When about midway down the valley I turned to the west up one of the grandest passes in the world, having two immense doorposts of rock at the entrance, the northern one probably rising to the altitude of nine hundred feet. . . .

I presently crossed a bridge under which ran the river . . . and was soon in a wide valley on each side of which were lofty hills dotted with wood, and at the top of which stood a mighty mountain bare and precipitous with two paps like those of Pindus opposite Janina, but somewhat sharper. It was a region of fairy beauty and of wild grandeur. Meeting an old bleary-eyed farmer I enquired the name of the mountain and learned that it was called Moel Siabod or Shabod. Shortly after leaving him, I turned from the road to inspect a mon-



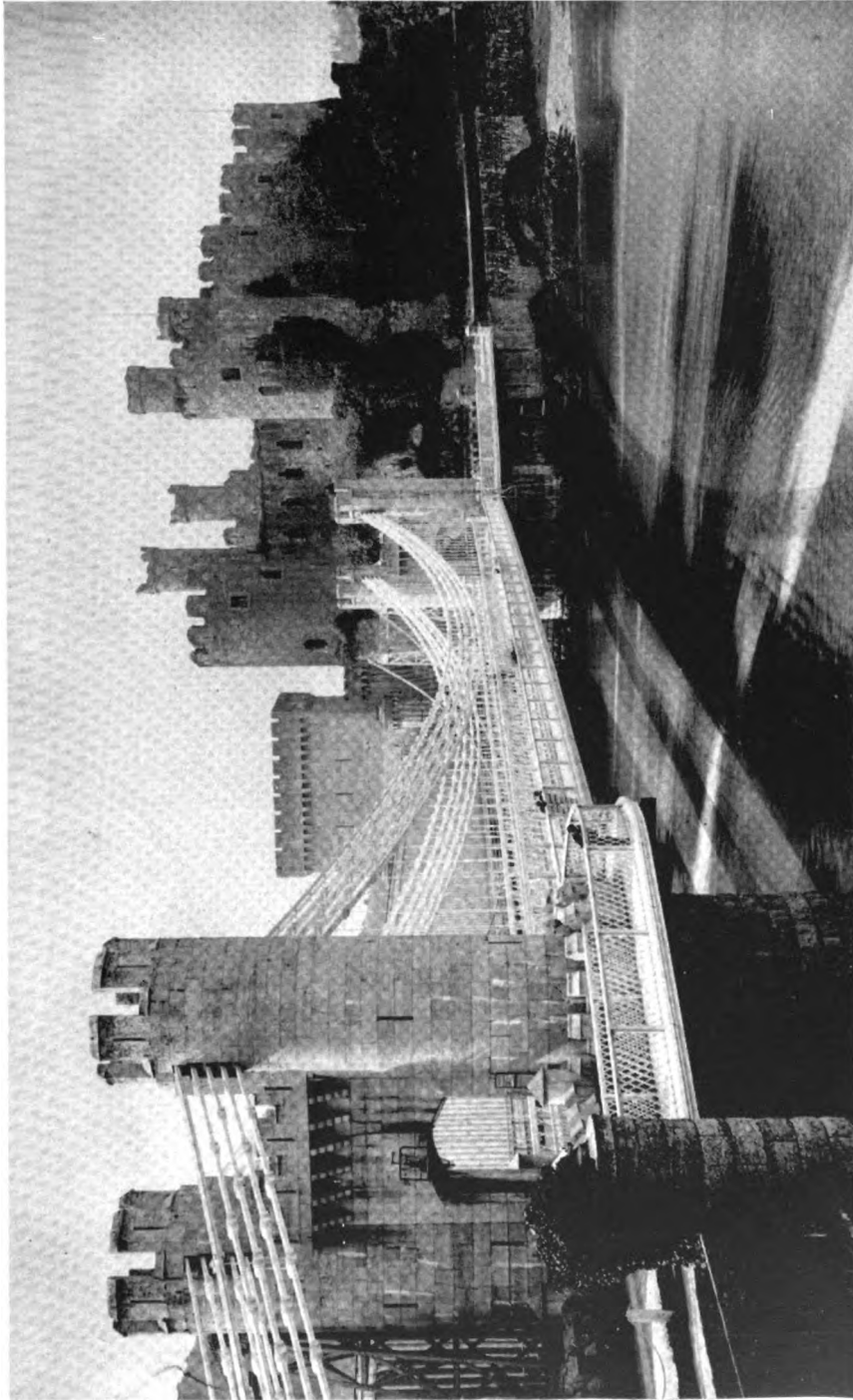
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SNOWDON, WALES



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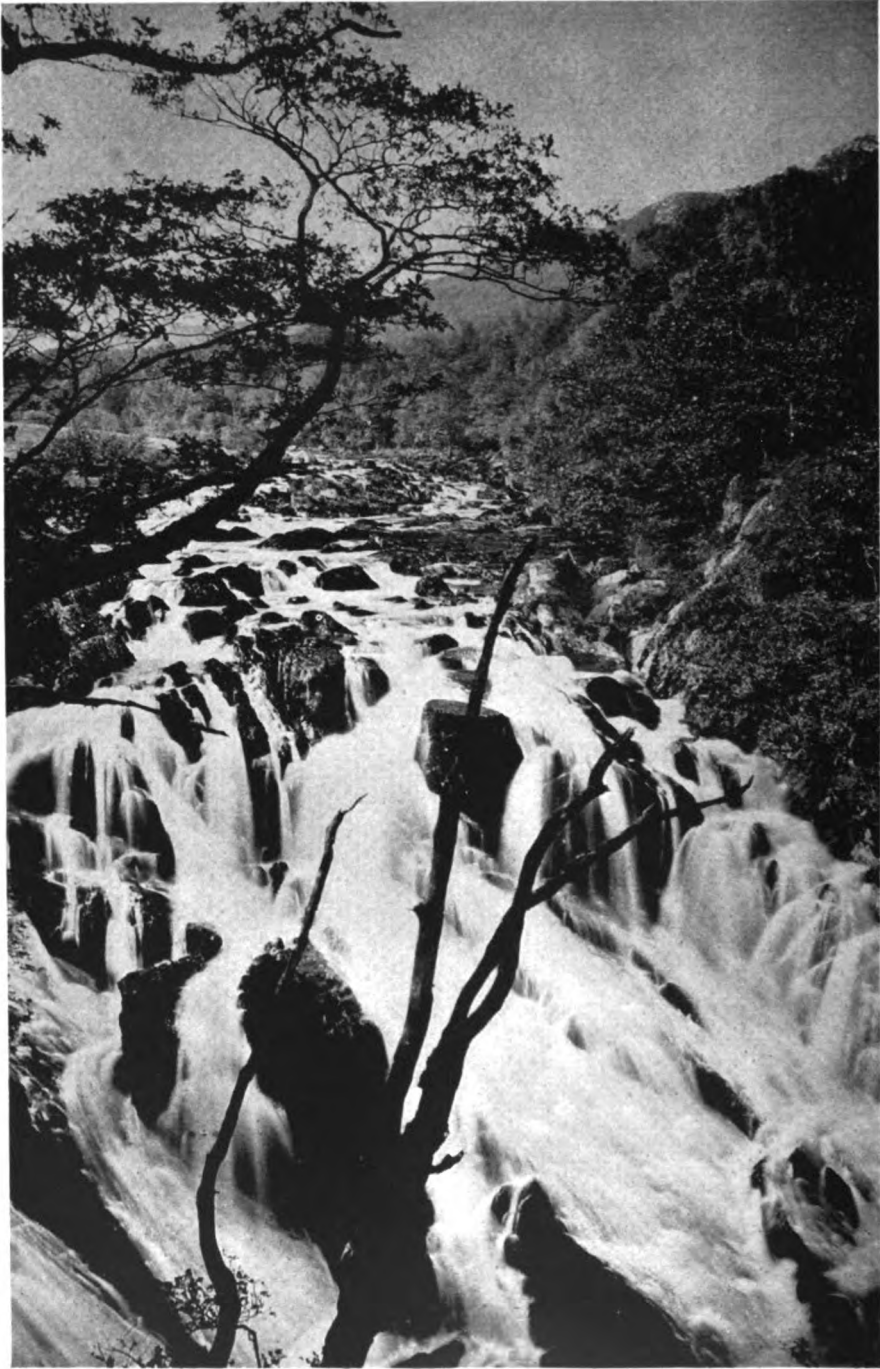
CARNARVON CASTLE, WALES



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CONWAY CASTLE AND BRIDGE, WALES





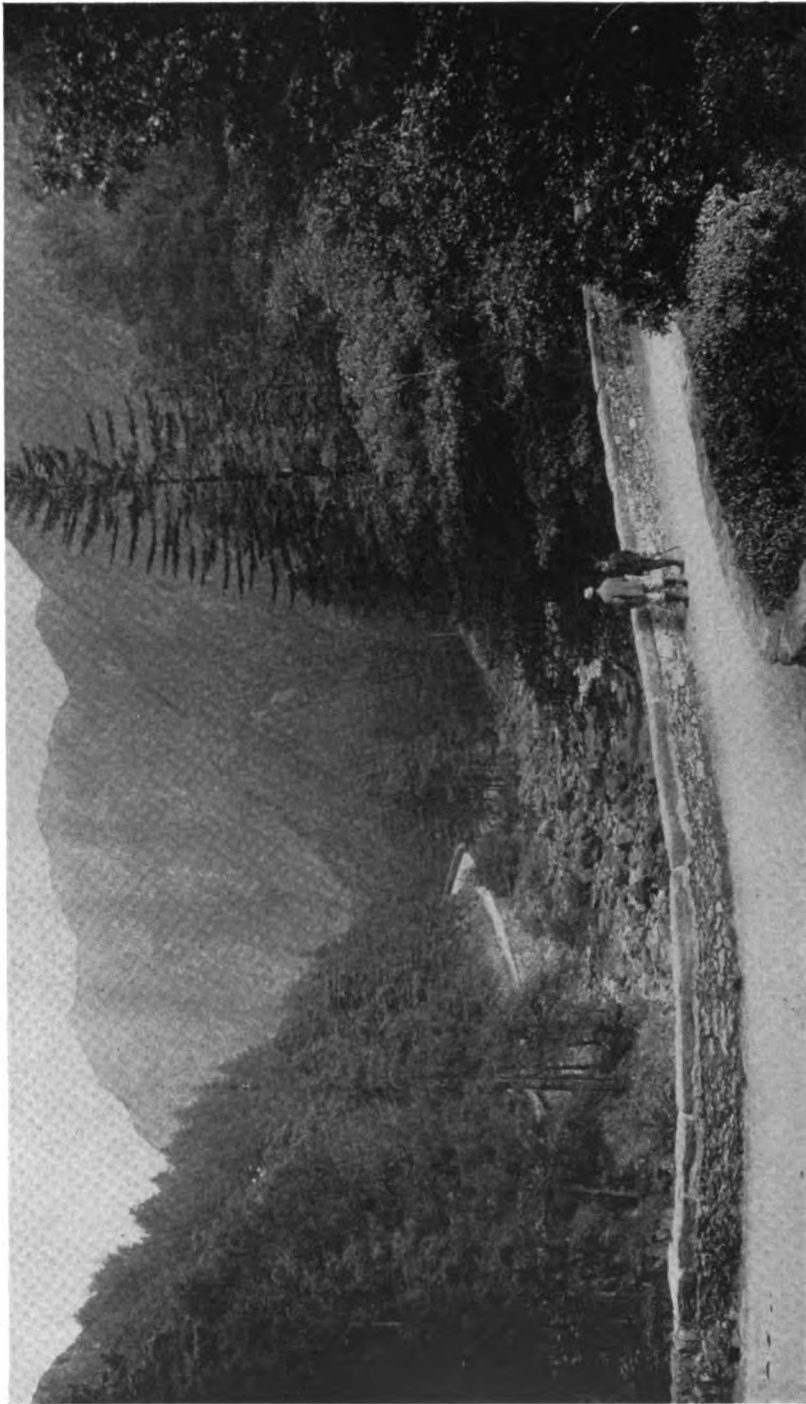
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SWALLOW FALLS, BETTWS-Y-COED, WALES



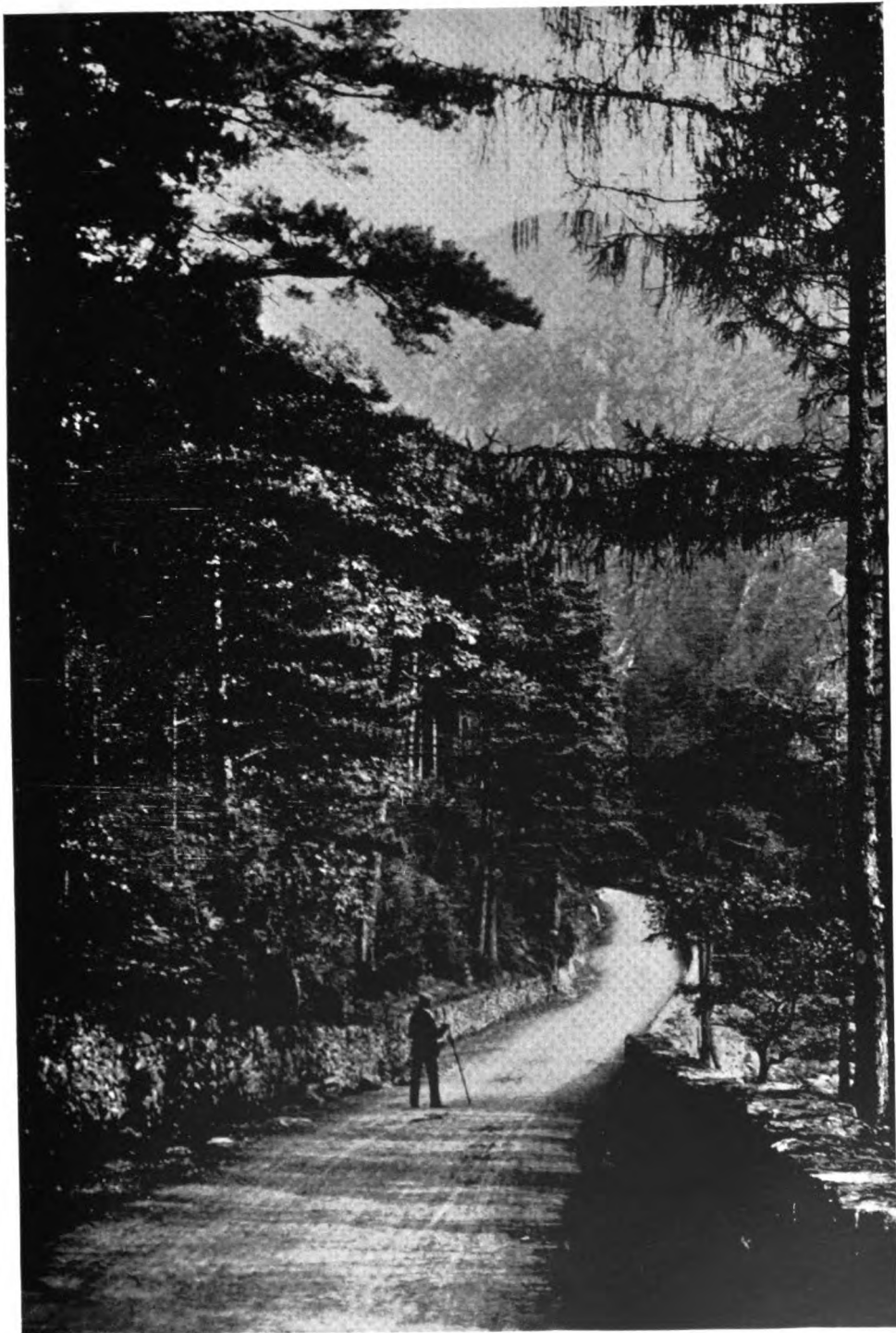
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THE FAIRY GLEN, BETTWS-Y-COED, WALES



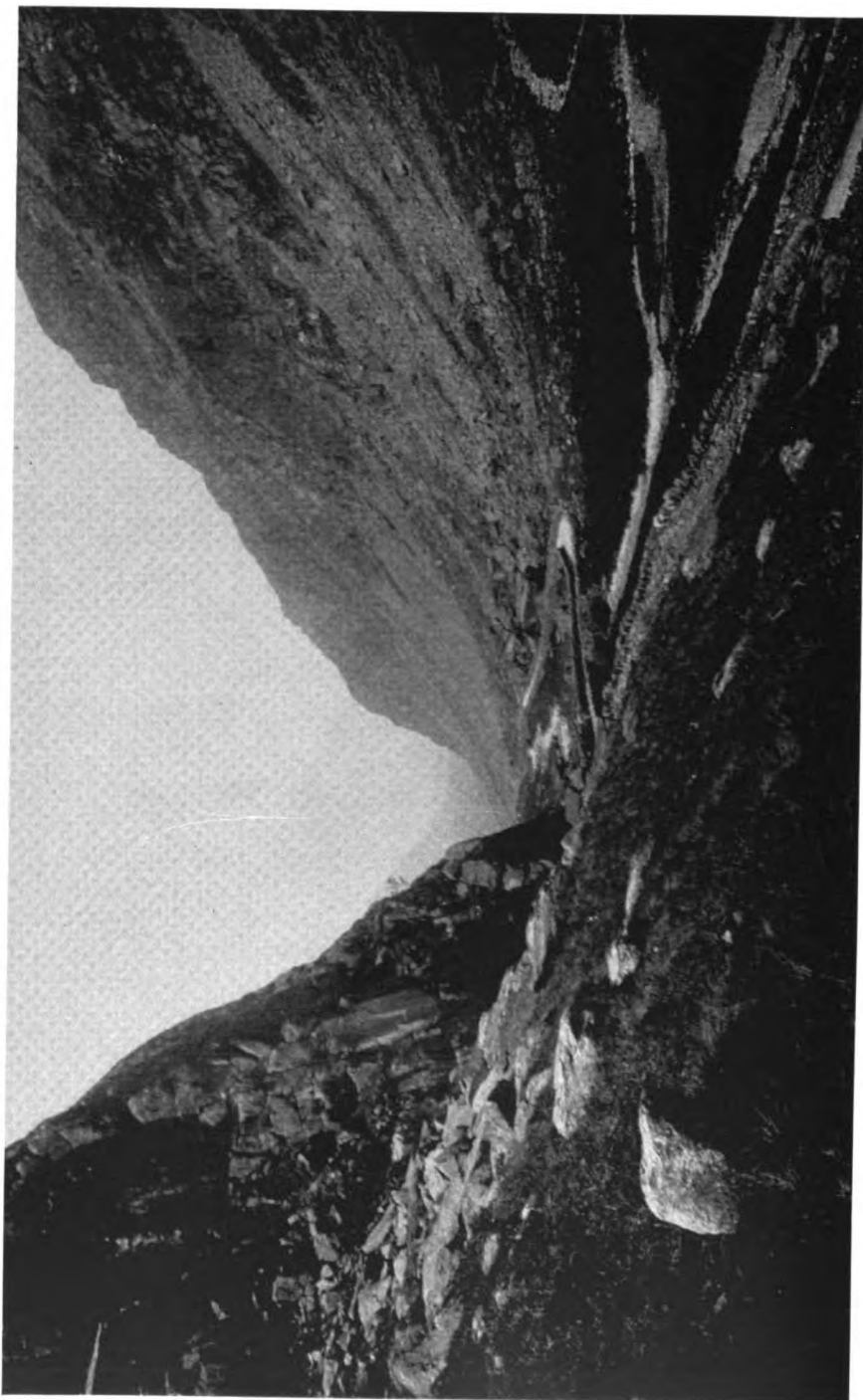
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PASS OF ABERGLASLYN, WALES



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PASS OF ABERGLASLYN, WALES



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PASS OF LLANBERIS, WALES



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RIVER CONWAY, FROM WATERLOO BRIDGE, BETTWS-Y-COED, WALES



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CAPEL CURIG, FROM MOEL SIABOD, WALES

ticle which appeared to me to have something of the appearance of a burial heap. It stood in a green meadow by the river which ran down the valley on the left. Whether it was a grave hill or a natural monticle, I will not say; but standing in the fair meadow, the rivulet murmuring beside it, and the old mountain looking down upon it, I thought it looked a very meet resting-place for an old Celtic king.

Turning round the northern side of the mighty Siabod I soon reached the village of Capel Curig, standing in a valley between two hills, the easternmost of which is the aforesaid Moel Siabod. Having walked now twenty miles in a broiling day I thought it high time to take some refreshment, and enquired the way to the inn. The inn, or rather the hotel, for it was a very magnificent edifice, stood at the entrance of a pass leading to Snowdon, on the southern side of the valley in a totally different direction from the road leading to Bangor, to which place I was bound. There I dined in a grand saloon amidst a great deal of fashionable company, who probably conceiving from my heated and dusty appearance, that I was some poor fellow travelling on foot from motives of economy, surveyed me with looks of the most supercilious disdain, which, however, neither deprived me of my appetite nor operated uncomfortably on my feelings.

RECENT HITTITE DISCOVERIES: by Archaeologist

OUR notions of history may be compared with our notions of geography, and, like the latter, represented by maps. Every schoolboy is familiar with those pictures in the early part of geography or history text-books, showing "the world as known to the ancients," in which the center of the map is a few countries surrounding the Mediterranean, outside which come nebulously defined lands with outlandish names, and finally the trackless ocean. Our knowledge of history has been like one of these maps. A good deal of information about recent times, less about preceding times; beyond a millennium or two nothing but vague sketchiness and trackless expanses; and the whole distorted by wrong views which may be compared with a flat-earth theory. Once in a while writers have made themselves unpopular by suggesting ampler and more reasonable views, chief among whom must be mentioned H. P. Blavatsky towards the end of last century. But to her statements she added predictions as to the probable course of discovery and scholarship in this present century, and these forecasts are already being fulfilled.

Mr. D. G. Hogarth, Fellow of the British Academy, recently read a paper on "Hittite Problems and the Excavation of Carchemish."

The British Museum decided to resume the exploration of Jerablus, intermitted for thirty years. This place, situated on the Euphrates, is probably to be identified with Carchemish, the capital of the Hittite people dwelling south of the Taurus. Some twenty slabs were found, with sculptured scenes, one of them inscribed with one of the longest and most complete Hittite texts yet found; and many other fragmentary inscriptions were also obtained. The discoveries showed, in the opinion of the lecturer, that Carchemish had had a very long pre-Hittite existence, and they suggest that it was occupied by Hittites before the great descent of the Cappadocian Hatti in the 14th century B. C. Egyptian civilization has left little trace, but there are unmistakable signs of another influence, and this seems to have been derived from the late Aegean civilization and to have been communicated from Cyprus. Thus the jig-saw puzzle of ancient history is being gradually pieced, and the Aegean civilization is now accepted as a landmark firm enough to steer by.

ARE PLANTS CONSCIOUS? by H. Travers



THE love of generalization led science in the past century to attempt to class living beings with the so-called non-living and to inaugurate a universal reign of dead matter and blind forces. In this century the same desire for unification is tending to lead men of science to classify the lower kingdoms with the higher in a universal reign of life and sentience. *The Literary Digest* (Jan. 6) says:

That plants see, touch, and taste, and also have an elementary sense of direction, appears to Henri Coupon, who writes on the subject in *La Revue* (Paris), to be undoubted. These words must not be interpreted in a human sense, of course; but we habitually use them without so interpreting them, in applying them to the lower orders of animal life. The sight of an insect is of quite a different kind from that of man; and the sight exercised by a plant is of course lower still. What the writer means is that plants react to the stimuli around them and apparently even discriminate between different stimuli in this reaction, so that they may be assumed to have something in the nature of perception, using the word very broadly.

The most highly developed sense in plants, says M. Coupon, is sight, which permits them to perceive light but not (he says) to distinguish objects. This is shown by heliotropism or turning to the

light. An attempt to explain this on chemico-mechanical lines consists in pointing to the lens-like cells in the skin of the leaves, which are supposed to concentrate the light and transmit its stimulus to the muscles of the stalk. A striking experiment cited consists in getting the greenish water out of a pool and putting it into a glass tube coated with lampblack. Words are then traced on the lampblack, and the tube is placed in the sun. After a day or so the lampblack is cleaned off, and the words are found written within the tube in letters of green algae. The phenomena of response to touch is illustrated by reference to sensitive plants, of which the instances are familiar. Touch the base of the stamen of the barberry with a pin; instantly it will fold itself against the pistil; the movement is rapid and of brief duration, and the stamen flies back when the stimulus is removed. The sense of taste exists, thinks the writer, in the lower orders of plants, such as the algae. If we place in their water particles of diverse nature, only certain ones will be assimilated. Carnivorous plants, like the sundew, will close upon meat, but not upon a pebble. Moreover the tentacles secrete a fluid as if the mouth were watering. The sense of direction is shown by the way in which a root planted upside down will throw its sprouts upwards and its rootlets downwards.

But what is the difference between a sense and a reaction to stimulus? Most people would answer that the former is conscious and the latter is not. But a little reflection will show that we can attach no real meaning to such words as "automatic," "reflex," and the like. Some kind of consciousness and volition must lie at the root of every action, though we need not assume that these kinds of consciousness are like our own. The objective study of nature familiarizes us with phenomena but does not reveal their causes. If it be within the range of human attainment to contact nature more intimately, there must be vast ranges of knowledge yet before us.

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.

"Fortunate are the pure in heart, for it is they who will see —."



INTELLIGENCE is, from its nature, as universal as the laws of the Universe. Bodies are merely the local fitting of intelligence to particular modifications of universal matter or Force. — *World-Life*

EVOLUTION OF ANIMALS: by H. Travers



CORRESPONDENT to *The English Mechanic* writes in reference to some query:

Palaeontologists rarely consider the past in the light of the present. Within historic times many species have disappeared from the earth; but in all cases that disappearance may be traced to the action of man. It has not been due to upheavals of the earth, nor to shortage of food, nor to any natural cause of that kind. What certain evidence have we that such causes were more operative in the past? The dodo has disappeared without leaving a descendant. What evidence have we that it had an ancestor — that it ever was anything but a dodo? What evidence have we that the great bird-like monsters of geological times did not simply die out without leaving anything to perpetuate their race? Is there any evidence that the crocodiles and alligators of today can claim descent from the saurians of days gone by? . . .

With regard to man himself we may speculate, but have we a tittle of real evidence that he was ever anything but what he is today?

There has, of course, been too much tendency to attribute effects to the operation of “laws” and “forces,” rather than to the actions of living and intelligent powers. We have always thought, too, that the influence of man as a geological agent has been too much ignored. Think of the stupendous transformations he effects today, in changing the surface of the ground, transporting materials, bringing about chemical changes. Think of the animals he kills, exterminates, imports, and breeds.

The writer's remarks about the animal species would seem to require, either that the number is continually lessening, or that new ones appear. The teachings in *The Secret Doctrine* are to the effect that the major transformations in animal forms are partly accomplished on one of the formative astral planes.

The following quotations from *The Secret Doctrine* illuminate this point:

Every new Manvantara brings along with it the renovation of forms, types and species; every type of the preceding organic forms — vegetable, animal and human — changes and is perfected in the next, even to the mineral, which has received in this Round its final opacity and hardness; its softer portions having formed the present vegetation; the astral relics of previous vegetation and fauna having been utilized in the formation of the lower animals, and determining the structure of the primeval Root-Types of the highest mammalia. — *The Secret Doctrine*, Vol. II, p. 730.

There are centers of creative power for every ROOT or parent species of the host of forms of vegetable and animal life. . . . There are certainly “designers.”

. . . That they work in cycles and on a strictly geometrical and mathematical scale of progression, is what the extinct animal species amply demonstrate; that they act by *design* in the details of minor lives (of side animal issues, etc.) is what natural history has sufficient evidence for. In the *creation* of new species, departing sometimes very widely from the Parent stock, as in the great variety of the *genus Felis*—like the lynx, the tiger, the cat, etc.—it is the “designers” who direct the new evolution by adding to, or depriving the species of certain appendages, either needed or becoming useless in the new environments. Thus, when we say that *Nature* provides for every animal and plant, whether large or small, we speak correctly. For it is those terrestrial spirits of Nature, who form the aggregated Nature; which, if it fails occasionally in its design, is neither to be considered blind, nor to be taxed with the failure; since, belonging to a *differentiated* sum of qualities and attributes, it is in virtue of that alone *conditioned and imperfect*. — *Ibid.* II, 732.

In giving the above sample extracts from *The Secret Doctrine*, we have no wish to interfere with the beliefs of people who are satisfied in their own minds and seek no further knowledge. But there will be many among our readers in whom the desire for more knowledge about evolution and kindred subjects prevails. To such it may be said that it is hopeless to expect to arrive at the *truth* if we begin by ignoring facts. And the particular fact to which attention is here called is the fact that *the body of an animal is not the animal itself*. Therefore, if we wish to achieve results in our speculations as to animal evolution, we must decide to regard the animal as primarily a living (animal) soul which *has* a body or is incarnate in a body. The main question in evolution, then, is What is the origin, history, and destiny of this living soul? (The word “soul” is of course not used in the theological sense or as implying a self-conscious immortal Soul such as pertains to Man.) To put the matter in another way, we cannot hope to gain an adequate idea of evolution by studying its physical aspect alone; we must consider also the psychic and mental aspects. It will also be readily conceded by a judicious mind, not harried by impatience, that the full and actual facts regarding such a stupendous subject cannot wholly lie within the compass of our present limited stock of ideas; and that much time and study are demanded. Knowledge (of the kind worth having) must be *won*, nor does a smattering of education and notions of self-importance necessarily qualify the possessor for the post of Sage.

ATOMS, MOLECULES, AND ELECTRONS:

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



It has often been pointed out that chemistry, while familiar with the states of substances before and after a chemical reaction, has known practically nothing about their condition during the time that elapses between those initial and final states. When molecules break up, their constituent atoms recombining into different molecules, there must be a time when the atoms exist for the moment in the free state. The phenomenon of "nascent hydrogen" was thus explained. Compounds which cannot be deoxidized by passing hydrogen gas into their solution can often be deoxidized if the hydrogen is generated *in* the solution — for example, by adding zinc and a dilute acid. The explanation given is that in the former case the hydrogen exists in the form of diatomic molecules, the affinities of the atoms being thus largely satisfied by each other; while in the latter case the hydrogen is liberated from the acid in the form of disunited atoms, which combine with the oxygen of the compound to be deoxidized, before they have time to combine with each other into molecules of hydrogen. In short, hydrogen is more active in the atomic form than in the molecular form. Professor Silvanus Thompson, writing on electricity, many years ago, mentions a theory of electrolysis based on the same idea. According to this, all molecules are in a continual state of throwing off and interchanging their atoms, so that the diatomic molecules of gases like hydrogen and oxygen are not permanent couples but couples in which the partners are often exchanged. In electrolysis the electric current seizes upon any atoms that happen to be loose at the time and carries them to the positive or negative electrode. This explains why so little energy is necessary, for the process is not one of decomposition so much as one of delicate sifting.

Lately Sir J. J. Thomson has devised means of examining substances while in the state intermediate between decomposition and recombination. This is done in a vacuum tube by observing the effect produced on the rays of the electric discharge; and Thomson has shown that an examination of the positive ray spectrum of marsh gas discloses the presence of molecules of the composition CH , CH_2 , and CH_3 , intermediate products, unable under ordinary circumstances to exist in the free state. But his investigations have gone farther than this; and we are now becoming familiar with the conception of an *atom* as a system of still smaller particles (electrons) revolving

around one another in a way similar to that of the planets in a solar system. These atomic systems are constantly throwing off particles and receiving others, so that the chemical elements are more like waves in the ocean than like pebbles on the shore.

But when we think of a wave apart from the water, we at once quit the plane of physical objects. In the physical world we cannot have a wave alone, but there must always be some fluid substance in which the wave-motion can inhere. And when we try to *imagine* a wave as existing by itself and apart from any fluid, then we simply create in our imagination an imaginary fluid, like air. In short, we have now substituted an imaginary object for the physical object; we are studying the contents of our imagination. Most people, in performing this process, merely transfer the sea-water to their imagination, so that their ideal wave becomes precisely similar to the actual wave, and their analysis has not really carried them a single step farther. But if we are to conceive of a wave *per se*, with the object of finding out what is that thing which so agitates the water, then clearly it is essential to eliminate from our imagination all ideas of physical matter and its properties of extension, inertia, etc.

Returning to the question of the atoms — we have the idea of an atom as a particular grouping of electrons. Take away the electrons and what is left? Only the grouping remains. A company is a number of men standing in rank and file; we can have a company of men or a company of ants, but not a company *alone*. So the wave, the company, and the atom all belong in one class — they are abstractions. Those who prefer to think in concrete terms would say that something is added to the electrons to make them become atoms, something is added to the water to throw it into waves, something is added to the men to make them assume the form of rank and file. But some scientific thinkers often seem to imagine that nothing can exist unless it has extension, inertia, and other characteristics of the physical plane. It is surely a mistake thus to limit nature by the limits of our own powers of conception.

Life is everywhere in the universe, and physical matter is one of its manifestations. But life itself must be able to exist in a state wherein it has none of the peculiar properties of physical matter, so that it does not "occupy space," is not subject to gravitation, does not conform to the mathematical equations connecting energy, velocity, etc. The more delicate means recently invented by physicists

have enabled us to track life down a stage or two farther; though it no longer affects our senses, we can trace it by some of its effects. But finality cannot be reached by this method, nor can we obtain an adequate explanation of what life is by attempting to define it in terms of physical space, etc. Yet we feel life in our own body, where we find it intimately connected with *mind*; and this gives a hint as to the direction our researches ought to take.

ANCIENT AND MODERN CALENDARS: by T. Henry



THE Perpetual Calendar: Its Reproduction as a Lost Art," is the subject of a paper in *The Scientific American Supplement* by L. J. Heatwole, Co-operative Observer U. S. Weather Bureau. The writer speaks with admiration of the perpetual calendar system which seems to have been universally known in antiquity, and which provided for the unevenness of the solar year with at least as much exactitude as does our Gregorian system, while being far more symmetrical, especially in the matter of weeks and months, than the latter. This system, he points out, was based on the number SEVEN, the greatest of all the mystic numbers. Six days with a sacred seventh made up the week, and 52 weeks made the year. An extra week was intercalated at fixed intervals, and this intercalation was omitted at certain other and longer intervals. The Egyptian system comes in for commendation, the writer pointing out that long ages of observation must have preceded so perfect a system. And indeed we must either suppose such ages or else infer that the ancients had other means of ascertaining the exact length of natural cycles — such, for instance, as a knowledge of the mathematical principles underlying the motions of the celestial bodies.

The existence of these ancient calendars, especially that of the Hindûs and their marvelously accurate tables of the revolutions of the planets and their nodes and apses, constitutes one of the most irrefragable proofs of the truth of the Theosophical teachings with regard to the Wisdom-Religion of antiquity. And the marvel becomes all the greater if we deny to these ancient astronomers the knowledge of those elaborate instruments which to us are so indispensable. Only by long ages of careful investigation and recording, or by *some other means* not at our disposal, could they have arrived at the data.

During the earlier years of our civilization we formed the habit of regarding all antiquity as representing a more rudimentary stage of intelligence and culture, and this led us to view ancient ideas with a prejudiced vision. Later on the progress of geographical and archaeological discovery revealed to us in part the fact (which will be more fully disclosed as years roll on) that our view of antiquity was erroneous, being due to the impetuosity of our youth. In respect to the calendar, we had supposed that certain civil years and rough approximations which were in use among ancient nations represented the extreme limits of their knowledge on that subject. Closer examination has shown that in India, although many different kinds of year are in use even today, the exact length of the solar year was known in very ancient times; and it is the same in other countries. Altogether, in studying chronology, we find a great mass of data concerning various kinds of civil calendars and systems of intercalation; and the whole points to a very extensive knowledge and study of the subject in antiquity. It would be a curious commentary on our previous attitude towards antiquity if we should find ourselves obliged to re-adopt some one or more of the systems used by the ancients.

Our present knowledge of natural cycles seems deficient in many respects. It is mainly limited to the day, the month, and the year; but it seems unlikely that the scale stops short of these divisions at either end. If so many days make a month, and so many months make a year, then what comes after the year, and what divisions are there smaller than the day? It is possible that there are natural cycles so far unknown to modern astronomy but known of old; and, if so, then these cycles might, by their intersections with the smaller cycles, give rise to more than one species of year. This would account for the use of years of 360, 364, etc. days. Again, we have no *natural* divisions corresponding to the hour, minute, or second; though it would seem that there should be some such divisions approximating to the numbers 24 and 60, just as the natural month and year approximate to 30 and 360.

However, a pursuit of the subject of chronological systems would lead us into many details and carry us very far afield. Such a study will be found to confirm the opinions above expressed — namely that great knowledge of natural laws existed in pre-Christian times, and that this knowledge included the possession of a profound mathematical key, applicable to astronomy, chronology, architecture, etc.

PREHISTORIC AMERICA: by an Archaeologist



THE amount of archaeological research now being carried on in the Americas is enormous and provides such ample material that one can only make a random selection from it. Taken together, these discoveries amply confirm the teachings of Theosophy, that the present aboriginal races in America were preceded by great civilizations, of which they are probably the remote descendants; and that these civilizations were connected with those in the Old World, such as Egypt and India. The following are a few items, chosen almost at random from a large quantity.

MEXICO

In *The Mexican Herald* for October 16, 1910, is an article on the prehistoric ruins of Guerrero, which begins by quoting the words of Orozco y Berra, the Mexican historian, written sixty years ago, that "In the state of Guerrero will probably be found one of the oldest sites of the American race." The author of this article is William Niven, the well-known archaeological explorer in Mexico; and the territory of which he writes lies south of the Balsas River, about 300 miles southwest of Mexico City. Over a region of fifty square miles there are remains of prehistoric dwellings and scores of pyramids and mounds. One mile north of the town of Placeres del Oro there are three of these pyramids in a row, and the river at its yearly floods has been for ages encroaching on the bank whereon the pyramids stand, until about one-fourth of the structures has been washed away down to the foundations, revealing a perpendicular section. Projecting from this surface the explorer found a slab of diorite rock, under which was another similar slab; under the second was a third slab, which proved to be sculptured, while ten inches below this was another sculptured slab. The space between was filled with a number of interesting objects.

The carvings on the slabs represent the geometrical patterns familiar to students of these American antiquities, together with faces, snakes, and figures believed to represent signs of the zodiac, the sun, and other astronomical emblems. In the space between the carved slabs were found a gray diorite incense burner, representing the profiles of two animal heads; a smaller one containing human teeth and a green jade amulet, carved in a human face; a number of square shell buttons; two conch shells; and many other articles. The most

interesting were two large shells, one of which, in perfect preservation, was covered with engravings of monkeys, and other hieroglyphics.

The explorer says that judging by the depth of the sepulcher, the depth of the channel of the Río de Oro from below the foundations of the pyramids, over twenty feet in solid formation, and the extent of the territory over which the ruins are scattered, in reality hundreds of square miles, the race must have been of great antiquity.

BOLIVIA

In the *Chicago Blade*, April 22, 1911, W. D. Boyce writes on explorations in Bolivia. On the shores of Lake Titicaca are the ruins of large buildings built by a race that inhabited this region before the rise and power of the Incas. These people trace their origin to an "Adam" and an "Eve," who lived in a "Garden of Eden" on the Isla del Sol in Lake Titicaca. The pre-Inca foundations are of huge granite stones accurately cut; the writer thinks they must have been brought from the mountains by water in specially cut channels. The railroad has taken out 500 car-loads of these stones from Tiahuanuco to use in constructing bridges. There are four large stone steps leading to a head step which is a single hewn stone 32 by 16 feet, and on each side of it are two huge pillars. This is the entrance to the court of the Temple of the Sun, and all around are strange figures cut from blocks with curious inscriptions on them. Archaeologists say that in Tiahuanuco flourished the most advanced of the ancient American civilizations. In this section are found the Aymarás, descendants of a people conquered by the Incas.

GUATEMALA

The remains of the Mayas in Guatemala and British Honduras form an interesting study; for in a land of almost impassable jungles are found the vestiges of a cultivated country with roads and stone-built cities. Archaeologists from Harvard University have been exploring these sites for 25 years, and *The Boston Post* for June 5, 1910, gives an account of a recent expedition by Dr. A. M. Tozzer and R. E. Merwin. After encountering the perils of the forest, with its wild animals and hostile tribes, they discovered and unearthed four buried cities. The meaning of the Maya language systems and hieroglyphics still forms a puzzle which many savants are striving to solve; and the massive and elaborately carved architecture proves that the race which executed it was equal to that which executed the monuments of ancient Egypt. Their sculptures evince great taste in decorative

art and skill in portraiture; while, like the Egyptians, they evidently possessed pigments that were both beautiful and enduring. So far as the symbols have been interpreted they suffice to show that this ancient people possessed that wonderful but forgotten astronomical and chronological knowledge which the ancient world seems to have had.

ECUADOR

From Ecuador it is reported by an expedition under the direction of Dr. Marshall H. Saville, professor of archaeology at Columbia University, that at least 3000 tombs have been opened in the neighborhood of Ángel in the province of Carchi. All this excavation took place in consequence of a gold rush, and the gold and silver objects found in the tombs went into the melting-pot; but the archaeological expedition profited by the work of the gold-seekers and brought away the other relics. This again proves the existence of a highly cultured people in times long past, which disappeared and was followed by tribesmen.

ARIZONA

Arizona is another site of ancient life. In the *Los Angeles Examiner* for Jan. 8, 1911, is an account of an expedition by Mr. A. Lafave, a mining engineer and archaeologist, who investigated an ancient city in the Mazatzal Mountain, near the town of Payson, which he believes to be older than Babylon and Nineveh, older even than the Chimu civilization discovered by Hewitt Myring in Peru. The buildings, made chiefly of sandstone, show architectural skill. An accumulation of ten feet or more of earth covers the ruins on a plain where it could only be accumulated by wind. This wind-blown dust would require ages to accumulate, and it cannot be washed, because the city lies higher than the surrounding country. There were the usual exquisitely designed pottery, stone-work, and other evidences of culture.

QUIRIGUA

At Quiriguá, in the center of the Guatemalan jungle, Charles F. Lummis, an archaeologist of Los Angeles, California, investigated ruins which he says "prove the nation that dwelt there was superior to the native races of the American continents. A spot of twenty acres had to be cleared and many lofty trees felled. This had to be done with extreme caution to avoid injuring valuable monuments. One of these monuments was twenty-six feet above the ground and

sixteen feet below, and weighed about 140,000 pounds; and there were many like it. But the greatest discovery was a palace which must have been magnificent. It was surrounded by columns, and the frieze around the base of the walls, one hundred and ten feet on two sides, was covered with carved human heads."

Writing in *The Theosophist*, Vol. I. (1879), H. P. Blavatsky says:

All along the coast of Peru, all over the Isthmus and North America, in the canyons of the Cordilleras, in the impassable gorges of the Andes, and especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests, entombed in inaccessible valleys, sometimes sixty feet underground, from the day of their discovery until now they have ever remained a riddle to science, baffling all inquiry, and they have been muter than the Egyptian Sphinx herself. We know nothing of America prior to the Conquest — positively nothing. No chronicles, not even comparatively modern ones, survive; there are no traditions, even among the aboriginal tribes, as to its past events. We are as ignorant of the races that built these cyclopean structures as of the strange worship that inspired the antediluvian sculptors who carved upon hundreds of miles of walls of monuments, monoliths, and altars, these weird hieroglyphics, these groups of animals and men, pictures of an unknown life and lost arts. . . .

How came these nations, so antipodal to each other as India, Egypt, and America, to offer such extraordinary points of resemblance, not only in their general religious, political, and social views, but sometimes in the minutest details? The much needed task is to find out which of them preceded the other; to explain how these people came to plant at the four corners of the earth nearly identical architecture and arts, unless there was a time when, as assured by Plato and believed in by more than one modern archaeologist, no ships were needed for such a transit, as the two worlds formed but one continent. . . . [See *Century Path*, Aug. 25, 1907]

"The coast of Peru," says Mr. Heath, "extends from Tumbez to the River Loa, a distance of 1233 miles. Scattered over this whole extent, there are thousands of ruins besides those just mentioned . . . while nearly every spire and hill of the mountains have upon them or about them some relic of the past; and in every ravine, from the coast to the central plateau, there are ruins of walls, cities, fortresses, burial-vaults, and miles and miles of terraces and watercourses. Across the plateau and down the eastern slope of the Andes to the home of the wild Indian, and into the unknown impenetrable forest, you still find them. . . . Of granite, porphyritic lime, and silicated sandstone, these massive, colossal, cyclopean structures have resisted the disintegration of time, geological transformations, earthquakes, and the sacrilegious destructive hand of the warrior and treasure-seeker. The masonry composing these walls, temples, houses, towers, fortresses or sepulchers, is uncemented, held in place by the incline of the walls from the perpendicular and by the adaptation of each stone to the place designed for it, the stones having from six to many sides, each dressed and smoothed to fit another

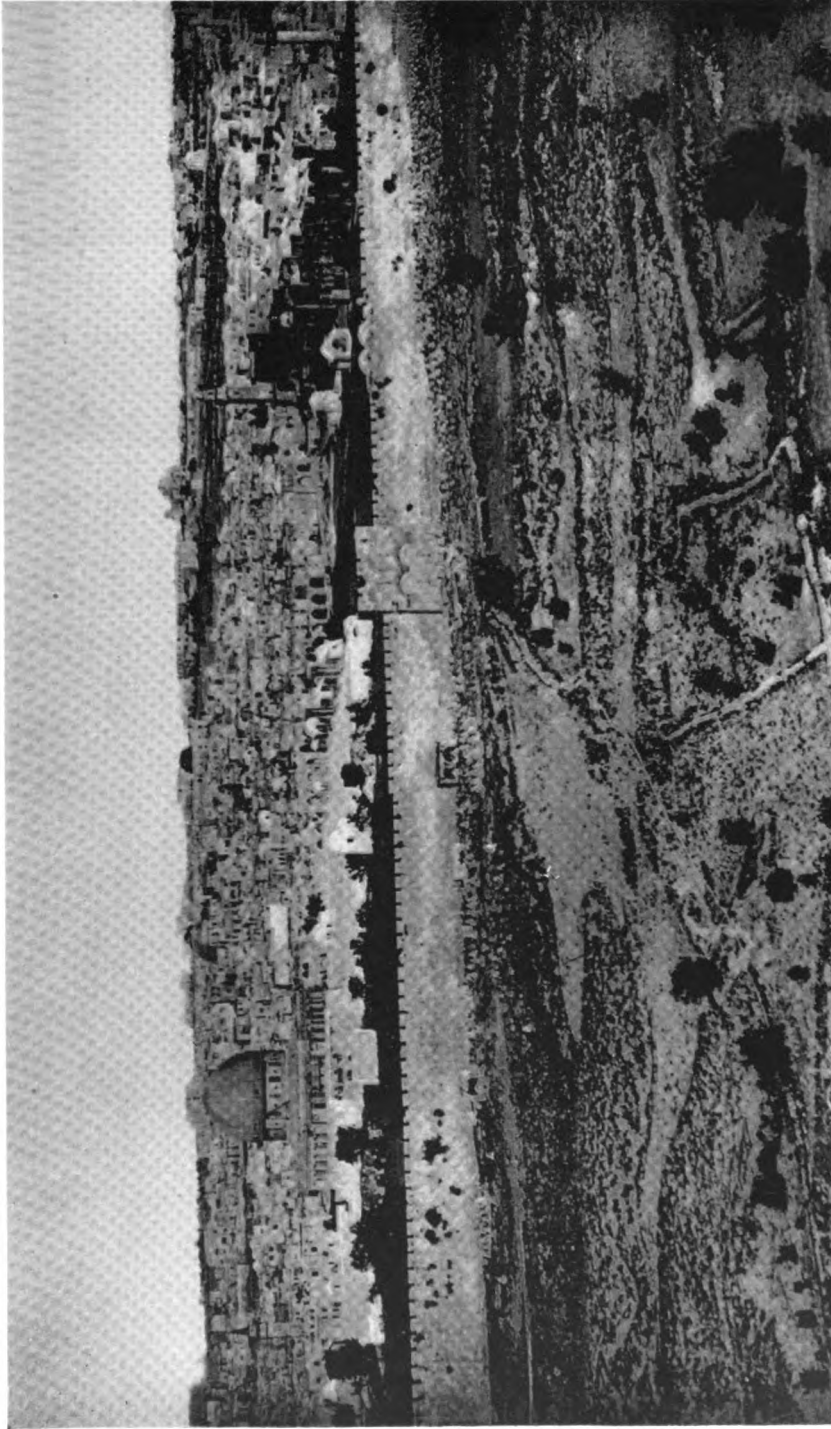
or others with such exactness that the blade of a small penknife cannot be inserted. . . . These stones . . . vary from one-half cubic foot to 1500 cubic feet solid contents." . . . Estimating five hundred ravines in the 1200 miles of Peru, and ten miles of terraces of fifty tiers to each ravine . . . we have 250,000 miles of stone wall, averaging three to four feet high — enough to encircle this globe ten times. [See *Century Path*, Sept. 29, 1907]

THE CHIMU

In the Chimcana Valley of Peru, Mr. T. Hewitt Myring recently discovered a civilization dating back at least 7000 years, showing high culture and civilization. Seven hundred and fifty examples of pottery were unearthed, of an age which some estimate at 5000 and others at 10,000 B. C.; and all this was dug out of a single tumulus, some three miles in extent and containing 2000 graves. No photographs can give an idea of the delicacy of the coloring, high finish, and wonderful preservation of the art-works; the painting and modeling give a graphic picture of the life and character of these people. There are many heads, statuettes, and vessels ornamented with heads; and the most remarkable point is the portraiture. The features of this ancient race seem to have been what we now call "Aryan." They exhibit not only great refinement of type but remarkable variety. Contrasted with bold warrior heads or with faces of intellectuality are snub-nosed grotesques and grinning caricatures; the whole showing, on the part of the artists, a versatility, a richness of resource, and a variety of material for models, such as is quite out of keeping with the idea of an elementary or secluded civilization. Eminent artists have declared that the work could not be excelled by any people now on earth. Much of the symbolism reminds us of the Egyptians: there are asp head-dresses, conventionalized wings, and symbolic crowns. One of the pieces represents a vulture gnawing at the vitals of a man bound to a rock — in which we recognize the same allegory that is preserved in the legend of Prometheus.

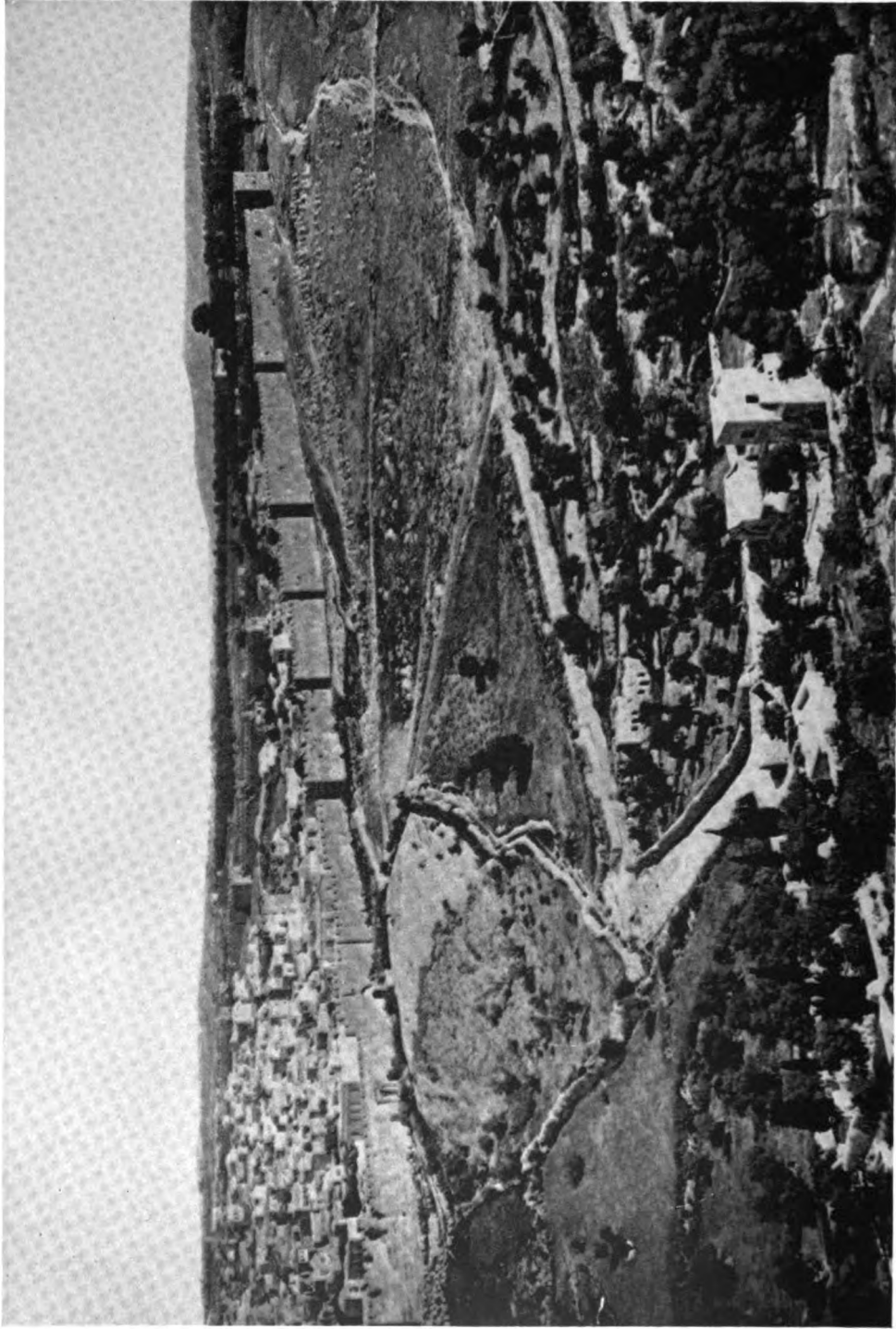


IF man ceases to exist when he disappears in the grave, you must be compelled to affirm that he is the only creature in existence whom nature or providence has condescended to deceive and cheat by capacities for which there are no available objects. — *Bulwer-Lytton*



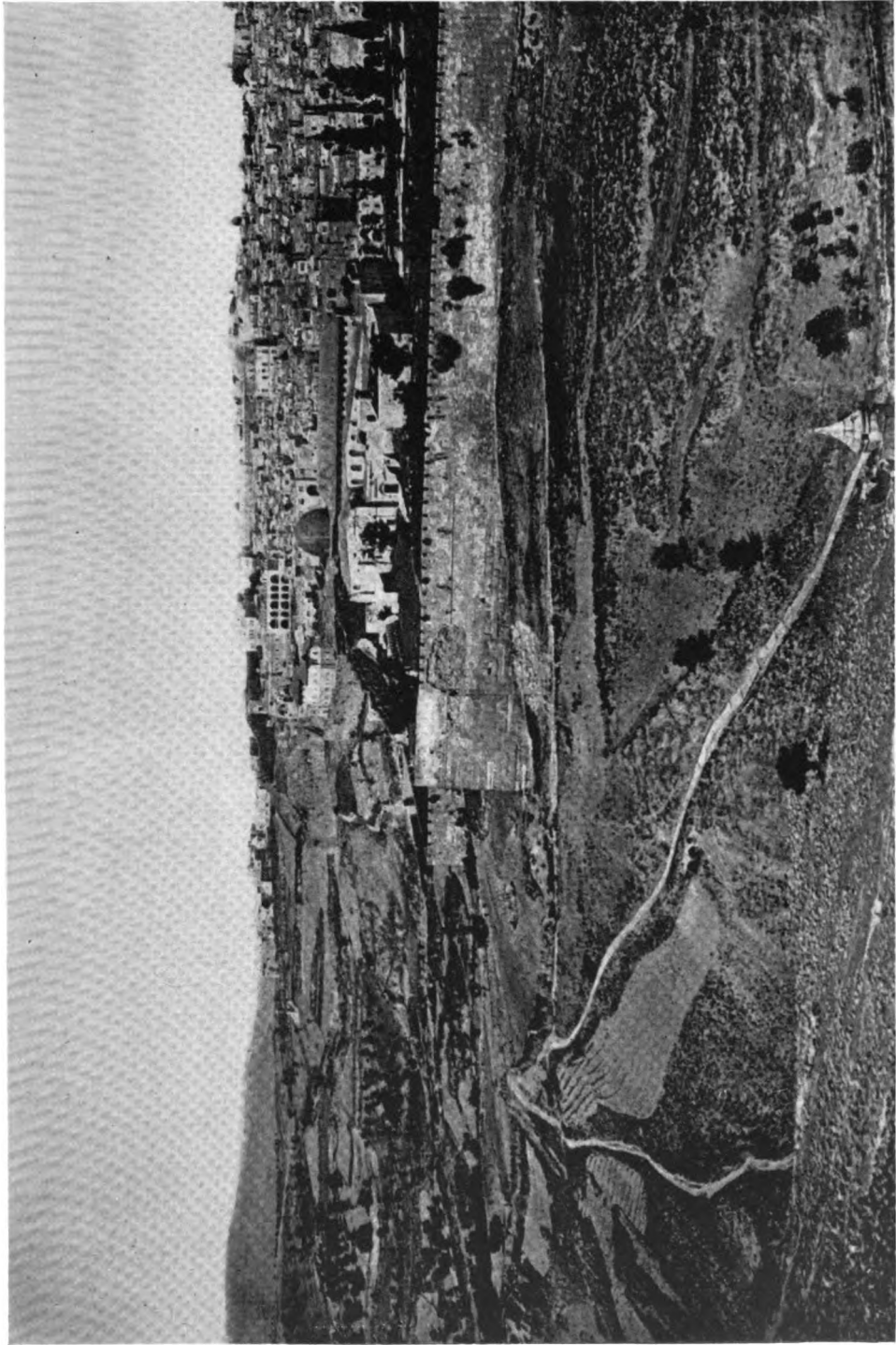
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PANORAMA OF JERUSALEM



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JERUSALEM : ANOTHER VIEW



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JERUSALEM: A THIRD VIEW



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PLATO

PLATO, THE THEOSOPHIST:

by F. S. Darrow, A. M., PH. D. (Harv.)

Immortal Plato, justly named divine,
What depth of thought, what energy is thine!
Whose godlike soul an ample mirror seems,
Strongly reflecting Mind's celestial beams:
Whose periods so redundant roll along
Grand as the ocean, as the torrent strong.¹



P. BLAVATSKY says: "For the old Grecian sage there was a single object of attainment — *Real Knowledge*. He considered those only to be genuine philosophers, or students of truth, who possess the knowledge of the *really existing* in opposition to the merely seeming; of the *always existing* in opposition to the transitory; and of that which exists *permanently* in opposition to that which wanes and is developed and destroyed alternately."² Therefore, in the truest sense, Plato was a student of Divine Wisdom — a Theosophist.

Out of Plato come all things that are still written and debated among men of thought. . . . One would say that his forerunners had mapped out each a farm or a district or an island in the intellectual geography, but that Plato first drew the sphere.³

In modern times although generally misunderstood, the founder of the Academy has had at least one true interpreter, Thomas Taylor, who is referred to by H. P. Blavatsky as "that honest and brave defender of the ancient faith whose memory must be dear to every true Platonist."⁴ And again in her words: "There are hundreds of expressions in the Platonic Dialogues, which no modern translator or commentator — save one, Thomas Taylor — has ever correctly understood."⁵

Plato came to fulfil and not to destroy the Law and the Prophets, and his words were not his own but the words of those that sent him. Therefore he represents Sokrates as saying just before his death:

My words, too, are only an echo; but there is no reason why I should not repeat what I have heard; and indeed, as I am going to another place it is very meet for me to be thinking and talking of the Pilgrimage which I am about to make.⁶

1. Thomas Taylor, on the Title-page of his Translation of the *Phaedrus*, 1792.

2. *Isis Unveiled*, Vol. I, p. xii.

3. Ralph Waldo Emerson: *Plato, the Philosopher*.

4. *Isis Unveiled*, Vol. II, p. 108.

5. H. P. Blavatsky: "Old Philosophers and Modern Critics," from *Lucifer*, Vol. X, August, 1892, p. 453.

6. Plato: *Phaedo*, 62, c.

1. Plato's teachings in regard to the Absolute Deity.

Plato teaches that

beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an Intelligence or Mind (the Spirit), the First Principle of all principles, the Supreme Idea on which all other ideas are grounded; the Monarch and Law-giver of the universe; the ultimate Substance from which all other things derive their being and essence, the First and Efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness which pervade the universe — called by way of pre-eminence and excellence the Supreme Good — “the God over all.”⁷

As every pool reflects the image of the sun, so every thought and thing restores an image of the Supreme.⁸

In the words of Thomas Taylor, Plato and the Platonists

believe in one First Cause of all things whose nature is so immensely transcendent that it is even superessential (i. e. beyond and above the realm of existence); and that in consequence of this it cannot properly either be named or spoken of, or conceived by opinion or be known or perceived by any being.⁹

This immense principle is superior even to being Itself; exempt from the whole of things, of which it is nevertheless ineffably the Source.¹⁰

If it be lawful to give a name to that which is truly ineffable, the appellations of the One and the Good are of all others the most adapted to it; the former of these names indicating its transcendent simplicity as the Principle of all things, and the latter indicating that it is the ultimate desire of all things.⁹

However, these appellations are in reality nothing more than the parturitions of the soul, standing as it were on the vestibule of the Adytum of Deity, and announce nothing pertaining to the Ineffable, but only indicate the spontaneous tendencies of the soul towards It.¹⁰

It is thus evident that this Platonic conception of the Supreme Deity is identical with the first fundamental of Theosophy, defined by H. P. Blavatsky as

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.¹¹

2. Plato's teachings in regard to the Cyclic Law and the Periodical Catastrophes.

The second fundamental is stated by H. P. Blavatsky to be the eternity of the Universe in toto as a boundless plane; periodically “the playground of numberless universes incessantly manifesting and disappearing.”¹²

7. Cocker: *Christianity and Greek Philosophy*, p. 377. 8. Ralph Waldo Emerson: *Plato, the Philosopher*.

9. Thomas Taylor: *Miscellanies (The Platonic Philosopher's Creed)*, 2nd Ed., 1820, p. 30. 10. Thomas Taylor: Introduction to *Proclus on the Theology of Plato*, 1816, p. ix.

11. H. P. Blavatsky: *The Secret Doctrine*, Vol. I, p. 14.
12. H. P. Blavatsky: *Ibid.*, Vol. I, p. 16.

For in the words of Plato:

if generation were in a straight line only and there were no compensation or cycle in nature, no turn or return into one another, then you know that all things would at last have the same form and would pass into the same state and there would be no more any generation of them.¹³

There have been and will be again, many destructions of mankind arising out of many causes; the greatest have been brought about by the agencies of fire and water and the lesser by innumerable other causes.¹⁴

STRANGER: Do you believe that there is any truth in the ancient traditions?

KLEINIAS: What traditions?

STRANGER: The traditions about the destructions of mankind occasioned by deluges and by pestilence and in many other ways, and of the survival of a remnant?

KLEINIAS: Every one is disposed to believe them.

STRANGER: Let us consider one of them which was caused by the famous deluge.¹⁵

There occurred violent earthquakes and floods; and in a single day and night of rain — the island of Atlantis — disappeared and was sunk beneath the waves. And that is the reason why the sea in those parts is impassable and impenetrable because there is such a quantity of shallow mud in the way; and this was caused by the subsidence of the island.¹⁶

3. Plato's teachings in regard to Karma, the nature of the Individual Soul, its Pre-existence, and Rebirth.

Plato emphatically affirms the doctrine that the soul is judged unerringly and recompensed exactly according to its merit or demerit, for "Justice always accompanies the Deity and is the punisher of those who fall short of the Divine Law."¹⁷ "To go to Hades with a Soul full of crimes is the worst of all evils."¹⁸ "When a man dies he possesses in the Other World a destiny suited to the life which he lived here."¹⁹ And again, "we shall in Hades suffer the punishment for our misdeeds here."²⁰

The Deity ought to be to us the measure of all things. . . . And he who would be dear to God must, as far as possible, be like Him and such as He is.²¹

Of all things which a man has, next to the Gods, his soul is the most Divine and most truly his own.²²

We are plants not of earth but of Heaven.²³

Sir Thomas Browne, the author of *Religio Medici*, is echoing Plato

13. *Phaedo*, 72, a-b. 14. *Timaeus*, 22, c. 15. *Laws*, 676, c; 677, a-b. 16. *Timaeus*, 25, c-d. 17. *Laws*, 716, a. 18. *Gorgias*, 522, e. 19. *Republic*. 20. *Republic*, 366, a. 21. *Laws*, 716, c. 22. *Laws*, 726, a. 23. *Timaeus*, 90, a.

when he declares: "There is surely a piece of Divinity in us: something that was before the elements and that owes no homage unto the sun!" "In the human soul there is a better and a worse principle; and when the better has the worse under control, then a man is said to be master of himself."²⁴ Thoroughly Platonic also is the following magnificent passage of Plotinos thus translated by the Cambridge Platonist, John Smith:

Having first premised this Principle "That every Divine thing is immortal" (saith Plotinos), let us consider a Soul not such a one as is immerst into the Body, having contracted unreasonable Passions and Desires; but such a one as hath cast away these, and as little as may be communicates with the Body: such a one as this will sufficiently manifest that all vice is unnaturall to the Soul, and something acquired only from abroad; and that the best Wisdome and all other Vertues lodge in a purged Soul, as being allyed to it. If therefore such a Soul shall reflect upon itself; how shall it not appear to itself to be of such a kind of nature as Divine and Eternall Essences are? For Wisdome and true Vertue being Divine Effluxes can never enter into any unhallowed and mortall thing; it must therefore needs be Divine, seeing it is fill'd with a Divine nature by its kindred and consanguinity therewith. Whoever therefore amongst us is such a one, differs but little in his Soul from Angelicall Essences; and that little is the present inhabitation in the Body, in which he is inferiour to them. And if every man were of this raised temper, or any considerable number had but such holy Souls, there would be no such Infidels as would in any sort disbelieve the Soul's Immortality. But now the vulgar sort of men beholding the Souls of the generality so mutilated and deform'd with vice and wickedness they cannot think of the Soul as of any Divine and Immortall Being; though indeed they ought to judge of things as they are in their own naked essences, and not with respect to that which extra-essentially adheres to them; which is the great prejudice of knowledge. Contemplate therefore the Soul of man, denuding it of all which itself is not, or let him that does this view his own Soul: then he will believe it to be Immortall, when he shall behold it, fixt in an Intelligible and pure nature; he shall then behold his own Intellect contemplating not any Sensible thing, but Eternall things, with that which is Eternall, that is, with itself, looking into the Intellectual World, being itself made all Lucid, Intellectuall, and Shining with the Sunbeams of Eternall Truth, borrowed from the First Good, which perpetually rayeth forth his Truth upon all Intellectual Beings. One thus qualified may seem without any arrogance to take up that Saying of Empedocles — "Farewell all earthly allies, I am henceforth no mortall wight, but an Immortall Angel," ascending up unto Divinity, and reflecting upon that Likeness of It which I find in myself. When true Sanctity and Purity shall ground him in the knowledge of Divine things, then shall the Inward Sciences, that arise from the bottome of his own Soul, display themselves; which indeed are the only true Sciences; for the Soul runs not out of itself to behold Temperance and Justice abroad, but its own Light sees them in

24. Plato, *Republic*, 431, a-b.

the contemplation of its own Being, and that Divine Essence, which was before enshrined within itself.²⁵

Plato, therefore, as every true Theosophist, teaches the complete Immortality of the Soul, its birthlessness as well as its deathlessness. Formerly, it dwelt in the world of Divine Ideas amid the essential realities whose shifting shadows alone are now beheld upon earth in the present condition of bodily imprisonment; but in the Empyrean is the glorious world of Incorruptible Truth, Beauty, and Goodness, the Abode of the Gods, and the native land of the human Soul, now a banished Pilgrim in this physical world of ours.

With true Platonic insight Maximus Tyrius says: "The very thing which the multitude call death is the birth into a new life and the beginning of Immortality."²⁶ And Plotinos declares: "The body is the true River of Lethe; for souls plunged in it, forget all."

Plato states that:

The ancient doctrine . . . affirms that the souls of men go from this world into the Other and return hither and are born from the dead.²⁷ The living come from the dead just as the dead come from the living.²⁸ I have heard from certain wise men and women who spoke of things Divine that the soul of man is immortal, and at one time has an end, which is termed dying, and at another time is born again, but is never destroyed. And the moral is that a man ought to live always in perfect righteousness. For in the ninth year²⁹ Persephone sends the souls of those from whom she has received the penalty for "the ancient crime" back again into the light of this world and these are those who become noble kings and mighty men, great in wisdom and are called holy heroes in after ages.³⁰ The soul, then as being immortal and having been born again many times and having seen all things that are, whether in this world or in the world of unembodied spirits, has knowledge of them all and it is no wonder that she should be able to call to remembrance all that she ever knew about virtue and about everything, for as all nature is akin and the soul has learned all things, there is no difficulty in her eliciting or as men say learning all out of a single recollection, if a man is strenuous and does not faint; for all inquiry and all learning is but recollection.³¹ And if the truth of all things always existed in the soul, then the soul is immortal. Wherefore be of good cheer and try to recollect what you do not know or rather do not remember.³²

25. Plotinos: *Enneads*, IV, 7, 10; John Smith, *Select Discourses*, London, 1660, pp. 104-5.

26. Dissertation xxv, on Since Divinity Produces Good, Whence do Evils Originate?

27. Plato: *Phaedo*, 70, c. 28. *Phaedo*, 72, a. 29. The number nine refers to a mystic

cycle of Orphism, and is one of "the seven boundaries of the soul" represented symbolically by the numbers 1, 2, 3, 4, (2²), 8 (2³), 9 (3²), 27 (3³), that is, the first three numbers and their first three powers. 30. Quotation from Pindar, given by Plato. 31. Plato:

Meno, 80, d-e; 81, a-d. 32. *Meno*, 86, a-c.

In regard to the Platonic teaching that knowledge is soul-recollection Thomas Taylor says with great appropriateness:

Our looking into ourselves when we are endeavoring to discover any truth, evinces that we inwardly contain truth, though concealed in the darkness of oblivion. The delight, too, which attends our discovery of truth, sufficiently proves that this discovery is nothing more than a recognition of something most eminently allied to our nature, and which had been, as it were, lost in the middle space of time, between our former knowledge of the truth and the recovery of that knowledge. For the perceptions of a thing perfectly unknown and unconnected with our natures, would produce terror instead of delight; and things are pleasing only in proportion as they possess something known and domestic to the natures by which they are known.³³

It is ordinarily claimed that Plato taught transmigration, that is, the possible passing of a human soul into animal bodies, but in this connexion it is noteworthy that the passages quoted in substantiation of this claim occur in the Platonic eschatological myths, which Plato himself warns us should be interpreted symbolically and figuratively, *not* literally. In consequence of this fact we are certainly justified in interpreting Plato's teachings in accordance with those of Theosophy which in the words of H. P. Blavatsky affirms

that nature never proceeds backward in her evolutionary progress. Once that man has evolved from every kind of lower forms—the mineral, vegetable, animal kingdoms—into the human form, he can never become an animal except morally and hence metaphorically.³⁴

Therefore the ancient Neo-Platonist Sallust declares:

The Rational Part of man never becomes the soul of an irrational nature, but the truth of rebirth is shown by the environments of individuals at birth; for (how else is it possible to explain) why some are born blind, others imbecile, and others with vicious souls? And, besides, since souls are naturally fitted to perform their own peculiar functions in bodies, it is not appropriate that when they have once left a body they should thereafter remain indolent forever.³⁵

Similarly, another ancient Neo-Platonist, Hierokles, in his Commentaries upon the Golden Verses of Pythagoras, explains that

If through a shameful ignorance of the Immortality of the human soul, a man persuades himself that his soul will die with his body, he supposes what can never happen; also he who believes that after his death he shall put on the body of a beast and become an irrational animal because of his vices, or a plant because of

33. Thomas Taylor: *Complete Works of Plato*, Vol. IV, p. 282, note. 34. H. P. Blavatsky: *Isis Unveiled*, Vol. I, Point Loma Preface, p. 15. 35. Sallust: *On the Gods and the World*, xx.

his dullness and stupidity — such a man . . . is infinitely deceived and absolutely ignorant of the essential form of the soul, which can never change; for being and continuing always man, it is only said to become God or beast by virtue or vice, though it cannot be either the one or the other.

The teachings of Plato in regard to the human soul when thus interpreted are in full accord with the third and last basic truth of Theosophy:

the fundamental identity of all souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul — a spark of the former — through the Cycle of Incarnation or “Necessity” in accordance with Cyclic and Karmic Law.³⁶

Therefore Plato is in the fullest sense a Theosophist; for his teachings are the same old truths of the primeval Wisdom-Religion, which have been again brought forward in modern times by the three Theosophical Leaders, H. P. Blavatsky, W. Q. Judge, and Katherine Tingley.

THE DISCOVERIES IN CRETE AND THEIR SIGNIFICANCE: by Ariomardes



IN reference to the prediction made by H. P. Blavatsky that the early years of the 20th century would witness discoveries tending to confirm the outline of past history given in her great work *The Secret Doctrine*, the results of Sir Arthur Evan's exploration in Crete are of peculiar interest. This is a matter that is often referred to but can hardly be mentioned too often, since it is only by frequent repetition that a lesson so important can impress itself on the mind. These discoveries have been made in such a way that it is impossible for any historian or archaeologist to ignore them, as there is sometimes a tendency to do in the case of facts that clash awkwardly with our settled convictions and require a troublesome readjustment of our scheme; and though there will naturally be plenty of controversy over the precise inferences to be drawn and the exact significance of the various facts revealed, everybody must make some concession.

The discovery of this civilization, or rather series of civilizations having their center on the island of Crete, has done much to bridge a

36. H. P. Blavatsky: *The Secret Doctrine*, Vol. I, p. 17.

great gap in our knowledge — that gap which is vaguely represented as pre-Hellenic and in which we have broadly indicated, as in the sketchy map of an unknown country, such things as the Pelasgians, the Trojan War and other so-called legends, and the migrations of the several tribes that united to form Greece. The Mycenaean civilization discovered by Schliemann and Dörpfeld had already enlarged our knowledge of the times preceding the later Grecian civilization and done much to confirm the stories of the Greeks themselves; but Evans' explorations deal with a period that *ends* with Schliemann's Mycenaean age and reaches back indefinitely to times contemporary with those of the earliest Egyptian dynasties.

The name by which the discoverer has preferred — provisionally, at any rate — to designate his periods, is "Minoan"; and whatever may be said about the appropriateness of this title, it at least serves conveniently to distinguish them. The name is of course taken from the Palace of Minos, which is believed to form the principal of the discoveries in Crete; and its fitness is confirmed by the fact that the name appears to have been widely known and used at the epochs in question. The whole time has been tentatively divided into nine epochs, namely:

Early Minoan, I, II, and III.

Middle Minoan I, II, and III.

Late Minoan I, II, and III.

The distinguishing of so many periods, each with its particular characteristics, reminds us of what takes place when a previously unexplored territory is mapped. A region which we have been accustomed to slight as of small importance, because the lack of details has made it seem small, at once looms large as soon as the details are filled in. Sir A. Evans himself alludes to the danger of "thinking in millenniums," and refers to a certain book written shortly before his discoveries as giving the impression that between the Neolithic and the Geometric Age there was just time for the Pelasgians to be overthrown by the Achaeans. The writer of this book, he says, has not stopped to think whether the events at his disposal are adequate to account for the happenings of two or three thousand years; and we feel as we might do if required to accept the conquest of the Britons by the Saxons as a full history of the thousand years preceding the Norman invasion of Britain.

One of the most striking and unexpected features of the civiliza-

tion unearthed is its *modern* character, a circumstance which at first led many to doubt its antiquity. As said in Ronald Burrow's *Discoveries in Crete* (1907), from which our quotations are taken:

Minoan art is startlingly modern, and there are few scholars philosophic enough not to receive a series of shocks when they see a scientific drainage and lavatory system and magnificent staircases assigned to a date which is nearer the Third than the First Millennium before our era. The regularity and perfection of the wall-building is of itself staggering to those whose differentiation of the various styles of cyclopean, polygonal, fifth century, fourth century, and Roman construction is based on the comparisons they have made at Tiryns or Athens or Eleusis. This tendency, however, to doubt the early character of Minoan art, natural enough as a first impression, does not generally outlast a day's thinking.

In this connexion we shall do well to remember that a few years ago Hubert Myring discovered in the Chimcana Valley, Peru, the remains of a civilization to which a date of from 5000 to 10,000 years old is assigned, and whose productions showed the same startling modernity. A very large quantity of vases, statuettes, and other utensils and objects of art were found there; and the portraits, grotesques, and other designs on them gave indisputable evidence of an extremely varied and versatile culture among their fabricators. All this is proof of the real law of history — namely, that progress moves in spirals and that humanity consists of many successive races which pass through similar phases. Of this we find further illustration in the following:

The last of Mr. Evans' nine epochs, . . . late Minoan III, is that which has hitherto been most closely associated with the word Mycenaean. Beginning, as it does, shortly before 1400 B. C., it certainly does not close till the end of the XXth Dynasty in 1100, and perhaps stretches on another century into the XXIst. . . . Degeneration has set in, and proceeds steadily and without a break. . . . New types cease to be invented; technical skill lingers on and dies hard, but inspiration has gone. . . . In the later phases . . . technique itself begins gradually to degenerate. . . . The great lesson that Cretan discoveries have taught us is that the art of what we used to call the good or mature Mycenaean type is not on the upward grade, soon to be arrested by a catastrophe, but well on the downward grade, with a catastrophe behind it.

In *Five Years of Theosophy* (published 1885) is the following:

No "traces of old civilizations" we are told! And what about the Pelasgi — the direct forefathers of the Hellenes, according to Herodotus? What about the Etruscans — the race mysterious and wonderful, if any, for the historian, and whose origin is the most insoluble of problems? . . .

Shall the Easterns, like the Westerns, be made to believe that between the high civilizations of the pre-Roman (and we say—*prehistoric*) *Tursenoi* of the Greeks, with their twelve great cities *known* to history; their Cyclopean buildings, their plastic and pictorial arts — and the time when they were a nomadic tribe “first descended into Italy from their northern latitudes” — only a few centuries elapsed? Shall it be urged that the Phoenicians with their Tyre . . . their commerce, fleet, learning, arts, and civilization, were only a few centuries before the building of Tyre but “a small tribe of Semitic fishermen”? — p. 267

In regard to the prospect of yet further elucidation of the problem of history, we are told that pictographic and script writings have been discovered but not yet interpreted; and, having regard to what happened in the case of the Egyptian hieroglyphs and the cuneiforms, we may surely expect the discovery of some bilingual inscription that will give the key.

Of the nine epochs designated as Minoan, the first immediately succeeds the Neolithic Age. Its deposit reaches to a depth of 17 feet below the surface of the soil, while below it the Neolithic remains are found to a depth of from 21 to 26 feet. Sir A. Evans seeks to fix its date by the analogy of its remains to some found in Egypt. Some black hand-burnished ware is stated by Professor Flinders Petrie to be “indistinguishable in color, burnish, and general appearance” from certain vases he found in Ist Dynasty tombs at Abydos; and a syenite vase, and liparite and diorite bowls, found in the Palace of Knossos, if not imported from Egypt are certainly based on Egyptian models of a very early period.

If we thus allow about 3 feet of deposit for every millennium, we get a great age for the Neolithic strata that are below. . . . We need not shrink from the dates of 10,000 or 12,000 B. C. which are thus given to the first settlement of man upon the hill at Knossos.

A great deal of Mr. Burrows' book is occupied with tracing analogies and connexions between the Minoan civilizations and various other centers, Egypt, Asia, the North, the West, etc. This is a process that may easily lead to endless and involved speculation. Similarities are not always due to derivation or migration or intercommunication; they may be due to community of origin. According to the Theosophical teachings, the races which have occupied the earth during our historical period and up to the present have been minor branches of a parent trunk, scattered descendants of a one-time homogeneous race and culture. Archaeology is finding odd pieces of the historical jig-

saw puzzle and trying to fit them together. Frequently, too, it is limited by its own ideas as to what the pattern ought to be.

In the fresco of the Cupbearer the colors were almost as brilliant as when first laid on over three thousand years ago. The portraits show men close-shaven and with flowing hair, the women with puffed sleeves and flounced skirts, altogether ladies of fashion, of whom a French explorer remarked, "Mais ce sont des Parisiennes!"

Of the Palace itself we read:

The great Palace itself, as now excavated, is a vast complex of chambers, courts, and corridors. . . . The dominating feature in the situation is the great central court, a paved area 190 feet long by 90 feet wide, with corridors, halls, and chambers grouped around it, so that the whole forms a rough square that is about 400 feet each way. . . . While the central court was the focus of the inner life of the Palace, there was another court on the west that formed the meeting-ground between Palace and city. Due north of this again, at the extreme northwest corner of the Palace, is the Theatral Area, a paved space, about 40 feet by 30, backed on two sides by tiers of steps. . . . They must have supplied standing-room for rows of spectators. . . . From the theater a paved way led west about 300 yards to the "Little Palace" already mentioned.

The modern plumber may be interested to hear that there was an elaborate drainage system in the living-rooms, with an arrangement of lavatories, sinks, and manholes that is "staggeringly modern." The main drain, coated with cement, was over 3 feet high and nearly 2 feet broad, and smaller stone shafts discharged into it. Terracotta pipes served for connexions; each of them is about $2\frac{1}{2}$ feet long, with a diameter of 6 inches at the wide end and less than 4 inches at the narrow end, where it fitted into the broad end of the next pipe. Jamming was prevented by a stop-ridge running round the outside of each narrow end at a few inches from the mouth; while the inside of each broad end was provided with a butt to receive the stop-ridge of the next pipe and give a firmer hold for cement. On one staircase there is an elaborate piece of hydraulic science for checking the flow of water. A stone runnel descends the stairs in a series of parabolic curves, which would reduce the velocity of the water and prevent flooding below. Burrows thinks that, apart from the drainage found by Hilprecht at Nippur, we can find no parallel in classical or medieval days for the sanitation of Knossos, but must take the leap direct into our own times.

Those churchmen, of whatever church, who are interested in tracing the venerable foundations of the institutions they reverence, can,

if they so desire, go farther back than medieval or even early Christian times. If competent and candid students of history, they must perforce agree with us that many of the Christian institutions were *adapted* from non-Christian institutions; and it must be their care to justify and sanctify that borrowing. To quote again:

It was long ago suggested that the Roman Basilica, which formed the earliest type of Christian church, was derived both in structure and in name from the "Stoa Basilike" or King's Colonnade at Athens. This was the place where the King Archon . . . tried cases of impiety. It had further seemed possible that the building as well as the title was a survival from some earlier stage, when a king was a king in more than name. What we have found at Knossos seems curiously to confirm this suggested chain of inheritance. At one end of a pillared hall, about 37 feet long by 15 wide, there is a narrow raised *daïs*, separated from the rest of the hall by stone balustrades, with an opening between them in which three steps give access to the center of the *daïs*. At this center point, immediately in front of the steps, a square niche is set back in the wall, and in this niche are the remains of a gypsum throne. The throne is broken beyond repairing, but on the second step a tall lamp of lilac gypsum still stands intact in position. We seem to have here . . . a pillar hall with a raised "Tribunal" or *daïs* bounded by "Cancelli" or balustrades, and with an "Exedra" or seated central niche which was the place of honor. Even the elements of a triple longitudinal division are indicated by the two rows of columns that run down the Hall. Is the Priest-King of Knossos, who here gave his judgments, a direct ancestor of Praetor and Bishop seated in the Apse within the Chancel, speaking to the people that stood below in Nave and Aisles?

"When the King was a King in more than name." In other words, perhaps one may say, when the people were so united and competent that they could nominate a chief and give him their confidence. If this King should by any mischance fail—cease to be a King in more than name—he would cease to be a King even in name; he would step down to make room for another. But as long as he fulfilled the duties and functions of a King, King he would be—to the great advantage of the whole nation.

While on the subject of religion we may mention the Virgin. Deity in ancient times was represented under a feminine as well as under a masculine aspect, as we see in the Isis of Egypt, the Athene of Athens, etc. As the writer points out, sometimes the feminine aspect was over-emphasized, and it was even degraded, thus giving rise to cults. It is to the presence of such cults in the Mediterranean area that our author attributes the greater stress laid by Levantine Christianity on certain aspects of Christianity, as compared with the

more northern Christians. In the sanctuary at Knossos is also found the square equal-armed cross, which may be the reason why the Greek world has preferred this symbol to the Latin cross with its longer upright. But the Cross, of various shapes, is a very ancient symbol of the Wisdom-Religion.

There are no fortifications at Knossos, and doubtless it relied on its insular position and sea-power. Yet this was ultimately the cause of catastrophe; for we find signs of a sudden and overwhelming end involving a great conflagration and plundering. Nearly all metals were carried off, yet probably the conflagration has contributed to the preservation of the clay tables by baking them hard.

With regard to the ceramic art we read:

The fabric of porcelain introduces us to an art that was utterly unexpected in the Aegean world, with its delicate shades of green and white and brown and lilac. . . . The technique of the Minoan craftsman in ivory was no less perfect than in porcelain. . . . In one case it has been possible to reconstitute the whole figure of a boy, about $11\frac{1}{2}$ inches high. He is in the act of jumping, with head gracefully thrown back, and arms and legs outstretched. Not only are the muscles faithfully rendered, but even the veins on the back of the hand, and the finger-nails; while the hair is represented by curling bronze wire plated with gold. . . .

The bank of crushed murex shell that Professor Bosanquet found here [the island of Leuke], and again at Palaikastro, in company with a whole mass of Kamáres pottery, shows that the men of Sidon and Tyre were not the first to practise the dyeing of purple.

[Of the figures on a vase:] The ideal grace and dignity of these two figures, the pose with which they throw head and body back, is beyond any representation of the human figure hitherto known before the best period of Archaic Hellenic art.

Other places must be mentioned besides Knossos itself, and these will doubtless yield up more secrets to the future.

At Gournia, in a sheltered bay on the northern coast, Miss H. A. Boyd has unearthed a whole city, continuously inhabited during the greater part of the Minoan age, but since that time so entirely deserted that many of the best objects of bronze and terracotta were found within less than 2 feet of the surface. We see here the ground-plan of masses of houses, with their upper walls of fire-baked brick on a basis of stone, and traces of staircases and second stories. . . . We can pass up to the palace on the hill through street after street of the houses of the people, treading the narrow five-foot roadway of flagged stones as it winds through them like the Sacred Way at Delphi or at Rome. . . . At Roussolakkos, the "red hollow" at Palaikastro, . . . there has been excavated just another such city as at Gournia. . . . Above all, at Phaestos, in the center of the southern

coast, some ten miles from Gortyna, Dr. Halbherr and the Italian Mission have excavated a Palace which from the architectural point of view is as magnificent as that of Knossos itself.

The discovery of the scripts, linear and pictographic, has brought out a most important point, that writing was familiar to this ancient civilization. Crete has also made a notable contribution to the Homeric problem by proving that the glowing descriptions in the Iliad and Odyssey, such as that of Achilles' shield and the Palace of Alkinoos, were no mere imaginings, but drawn from actual observations. That weapons were not begrudged splendid ornamentation is shown by the dagger-blades at Mycenae. In the porcelain plaques decorating a chest of cypress wood we have a picture of life such as is described in the 18th Iliad.

The book, as said above, naturally speculates a great deal as to the connexions of the Minoan civilizations with various quarters of the surrounding country, with the East, the West, the North, and the South. This is an inconclusive occupation; similarities may be due to derivation, migration, community of origin, and so forth. Without attempting, therefore, to thread the mazes of these conjectures, we conclude with apposite quotations from *Five Years of Theosophy*:

Times have changed, are changing. Proofs of the old civilizations and the archaic wisdom are accumulating. Though soldier-bigots . . . have burnt books and converted old libraries to base uses; though the dry-rot and the insect have destroyed inestimably precious records; though within the historic period the Spanish brigands made bonfires of the works of the refined archaic American races, which, if spared, would have solved many a riddle of history; though Omar lit the fires of the Alexandrian baths for months with the literary treasures of the Serapeum; though the Sibylline and other mystical books of Rome and Greece were destroyed in war; though the South Indian invaders of Ceylon "heaped into piles as high as the tops of cocoanut trees" the *ollas* of the Buddhists, and set them ablaze to light their victory — thus obliterating from the world's knowledge early Buddhist annals and treatises of great importance: though this hateful and senseless vandalism has disgraced the career of most fighting nations — still, despite everything, there are extant abundant proofs of the history of mankind, and bits and scraps come to light from time to time by what science has often called "most curious coincidences." — p. 266

That no "appreciable trace is left of such high civilization" is due to several reasons. One of these may be traced chiefly to the inability . . . of the modern archaeologist to distinguish between excavations and ruins 50,000 and 4000 years old. — p. 263

So far archaeology knows nothing of the sites of other and far older civilizations, except the few it has stumbled upon, and to which it has assigned their

respective ages, mostly under the guidance of biblical chronology. . . . There are other sites where it could profitably excavate. The immense "Salt Valley" of Dasht-Beyad by Khorassan covers the most ancient civilizations of the world; while the Shamo desert has had time to change from sea to land, and from fertile land to a dead desert, since the day when the *first* civilization of the Fifth Race left its now invisible, and perhaps for ever hidden "traces" under its beds of sand. pp. 264-5

CYCLES WITHIN CYCLES: by C. W. A.



WRITER in *Cosmos* recently reminded us that a large number of elements are now known to be radio-active on their own account, besides that some of them are so because containing radium. Radio-activity may doubtless be assumed for all of them, despite that experimentation has as yet shown no results in the case of lead and a few others.

Radio-activity means that the atoms are breaking down, disintegrating, flinging away electrons and becoming simpler, more elementary.

In addition to this a grosser disintegration is going on, also probably in all of them. It was found a few years ago that even gold, kept under glass for a sufficient time, loses by *evaporation* a minute proportion of its weight, depositing a (spectroscopically) detectable film on the glass or a plate of lead above. The crystals and systems of molecules are breaking down into separate molecules, the atoms of these into electrons.

Lucretius was right; nothing is stable. When little particles of matter, carbon or anything else visible enough, are suspended in a fluid medium, microscopic examination shows that they are in constant rapid oscillatory motion — called, after its discoverer, "Brownian." The less resistant the medium the faster the motion. And also the smaller the particles the faster the motion. There is reason to suppose that when the particles are as small as molecules the same law holds, the oscillation being inconceivably rapid. It is doubtless this ceaseless motion that in the end proves the death of the crystals, their disintegration. And the same motion, obtaining as it must *within* the molecule and atom, motion of the composing electrons, causes the disintegration which is responsible for radio-activity.

Everywhere disintegration, evolved substance returning to more

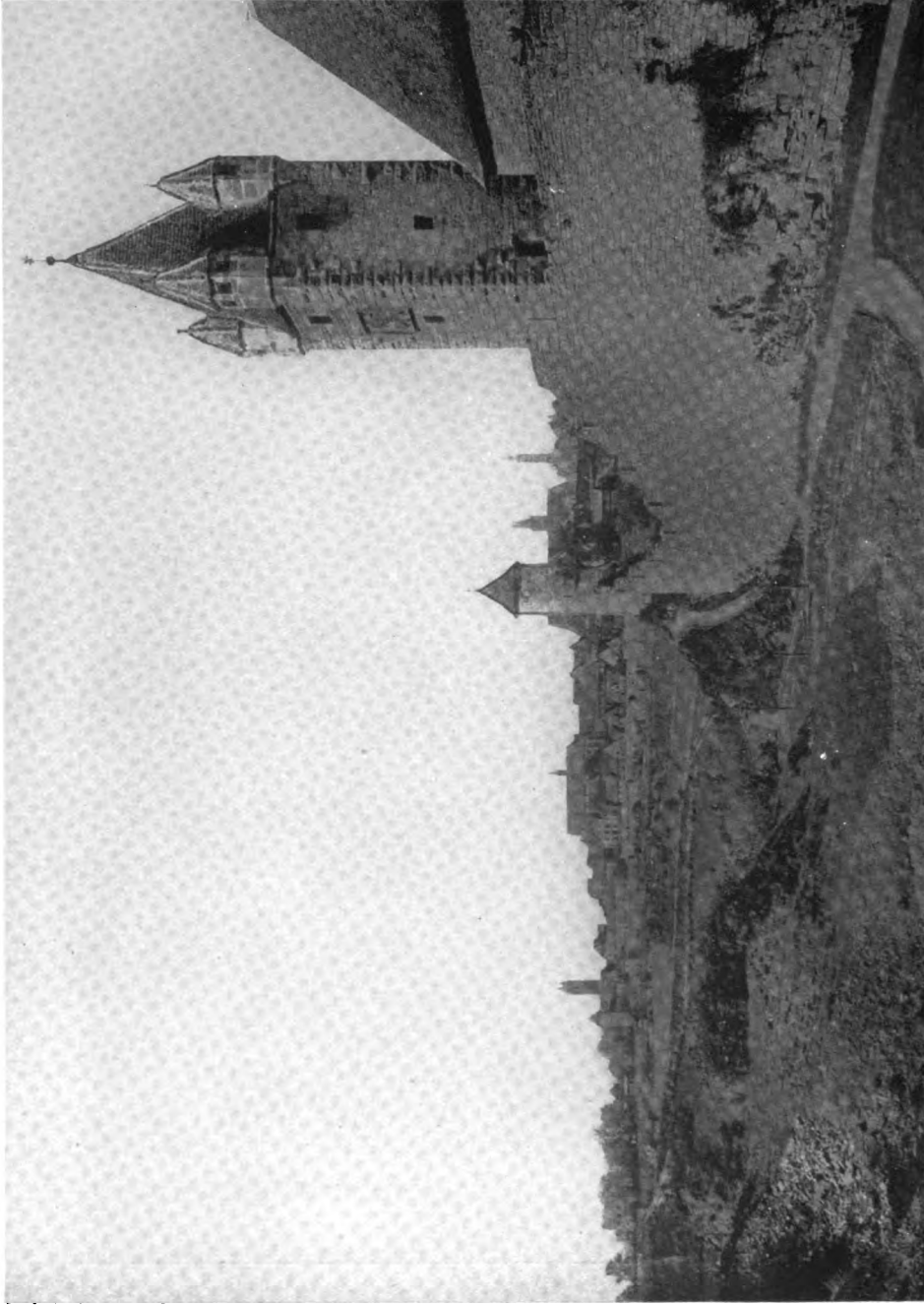
elementary conditions, perhaps to *the* elementary condition of all. But what of the opposite, the other half of the cycle, integration? Inorganic chemistry has not yet lighted on anything of the sort, on the opposite of radio-activity, the growth of an atom, say of helium or hydrogen, up the scale say to potassium, still less to radium.

In the organic world there is of course plenty of visible growth. Cells build up complex molecules from simple ones. The force with which they work comes from the sun, and it is only during a certain cycle of *life* that they can absorb this. When that cycle is over for them the complex molecules they have built resolve again into the simpler ones. Is there something in the inorganic world corresponding to this life in the organic, enabling the atoms to harness and absorb free electrons and thus rise in the scale? And does radio-activity of an atom imply the ending of its life-cycle, its death? If, during its life-cycle it can and does utilize solar energy to build itself with, we end again in the sun. Where did *he* get his energy? From disintegrating radium, is the most modern of answers. But in that we are back to our former place. How came the growth of that radium whose ungrowth feeds us? By every path we get to some such problem in the end. If theory will not accept *the will to live* as the ultimate integrating force, there is nothing finally comprehensible. If, keeping to the solar system, we were to follow Schopenhauer, we should say that the solar consciousness willed its manifest life-cycle, and built and builds. On the outskirts there is unbuilding with liberation of energy as light and the rest. With this are fed the lesser monads, whose ever recurrent but lesser wills to live are thus enabled to satisfy themselves more easily. There may perhaps, as some astronomers have speculated, be another sun, the sun of the totality of suns. But it does not follow that he must be visible to our eyes — as they are now, at any rate. His body and radiations may belong to another degree of substance altogether. He may even be diffused throughout the universe, and the visible suns only the focal points where his radiations are taken in and translated downward into visibility— much as a beginner might translate what he had learned from his master into simpler terms for the benefit of *his* students. /



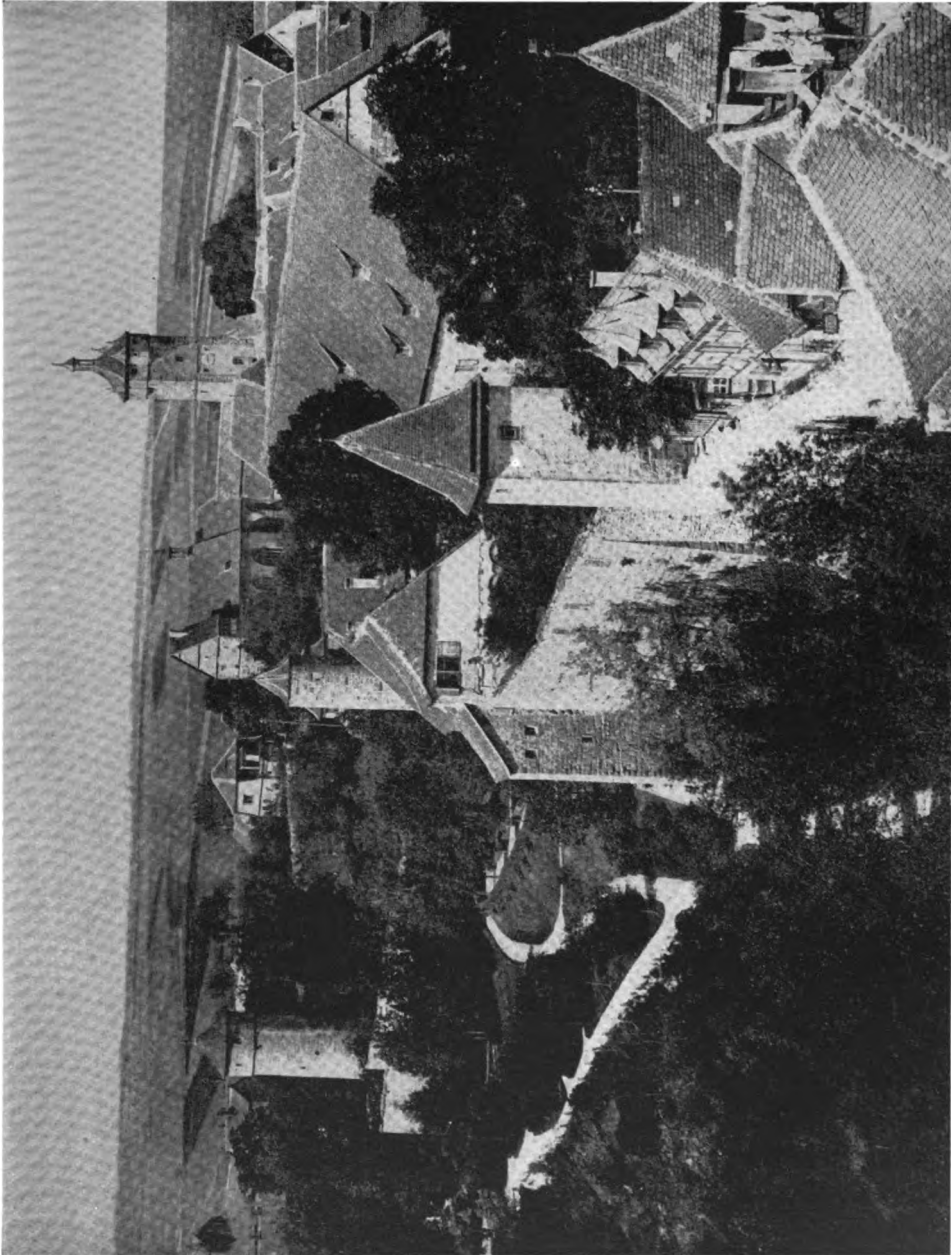
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ROTHENBURG, GERMANY. VIEW SHOWING A PART OF THE OLD WALLS



Lomaland Photo. & Engraving Dept.

ROTHENBURG: VIEW OF THE "STÖBERLEINSTHURM"



Lomaland Photo. & Engraving Dept.

ROTHENBURG. ANOTHER VIEW



Lomaland Photo. & Engraving Dept.

ROTHENBURG: THE DWELLING OF THE "STADTKIRCHNERS"

LITERARY EXPRESSION IN SCIENCE:

by a Râja Yoga Teacher



ONE is glad to notice in the columns of a scientific periodical a tribute to the literary qualities displayed by Huxley and other scientific writers of his school. These men not only shone in their own special firmament but were also examples of good literary English. Their style is lucid and precise; it is also beautiful. But we often find, adds the writer, instances of obscurity and carelessness in scientific writing; and this he attributes to the lack of literary atmosphere such as that of Oxford and Cambridge wherein the above-mentioned writers wrote.

These men were in fact men of wide general culture, able to focus on their special work the light from a large area of study and experience; and the above remarks bring out two important points: first, that general culture is essential, even for the specialist; second, that the writing of books is in itself an art, and as such demands study and practice.

It does not follow that because a man is good at science, he will therefore be able to write a good scientific book; indeed it may well be that a man knowing very much less on the subject, but being a skilled writer, would acquit himself better. To write a good book on any subject, one must have skill and experience as a writer. It is the lack of this that makes so many scientific books and papers obscure, badly arranged, faulty in grammar and construction, ambiguous and clumsy in expression.

And what goes to make up such a literary education? It is difficult to specify anything. Indeed the very idea of such a general literary culture precludes the notion of set rules or a fixed curriculum. Such a procedure would defeat the purpose for which it was intended, by narrowing down the culture to the limits of a schedule; whereas by its very nature it is to be liberal. Its motive must be broad and indirect, the student being moved by a love of knowledge rather than attracted to any definite goal. Huxley and his fellow-writers were men of such liberal education; and they brought to bear upon their scientific writings, to the delectation of their readers, the fruits of much study and culture in many fields. The power of facile and lucid expression was second nature to them, and they were able to lend wings to their words by the graceful imagery which came so readily to their well-equipped minds.

And how important is the art of expression! It is impossible to

overestimate its importance. For life itself is the art of expression in one form or another. With what gratitude we listen to a speaker who can express himself clearly and attractively; and how much is lost, both in speaking and writing, through failure to attend to this.

There is much talk of so-called "practicality" in education nowadays, together with a tendency too hastily to discard certain elements that have stood the test of time and experience. Yet it is not always easy to point out the defects in reform without seeming to advocate the defects of undue conservatism. Discrimination alone can enable us to discern what is right and what is wrong on both sides.

We are apt to be too narrow and direct in our aims, too desirous of seeing the goal plain before our eyes from the start, too prone to think that a culture which has no immediate result that we can see is unpractical. And those who hold this view are unfortunately able to bring to their support many instances of the futility of general culture, which, however, are not due to the cause they assign, but to other causes. Colleges turn out men who are failures, it is true; but this is due to defects that are not peculiar to colleges but shared by them with other institutions. The fault lies not in the principles and ideals but in the way in which they are carried out. If college education really is a failure (which it is not), then *what we need is a better college education.*

An all-around education makes for a well-balanced mind. Want of balance is quite a characteristic feature of the mental life of today. There is too much running to extremes, too much concentration and circumscription. This accounts for many of the one-sided and extravagant theories that are so rife. A wider culture on the part of the theorists would have obviated this. It is among the semi-educated that the fads and crank religions find a fertile soil.

Sometimes papers published in the interests of engineering or some other applied science will have a dig at college education, bringing forward all the defects they can find in the college system and enumerating particular instances of failures in support of their thesis. Whether or not these writers are justified in their strictures on the colleges, they are wrong in so far as they attack culture itself. But their attacks are useful in calling attention to deficiencies in our institutions for imparting culture—defects which have laid those institutions open to the charges. A world given over to people drilled into a mechanical way of regarding things would not be a pleasant world

to live in. A man who has been *properly* educated at a university is infinitely the better for it, whatever calling he may afterwards embrace; and we often see people who have not had this advantage striving to make it up by private study afterwards — conscious that there is something the matter with them.

But true education has to go deeper than mere culture, or we shall get merely quick-witted men weighed down with moral infirmities, whose knowledge is a burden to them. Command of all the faculties, poise of temper, health of body — these are the essentials; and the training in them cannot begin too early in life.

How to instil such a balance and self-command is of course the great question; and we need a more adequate conception of the meaning of life, the nature of Man, and the destinies of human Souls; without which our schemes are based on erroneous theories.

Anyone whose lot it is to have experienced the world's methods of bringing up and educating children, and afterwards to have had similar experience of the way these things are done under the Râja Yoga system, has a pretty good idea of what is needed. Naturally, too, he is anxious to have this knowledge diffused as widely and speedily as possible. But what more can he do than continue to call attention to those Theosophical truths upon which the Râja Yoga system is based and which alone render it possible? By giving more attention to the *essentials* of life, we should make a better success of all our special subjects, scientific, literary, or what not. Unbalance of character ruins everything; but the well-balanced man is successful everywhere. And success means a good deal more than the ability to feather one's own nest; it means being a power for good in the world; it means the power to be happy, and to make others happy, in *any* circumstances.



THE Secret Doctrine teaches that every event of universal importance, such as geological cataclysms at the end of one race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral, and physical — is precogitated and preconceived, so to say, in the sidereal regions of our planetary system. — *H. P. Blavatsky*

IS DEATH THE END? by H. T. E.



LOOKING over the reports of the addresses delivered at a recent meeting of the British Association for the Advancement of Science, we come upon one by Professor J. Walker, D. SC., F. R. S., President of the Chemistry Section. The subject was "Theories of Solutions"; but it is not upon this that it is proposed to comment, but upon an incidental expression used by the learned lecturer. Following a full report in *The Pharmaceutical Journal and Pharmacist*, we find that he expressed regret that the recent decease of the celebrated van t'Hoff had prevented him from being present at that meeting; and that he added these words:

His activity is merged in the final equilibrium of death.

Now this might be considered a fine metaphor, were it not for that one word "final"; why "final"? we may justly ask. The use of the word is surely unscientific, for experience of nature reveals a law of periodicity and alternation from activity to latency, rather than any finality. It is quite a familiar idea in science nowadays to regard the universe as analogous to a self-winding clock, and to say that the kinetic energy which "runs down," and was formerly supposed to be thereby done for, becomes again kinetic, being restored to the cycle of transformations. And to illustrate this point we shall quote from a summary in *The Literary Digest* of an article by Professor A. W. Bickerton in *Harper's Magazine* (September). The very heading of this summary seems to rebuke Professor Walker's remark about the finality of death, for it is "Eternal Life for the Universe." We read that Professor Bickerton tells of agencies which he thinks are even now winding the falling weights and making for eternal activity in the universe, instead of a single period of life, and then light quenched in age-long darkness. The idea of an unending number of cycles of life in the universe—separate periods of activity, each starting and ending in inactivity and death, though familiar to some, is vague from lack of details. Professor Bickerton, speaking of Lord Kelvin's reluctant conclusion that our universe could not renew itself, says:

Is it not possible that in coming to his conclusions his logical mind overlooked some important physical factors? . . . We instinctively feel that what has so long been prepared for, what has been so minutely and correctly correlated, and so lately comprehended in much of its glory and beauty, can not have appeared only to be quenched again in endless night. Agencies exist that can deal with the

ceaseless radiation that is continually being so prodigally poured forth from the sun and his peers, the stars, seemingly to be dissipated and rendered unavailable. Degraded energy can be lifted up, agencies can diffuse matter as well as concentrate it.

Then he points out that just as gravitation tends to collect the heavy masses, so the light masses tend to collect in other parts of the universe; so that while old worlds may consist of heavy inert matter, the newly-forming worlds consist of light gases. And the solar energy which is apparently lost in space may all the time be warming into life this fine matter and preparing it for its coming activity. And he instances a number of other facts known to science which give promise of affording a confirmation of the idea.

This, therefore, as it seems to us, is the thought that should naturally have been suggested to the chemical lecturer by his comparison of death to a running-down of energy. But for some reason or other he thought fit to spoil his analogy by introducing that unfortunate word "final." What was the reason for introducing this word? Can we be right in suggesting that it was due to an unconscious legacy from old-fashioned theology? The very fact that the word was introduced seems to suggest that the opposite idea was present in the speaker's mind. Did it occur to him that his analogy suggested rebirth? And was the word put in to obviate that inference? In short, are we wrong in supposing that this remark is an excellent example of intuition marred by preconception?

What a pity the analogy was not carried to its full conclusion! Would it not have been better to have left out the word "final" and to say that the man's activity was merged in the equilibrium of death—the temporary equilibrium? But equilibrium implies latent energy, and latent energy is scarcely consistent with conventional ideas of death. Hence perhaps the qualification—which however destroys the consistency and leaves us to digest the strange notion of "final equilibrium." Science, faithfully adhered to, conducts to the portals of truth; and when it seems to conduct elsewhere, it is because we have temporarily mistaken our guide. Was it science that conducted us to materialism, or was it that spirit which science inherited from medieval theology? The latter, surely.

The faithful pursuit of science will one day lead to the conclusion that the life of a man on earth is but a temporary phase of activity, during which the inscrutable Self manifests itself in a particular mode,

passing then into another mode wherein its activities are beyond our mortal ken. Can we suppose that the wonderful life and mind and character of the man suddenly came to a final end, that all was to no purpose? Let us consider our own particular case; will bodily death be the final end of our existence? Are all our hopes, loves, ambitions, mere mockery? Analogy, if we are to draw analogies, suggests that death is a state of latency which will in turn generate a state of renewed activity. In a word, "Life and death are the world's eternal ways," generating each other; and the Soul experiences life in many successive births.

THE STUDY OF PHILOSOPHY: by H. Coryn, M. D., M. R. C. S.



PHILOSOPHY is often studied — *always*, by the college student — somewhat in the Linnaean or classificatory spirit, not in the hope that one of the systems may actually have the truth about the universe and man. Descartes thought this, Leibnitz or Herbart that, Fichte, the other.

But what do *you* think? You know now what *they* thought. Are you with Spinoza, Hobbes, Hegel —?

The question is confusing. You probably read the systems — or abstracts of them in the textbooks — for examination purposes, or for the charm of the intellectual exercise. You can say who were the sensationists, who the intuitionists, who owned Kant for their father, and who Hegel. Moreover you have not finished your survey. Bradley, Caird, Royce, Bergson, Haeckel, and the rest, are still at work, the mills of thought still grinding. All the problems are still open. Are not the leaders still replying to and irrefutably confuting one another?

It is a fact. The great questions *are* still open. The average thinking man hardly hopes to get at any rock-based truth from the systems. It is hardly he who reads the philosophies at all. Pragmatism is an expression of the philosopher's own weariness of the grind. So "truth" is between inverted commas; it is a matter of *for-you-ness*; any research into regions judged too abstract for immediate utility, too ethereal to influence practical thought and conduct, is superfluous.

So Pragmatism is really a confession.

But before "truth" was put between inverted commas the retreating intellect might have considered whether its *mode of work*, rather than the work itself, was not mistaken.

Yet what other mode is there or can there be?

Is it possible that antiquity might have something worth saying here? In some of the ancient colleges philosophy was not taught at once to the pupils, often not for many years, to some never. The capacity to think was not considered as necessarily one with the capacity to philosophize. Philosophy was a double process and the higher part of it was an activity of consciousness now never fully taught and practised, mostly indeed now unknown.

A little device in the training of common observation may illustrate. One looks attentively all over a crowded scene, say a landscape or a show window, taking off an eye-picture. This is then mentally examined to see how many of the details can actually be found there.

Well, so in philosophy. The universe is to be "looked at" and *afterwards* in some sort rendered into terms of thought. It is that "looking," or rather the training which makes it possible, which modern philosophy neglects, knows nothing of. For this specific activity the instrument has not been trained, cultured, whatever its perfection for some others. The attempt, made for instance by Bergson and Hegel, to throw it into the condition for perceiving, consequently falls short of success.

The thinkers have not always made this attempt, even. They have often proceeded as science does in trying to conceive, for instance, the ether. Science invents and then as it were "tries on" possible structures to see if some one of them will fit; that is, explain the phenomena. Thus Leibnitz, for example, "tries on" his monads, Herbart his "reals." But just as the ether may be a kind of matter altogether foreign to our sensuous experience, and consequently not yet imaginable at all by the recombination of material forms and processes already known to us, so may the heart of the universe be inapprehensible to the brain not specifically trained. Any ordinarily known and practised kind of thought may be inadequate, the necessary conceptions out of reach.

Well then, *what* kind of thought? How train for it?

All agree that the mind must be mastered. It is the extent of the mastery that now really comes into question. Mind has now to reflect

the inner or higher essences of being. It has to get away from the visible in there where is the cause and other being of the visible.

No man would try to think philosophy while he was in a rage or desiring dinner. He would know that the gross perturbation of the mental surface would make fine mirror-work impossible. Though he would not *say* mirror-work, it is possible that the term may be more than metaphor.

The work of mind is ordinarily hindered, made unconcentrated, broken up as a stream of thought, by intrusive pictures, either of what is now in front of the eyes, or from memory, imagination, and anticipation.

Every one of these pictures arouses or is called up by waves of feeling, emotion, pleasures or pains as having been undergone or as hoped or dreaded to be undergone by me, the personal ego. The personal ego's continuous pulse of personal emotion, fine or gross, is in the way of his philosophical thinking, breaks up his would-be-sustained stream of philosophical realization. If he could get himself out of his own way, if he as philosophy-lover, wisdom-lover, had no interest in what we call "himself," his personality and its feelings, looked at it dispassionately as but one in and of the crowd of other personalities, these pulses of personal emotion would not occur. In the peace that followed the silencing of wish, of desire, of emotion, he could find real truth.

But as things are now there is continual interruption. Some center stirs with emotion or desire, throws up a picture. The flow that should be onward steadily, is broken across and must be resumed a good way — or all the way — this side of the point reached. If while the eye was passing over the show window there were a thought of some insult received yesterday, of an unpleasant interview to come, or of dinner, the lapse of attention would involve loss of details, perhaps all details. If while the musician was rapt in his inspiration he should think of a rival or of the fame that the composition under his hand might bring, or indeed of *himself* at all, he is down on the earth and by the time he gets back again to the sky much may have irrecoverably passed.

Nor need these emotion-charged pictures have *much* feeling in them, nor take much time, nor even mount to full consciousness at all. The average inattentiveness and want of observation are more due to practically *unconscious* lapses and *unfelt* pulses of personal feeling

than to conscious ones. The surface of the mind is *never* still, never white; *always* there is the fine play of ripple and emotional color. And the ripple always sets from that personal-self-center which must be got out of the way, reduced to passionlessness. The would-be thinker in philosophy must not suppose his mind *ready* if in the between-whiles of his thinking his personality is still capable of self-centering perturbation. A man is not healthy merely for the fact that he has not at that moment an inflammation or a fever. Consciousness was not, according to the old teachings, fully available for philosophy, fully concentratable, while there remained in it any possibility of being stirred by passion, by self-interest, ambition, personal hope or fear, prejudice, or what else.

So besides the ordinary training in concentration, there must be another — that of suppression of personality. Then only would the thinker be free.

To get rid of one's "self" there is but one way — to find a certain center which is *out of time* and to expand from it into the greater life. Self must be made at home in circles ever widening beyond itself. So only does it cease to be troubled and sight-dimmed with personal feeling.

What is "out of time"? What is time? Time is a succession, a passing on. What passes on? Now. *Now* is the ring that slips along the chain, the camera that slowly sweeps the landscape — or, if you will, before which the landscape passes. The motor of time is cosmic will or desire. We live out of the Now and in time because of memory and anticipation, both resting on desire for or against. Time is made by desire. To destroy desire we must live and act in Now, the eternal, and find in meditation, in holding it, its exhaustless containment of subjectivity, gradually learning that Now is the magic word of exorcism against desire. *Now* is the permanent splendor of the sun; *time* — dawn, noon, evening, night — is but the rotating earth, the changeful, the desire-driven. Time is infinitely divisible; Now indivisible. It contains each moment in succession—for the beginner; all moments for him who has really achieved the philosophic task.

Now is also the true center of selfhood, or the center of true selfhood. But it is instantly lost unless *that* aspect of its meaning is likewise practically developed. As Now, followed home, contains all moments, so self, followed home, contains all selves. The path to realization of this is no longer inward but outward — *to* all selves.

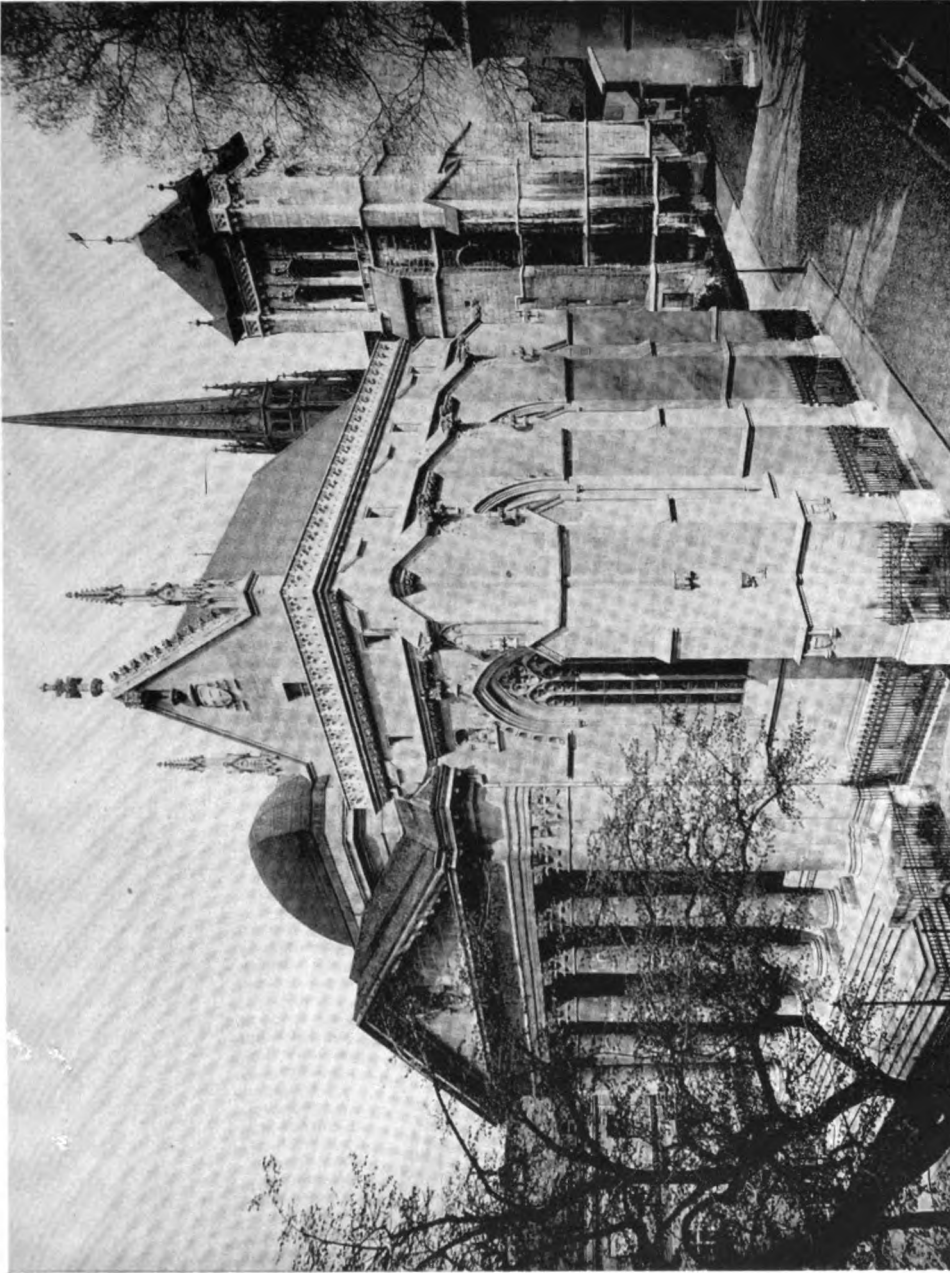
The life within must be made to answer, tone for tone, to life without. The fragment, the individual's sample, is not enough. He must expand, intensify what he has by letting into himself more. He must train himself to feel the entire universe on its conscious side — *beginning with man*.

“So you are just going to recommend us brotherhood and compassion in the name of philosophy?” says someone.

Exactly! Brotherhood and compassion are two names for highly philosophical states and activities. The individual consciousness must be thrown open to the vast sea of consciousness without, of every color, every kind, every degree; all must be accepted. Every man has the divine in him, however distorted and limited. In him too that divine is at work on its inexpressible plan, and to know it we must join it in its work. We must become forces of active beneficence, centers of outgoing compassion. At any cost compassion must be aroused and sustained. Constantly must the heart be set on the true weal of all, whether they suffer or rejoice. Modern philosophy will never get upon the path, our civilization will never be crowned with its gnosis, till it is accepted as a fact that the individual man *can* break down the barriers of his consciousness and let in all the tones of the world — collectively *the* tone of the universal soul. Compassion for all who need help and enlightenment, brotherliness for fellow-workers of every degree, respect for those higher up the path — it is this threefold unity of feeling, manifesting, as necessary, in constant action, that will clear the mind, reinforce the indwelling divine, and make it knowable and known. *Then*, thought may perhaps construct the system which, attempted otherwise, will be but one more to the number that in our centuries have been thrown up by the hundred.



THE mind that has been so trained that the ordinary modifications of its action are not present, but only those which occur upon the conscious taking up of an object for contemplation, is changed into the likeness of that which is pondered upon, and enters into full comprehension of the being thereof.— *Patañjali*



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THE CATHEDRAL OF SAINT-PIERRE, GENEVA, SWITZERLAND

A building connected with very interesting incidents in the history of European Christianity.



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GORGE DU TRIENT, VALAIS, SWITZERLAND, FORMED BY THE TRIENT STREAM

The gorge is nearly eight miles long. The part shown is called "The Church."

THE "THEORY OF RELATIVITY": by T. Henry



PEOPLE may have heard of a new something known as the "theory of relativity" and associated with the name of Einstein, which is at present supposed to be working a kind of revolution in mathematical and scientific minds; and they may have experienced difficulty in understanding just what it is. The name itself is not very illuminating, and much that is written about it conveys the impression that the writers themselves have not grasped the idea and hence are unable to communicate it to their readers. But we come upon a statement in a letter to an English contemporary which at all events gives us a definite idea. It is this:

The hitherto independent variabilities — length, time, and mass — are really functional expressions of the "universal constant."

In other words the three postulates of length, time, and mass, upon which we have hitherto based our compound units and our measurements, and which have been (certainly wrongly) considered as independent of each other, are really themselves derived units, being the children of one parent. There is a single cosmic rudiment or "universal constant," which is neither space nor time nor mass, but from which all three are derived, or of which they are functions. Properly understood, this is good Theosophy. It is, however, deplorable to use the word "space" when extension of physical matter alone is meant.

Attempts to connect space and time with each other in this way have frequently been made, sometimes seriously, sometimes as a sport. We have a suggestion of the import of this in connexion with the question of local time. Thus we have heard of the ship, crossing the 180th meridian, where it was Sunday at one end of the ship and Monday at the other. We know, too, that it is four in the morning in California when it is noon in London; and that, in one sense, it is farther from New York to London than it is from London to New York, inasmuch as we have to add or subtract a quantity due to the earth's rotation. An observer stationed on one of the fixed stars and looking at the earth, would see Noah coming out of the Ark — so long does light take to travel from one orb to the other. And, in general, our history may be described as unfolding itself forever on light-waves into infinite space, so that it remains perpetually recorded in etheric vibrations and might be lived over again by anyone chancing to be at the required spot. Considerations like this raise the question, "What do we mean by synchronism?" — in other words, if there were a clock

on Sirius, under what circumstances could it be described as being synchronous with a clock on the earth? By what are we to measure? If by light signals, the two clocks might be years apart. The natural answer would be that in setting the clocks together, one should allow for the time taken by the light-signals to travel to and fro; but this raises the question of how much to allow; and it is on this very question that trouble has arisen. For the so-called "theory of relativity" is mixed up with debates about the ether, as readers will doubtless have found out; and Einstein's theory seems to be an attempt to reconcile difficulties by a new mathematical conception.

The problem is whether the ether stands still while the earth moves through it, or whether the earth sweeps along a portion of the ether with it. On the one hand, if the ether is still while the earth moves through it, this ought to interfere with the propagation of light, just as raindrops falling vertically appear to have a slanting direction to a man moving forward through them; just as the whistle of a rapidly approaching train is elevated in pitch. Yet optical phenomena do not show any difference dependent on our motion to or from the sun; on the contrary they behave as though the ether were stationary in relation to the earth. Yet, if a portion of the ether is swept along by the earth, this would mean that the ether is in a state of fluidic motion and full of currents; and this again would upset the undulatory theory of light. The logical conclusion from the contradictory or apparently contradictory observations is that two planetary bodies may be moving relatively to each other, while neither of them is moving relatively to the ether! — a result which certainly seems to need some explaining. Einstein's theory of "relativity" is regarded as in some way affording or suggesting an explanation of this apparent anomaly by giving us new conceptions of space and time.

With regard to the third postulate — mass — it has already been suggested, in connexion with phenomena in radio-activity, that the momentum of bodies is a function of their velocity. The conclusion was arrived at as a possible explanation of certain anomalies in that field of study, and of course it upsets all preceding notions of the meaning of the word "momentum." Furthermore, mass itself has been spoken of as a function of energy; which is sufficiently perplexing in view of the fact that energy has hitherto been defined as a function of mass.

All this indicates what is meant by the suggestion that space, time,

and mass may not after all be independent, but that they may be functions of some other things, which is neither space, time, nor mass, but their common parent. What an interesting question! What should we call this new god! How conceive of his presence and his awful attributes? Has the appropriately named Einstein discovered the philosophers' stone, the fundamental unity? Confusion unbounded we must expect in the treatment of such a topic in a world where our every word and thought is based on assumptions we are now called upon to give up. Our grammar provides us with adverbs of time and place, but now none of these are adequate. *Here* and *now* become synonymous, as do *there* and *then*. It is anticipated that the new idea will revolutionize kinematics. It remains to be seen whether, from observed anomalies, we can deduce the value of that eternal Here-Now-This — to invent a name for it — to which all else is relative. But it is not easy to say whether, in this analysis, it is the objective or the subjective that we are analysing. That is a matter which needs clearing up; so here again we find ourselves on the border between physics and metaphysics. Can that "universal constant" be said to have any objective existence? To what sense in our organism does it respond?

But such a conclusion as this of Einstein's might have been anticipated; for otherwise the physical world would be a universe complete in itself. Physical science takes no account of such a mode of energy or matter (whichever one prefers to call it) as *thought*; where does thought, a dynamic energy of tremendous power, come into the equation? So the inexactitudes in our equations may be explained by the fact that we have left some factors out of them.

Another point is that we get a new idea of the nature of the fundamental Substance (using that word in its etymological sense). In this new idea the question as to whether that Substance is energy or matter does not arise, for it is evidently neither of these. It is, by hypothesis, the parent of space, time, and mass; something quite supersensual, unconceivable perhaps.

To sum up the main conclusion — it is now suggested that our physical measurements, if carried to an extreme of refinement, will always prove inexact, owing to our having taken as our fixed points of reference certain things (space, time, and mass) which are variable. And these three in their turn are variable in relation to a so far unknown something which may be called the "universal constant."

ASTRONOMY, ASTROLOGY, ASTROMANCY: by W.



STRIKING sign of the changing times appears in a lecture given before the Newcastle Astronomical Society in England, by Lt.-Col. Jasper Gibson, on the subject of "The Relationship of Astronomy to Astrology at the Present Day," a condensed report of which we read in the *English Mechanic* (Dec. 29, 1911). It is certainly remarkable that such a subject should be seriously offered and seriously received by a body of astronomical savants, and the lecturer began by expressing his diffidence. He attributed the hostile attitude of astronomy to astrology to misunderstanding, to the false information supplied in most standard works of reference, and to the prevalence of many quacks who have misused the name of astrology. Lest people of this class should be inclined to hail this lecture as a tribute to themselves, it is well to emphasize the distinction drawn by the lecturer. He proposed the name of "astromancy" for that which he rightly designated as mere fortune-telling, and he used more epithets than we care to quote in giving his opinion of the fortune-telling "astrologers" of today. An astrologer proper he defines as one who uses the science of the stars for the benefit of humanity. Thus he not only vindicates astrology against the sneers and misrepresentations of learned ignorance, but also against the foes within its own household.

If we look up the subject of astrology in learned works of reference, we shall find a few trivialities which from the point of view of scholarship can only be described as contemptible. But the same facts as those to which these facetious pedants had access bear a very different appearance when interpreted without prejudice. The lecturer speaks of the vast antiquity, universality, and high credit of astrology, and rightly supposes that it has not been left to our civilization to bestraddle the ages and utter the last word of wisdom on this subject. Finally he pointed to the great advances in physical science, which provide it with the means for approaching to an explanation of the rationale of stellar influence.

But the most important point is that about the true function of astrology — for the benefit of humanity. There can be little doubt that it formed a part of the Mysteries of Antiquity, the sacred Knowledge guarded against profanation and devoted solely to human benefit. Nor can there be doubt that the exoteric or publicly given-out part of this science has formed the basis of what we have inherited through

our own Middle Ages and now use in our trivial systems of fortune-telling. As to the real science, that is safe against profanation, for the reason that only the fit and worthy would be capable of mastering it.

The bar to knowledge is the thirst for results, which biases our mind and keeps it down in certain grooves; like a bird fluttering to and fro in a room, when, if it could but pause for a moment, it might escape through the window. This restless element must be eliminated and the mind rendered disinterested. To what extent can it be said of today that knowledge is devoted to the general good? Even in the case of those who are not conscious of a selfish motive in the pursuit of knowledge there may lurk latent imperfections due to their ignorance of their own nature. Clearly the aspiration to rise above the plane of personality and realize one's better Self should come first; for thus only can we overcome the hankering for unprofitable knowledge, thus only can we grow harmoniously like a sheltered flower that draws to itself only the elements it needs. This is enough to explain why Theosophy pays more attention at present to the living of the life than to the study of curious arts, and why those who have forsaken the former to run after the latter are side-tracked.

CHEMICAL ELEMENTS ON THE STARS: by H. Travers



IN *Scientia* (Bologna, London, Paris, Leipzig) for October, 1911, "The Chemical Unity of the Cosmos" is discussed by A. Fowler, of the Imperial College of Science, London. The question is whether the same or different chemical elements exist on our sun, or on the stars, as on the earth; but the answer given is somewhat inconclusive. The author favors on *a priori* grounds the hypothesis that the elements are the same; and thinks there is a fair prospect that future observations will prove it. Uniformity, he tells us, was to a certain extent implied by the nebular hypothesis of Kant and Laplace, but the only evidence available was that afforded by meteorites—until Kirchhoff and Bunsen introduced spectrum analysis. Then it was found that some of our familiar chemical elements exist in the atmosphere of the sun, and that the same is true of the stars and other cosmical bodies. Arrangement of the stars in groups according

to the character of their spectra further suggested that they had reached different stages in an orderly process of evolution from masses of identical composition, thus strengthening the nebular hypothesis; which was still further strengthened by Huggins' discovery that the chief radiation from many of these bodies was emitted by luminous gases.

In inferring the constitution of stars from the position of their spectral lines, and in using the same evidence to calculate the motion of these stars in the line of sight, we are to a certain extent reasoning in a circle; but the liability to error in this respect diminishes with the number of observations, and the spectrum of an element is judged not only by particular lines but by the positions of its several lines relatively to each other. In the case of the sun the displacement of spectral lines when due to rotational motion is soon determined and allowed for; and extended observations provide for the making of similar allowances in the case of the stars. Making all due allowances for movements of the earth and of the sun's atmosphere, the conclusion is reached that calcium preserves its most characteristic property, whereby its molecules show the same set of vibration periods, under these widely separated conditions of space; and it is inferred that what is true of calcium is true of all the elements which have been spectroscopically identified in the sun and stars.

Complete uniformity has, however, not yet been established. Several of the well-known elements have not yet been traced in any celestial source, and some of the lines found in celestial spectra have not yet been identified with known chemical elements. Still there has been a gradual removal of this inequality, and we may look forward to the time when all celestial spectra will come within the scope of laboratory reproduction. Not only may new elements be discovered on earth, but some of the old elements may be found to give new kinds of spectra under certain conditions. It has for instance been found that carbon monoxide at extremely low pressures changes its familiar spectrum to one like that observable in the tails of comets. Also the comparatively new element Dysprosium has recently been detected by Ross in the chromosphere. In many stars which exhibit spectra of earlier evolutionary type than the sun, it has been found that a large proportion of the lines correspond with metallic lines which are specially developed in the electric spark, whereas in the solar stars the lines occurring in the electric arc spectra are the pre-

dominant feature. Thus differences in spectra are explained without supposing new elements.

Thus far we have followed the writer; but it is easy to show that the contrary hypothesis might be as well sustained from the facts he sets forth, as also even from some of his arguments, which cut both ways. The theory of the evolution supposed to be undergone by the matter on the planets seems to be a good argument in favor of there being on other planets elements different from those on earth. The writer himself says:

The nebulae may be in so primitive a state that they contain little more than the germs from which the chemical elements themselves are subsequently evolved by polymerizations during the process of condensation into stars.

This argument is given as a possible explanation of the fact that nebulae have a very simple spectrum of bright lines, among which only those belonging to hydrogen and helium have been certainly identified. But it admits a good deal that would be equally favorable to the other side of the case. Another explanation for the same fact is that the spectra of the nebulae arise only from the gases between the meteoric stones, and that the stones themselves, not being incandescent, may therefore fail to register on the spectroscope. It is needless to say that the opposition might claim this unrecorded testimony for their side of the case. To quote the writer again:

Another important consideration must not be lost sight of. The dark lines of the solar spectrum can only show the chemical nature of the gases and vapor which lie above the brightly luminous photospheric surface. What lies below the photosphere we have at present no means of learning, but it is not difficult to believe that some of the heavier metals, which fail to give spectroscopic indications of their existence, may enter into its composition.

No, it is not difficult to believe — especially when one wants to. And even admitting that such elements do enter into the composition of the matter below the photosphere, still there may be plenty of room for other elements; at least “it is not difficult to believe” so.

The writer says it is probable that binary stars have originated as single masses which have split into two, and that therefore the two halves must have the same composition; yet that there are many binary stars in which the spectra of the two members are of different types. All sorts of inference might be drawn from this, according to the nature of the other premisses entering into the argument. We might argue that the two stars could not have proceeded from a single

mass. We might suppose that the elements on each half have undergone different kinds of evolution. Again we might infer a general unreliability on the part of spectroscopic evidence in the case of stars. But the author's conclusion is that —

This fact greatly strengthens the view that stars having different spectra do not necessarily differ in composition.

But does it not equally well strengthen the view that stars having the *same* spectra do not necessarily have the same composition? If we may set aside the evidence of the spectroscope when it suits us, and cite it when it suits us — why, so may the opposite party.

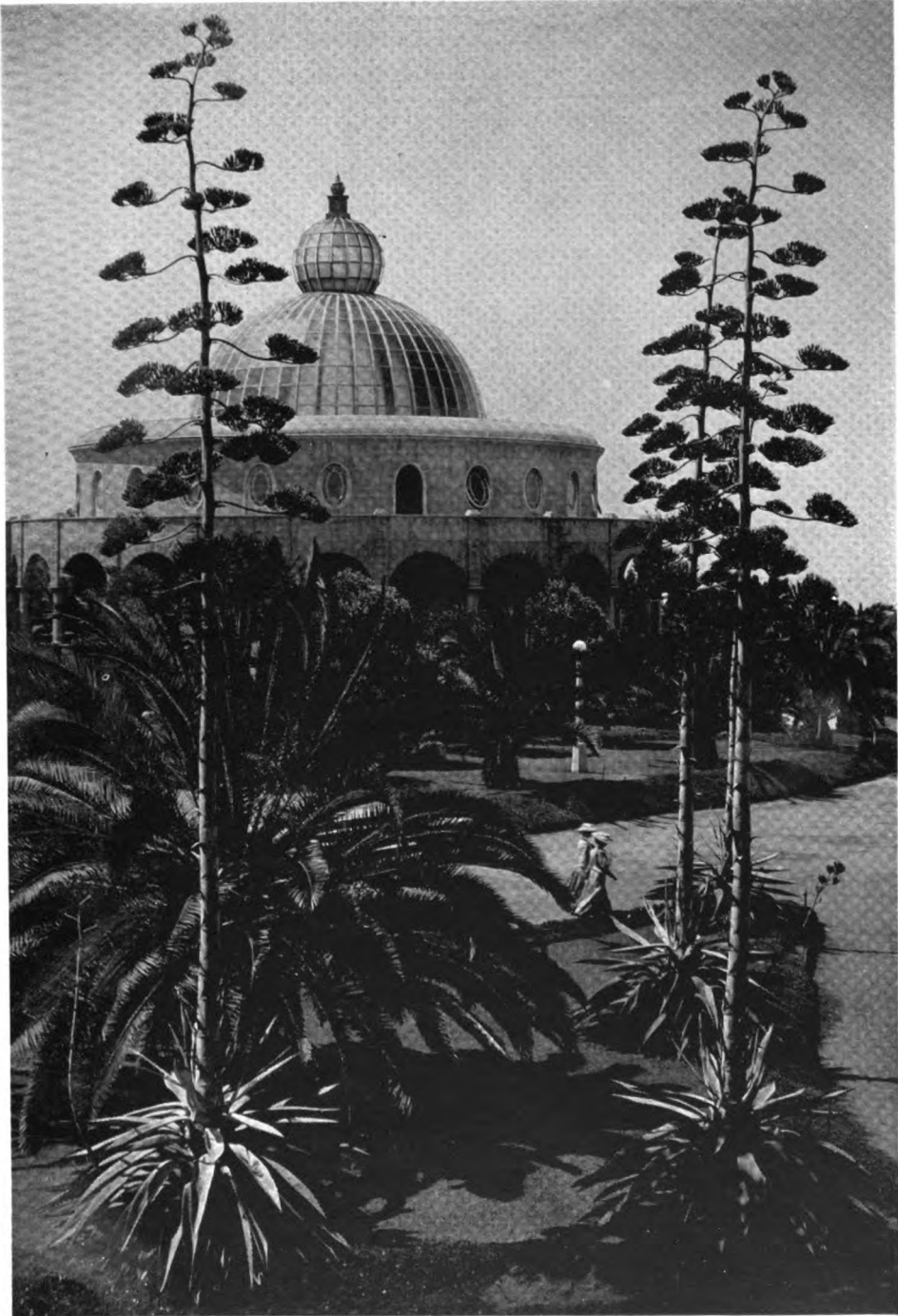
Again, we find that de Gramont

has recently shown that in the case of tellurium, phosphorus, arsenic, antimony, and boron, the most sensitive lines are situated in the ultra-violet, in that part of the solar spectrum which is cut off by the absorption of our own atmosphere;

and that the same “applies to gold and possibly other metals which do not disclose their presence by Fraunhofer lines.” Which is more proof that the testimony of the spectroscope has to be accepted with caution.

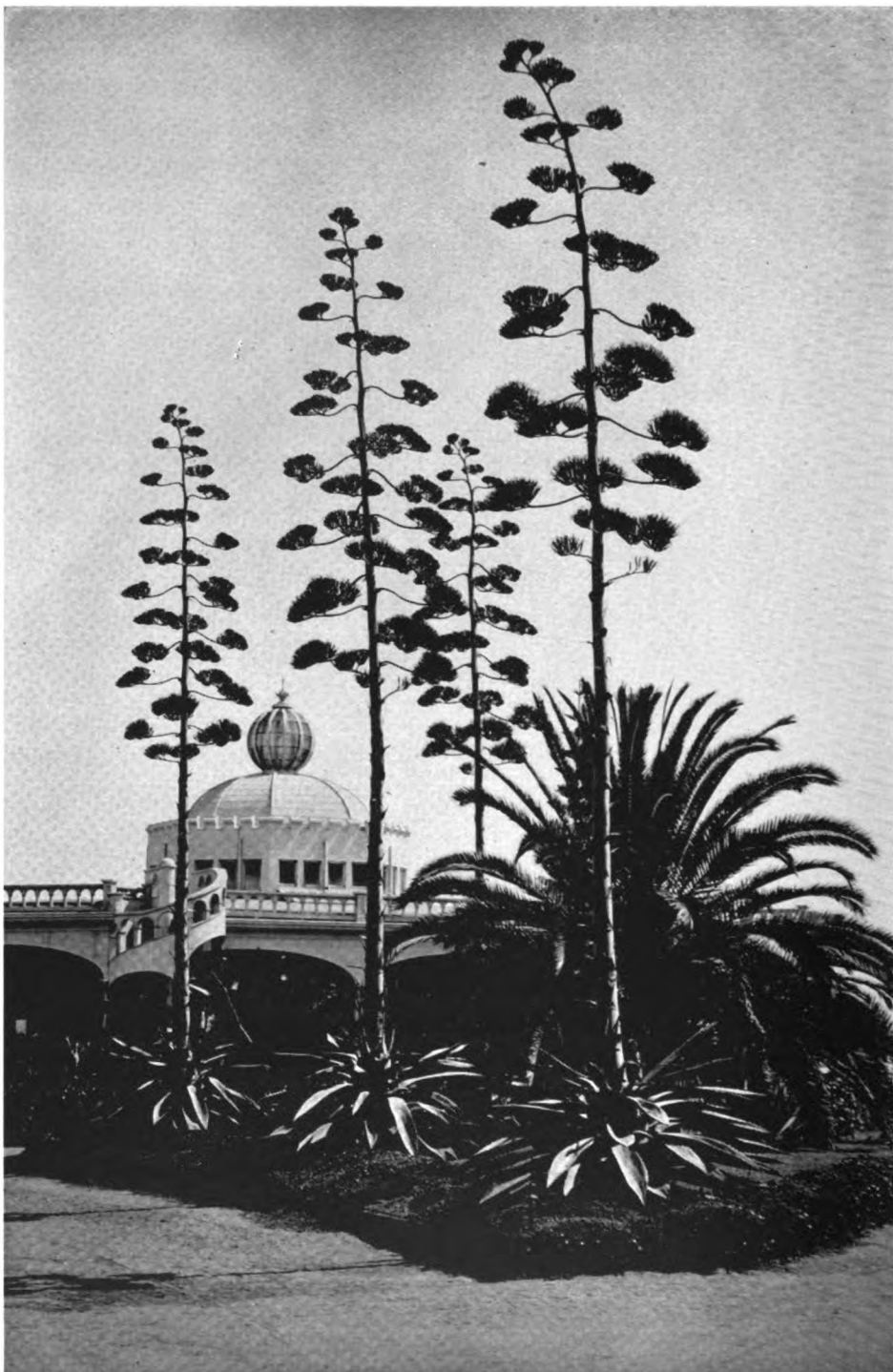
The weakest point in the whole case is the paucity of our knowledge of what goes on between the distant star and the spectroscope — what happens to the light during its transit. The spectroscope interprets for us the light as that light is received on earth; inferences as to the nature of its source must depend on the assumption that it is unaltered, or altered in a known manner, during its transit. Therefore our inferences may or may not be correct, but at any rate a loophole is left open and a too positive attitude must be deprecated. It is admitted above that our atmosphere cuts off part of the solar spectrum; also that the spectroscopic evidence in the case of some double stars may be unreliable; also that the sun's absorption spectrum tells us nothing of what may be below the photosphere. If the nebulae are composed of clusters of meteoric stones, as Lockyer thinks, then their spectra are those of the incandescent gases produced by mutual collisions, and the stones themselves fail to register. Again what are the “germs from which the chemical elements themselves are subsequently evolved by polymerizations”? and why may not combinations and evolution-products differing from those on earth be produced?

The hints given by the author of *The Secret Doctrine* having so



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A VIEW OF THE TEMPLE OF MUSIC AND DRAMA
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA
In the foreground are growing the famed "Century Plants."



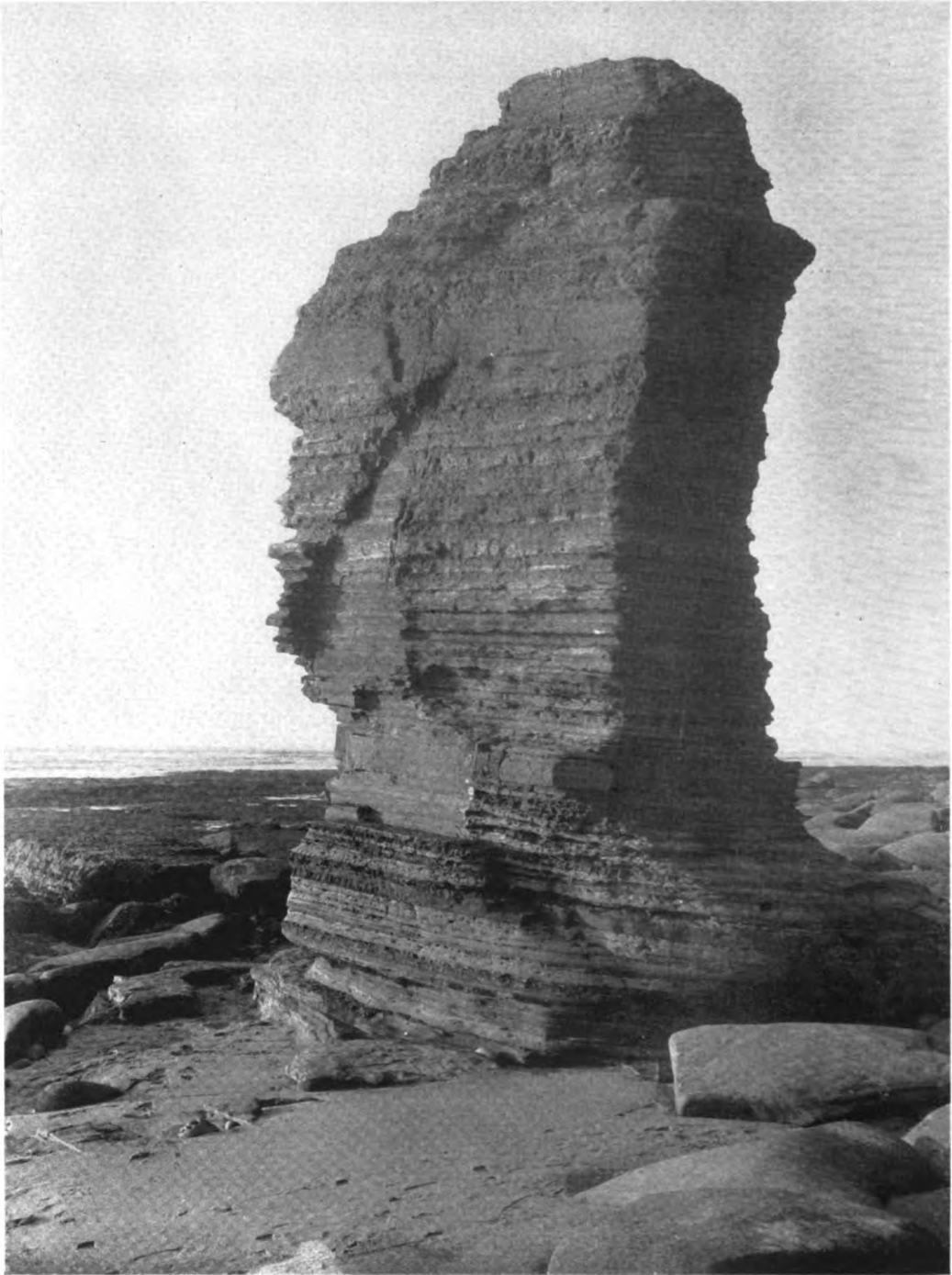
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ONE OF THE PRIVATE RESIDENCES
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA
In the foreground the same Century Plants as in the preceding illustration



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A VIEW OF A PORTION OF THE GROUNDS
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA
Photograph taken from the Temple of Music and Drama. The Pacific Ocean in the distance.



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ON THE SEASHORE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

On these shores Neptune assumes a more genial aspect than on Atlantic coasts, and infuses his vigor with less of boisterousness. The influence is invigorating, but gently so. The western shore lies open to the afternoon sun, while the cliffs behind deflect the sea-breezes upward, so that a warm corner may be found here when it is cold above. The cliffs in this part are of a kind of mudstone, containing lime, in horizontal layers and with a perpendicular cleavage which results in the kind of weathering favorable to the isolation of pinnacles like the one illustrated. The inexhaustible charms of low tide, with its boulders and seaweeds and warm pools teeming with life, are also illustrated.

often proved to be reliable, the following may now be quoted with reference to the matter in hand:

“*The essence of cometary matter and of that which composes the stars is totally different from any of the chemical or physical characteristics with which Western Science is now acquainted. While the spectroscope has shown the probable similarity (owing to the chemical action of terrestrial light upon the intercepted rays) of earthly and sidereal substance, the chemical actions, peculiar to the variously progressed orbs of space, have not been detected, nor proven to be identical with those observed on our own planet*” — say the Teachers. (I, 597)

And not only is the essence of cometary matter different, but it forms different combinations on other celestial bodies from what it forms on earth, says the author of *The Secret Doctrine* elsewhere. The teaching is that there is a primordial matter which undergoes growth and evolution; and this idea finds favor with many men of science. But even if science should discover this “protyle,” still it will not have explained how the protyle is formed into worlds.

It is easy for an astronomer, if endowed with an imaginative faculty, to build a theory of the emergence of the universe out of chaos, by simply applying to it the principles of mechanics. But such a universe will always prove, with respect to its scientific human creator, a Frankenstein’s monster; it will lead him into endless perplexities. The application of the mechanical laws only can never carry the speculator beyond the objective world; nor will it unveil to men the origin and final destiny of Kosmos. — *Op. cit.*, p. 594

And this passage is preceded by the following:

To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance diffused throughout boundless Space, *of an intellectual and divine Nature*. That substance must be the Soul and Spirit, the Synthesis and *Seventh Principle* of the manifested Kosmos. And to serve as a spiritual *Upādhi* [vehicle] to this, there must be the sixth, its vehicle . . . though its nature must escape forever our limited *normal* senses.

MYSTERIES OF SOUND: by a Teacher of Physics



HERE are certain difficulties in the physical theory of sound which need further elucidation; for though the physicists and mathematicians may have satisfactory explanations of them, the notions that exist in the mind of the average person are very unsatisfactory. A writer has recently been contributing to *The English Mechanic* some articles on the part of the subject relating to tuning-forks and sound-waves; and he brings

forward some facts, which, whatever may be the rights of the case, do show that the theory of sound as explained in Tyndall's celebrated lectures is deficient in many important respects; as also that succeeding writers have followed Tyndall without due examination. The difficulties raised are mainly as follows.

A tuning-fork will continue to give forth its note for a considerable time, during which the vibrations of its prongs rapidly diminish until they are no longer perceptible, yet the sound is still audible. If we now calculate the velocity of the motion of the prongs (taking, say, a fork whose frequency is 256), we find that it traverses some exceedingly small distance in $1/512$ of a second. The writer gives figures which assign to the prongs a velocity of only a few feet a year. Even if we suppose the amplitude of vibration to be as much as one-thousandth of an inch, we get a velocity of about half-an-inch a second, or 150 feet an hour. But the writer shows, from the fact that the fork will continue sounding for a minute or more, that the amplitude of the vibrations of its prongs towards the close of that time must be much less than this; so that its velocity is greatly less than that of the hour hand of a watch. This being so, the question is, How does it start air-waves?

Now there may be a satisfactory explanation of this problem, but it seems certain that Tyndall has not given such an explanation. In his lectures it is stated that the vibrating prongs of the fork set up waves consisting of alternate phases of condensation and rarefaction in the air; and Tyndall goes on to maintain that a body vibrating as slowly as the pendulum of a clock cannot produce such air-waves. Yet this tuning-fork moves much slower than the pendulum. True, the tuning-fork has the greater frequency; but if this be the explanation of the difference between it and the pendulum, that circumstance is not indicated by Tyndall.

With regard to the communication of vibration from one fork to another of similar pitch, Tyndall — and after him other writers and teachers — state that if a vibrating fork be held *very near but not touching* another which is not vibrating, and with the prongs of both forks parallel, the second fork will be set vibrating. But the writer shows that it is not necessary to have the forks either parallel or near to each other. He succeeded in making one fork start another at a distance of the length of two large rooms with a closed door between. Here again there may be a satisfactory explanation, but

Tyndall's is not the one; and Tyndall, in premising that the forks must be near together and parallel to each other, seems to have adapted his experiments to suit his theory. That at least is the writer's contention, and he makes out a plausible case for it.

We cannot follow this suggestive writer through all his remarks, of which the above are but a sample; but it is clear that he has put his finger on some weaknesses in the ordinary explanation of acoustical phenomena. It has indeed often aroused wonder in the minds of thinkers to reflect that a body with so small a mass as air should be able to set in motion a body so heavy as iron. And in the writer's experiment of making one fork start another across two rooms and a closed door, the laws of dynamics seem considerably taxed.

It is evident that the explanation about the vibrating prongs is ruled out of court by the fact that the sound is transmitted in all directions from the prongs, and not merely in the line of their motion. This suggests that the effective vibration is molecular and not molar. But in that case the amplitude of said vibration should be smaller than ever, and the velocity of the vibrating particles would consequently be absurdly small. Yet this minute velocity — and correspondingly minute momentum — is said to set the air in motion so as to produce a wave traveling at 1100 feet per second; and further the air is supposed to be able to start another heavy steel fork vibrating. There may be a satisfactory explanation, but what is it? Not the one in the books, evidently.

The writer recounts that he and some friends once approached Tyndall himself by letter with these difficulties, and received the curt reply that they need not worry as the wave-theory of sound was all right. Further inquiries and entreaties for an explanation brought only silence; and the same results were obtained from another eminent authority who was approached. The writer concludes that the air-wave theory is not correct and that *sound is a definite force*, in the sense that light and electricity are forces, which is transmitted from body to body. His conclusion harmonizes with Theosophical teaching.

There has been much confusing of the physical effects which accompany sound with the cause itself. All the experiments given in the books ought to be carefully tried under all possible conditions, with a view to seeing just how much of them is true, and especially how much *more* is true; and particular attention should be given to those which are hard to reconcile with the theory. The workings of the

telephone and phonograph are far from being really understood. The theory explains the results *in a general sort of way*, but more information as to details would be desirable. It is very difficult to understand how the marvelous complexity of sounds which these instruments will transmit or record can be expressed by combinations of to-and-fro vibrations, which, as it would seem, would considerably overload the capacities of the material used in the construction. Indeed, letting alone these instruments, if we consider that (according to the theory) the loose light air itself has to accommodate all these vibrations, such as might proceed from an orchestra or from a babel of voices crossing each other in every direction — we shall see that the mechanical theory of sound offers some difficulties. We need a soniferous ether or an emission theory. But the case of sound is only one of several in which the mechanical theories are being found inadequate. The Theosophical teaching on the origin and the phenomena of sound will eventually be recognized as the correct one.

J. W. Keely said, "The sounds from vibratory forks, set so as to produce etheric chords, while disseminating their tones (compound), permeate all substances that come under the range of their atomic bombardment. The clapping of a bell *in vacuo* liberates these atoms with the same velocity and volume as one in the open air; and were the agitation of the bell kept up continuously for a few millions of centuries it would return to its primitive element; and, if the chamber were hermetically sealed, and strong enough, the vacuous volume surrounding the bell would be brought to a pressure of many thousands of pounds to the square inch, by the tenuous substance evolved. In my estimation, sound truly defined is the disturbance of atomic equilibrium."

IS MODERN MACHINERY A SINCERE ART-EXPRESSION? by T. Henry



THE beauty of modern machinery and steel construction forms the subject of an article in a scientific contemporary, the writer of which makes out a good case and illustrates it with cuts. He points to the reason when he says that these structures are organisms which have grown according to the laws which produce symmetry. In our machinery and our steel bridges we have not been striving directly after beauty. Yet

we have achieved it, because our motives, though different, were sincere. On the construction of these things we have brought to bear the same qualities that we admire in the old Greek sculptors — untiring industry and skill accumulated through generations, with the goal of perfection ever before our eyes. Consequently we have achieved an art-form, a type of expression of the spirit of the age, an expression that is sincere though it may not be lofty.

In the early days of machinery there was ugliness because the builders copied old models not apposite to their purpose, using for shafts Doric columns of steel. Moreover the earlier steam engines were much more like an assemblage of separate parts than an organic whole whose parts bear such intimate relation to each other that they form a unity. Our steam engines, our electric machinery, etc., have by long practice reached a state of symmetry and proportion that now gives them beauty. But there lurks a danger in the writer's plea for a continuance of this beauty in our engineering works. That danger is the introduction of a self-conscious motive that would take away the frankness and spontaneity and tend to produce meretriciousness. Let us refrain from all attempts to *adorn* our machinery.

In other constructions we still copy from old models and the result is an assemblage of incongruous elements; for we are not expressing the spirit of our own age, except in so far as artificiality itself may be said to constitute that spirit. This, however, is a familiar subject in art-discussions, and may be summed up in the expression that sincerity yields a greater beauty than affectation, even though the goal achieved by the former is inferior to that aimed at by the latter. Let us apply the principle to the great art of life, wherein it will be found to hold as true as in the lesser and component arts.

How much of our character is affectation! What is it that makes the beauty of a child, even of a plain-featured child? What is it that makes that beauty wane when the self-consciousness and affectation of age supervene? Are we not ourselves, ugly as we may be, beautiful in moments of temporary self-forgetfulness when an impersonal enthusiasm makes us for the moment natural? There is a perpetual struggle in us between the expansive spirit within and the systematizing tendency of the mind, and we often find ourselves rebelling against conventions of all kinds. Such rebellion is pronounced at the present time; but though the aspiration may be right, the attempts to give it expression are often very misguided. Freedom is not irresponsibility.

bility. Man, having once attained that knowledge which makes him human, cannot again become irresponsible like the animals — not unless he part with his sanity and become an idiot in an asylum. So the attempt to achieve spontaneity and naturalness by throwing oneself back on the animal nature and its desires must be doomed to failure if attempted by man; because it is impossible for him to carry into those desires the innocence of the animal. This kind of naturalness would be affectation similar to that by which we make such inharmonious structures in our vain attempts to achieve architectural beauty by insincere methods. In short we have to beware lest our attempts to be natural should be more unnatural than ever.

It is said in books that teach the art of life that we must “regain the child-state we have lost.” But not by trying to go backwards; we must go forwards out of the state of cramped artificiality to a higher state of purity beyond. It is thus seen that the quest for beauty, if rightly understood, is the same great quest as is also defined as the quest for the good and the true. The ugly element in our character, which yields ugly effects, is the artificiality, the personality, the self-consciousness, the egotism. It is this that has to be overcome by the true artist. Here again, therefore, we find ourselves face to face with the eternal truth that personality is but a temporary stage through which man must pass in his pilgrimage to the state which is his destiny.

If the purpose of life is merely to get on in the world, then the arts which teach us to develop our powers of self-aggrandizement may perhaps be pursued. But as this is not the actual purpose of life, our efforts are sure to be frustrated. Those that make some impersonal enthusiasm the inspiration of their lives achieve greater happiness and make more true progress than those who make happiness and progress a direct aim. We should never lose sight of the importance of the artistic ideal — the desire to do some thing well, for the sake of art alone and not to achieve glory or fame; yea, even though it be but the forking of hay. Ruskin, Carlyle, and many other writers have sought to bring home this lesson to us; but there needs a better background of philosophy than that afforded by old-fashioned doctrines or the speculations of materialistic science. These writers were hampered by the want of this; the old forms limited them. How could they fit such teachings into a belief which sees no further than the period of a single earth-life?

How the knowledge of Reincarnation clears away the difficulties!

THE EMMET HARVESTERS OF POINT LOMA: by Percy Leonard

Go to the ant thou sluggard; consider her ways and be wise: which having no chief, overseer, or ruler, provideth her bread in the summer, and gathereth her food in the harvest. — *Proverbs*, vi, 6 (Revised Version)



HERE at Point Loma we have several kinds of harvesting ants. The illustration represents a section of earth cut from the nest-entrance of one of the commonest species, the red and brown harvester, *Messor andrei Mayr*. This ant belongs to the same genus as the one described by the author of *The Proverbs of Solomon*, *Messor barbarus*. Classical literature abounds with references to the ants' habit of storing grain, and the brief nature note in *Proverbs* was accepted as accurate until the close of the eighteenth century. Then arose an English clergyman named Gould who had been making a close study of native ants, and being familiar with their carnivorous habits he raised a doubt and suggested that the perishable nature of their diet rendered storage impossible. With great courage, but with a singular want of logic, he suggested that the passage which heads this article was based on inaccurate observation and raised a feeling of uneasy suspicion that the "Infallible Word of God" was in error regarding ants. The French Latreille, the Swiss Huber, and even the orthodox English clergyman, Kirby, followed this view. It was not until 1880, when McCook published his book upon the agricultural ants of Texas, that it was realized that the ants of warm countries might differ in their diet from those of northern Europe.

Although there is no apparent connexion between an entomological mistake in *Proverbs* and the credibility of the "Book of Revelation," there is no doubt that many wavering Christians had their faith in the red dragon with ten horns, and the locusts with faces like men, greatly strengthened because the accuracy of the unknown naturalist of *Proverbs* had been vindicated. *Proverbs* and *Revelation* being bound in the same cover it was felt that their credibility was mutually dependent.

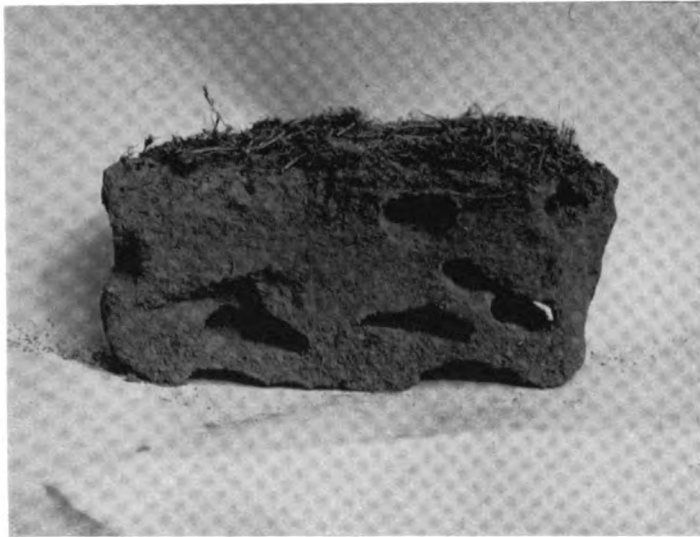
The ancient writer was also perfectly correct as regards the absence of authority in ant communities. Each ant enjoys unfettered liberty of action; but as all desire to use their time and strength to promote the general prosperity and have no private interests to subserve, the daily labor of the nest proceeds in perfect harmony.

Many people still believe that ants are ruled by queens; but it is now firmly established that the queens exercise no regal functions whatever, but are simply humble drudges who are solely occupied in turning the foodstuffs provided them into fertile eggs, with the patient regularity of a machine.

As evening shadows lengthen on the hillsides, the harvesters pour out from the large entrance of the nest. They follow well-defined pathways which lead to grasses or other plants where seeds are ripening, and very soon the busy porters are seen returning, each with a single seed clasped tightly in her mandibles. Often these seeds are enveloped in a bulky husk, or as in the case of the alfilaria, with a most embarrassing corkscrew-like appendage which greatly impedes transportation; but the ants plod homeward with their burdens and disappear underground. Soon a stream of ants is seen emerging, each bearing a husk which it deposits among similar rubbish lying in heaps around the nest. Several pints of such chaff may be collected near populous nests. The human observer is apt to chafe against the apparent waste of emmet labor in carrying a husk which should have been discarded *before* the journey commenced and not at its close; but the ants know their business. The workers' mandibles are much too feeble to tear off the covering. That is the special function of the warrior caste whose members stay at home and there decorticate the seeds as they arrive.

One sunny day in spring after a heavy rain, the writer visited a nest of harvesters which had for many months evinced no sign of life. A few workers were struggling out with pellets of soil which they left near the entrance. Presently two energetic ants appeared each carrying a very lethargic comrade whose bright surface was spotted with mud. It seemed as though the recent rains had flooded the nest and that those who had suffered from the wet were being carried out to be revived by the warm sunshine. As soon as the invalids were able to stagger about they retired below.

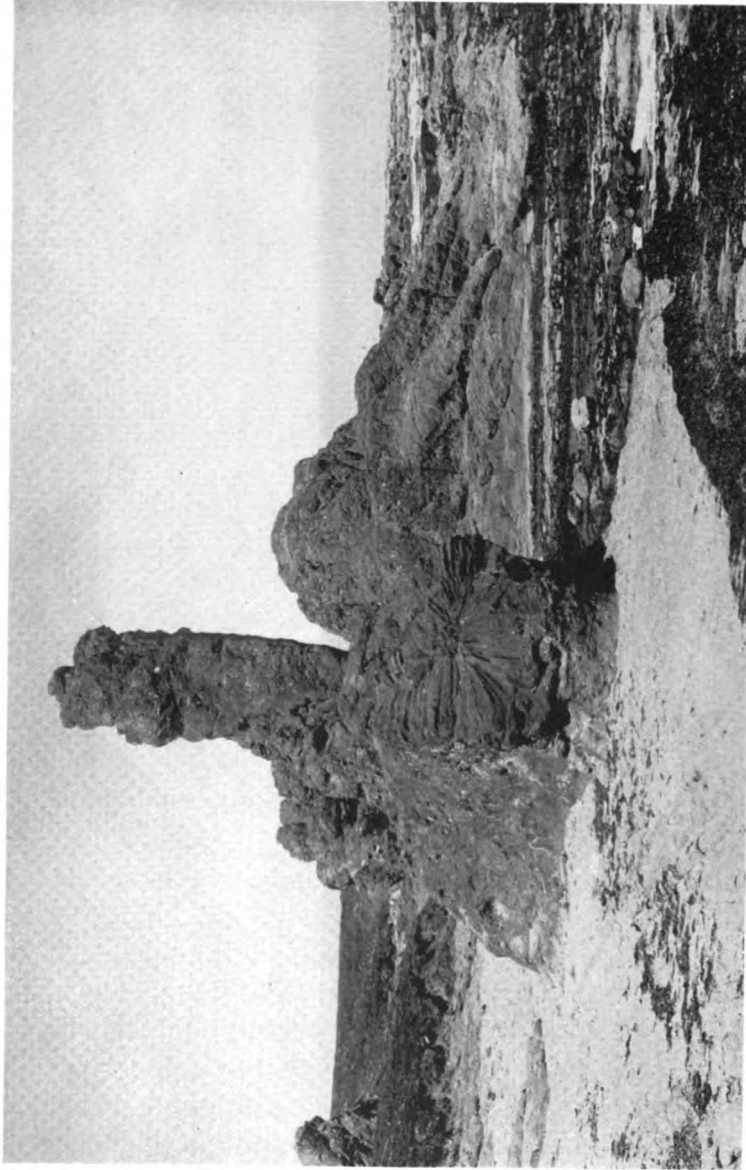
One may study ants for a long while before realizing that every working ant is a female; and one constantly finds oneself referring to them as "industrious little fellows," forgetting that they are not "fellows" at all, but most industrious, and hard-working females.



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SECTION of soil cut from the entrance of a nest of the brown and red harvesting ant, *Messor andrei* Mayr. The chambers and galleries of some species of harvesting ants penetrate to a depth of fifteen feet below the surface and thus it is easy to understand the beneficial action of ants upon the soil.

By their excavations the ants cause a circulation of earth particles and help to aerate the deeper portions by their galleries.



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" ROCK AND SPINDLE," ST. ANDREWS, SCOTLAND

CARRIER-PIGEONS AND MAGNETIC CURRENTS:

by Observer



WE learn from a note in *Knowledge* (London) that M. A. Thauziès, a French specialist in carrier-pigeons, has given some interesting information about their perception of terrestrial-magnetic currents. On July 22, 1906, and Aug. 18, 1907, the results of numerous flights by carrier-pigeons were very bad; and pigeon-fanciers and meteorologists, who were consulted, could give no explanation. But a specialist in electromagnetic research found that on these two days an exceptional electric tension of the atmosphere manifested itself in magnetic storms. Such observations, continues the writer, accord with the fact, discovered by pigeon-fanciers, that with the increase of wireless telegraphy much less reliance can be placed on carrier-pigeons.

That magnetism and electricity, together with more newly investigated physical forces, play a most important part in meteorological phenomena, is being more fully recognized every day. We still find, however, that text-books of meteorology go on explaining weather by the convection currents set up by solar heat and modified by the configuration of the earth's surface and the rotation of the earth; practically ignoring magnetic storms, and treating atmospheric electricity as a result and minor accompaniment of storms. It may be asked: If these old explanations were found sufficient to account for the phenomena, where is room left for the magnetic and radioactive forces to come in? But the interrelations of insulation, convection, rotation of the earth, etc., constitute a very complicated problem, which has never been solved in detail but only in general. The science of weather prediction has never been exact. The probable course of cyclones and anticyclones, and the probable weather was all that could be foretold. So there has always been plenty of room for the introduction of other factors into the problem. It is now generally admitted that sunspots cause magnetic storms, which in turn influence the weather.

In the above note still another question is opened. That birds should be able to perceive magnetic currents and should follow them sounds heretical. This implies in the birds the existence of a sensory power able to perceive these currents. And if the birds may have this power, how many other powers may they not have — or may not other animals have? And what shall be said of man? What one does not see, however, is how the magnetic currents help the bird to

find its way home. Does the writer mean that the carrier-pigeon is a pilot? As to the connexion between carrier-pigeons and wireless telegraphy, imaginative minds may see in it an example of cosmic justice; the birds, thus doubly ousted, being no longer necessary.

But that gap in the reasoning remains to be bridged. One would have expected, from the theory, that the birds would have followed the meridian, and that now they would follow the Hertzian waves.

AN HONORED SWEDISH THEOSOPHIST: by A.

AT the 1910 Congress in Brussels a marble bust of Dr. Gustav Zander was erected in the Medico-Mechanical Institute there. It was the work of the Belgian sculptor Mosselot and its cost was met by the International Association of Physician-Mechanotherapeutists.

Subsequently the editor of the *Archives of Orthopedics, Mechanotherapy*, Prof. Riedinger of Würzburg, decided with the co-operation of his colleagues to issue a special "Zander number." In the tenth volume of the journal this plan is carried out. On the title page, which is illustrated with a picture of the bust, it is announced that the issue is in celebration of Dr. Zander's 75th birthday. It contains twenty-four articles, describing from various points of view the Zander gymnasium method of treatment. One of these articles tells us that there are now no less than 111 special Institutes, scattered throughout the civilized world, devoted to the employment of this method, the oldest of them dating back to 1865. The Doctor had of course, like other innovators and benefactors, to face much opposition. But he lived it down without being embittered by it, and his unassuming modesty has not been impaired by his ever growing fame. Dr. Zander has been a devoted Theosophist for many years. He is also the Director of the Universal Brotherhood and Theosophical Society in Sweden. THE THEOSOPHICAL PATH wishes him many years of work and happiness.

COCKNEY DIALECT AND SPELLING REFORM:

by a Student



THAT a reform in the spelling of English is desirable may be conceded without committing oneself to the advocacy of any particular scheme or movement. The very trenchant arguments which spelling reformers bring forward in support of their case may be indorsed without necessarily indorsing the proposals of the people who bring them forward. It has been shown conclusively by proficient students of the history of the English language that many of our most cherished spellings are mere corruptions, abortions, conceived in an ignorance that ought to shock our refinement. And the same is true of our pronunciations. The local dialects which we affect to despise represent often the correct English of a few centuries ago. A writer in the *London Morning Leader* recently spoke in this strain in defense of the Cockney dialect.

Instead of being a foundling of the slums, he says, it is the tongue of the first written English, of the first English church, of the first English scholars. *Thet* for *that* is good Kentish, the word being so spelled in Kent as long ago as 825 A. D. He traces *keb* for *cab* and *benk* for *bank* to the same origin. *Pale* was pronounced *pile* from Trent to Thames in Elizabeth's time. John Stow (1525-1605) gives us *byliffe* for *bailiff*. The cockney pronunciation of *a* as *au*, as in *telegrauf*, is a perfectly legitimate development which occurs in early Southern texts.

Kep for *kept* and *slep* for *slept* are uncorrupted words, the *t* being an intrusion.

Cases like this afford remarkable evidence of the persistency of old pronunciations, even in face of education. With regard to spelling reform, we need first a representative, competent, and trusted body of people to undertake it; and this body would have to be a self-perpetuating academy. Its aim would be to blend in the right proportions consistency and flexibility, so as to avoid rigidity on the one hand and laxity on the other. As the human body preserves its shape, but yet grows; so the standard English pronunciation would prevent the language from degenerating, but yet permit growth and local adaptation. It is conceivable that a standard of correct pronunciation might exist and be generally respected, without any attempt to make everybody speak it in daily life. Finally, the various sounds, with all their minute shades, could be standardized and indelibly registered by a sound-recording machine. To a certain extent, this has already been began.

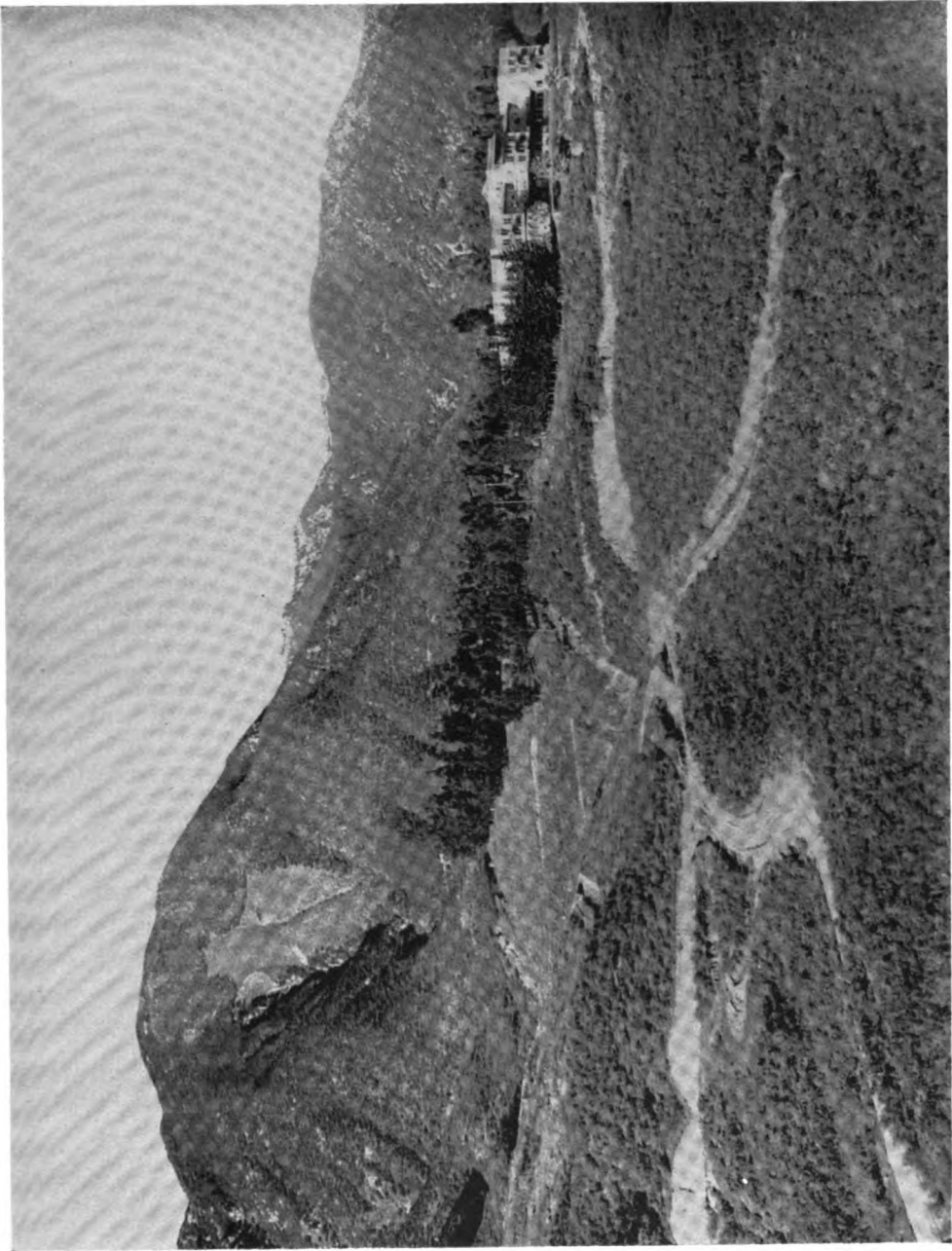
SCIENTIFIC ODDMENTS: by the Busy Bee

A "FOOLPROOF" gas-burner has been invented, which closes itself when the gas is blown out. So it is now the "fool's" turn to devise some way of circumventing this contrivance, and (probably) he may be relied on to do so.

AN electric fan installation has been invented for use in top hats during the summer months. The apparatus is mounted on a horizontal shelf within the hat and worked by a push-button on the brim. A battery runs it and can be inexpensively renewed from time to time. The inside of a top hat might be used for quite a number of purposes and fitted up in a variety of ways. A set of artificial brains might be useful to some wearers.

MORE attention will have to be given to plant hygiene, for plants are subject to fungoid diseases of a character similar to the epidemics against which we guard so carefully in the human kingdom. A recent lecturer has pointed out to the "British Gardeners" Association" the immense loss sustained by farmers and horticulturists by negligence in this matter. For years plant pests of all kinds had been permitted to flourish in Sutton Park, and were now not only ruining the beauty of a natural park of some 2400 acres, but causing loss and annoyance to private individuals in the neighborhood. Neither private bodies nor authorities took steps to remedy this state of affairs. This is one more instance of the interlocking of our interests and of the impossibility of enjoying the benefits, and yet neglecting the duties, of corporate existence.

WITH reference to the oblateness of the earth's figure, which is generally said to be due to the effect of rotation while the earth was in a molten condition, a writer suggests that this affords no evidence that the earth ever was molten, since the same centrifugal force would act on the hydrosphere, and hence on the "horizontal" level towards which the agencies of denudation and deposition tend. It is probable, however, that the oblateness, small though it is relatively to the size of the earth, is too large to be accounted for by such superficial fluidity of the crust. But the centrifugal hypothesis itself is open to grave question, owing to the somewhat important fact that the figures given in the astronomy books for the amount of polar compression of the several planets do not at all agree with those which the theory would lead us to calculate from the data of the planets' speeds of



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ARROWHEAD MOUNTAIN, CALIFORNIA
Photo by courtesy of the *Hest Coast Magazine*



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THE MYSTIC ARROWHEAD
Photo by courtesy of the *West Coast Magazine*

rotation, equatorial diameters, and densities; and this in spite of the fact that these same awkward figures are actually quoted as supporting the theory (!) This disagreement is mentioned by H. P. Blavatsky in *The Secret Doctrine* (Vol. I, p. 593) as one of a number of proofs that the mechanical theories of the universe do not explain *all* the facts; but the student can readily verify it for himself. It is true that the polar compression of Jupiter (as given) is greater than that of Mercury; but the theory requires not that it should be greater, but that it should be greater in a certain ratio, which ratio is very different from the one given. H. P. Blavatsky also asks why the Sun has no polar compression. It is pertinent to point out that since these theories were first propounded science has been equipped with a number of new possibilities for explanation — chiefly magnetic — which compete with the old mechanical ideas.

A WRITER in the *Manchester Guardian* discusses the engineering problems associated with what is sometimes called “the fatigue of metals.” Experience has long shown that an extra margin of strength must be allowed in structures which are to be subjected to a *variable* stress; but detailed experiments have from time to time been carried out to ascertain the exact effects of a variable stress on the observed strength of the material and also on its minute structure. Wöhler found that the stress necessary to produce fracture in a bar depended upon the number of times it was applied; no doubt Wöhler knew this before — and, if not, we could have told him — but there is nothing like making sure of a thing. The term “breaking stress” acquires a new and untrammelled meaning in view of this fact, for the delicate fingers of a lady may apply a breaking stress to quite a thick piece of wire, if she be allowed to bend it back and forth a sufficient number of times. But a limit was found, beyond which the metal might be stressed innumerable times without breaking, as the following details show. In one set of experiments the static breaking load was about 25 tons to the square inch; the same material withstood 25,000 repetitions of 20 tons stress, 150,000 of 15 tons stress, and an indefinite number of repetitions of 10 tons stress. In practice, however, it is found that engine parts break, apparently from fatigue, after having endured several hundred million applications of stress. Hence it seems evident that the endurance of the metal increases at a very rapid rate with the diminution of the stress; in which case there is no limiting stress and metal is always liable to ultimate break-

down under repeated stress, however small the stress — unless recuperation takes place in the meantime. Another important point is whether the rapidity with which the repetitions of stress succeed each other influences the endurance of the metal; and as to this point two sets of experiments are quoted giving contradictory results, so that the matter awaits further investigation.

Microscopic examination of the structure of metal subjected to alternations of a bending stress show that each bending produced small slidings of contiguous parts of the structure over one another; and these slidings being repeated caused a grinding up of the material, this loosening its structure and generating small cracks which eventually grew into larger ones. This would seem to prevent the possibility of a recuperative process, thus making the term "fatigue" inapplicable. Altogether these experiments do not seem to have accomplished much more than a reduction of familiar facts to scientific and systematic terms. There are cases where metals do recover from fatigue, as with razors for instance; and doubtless these cases could be attributed to strains within the elastic limits. It should be borne in mind that a study of the laws of elasticity, cohesion, etc., does not by any means amount to an explanation of the essential nature of these forces. Mineral substances have wonderful structures and are endowed with inexplicable forces and properties. Everything is to a certain extent amenable to a mechanical explanation, but such explanations are little more than a systematizing of the effects, and behind mechanism lie unfathomed mysteries.

THE marvelous properties of the Soya bean, though well known in China, Japan, and other parts of the East, are but little known in the West at present. But its virtues are now being extolled in several quarters, and trading vessels are importing considerable quantities as a return cargo after exporting Western goods to the East. It is a legume somewhat like the kidney bean and possesses the nutritive qualities of the legumes in a high degree. It is cheap, easily grown, and free from any known fungoid disease. Among its products are enumerated *bean curd*, a nutritious jelly, which has been used by all classes in China for 2000 years; *bean milk*, an emulsion of the dried beans, containing a vegetable casein; *bean cheese*, made from the milk; *bean flour*; *bean oil*, *cake*, *sauce*, and "*coffee*," the last made by toasting and grinding the beans. It also makes a straw

fodder more nutritive than wheat straw or hay, and enriches the land on which it is grown. Whether by reckless and profligate methods we can succeed in spoiling this admirable plant remains to be seen. We could make better use than we do of many which we already have; as we are sadly deficient in the art of cooking vegetables and economizing the products of the soil.

At the London Institution Dr. H. C. Bastian recently lectured on the Origin of Life, and said (according to a report) that it was generally admitted by scientific men that, by reason of certain chemical and physical processes, living matter came into existence, and that from these first beginnings the various plants and animals had been produced by successive changes. But there was a difference of opinion as to whether the first process took place at a remote time in the past or whether it was occurring all the while and even now. He, the lecturer, claimed to have proved by his experiments that living matter was being so produced even now. He had either produced living matter or else succeeded in reviving it when everybody else said it was dead. Taking certain inorganic fluids, he heated them to temperatures of from 125° to 145° Centigrade, 55° being the death-point of bacteria. In six or seven months there seemed to be no change; but when some sediment was picked out by a sterilized instrument and submitted to a microscope, living organisms were found, which multiplied under suitable conditions.

All this shows that so-called inorganic matter is more wonderful and complex than has been supposed, and that what are called physical and chemical processes are very potent and capable processes. But whether the above point is demonstrated or not, we are as far as ever from knowing by such methods the origin of life; we have merely traced out another step in what is a most lengthy and intricate process.



THE SCREEN OF TIME

MAGAZINE REVIEWS

THE INTERNATIONAL THEOSOPHICAL CHRONICLE

THE size and appearance of the January number are, let us hope, a happy omen for the future of Theosophy in England. The editorial is felicitous: "Modern thinkers are at the parting of the ways. The path of retrogression would mean a reversion to a bad old type of mental indolence, passive acquiescence in the domination of shrewd but unscrupulous men and powerful bodies, and ultimately a more terrible upheaval than any reformation of former times." The next article, "Not all a Dream," is about Ireland, and takes the form of a vision, too beautiful to be quoted in part, suggested by a passage from a little book published in Ireland, which runs thus: "Whether an Ireland of the future, relying upon her own genius will ever do for mankind what the old Ireland of the early centuries did with such generosity, love, and enthusiasm, for Europe, is a matter of faith rather than for speculation. The prospect of such a new Ireland rising up out of the foundations of the old, with love and not hate as its inspiration, has already sent a great thrill through the land." A powerful article on "The Passing of the Bible," by Mr. H. T. Edge, follows. "It is easier to adore than to imitate," he says. An interesting analysis of the cycles in European history, by Mr. E. A. Coryn, is succeeded by a contrast and comparison between London and Point Loma. "Middle Lines in Human Progress," "The Holy Spirit," "The Search for Knowledge," and "Women's Work," are essays filled with helpful thoughts.

DEN TEOSOFISKA VÄGEN

THE January number opens with a translation of the greater part of H. P. Blavatsky's immortal article on "The New Cycle," which appeared in the first number of *La Revue Théosophique*, in 1889. It was reprinted in Vol. I. No. 3 of THE THEOSOPHICAL PATH, for it is a stirring call to arms for all who value Truth above everything else. Verses by Professor O. Sirén on the birth of the Light-God at Yuletide, possess the crispness and musical charm inherent in the Swedish language. The development of the true spirit of love for humanity is treated with sincerity by Dr. Zander. Its breadth of view, exalted and impassioned, will appeal to all who read the essay. "A remarkable Letter" — Katherine Tingley's, of last October, to the committee of inmates of San Quentin Penitentiary — is reproduced from the first number of *The New Way*, a monthly bulletin published by the International Theosophical League of Humanity, for gratuitous distribu-

tion in prisons. Thoroughly delightful is the account of a trip through Lapland which follows, with seven fine illustrations, in one of which it is seen that the "kuiru" (boat) used by the Laplanders is twin-sister to the "coracle" of the west of Ireland. The description of the tour is vivid enough to make one almost reach for overcoat and gloves, to keep out the chill air. Midnight-sun color and other effects are well portrayed. Mrs. A. Wicander writes on "Theosophy a helping power in the present transition-period," contrasting forcefully the unnatural and irreligious dogmas of priestcraft with the original teachings of the Wisdom-Religion given out by different world-teachers, such as Krishna, Buddha, Confucius, Laotze, Jesus of Nazareth, etc., and showing that the Elder Brothers have never deserted humanity, but return again and again as noble personalities who dedicate their lives to the service of man, and restore forgotten teachings, such as those of Karma and Reincarnation, etc., of which a summary is given. An account of the Seminole Indians of Florida ends the number.

DER THEOSOPHISCHE PFAD

THE January number opens with an article by "Amende," entitled "The Serpent and the Dove." "Be ye wise as serpents and harmless as doves," says the English Bible; and there is no reason why we should not say "sagacious" and "guileless," as the German says *klug* and *ohne falsch*, and the original Greek *φρόνιμος* and *ἀκέραιος*. These words, like so many others of the Galilean Teacher's, have been misunderstood by his so-called disciples for want of the key which he gave to his original disciples. The key is the Esoteric Philosophy — Theosophy. Its explanation of man's dual nature shows that the sagacity is not that of the lower nature, but that of the higher — a quality consistent with (nay, inseparable from) harmlessness. Kenneth Morris writes on the position of art in life, showing that art, poetry, music are the *essential* facts of life, and not necessarily absent from the nature of a man who cares not for the ordinarily recognized expressions of art; for this inner spirit has many ways of expressing itself, and the "Philistine" may be more truly a poet than may the most cultured connoisseur of poetry. He makes a most eloquent appeal for a recognition of the spirit of Beauty in life — in its essence as manifested in acts and thoughts. Julius Kronberg's celebrated picture "Eros" is reproduced with an interpretation by R. Machell, the well-known artist of Lomaland; and a number of beautiful scenes from Japan lend attractiveness to the magazine.

HET THEOSOPHISCH PAD

Het Theosophisch Pad for December, 1911, opens with an article from a Point Loma Student, "A Hundred Years from Now." This article with that of Kenneth Morris on Christmas, make this number a very fine holiday and New Year number.

He who "celebrates Christmas as a feast-day of human brotherhood," helps towards what is prophesied in the first article.

In "Woman's Work in the XXth Century," Dr. Gertrude van Pelt tells us what woman was in times long ago; how she forgot that, and how she may begin again to become conscious of her possibilities.

H. T. Edge deals with the question, "Are Minerals Alive?" What do we know of the real life in Nature? Has Science brought us an answer? When we become more and more in harmony with Nature and give up our own inner selfishness, shall we then still say, "Minerals are dead and inorganic"?

A report from the San Diego *Union* gives an account of the ground-breaking for the proposed School of Antiquity. Then comes "Influence and Example," by Miss E. Bonn. The interesting articles about Christian Science, by William Q. Judge, are concluded.

The magazine closes with the Childrens' Page. This contains "A Little Knight of the Woods," by Mr. de H., and "A Letter from Aunt Edith," in which she tells the Lotus Buds and Blossoms how Lotus Mother is always living with them and how they can make sunshine for all that lives. There are two fine illustrations of a cañon at Point Loma.

EL SENDERO TEOSÓFICO

SIMÓN BOLÍVAR, the great Liberator of South America, is the subject of an excellent article by Mr. Kenneth Morris, in the February number. "Bolivar dreamed of a South America united and strong; he worked, suffered and lived to bring to it the light. Whether as man of high ideals, or as hero sublime in victory or misfortune, he showed the path which should be followed by the countries that are his children." While his enemies accused him of ambition — as the Maid of Orleans was falsely accused by those who burned and then canonized her — the baseless nature of the charge is here convincingly demonstrated. A photo-print of the bust of Bolívar which was recently presented by Venezuela to the Pan-American Union Headquarters at Washington, forms the frontispiece. An article by William Q. Judge on the terrible dangers surrounding hypnotism, and another by Dr. Lydia Ross on its evil results, are timely and important, in these days of blind dabbling in psychism of all kinds. Two of Mr. Machell's beautiful pictures, *'Tis Love that Makes the World Go Round*, and *The Hour of Adversity*, are reproduced, accompanied by the artist's explanations of the symbolism. The views of a scientist on immortality are ably discussed from the Theosophical standpoint by Sr. Enrique Costa. Then comes an interesting and instructive article by Mr. W. E. Gates on Copan, which suggests boundless fields of archaeological research still before us in Central America. The illustrations are absolutely fascinating. Another illimitable area of research is revealed in Mr. A. Fussell's article on "The Lolos of China," based on the splendid work of the French explorer, Commandant d'Ollbne. Katherine Tingley's notes on Egypt are continued, the illustrations including a very fine one of the statue of Rameses II. "The Message of Theosophy to Woman" is beautifully described by Mrs. M. M. Tyberg; and an admirable number ends with a graceful Swedish child-story about flax.



The Theosophical Path

An International Magazine
Unsectarian and nonpolitical

Monthly

Illustrated



Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethics, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life

Edited by Katherine Tingley
International Theosophical Headquarters, Point Loma, California, U.S.A.

Oh, that every atom in my being were a thousand-pointed star to help men to see the divine everywhere, to know their limitless power, to feel while in the body the exhaustless joy of Real Life, to wake and live instead of dreaming the heavy dreams of this living death, to know themselves as at once part of and directors of Universal Law. This is your birth-right of Wisdom and the hour of attainment is NOW if you will. — KATHERINE TINGLEY

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

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THE RĀJA YOGA COLLEGE, THE TEMPLE OF MUSIC AND DRAMA, AND OTHER BUILDINGS

A VIEW TAKEN FROM ONE OF THE GARDENS

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. II

APRIL, 1912

NO. 4

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery — is no Theosophist.

H. P. Blavatsky

CERTAIN WELSH TRADITIONS IN THE LIGHT OF "THE SECRET DOCTRINE": by Kenneth Morris

I



BY many, tradition will hardly be looked upon as a field for profitable study; especially this class of Welsh tradition which can not be so much called, for the most part, folk-lore, as *bard-lore*, and has come down with a certain class or order, rather than with the peasantry as a whole.

Folk-lore indeed is studied; but — ! Most commonly, "we murder to dissect." Folk-lore, and bard-lore, before they will yield their values, must be approached in a very different way. Indeed he who deals with them must look for values, not for logical proof. This point cannot be too much insisted upon. Your true tradition, like a good teacher, leaves the work to be done by yourself; it suggests, hints, lights a little fire in the mind, and appeals foremost to the intuition. I contain this much of truth, it says; but will not force it upon you with the cudgels and bayonets of logic. You shall read it for yourself if you can; or else leave it for him who can. I contain within myself, it says, the seed and possibility of poems, romances, dramas; innumerable uplifts for the soul, innumerable indications of historic and mystic truth. But you shall have nothing from me unless you treat me with due respect. I will not be thrust through with a pin, and neatly docketed under a glass case.

Tradition proves nothing, but suggests all. But the beauty of any

really true thing is, that it cannot be proven; otherwise the intuitive faculty might be let go atrophe. Of the things that can be proven to the brain-mind the value is relatively small; all beauty and nobility makes appeal to that which is greater. One must frankly lay aside the test-tube-cum-crucible frame of mind before one approaches tradition, or expect to gather nothing but Dead Sea fruit. So it may be that what there is of cultural value — and there is indeed very much of it — in these ancient, beautiful, and haunting ideas, will remain mainly for an age that has outgrown our modern, puerile exactitudinarianism, and can pluck the apples of the Hesperides, beauty and wisdom, where it may find them growing. We have been so cheated by dogmatism that we look askance at everything imponderable, and cry "*Proof! Proof!*" to our own souls. We have worshiped stranger divinities so long that now we will have no competitor for good, practical Mammon; we have set an embargo on the divine. To walk cautiously is well; for every wolf in the world of thought, sheep's clothing is the only wear. What a host of perverted fantastical creeds have sprung up in revolt against materialism! If you *will* set aside the soul, until you can put it down in fractions of an ounce and of an inch; if you *will* put the beauty of the world through a test-tube, and snip off truth by the centimeter, you must look to be flung and banged from one reaction to another, and take no account of that wholesome and stable central point where there is peace and vision.

We shall never be able to judge the merits of any question, until we rediscover our own divinity; for that divinity is the touchstone for everything. To whatsoever thing is good, noble, excellent, and pure, it responds, and asks no proof save that glow of recognition. The permanent factor in man is the spirit, a divine element, a blazing glory within him; dimmed and overlaid indeed with all this pother and rout, opinions, theories, ignorance, passions, turbulence, animality, desires. So the things that come from the spirit are true, beautiful, and permanent, and can be recognized as such, even after the lapse of many ages, even if there is no sort of satisfying proof to them. But the recognition will be by the soul, and because of the light of beauty and nobility that shines through them. That is the only proof that the soul demands, or will take any cognizance of.

So the distinction between what we call the strictly historical and the merely traditional, becomes largely meaningless when we take this into account. History is written from day to day in our newspapers;

and a large part of it contradicted the day after. The best of historians is treading on the most unstable of ground. A war arises somewhere, and the world begins to echo with contradictory reports. The siftings of these, in the light of the result, pass into recorded history; but what does your historian know of the realities? As to the ultimate and real causes of the war he is dumb; because those causes are set to work behind the scenes of ordinary human action. Even eye-witnesses disagree; and there is the whole matter of personal and national bias to be taken into account. History from the standpoint of England is one thing; from that of France, another. What dependence, then, can be put *absolutely* on what this or that historian has recorded? In the last resort it comes before your own soul again, to believe or reject what it will, and to form its own judgments; and these will be nearer to, or farther from, the truth, according to what power of judgment may be in you. A great soul incarnates to perform a great work; and performs it, drives it through in the face of the world and the opposition of all the forces of evil. He comes down to us, say, as a tyrant and evil liver, a cruel egotistical bully on the throne. But who shall say? "By their fruits ye shall know them." And the fruits of his life were: so many centuries of prosperity and swift growth for his nation, and the loosening of the shackles of a great part of the world. Is it to be supposed that those malignancies whom he disinherited will allow his reputation to come down scatheless? Is it to be supposed that his very beneficiaries will have the wisdom and far sight to defend him rightly? It rarely happens so; for the sheep cannot read the mind of the shepherd. But what cares he, being a great soul, that all history brands him, and that the future ages that reap his benefits shall hold him to have been the worst of men? His work was done, and to that sole end he came; not to win for that one personality of his a great name or human gratitude. Put no absolute dependence upon historical evidence so-called; for there are many that are interested to distort it; and heaven only knows to what extent it may have been tampered with.

Tradition, on the other hand, that seems to have so much less sure a foundation, has its own methods of self-protection. Its root of truth is in the soul and memory of the race. Cut and trim the leaves how you will; distort the visible growth to any extent; still the root is down there in the truth, and the tradition remains, a symbol, for those who can read symbology. It presents, one might say, like Portia,

its three caskets to every generation; and relies on it that for a thousand Moroccos and Aragons, a Bassanio will appear now and again through the ages. It will have an aspect upon all the planes of thought; and although on the outward ones it may appear distorted and fantastical, there yet remains the innermost beyond distortion. Those who most loved the dead-letter, would only the better preserve the symbol. And because the tradition was the genuine property of the national soul, molded by that to its own peculiar delicate forms, the work of the conscious distorter would stand out and easily be recognized for inferior workmanship, just as one can easily recognize the botchings of the Spanish kings in the Alhambra. A tradition is like a folk-song and bears the same national imprint. If one succeeded in composing anything that had the sound and feeling of a Welsh, or an Irish air, it *would be* a Welsh or Irish air; it would have come, just as much as any other, from the racial soul of Ireland or Wales. What the composer would have done, would have been to have won an entrance, for the time being, into that racial soul, and heard some fragment of the music that is always sounding there. That the one who did it was a Pole, or a Dutchman, or a Chinese, would make no difference, for that matter.

Now a race is composite, and has its seven principles like a man; and it would appear that some phase of memory inheres in each one of them. You will have the mere popular rumor of some historic battle, murder, or sudden death, on the one hand; and on the other, the spiritual and poetic tradition, a remote glow from the arcana of the gods. Which is the better, the more important? Which is the *truer*, as opposed to the more *exact*? History will set itself to considering the former only; but tradition deals the more lovingly with the latter. When the Welsh peasant tells you that on such and such a mountainside his ancestors fought the Flemings or the French (Normans) — “Oh, a long time ago indeed — over a hundred years, I shouldn’ wonder” — one sees how little the race mind heeds the externalia that history battens on; for the Norman and Fleming wars came to an end in the thirteenth century. In such details there are no spiritual values; and tradition makes light of them. But when one hears that he who sleeps in the cave of Snowdon, or on the rock of Cadair Idris, will either die or go mad in the night, or come down an inspired bard in the morning — then one is walking on surer ground altogether; for here there is a spiritual value; here there is some-

thing important to remember. This is the stuff that Poems are made of.

For a Bard meant an Exalted One, a spiritual teacher, an initiate into the Sacred Mysteries; and it was because the bards among the ancient Britons or Welsh taught the people by means of poetry, and because religion and poetry were one and the same thing, that the word has come down to us with the meaning of poet. And this becoming a bard is a very real thing, and does actually involve the passing through trials and terrors of initiation, which do kill some, and make others mad. How should it be otherwise, when the object of it is to strip the candidate of personality, selfhood, the sense of separateness, all private interests and desires? It is the purification of the whole nature of a man, the great overcoming, the second birth. Wales is crowded with reminiscences of this. There was the Pair Dadeni, the Cauldron of Regeneration; when the dead were put into it, they came forth alive. That is, the selfish self must die and be eliminated, before the glory of the human soul can be born in the candidate for initiation. Little Gwion, it will be remembered, having obtained the drops of Wisdom, was reborn from Ceridwen, the Mighty Mother, as Taliesin, the Chief of Bards, whose forehead shone like the morning star. "Unto him that overcometh shall be given a new name"; because he is in a sense a new being; he is Taliesin, the soul, who was formerly Gwion Bach, the personality. We get a relic of this in the Welsh Gorsedd of today, where the man that is made a bard has a new name given him, which quite supersedes the old one, so far as the public is concerned.

There have always been those in Wales who would maintain that there was such a thing as the Wisdom of the Ages, and that it was anciently in possession of the druids and bards. That there should be is just as necessary as that there should be a stable center within the consciousness of man, a divine soul. No one could imagine it, unless it were true; because each part of our mentality imagines and dwells upon that which is upon its own plane. The animal in us imagines animal possibilities and gratifications; the hero imagines the heroic. That which conceives of wisdom and divine being, by all the laws of analogy and correspondence must be itself divine and wise.

II

So this tradition indicates to us that these two sacred mountains — you will not dispute the epithet if you know them — were of old centers of initiation, places of the Mysteries. And who would wonder?

Theirs was no dream, O monarch hill
 With heaven's own azure crowned,
 Who called thee what thou shalt be still,
 White Snowdon's holy ground.

Earth has indeed her places where the veil is slight between the material and eternal Beauty, and drawing near them, you seem to approach the Soul of things. Beauty and mystery and majestic loveliness mark such spots, and — well, we will say nothing about the beauty and the proud glory of Eryri Wen and Cadair Idris.

Cadair Idris is the seat of Idris, who, according to the tradition, was a giant and astronomer in the ancient days. From the head of the mountain he watched the stars; vast rocks in the valley below, are the pebbles he shook out from his shoes. Would you be surprised to hear of him again — in Arabia? In his *Historia Anteislamica*, Abul-Feda says that the Sabaeen language (astronomy) was established by Seth and Idris. The historian Ahmed-ben-Yusûf Eltifâs speaks of him as of Sabaeen origin, and “the author of thirty books.”

Having established the rites and ceremonies of primitive worship, he went to the East, where he constructed one hundred and forty cities, of which Edessa was the least important, then returned to Egypt, where he became its king.

Now let the champions of their lord god Coincidence charm never so loudly, thoughtful people will desire to inquire into it when they find Idris, a giant and an astronomer (for the Arabs make him a giant also), appearing in Welsh and Arabian legend. One common factor — the name — would be mildly interesting. Two would be enough to attract attention. But with three — it cannot be ignored. By all means let us inquire into it. The place in which to make such inquiries is, as will be generally recognized some day, Madame Blavatsky's magnum opus, *The Secret Doctrine*. Cast prejudice aside then, if you are troubled with it; the book is, amongst other things, an encyclopaedia of abstruse learning, and draws unfamiliar information from every quarter of the globe. H. P. Blavatsky does not mention our Welsh Idris; but explains him nevertheless. She says:

Those who in the *Kurân* (see Surât xix) are generically termed the *Edris*, or the “Learned” (the Initiated), bore in Egypt the name of “Thoth,” the

inventor of arts, sciences, *writing* or letters, of music and astronomy. Among the Jews the *Edris* became "Enoch," who, according to Bar-Hebraeus, "was the first inventor of writing," books, arts, and sciences, the first who reduced to a system the progress of the planets. In Greece he was called Orpheus, and thus changed his name with every nation. The number Seven being attached to, and connected with, each of those primitive Initiators.—Vol. II, p. 529

One would not dogmatize; one would not claim to have *proven* anything, after the manner of the schools. But it is strange, is it not? that we should find this Idris identified with the hierarchy of ancient Initiators:

"Sons of the Serpent-god," or "Sons of the Dragon," the name under which the Hierophants of Egypt and Babylon were known before the Deluge, as were their forefathers, the Atlanteans.—*Ibid.*, p. 530

says H. P. Blavatsky; and that we should find in Wales (to which Madame Blavatsky makes no reference here) that Cadair Idris, Idris' Seat, the sacred mountain, is traditionally a place of Initiation, one where a man might pass through the trials that make of him a bard. "Sons of the Dragon" — what a familiar sound has that, too, to Welsh ears! *Wyf Sarff, wyf Dryw*, says Taliesin in the *Buarth Beirdd*: "I am a Serpent; I am a Druid"; thus associating the serpent or dragon with the order of initiate priests. And how intimately the Dragon was connected with the leaders of the Cymry, both bardic and regal — until it passed into its familiar place on the national flag. Coincidences? Well, well; perhaps indeed! Only, from China to Peru (excellent old phrase!) we find traces of the Dragon of Wisdom, and that the initiates into and possessors of the esoteric wisdom, the Illuminated, were called the Sons of the Dragon.

But to return to our Idris; we find him connected with Arabia, North Africa, Egypt. Thoth-Hermes was his Egyptian paradigm; and there is a tale told of Thoth which reminds one of the Welsh tradition of the three Wands of Hazel that sprang from the grave of Einigan Gawr, and had all Wisdom inscribed upon them. (It will be remembered that Einigan Gawr in his lifetime possessed all Wisdom, arts, and sciences, even to the Secret Name.) Thoth, we are told, buried his books of wisdom beneath certain stone pillars; and after, found the wisdom inscribed upon the pillars. One's mind runs somehow to certain stone pillars, in whose arrangement and conformation, in a sense, the wisdom of the bards is inscribed; a great circle of them in the midst of a wide plain in the Island of the Mighty; and their

traditional connexion with the druidic mysteries, and the fact that they do constitute a Gorsedd circle, such as is necessary for the bardic ceremonies. Who built Stonehenge? Our archaeologists do not know; here is a mystery on which science is wisely dumb. It is a poor compliment to pay to Christianity and modern civilization, to imagine that our old pre-Christian forefathers were a kind of Hottentots, cannibals, or barbarians. It was not that kind of people that set up the pillared circles on the plains. What says Welsh tradition? That the stones were brought over from Africa magically by Myrddin Emrys. What say you to that, O men of the schools? "Nonsense!" bawls Tweedledum officially; but adds, *sotto voce*: "but one of the stones is of a variety hardly to be found nearer than in northern Africa." Now, there is an instance of the value and methods of tradition. Myrddin, in the reign of Arthur, certainly did *not* bring those stones over or set them up. But Myrddin, again, is a figure symbolizing the Initiates into the ancient Magic. Tradition never shouts out truth upon the housetops; but leaves it embodied in a legend to travel down the generations; and he that hath ears to hear, let him hear.

H. P. Blavatsky teaches that all the druidical monuments — we will call them that for convenience, and because they did become druidical ages after — were erected by a race of Initiates who came up from Egypt in times when the configuration of seas and lands was very different from what it has been in historic times; who passed through Spain and France dryshod into Britain, establishing their sacred rites and temples wherever they came. Let it be noted here, that the grammar of the Welsh language is mainly Egyptian, although the vocabulary is mainly Aryan.

In a recent number of *Y Geninen*, one of the best of the Welsh magazines, Dr. Mary Williams of Paris writes very interestingly on the Mabinogion; and in the course of the article draws attention to a fact that has been too little noticed. Speaking of Bran the Blessed's invasion of Ireland, and how he crossed the rivers Lli and Archan, that at that time separated Wales from Ireland, she says:

The scribe has added on his own account that it was *after* this time that the sea divided these two kingdoms. This part of the story shows clearly how old it is. (The translation is ours.)

Dare we venture to add that it shows something else too — namely, how old is the primitive population of Britain? Rather perhaps, let us say, how old is mankind in northern Europe. Ireland and Wales

are, we believe, of kindred geological formation, very ancient; the eastern part of Britain being much more recent; and there was a time when the Irish Sea was (appropriately?), so to say, dry land. But that was not yesterday. It must be put back, conservatively speaking, we suppose at least some hundreds of thousands of years. We will not say that there were Welsh-speaking Welshmen in Gwynedd and Dyfed at that time; but if there had been no population, and if the population that there was had not been merged in the later incoming races, how did the old Welsh bards come by the memory or tradition of it, and embody the same in the Mabinogi of Branwen ferch Llyr? Were they good enough geologists to know the fact, and yet so ignorant as to suppose that it was as recent as the supposed date of Bran the Blessed, about the beginning of the Christian Era? To what pains will not some of us go, rather than accept obvious inferences! Before there was an Irish Sea, Britain and Ireland were inhabited; before there were Straits of Dover, men came into Britain through Gaul and Spain, from Africa. What about the Silurian and Berber or Iberic types among the Celts of today?

Now let us glance at the tradition of the *first* influx of population into Britain.

It is said that there was a great continent called Gwlad yr Haf, the Summer Country, which for its many sins was destined to be destroyed. As to the manner of its destruction, is there not somewhere a reference to the "oppression of waters"? Among the remnant of its inhabitants not stained by sin, were the Cymry, which word may mean "fellow-countrymen," or may perhaps be akin, as Borrow says, with the Sanskrit "Kumâra," with the meaning of the "unstained," the "pure." Under their leader Hu Gadarn they set sail, and came at last to Ynys Fel, the Honey Island (Britain), then uninhabited. As is usual with settlers in a new land, they gave names to certain parts of it which should commemorate themselves and the land they came from. Those parts, one may well think, would be the regions first settled. One such they called Gwlad yr Haf; the other Cymru, the land of the Cymry. Now Gwlad yr Haf, in English Somersetshire, is on the southern, and Cymru or Wales is on the northern shore of the Severn Sea. All of which suggests — mind, only *suggests* — that they came from the southwest, and sailed up the Severn Sea.

Which is against all received suppositions. But here again, Theosophy supplies a teaching which explains the Welsh tradition, and a

thousand things otherwise inexplicable all over the globe. Synthesis again throws light on that which analysis would cloud round with more than Egyptian darkness. The evidences for the existence of the continent and race of Atlantis, are much too numerous to be more than alluded to here. There are all the Cyclopean remains to be accounted for; and they are found all over the globe. There are the similarities in custom between ancient China and pre-Incaic Peru; architectural correspondences between the temples of Central America and Egypt; the Easter Island Statues, and the gigantic statues of Bamian in Central Asia; strange linguistic parallelisms between certain American and the Celtic tongues, and again between both and Egyptian; and so on, and so on. All of these things are not to be satisfactorily accounted for, unless we admit Atlantis. Plato tells us something of it; he in turn had it from the Egyptian priests. A great continent where now the Atlantic rolls; and colonies from it spread out over the earth, and flourished as mighty empires and civilizations long before the dawn of history, even the most conjectural; long before the first beginnings of the present Aryan race of humanity. The waves covered the last great island-remnant of Atlantis, according to H. P. Blavatsky, some nine thousand years B. C.; but the main part of it had succumbed to the "oppression of the waters," ages before that.

Now supposing that Hu Gadarn (or, perhaps, for a sop to the theorists, "someone else of the same name") did bring his ships up the Severn Sea; there would have been Atlantis for him to have come from. Or supposing that he came from Atlantis; it would have been very natural for him to have sailed up the Severn Sea.

Anthropology finds that the Welsh are a composite of three races, the latest of which was the Aryan Celts. Welsh tradition declares that the "men of the Island of the Mighty" (the Ancient Britons) were a composite of three races, the last comers being a race that crossed the continent of Europe as the Celts are supposed to have done. Of the second, *as such*, little is said in the traditions; but facts above stated would seem to indicate the coming of men from the south, from Egypt and north Africa, led by the initiates who are represented in tradition by the giant Idris; which race, or their Adept leaders, built Stonehenge, Avebury, and the cromlechs for the purposes of their Mystery-Religion. Science confirms, with the stone that came from Africa, the Iberian type among the Welsh, and the Egyptian grammar of the Welsh language. How should that last have come to be? In

those parts of Wales and Ireland where English is spoken, when English is spoken, it is an English that retains its Celtic grammatical construction; and this, indeed, would appear to happen invariably; when one language supplants another, it is the vocabulary, not the syntax, that is supplanted. If then, the language of Britain in those days was Egyptian, or akin to the Egyptian, the Egyptian syntax and construction would have been retained, even after the Aryan Celtic immigrants had imposed upon the island their own Aryan Celtic vocabulary. This is just what we find, to a very marked extent, in both the Gaelic and Cymric tongues. No; it is not a mere wild theory; it is well known to the authorities that this is so.

The three races of immigrants into Britain would be then, in Theosophic terminology:

(a) Atlanteans: the Cymry under Hu Gadarn, who was afterwards the chief of the Gods of the Welsh Pantheon.

(b) Aryo-Atlanteans from Egypt: the followers of certain Adepts who erected Stonehenge, and who are represented in the traditions by Idris Gawr, the Astronomer.

(c) Aryan Celts.

We shall be told that there is much, even in Welsh tradition, that conflicts with many of the points raised above. Certainly; but our plea is that tradition will not yield its truth to analysis; the legends of one single race will tell you little or nothing; the method of approaching them *must be synthetic*. The beauty of *The Secret Doctrine*, or rather one beauty of it, lies in the fact that it collates and synthesizes the traditions of all races, and shows them confirming certain teachings which have been handed down. Hardly at all does Madame Blavatsky mention Welsh tradition; yet Welsh tradition, when examined, like Scandinavian, Hindû, Chinese, ancient American, and Egyptian traditions, confirms her teachings, and receives from them a light, an elucidation, which is to be had from nothing else. In a short article such as this, one cannot but have done injustice to this great book; what is to be emphasized is the prodigious scope of the learning displayed in it; the rare sources from which it draws; the mastery of the thousand and one branches of modern discovery. It is to be hoped that the many in Wales who are studying and disputing over the ancient records, will come before long to recognize that their problems will be wonderfully solved, or that they will be aided wonderfully in the work of solving them, by study of *The Secret Doctrine* and the

teachings of Theosophy. It would open new and splendid worlds for the literature and drama of the future, throwing back our horizons, displaying for us wisdom, beauty, heroism; and the value, the true value, of many ancient, noble, and long-loved things that we stand in danger now of throwing by the board.

WESTMINSTER ABBEY: by Carolus



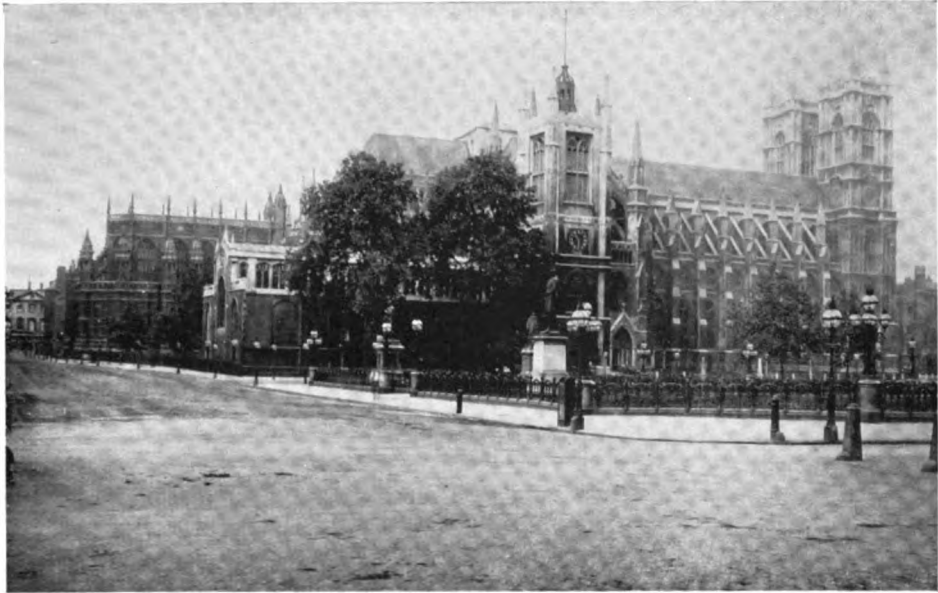
THE recent coronation of King George V of England has brought Westminster Abbey, that glorious monument of architectural beauty and historical interest, to the attention of millions of people who will probably never have the opportunity of walking round its dim and solemn aisles and gorgeous chapels. Dean Stanley said:

Westminster Abbey stands alone among the buildings of the world. There are, it may be, some which surpass it in beauty or grandeur; there are others, certainly, which surpass it in depth and sublimity of associations, but there is none which has been entwined by so many continuous threads with the history of a whole nation.

The edifice exhibits the links of an unbroken chain extending from the Saxon king, Edward the Confessor, to the last of the Hanoverian dynasty of British sovereigns just crowned so splendidly under its roof.

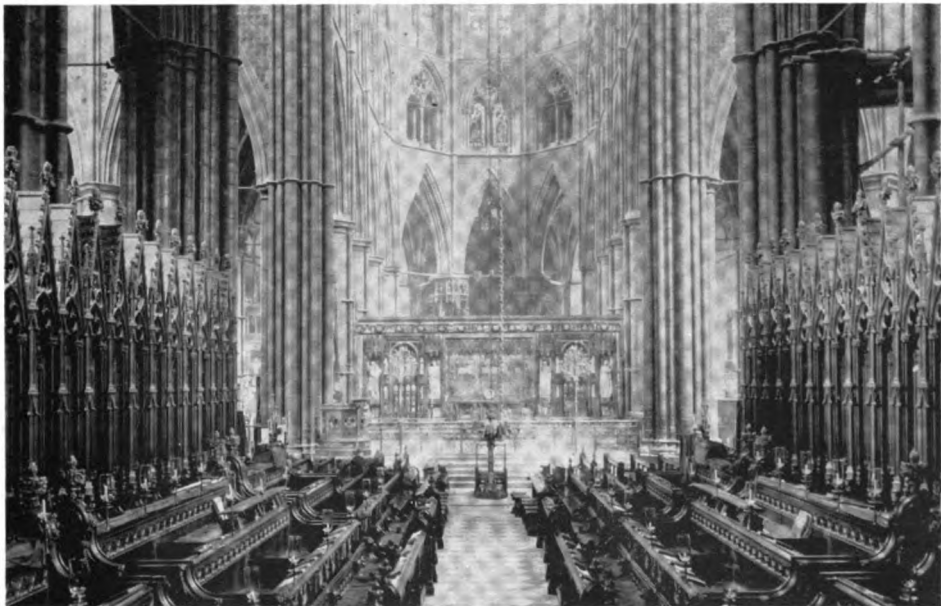
The Abbey stands upon the site of an ancient temple, said to have been dedicated to Apollo; but there can be little doubt that the spot was sacred ground long before the time of the Romans. As was the customary policy of the Christian church, the most important of the hallowed places of the older religions were transformed into the sanctuaries of the new creed, thus diminishing the friction caused by the change. In some cases even the buildings were utilized, and the statues of the gods renamed after the saints and apostles. Seburt, king of the West Saxons in the seventh century, established the first church at Westminster, then called Thorney Island from the wildness of the vegetation. Many quaint legends are told about the miracles which accompanied its foundation and early history. According to the account of a fisherman who was plying his trade one night on the Thames, St. Peter himself was seen to come down from heaven and dedicate it in a blaze of light.

During the next three centuries it suffered greatly from the Danes, and finally Edward the Confessor decided to restore or rebuild it on



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WESTMINSTER ABBEY
Henry the Seventh's Chapel, with St. Margaret's church, in the foreground



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WESTMINSTER ABBEY: CHOIR AND STALLS



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NAVE AND APSE IN WESTMINSTER ABBEY, LONDON

a more magnificent scale. Little remains of this Saxon church, for in less than two centuries Henry III pulled most of it down and rebuilt it in the more elegant Gothic style of the "Early English" period. He it was who built the chapel of the Confessor which forms the rounded end of the choir (the apse), the four chapels of the ambulatory round the choir, a part of the choir, and a small portion of the nave, etc. With the exceptions of the western towers and the wonderful Tudor chapel of Henry VII at the east end, the rest of the building was finished by the end of the fourteenth century. The great central tower was never built. The western towers, which are completely out of harmony with the rest, were added about two hundred years ago by Sir Christopher Wren, who appeared to be ignorant of the true character of Gothic architecture, which he called "crinkle-crankle"!

The interior is not only beautiful in itself but is particularly interesting from the fact that the Abbey is the final resting-place of so many of Britain's illustrious dead, whose tombs and monuments occupy a large amount of the floor and wall space. To enumerate a tithe would take many pages. In the chapel of the kings at the back of the choir, from which it is divided only by a screen, rests Edward the Confessor, surrounded by many of the early Plantagenet kings and queens. Henry the Seventh's chapel, the separate building at the east end, is noteworthy for the splendid monument to that sovereign designed by Torregiano, the rival of Michel Angelo. Here, and in some of the other chapels lie the remains of Queen Elizabeth, Mary Queen of Scots, James I, Charles II, William and Mary, George II, the murdered Princes in the Tower, and many other persons conspicuous in English history. The nave-aisles and transepts enshrine the remains of statesmen and warriors, philosophers, artists, musicians, actors, and philanthropists. The south transept contains the famous Poets' Corner, of which Washington Irving said:

Notwithstanding the simplicity of these memorials, I have always observed that the visitors to the Abbey remain longest about them. A kinder and fonder feeling takes place of that cold curiosity or vague admiration with which they gaze on the splendid monuments of the great and the heroic. They linger about these as about the tombs of friends and companions; for indeed there is something of companionship between the author and the reader.

Westminster Abbey is remarkable architecturally for its apsidal or rounded termination of the east end, of which there are very few examples in England, though it is customary in Continental Gothic.

THE NUMBER SEVEN AND ITS MEANING:

by Ariomardes



AN astronomer in a recent lecture, discussing the Week and its origin, said there was little doubt that a week of seven days had been in general use for more than three thousand years.

It is usually said that this period was chosen because it is the nearest whole number of days to the lunar quarter. On the other side it may be pointed out that the lunation is $29\frac{1}{2}$ days, not 28, and that the number seven is the most ancient, universally diffused, and widely applied of all the sacred symbolic numbers, excepting, perhaps, the numbers three and four.

There have also been weeks containing five days, as in ancient Mexican calendars, and these certainly do not represent any celestial motion that we know of. It is often supposed that the seven planets were the cause of the seven-day week, and that the ancients ignorantly numbered the sun and moon with the planets, thus counting seven. But the number seven was established *a priori* and the sun and moon were included for the purpose of making up a septenate, because two of the planets were secret. Here we get a hint as to the relation between the numbers seven and five, just alluded to. Five seems to have been an outer number, and seven a secret one; and the five is sometimes made up to a septenate by the addition of two substitutes. The four cardinal principles of nature, often called the four elements, when counted with a parent synthesizing principle, make up five, as symbolized by a cross or four-spoked wheel with its stable center. But when the fifth principle is resolved into a triad, the five becomes seven.

The numbers four and seven are again seen in the fact that humanity on this globe is now in the Fourth out of Seven Rounds (or great cycles of time). We are told that to the four elements already manifested, a fifth is being added, which is now coming into manifestation, and to which the name Aether may be provisionally given. This agrees well with recent discoveries in physics and with the changes taking place in the human constitution.

The septenate is represented in nature by the hexagonal snow-crystals, built on a plan of six radii and a center. So the week has six ordinary days and one special day. The six directions of space, which may be represented by three mutually rectangular axes crossing at a central point, also show the septenate. Our musical scale has

seven intervals, and we have divided our prismatic scale of colors in the same way.

Number seven is made up of three and four, the numbers of spirit and matter. So the seven principles of man comprise the lower quaternary and the higher triad. Ever since the waves of materiality, martial conquest, imperial power, luxury, sensuality, and hard dogmatic religions, swept over the world, driving the ancient mysteries back into hidden oasis and trackless mountain, the true key to life has been lost, and we have had only the Four (symbol of materiality) as our emblem. Do we not set it on the tops of our towers and carry it into all quarters of the world? It may be remembered that the ancient Romans, according to a legend whose meaning many historians evidently fail to see, declined to purchase all of the Sibylline books; and doubtless the few they did buy related to material fortune alone. This complete number Seven is evidently concerned with missing keys of knowledge; it denotes the union of spirit and matter, the perfectly balanced life.

When we nowadays try to fathom the secret of happiness in life we can think only along material lines, as though everybody would be rendered happy and blest if material comforts were equitably dispensed. Yet, desirable as this is, regrettable as is the inequality and selfishness, happiness could never be achieved by this means alone, for the restless ungoverned human nature is the fruitful and ever-present source of affliction. We need other keys than this — something to enable us to preserve mental, moral, and physical health, to get rid of restless cravings, hates, fears, lusts. That key must surely be the recognition and due cultivation of the spiritual side of life.

Turning again to the main topic, the septenary week, we seem to see that ancient nations grouped the days under the seven planetary influences; and no doubt the occupations of these several days were adjusted to those influences, an observance of times and seasons thus constituting a part of their secret for adjusting man with nature. And here it is necessary to make a great allowance for difference of age. So accustomed are we to thinking in terms of our own ideals that it becomes very difficult to eliminate that factor from our reasoning. We forget that many of the things which we unquestioningly accept as inevitable concomitants of human nature are merely peculiar characteristics of our own civilization. Take, for instance, the spirit of rivalry and outdoing, which is ingrained in our fiber. In a newspaper

cartoon intended to illustrate the respective effects of two different kinds of mercantile policy, two nations are represented by two symbolic figures; one figure is a strong and healthy man, the other a poor decrepit old man. The strong man is outstripping the weak old man in a journey along a road, and chuckling to himself at his success and the sad plight of his comrade. This well illustrates the spirit of our times, for it is a typical cartoon. Nations are rivals, rejoicing (apparently) in each other's discomfiture; and our internal affairs are based on the same principle of outdoing and of swelling ourselves to the utmost possibility regardless of, or at the expense of, our neighbor. Yet there may have been ages when no such spirit prevailed, and when men's efforts, not wasted in friction and in tearing down each other's work, reinforced each other like the tones of an orchestra, evoking a harmonious response from Nature. Under such circumstances there would be knowledge where now there is but darkness concerning the greater possibilities of life.

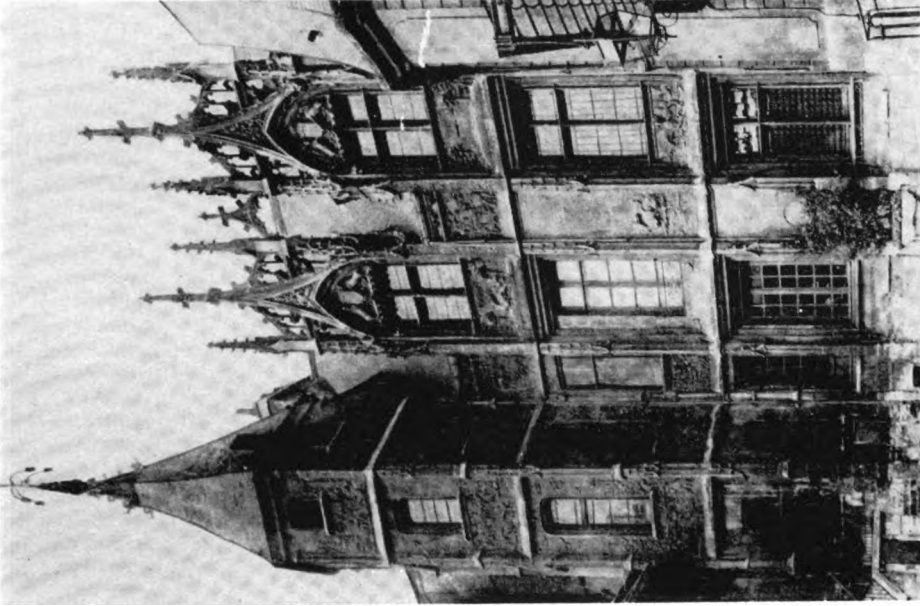
The attainment of harmony is associated with the understanding of the meaning of this sacred number Seven.

CONCERNING SOME PROPOSED REFORMS: by G. H. B.

THERE was once a man, but he was a Fool, for he had a great mass of rough stones which for ages he had been trying to build into a temple. Some passers-by told him to put the small stones underneath, some the larger. When the small stones were at the bottom they were ground down and crushed by the weight of the larger ones; and when the larger ones were placed at the foundations the smaller stones could not be made to remain in the high places, but continually rolled to the earth. The temple could not be built, and exceeding great was the vexation of the Fool.

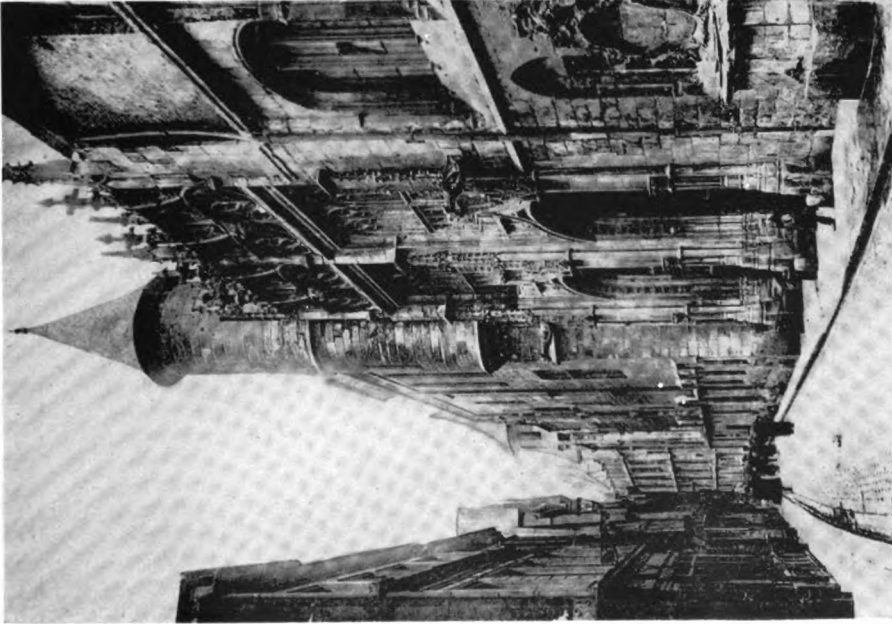
At length a wise man approached and said: "Thou Fool! seest thou not that the stones are not true and square, and that however placed no results will be obtained?"

"Go, true thy stones; when they are square and cut to measure the temple will stand with either large or small stones at the foundation."



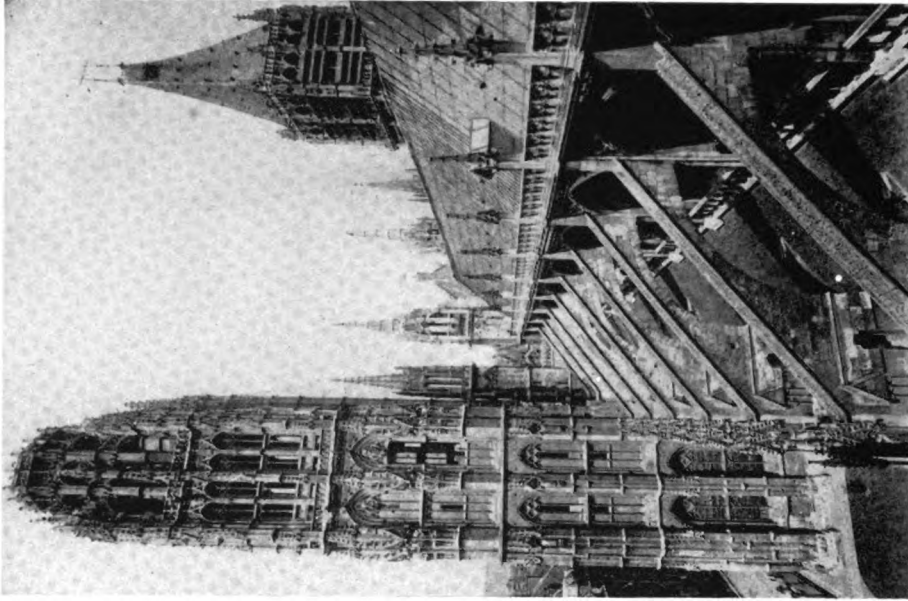
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ROUEN: THE HÔTEL BOURGTHÉROULDE



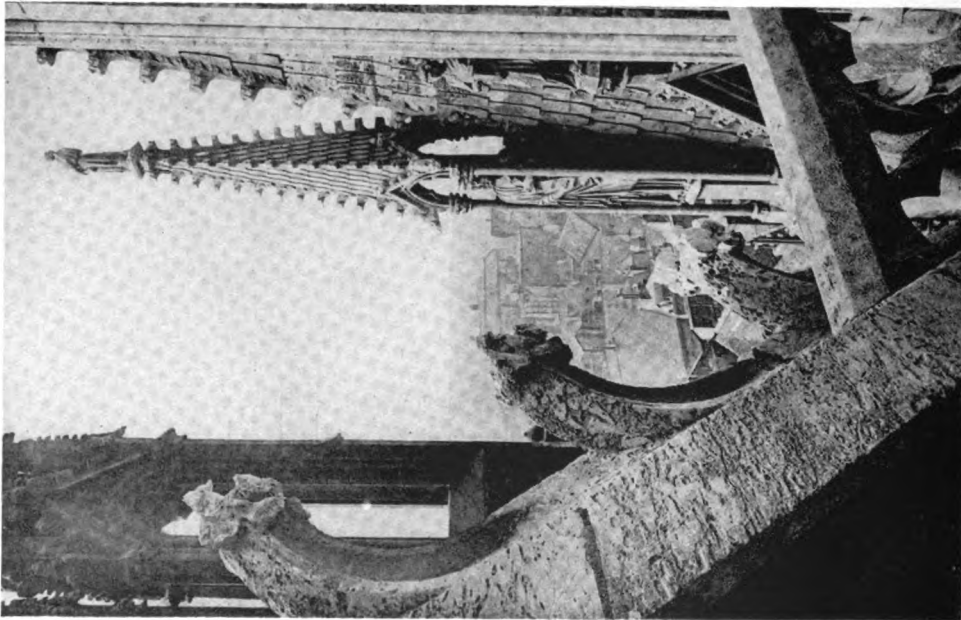
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**ROUEN, FRANCE
THE RUE SAINT-ROMAIN**



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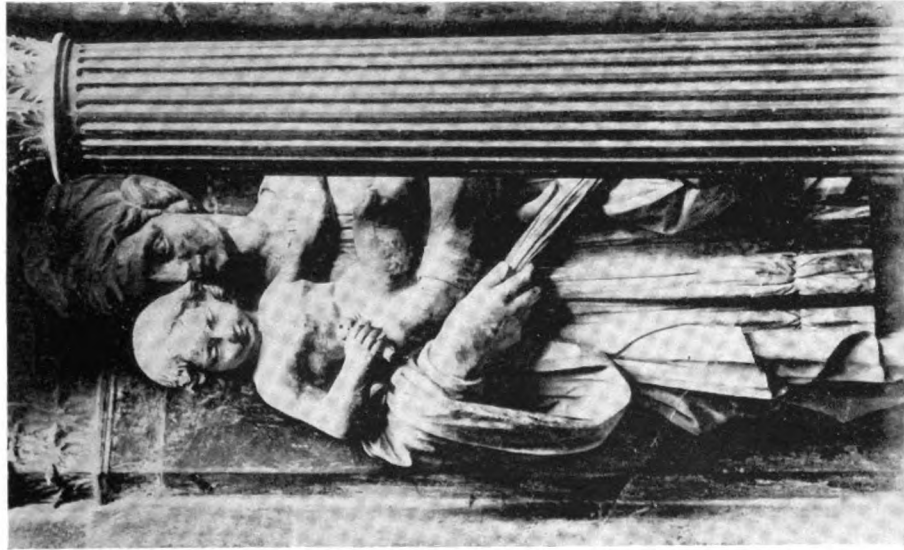
**ROUEN: LA TOUR DE BEURRE
("Butter-Tower")**



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**ROUEN: THE FLYING BUTTRESSES OF THE CATHEDRAL
SHOWING THE MÆDIEVAL "CHIMERAS"**

Also a good example of a pinnacle and its surmounting statue.

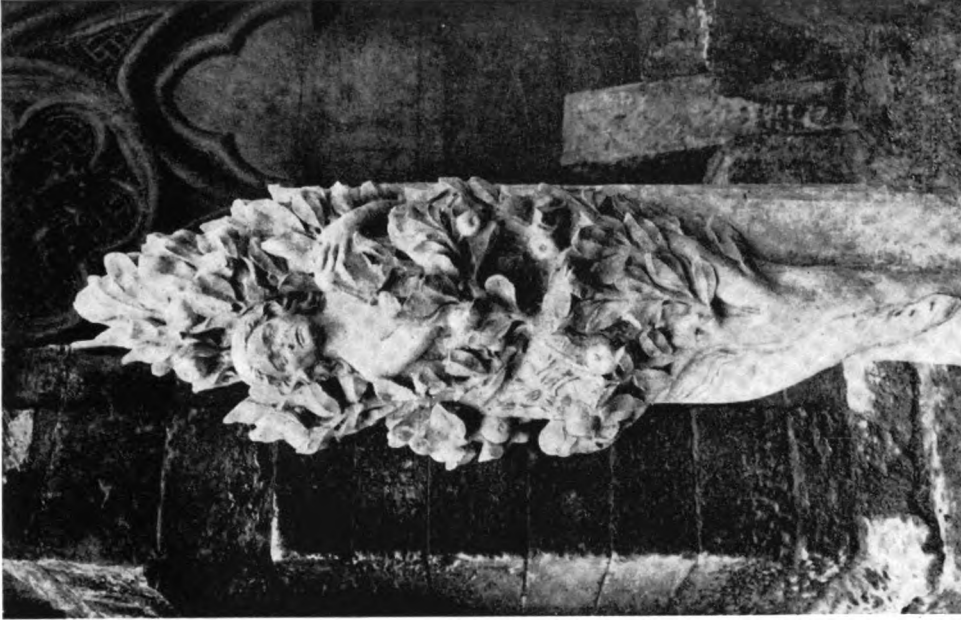


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**ROUEN: PART OF THE TOMB OF LOUIS DE BRÉZÉ
IN THE CATHEDRAL**

The figures are meant to represent Jesus
and his mother Mary.

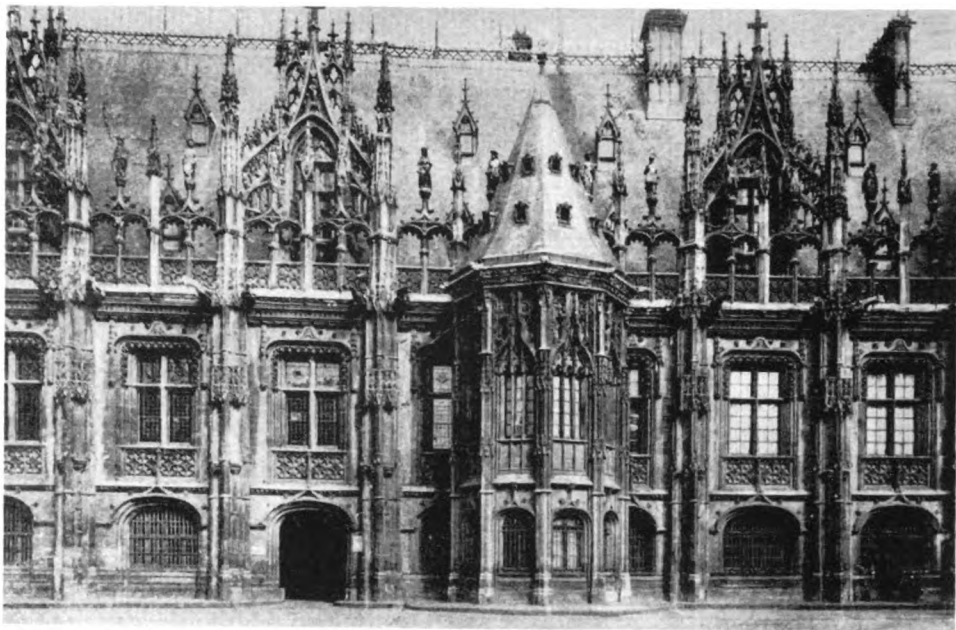
Executed by Jean Goujon.



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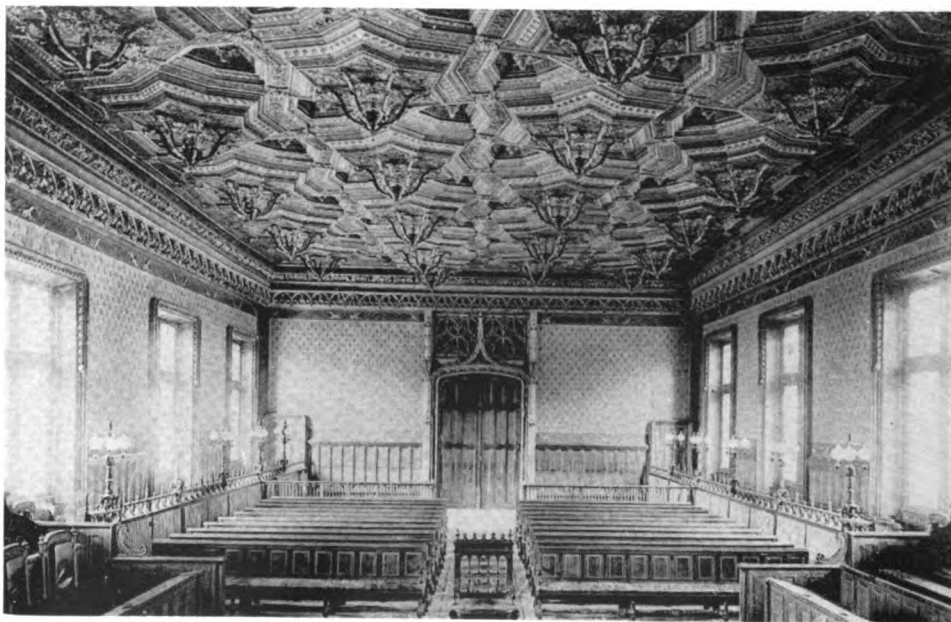
**ROUEN: THE "TREE OF KNOWLEDGE"
IN THE CATHEDRAL**

Fourteenth Century work



Lomaland Photo. & Engraving Dept.

ROUEN : PALACE OF JUSTICE



Lomaland Photo. & Engraving Dept.

ROUEN : HALL OF THE COURT OF ASSIZES

THE DISCOVERY OF PLIOCENE MAN:

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



P. BLAVATSKY cogently remarks in *The Secret Doctrine* that specialists, before they attack the Theosophical position, should first show better agreement among themselves; and she shows, as it was not difficult to do, how various and mutually conflicting are the views held by different people on many important subjects. A case in point is the antiquity of man; and such is the disparity of opinion that we fail to be impressed by even the most dogmatic and authoritative utterances. Next day we are sure to see them flatly contradicted and on equally positive authority. One of the dogmas still stoutly maintained is that man cannot be older than Pleistocene times; a view against which H. P. Blavatsky brings a battery of argument, quoting many scientific authorities themselves in support of her contention that man existed in Tertiary times (not to speak of Secondary).

Proof of the existence of Pliocene man is now brought forward by Sir E. Ray Lankester, who contributes an article on this subject to *The Daily Telegraph* (London) for November 20. He commences by giving his version of that familiar theory which divides prehistoric human time into a number of ages designated by the words Palaeolithic, Neolithic, etc. The basis of classification is the character of the stone implements found in the various strata. The deeper we go into these strata, the ruder are the implements we find; and this fact is considered as showing that the earlier men were ruder than their followers. But the calculations are from time to time upset by the discovery of implements in strata where they should not be — which inverts the order of ages.

A geologist points out that while Palaeolithic men were unacquainted with pottery and weaving, and show no signs of having had domestic animals or agriculture, whereas Neolithic men had looms, pottery, cereals, horses, and sheep; yet Palaeolithic men show great artistic ability in their engravings on horn, bone, and wood, while Neolithic men show no such ability. H. P. Blavatsky identifies the two races thus described as belonging to two entirely different migrations, the "Palaeolithic" men being Atlantean descendants who had preserved some artistic ability, and the "Neolithic" men being migrants from Asia and Northern Africa, forerunners of the great Aryan invasion. She also points out that we have at the present day the Eskimo, who

engrave in the same way, and also civilized artists contemporary with them, and asks why this may not have been the case in the past. The art of these Palaeolithic bone-engravers is superior to that of some Egyptians who lived seven thousand years ago, yet the Egyptians had a great civilization.

Moreover it is obviously unsafe to argue only from what is left, especially after so many ages; for by far the greater part of the appurtenances of human life must have decayed long ago, and thus the bulk of the evidence is missing. If our civilizations had come to end all that time ago, how much would be left of it? All the iron would be gone, and all the brass and copper; it is doubtful whether any metal at all would be left; all stone and brick would have disintegrated; and even paper, our typical material, would have passed back into the soil. Any implements made of the hardest kind of stones, such as flints, would be all that would be left. If, in the interval between our departure and the exploration of our site, any wandering tribe had settled down, their flint weapons and oyster-shells might be found; and possibly the said tribesmen might be our own degenerate descendants.

So though it may be admitted that the flint weapons found were made by rude men, we cannot say whether or not any great civilization existed at the same time, or before; because we simply do not know. All we can say is that such a civilization might have existed. And when it is the more recent strata we are dealing with, we may find that there are still a few bronze tools that have not decayed; so we call that the Bronze Age. And so with the Iron Age.

Passing over, therefore, Professor Lankester's classification and dating of these supposed ages, we come to the main point of his paper. A new discovery has just been made in regard to ancient man and the professor has examined the finds and the sites himself and duly authenticated them. Flint implements of a very definite and peculiar shape have been found in a bed at the base of the Red Crag (a Pliocene deposit) of Suffolk. A year or two having elapsed since the first discovery, other similar implements having been found, and eminent authorities having testified that they were undoubtedly from the undisturbed basal layer of the Red Crag, it is correct to say that the articles are the work of "pre-Crag man."

The implements differ from all the other kinds that have been found. They are shaped like the beak of an eagle, compressed from

side to side, with a keel or ridge extending from the front point backwards. Their shape may be compared to the hull of a boat with its keel turned upwards and its beak-like prow in front. They are from four to ten inches in length and are believed to be hammer-heads.

And when did *Homo precragensis* live and fashion these hammers? The professor says, "More — perhaps very much more — than 500,000 years ago." And he pictures the state of the map at that time, which was the beginning of the Glacial Epoch.

We cannot even epitomize the discussions and teachings of *The Secret Doctrine* on the question of the antiquity of man; for they are extensive and scattered all over the two large volumes of that work written more than two decades ago. But anyone who has any acquaintance with *The Secret Doctrine*, or even with Theosophy, knows how strong a point is made of the antiquity of man — and not merely the antiquity of man but the *antiquity of civilization*. Since the book was written very many confirmations of its teachings have occurred and very many of its predictions been fulfilled. The scheme of human races therein outlined requires that we place the beginning of *the present Fifth Root-Race* at an epoch of from 800,000 to 1,000,000 years back; and before the Fifth Root-Race were the Fourth and Third, (the First and Second not being what we should understand as physical). These figures may seem large, but they are nothing as compared to the figures demanded by science itself in other matters — the age of the sedimentary rocks, or of the earth since it was part of a nebula, for instance. Considering the progress archaeology is making, it may be expected gradually to admit more and more of the teachings of *The Secret Doctrine*. It is pertinent to ask why men of science should be unwilling to allow a great antiquity to the human race; can it be that mere habit of thought, engendered during the times of theological dogmas about the Creation, is responsible for this unwillingness?

However, we find that men of science are not conservative beyond a certain point; and we see now that Tertiary man is placed on an indisputable basis. It is predicted in *The Secret Doctrine* that Eocene man will be discovered in this century; and this discovery, the earliest anthropoid apes being Miocene, will be another blow to the theory that these were the progenitors of man; while, if both the Eocene man and the Miocene anthropoids were derived from a common ancestor, it becomes necessary to put that ancestor enormously farther back.

Another significant point about the ancient teachings is that Atlantis was finally submerged (with the exception of Plato's fragment, Poseidonis) in the Miocene period. This is enough to explain the destruction, or at least concealment, of vast quantities of human remains belonging to the Fourth Root-Race which inhabited Atlantis.

People accustomed to dwell much on the external aspect of things often get into a mechanical way of thinking, until the world whose evolution they are trying to sketch becomes a kind of fictitious creation, having but little relation to actual life. But when we reflect deeply and look at the inner or mental aspect of evolution, we cannot fail to find it strange that any race of animals, or even of savages, should be able *unaided* to evolve the faculties of civilized man. In the animal kingdom there is a marked lack of that creative principle which characterizes man; they do not originate but remain the same; and it is the same, though in a far less degree, with most of those human races which we call aboriginal.

History shows us that *the light is handed on* from one people to another, and all the old civilizations speak of their "semi-divine" or "heroic" teachers. History also provides us with plentiful instances of the decline of races. Periods of great prowess are prefaced by the almost simultaneous birth of a number of geniuses as in the Elizabethan age, for instance; after which comes a dull and dry period. In short, we discern the workings of cyclic law everywhere, just as we do in the order of the times and seasons. In the animal and plant kingdoms too the evolution of new forms has been accompanied by the extinction of old ones. And so civilizations rise and fall and succeed each other. To get at the meaning of the whole thing, and to avoid the conclusion that the process is a perpetual vain repetition, we must take a more comprehensive view. To attempt this at present would carry us beyond the scope of this writing, but the inquirer will find a lucid and fully comprehensive explanation in the study of Theosophy.

ANTIQUITY OF THE HUMAN RACE: by E. H.



THE antiquity of the human race is a theme upon which it is scarcely possible to dwell too much; nor can a magazine which aims to keep in touch with current thought ignore it, for current thought will not let the subject rest. It forms an integral part of the Theosophical teachings, which, in the opinion of all Theosophists, are of such vital import to the world at the present time. To those who have studied *The Secret Doctrine* from the days when it was first published (1888), and whose privilege it has been to know its author, H. P. Blavatsky, at the time when she was preparing the manuscript, the daily vindication of her teachings and fulfilment of her forecasts, which is now going on, is a continual source of satisfaction.

The *New York Times* of February 11, 1912, publishes an article on the recent significant discovery of a human skeleton beneath an undisturbed layer of boulders and clay in East Anglia, and quotes Professor Robinson, in his essay on history, to the following effect:

Now we are beginning to recognize the immense antiquity of man. There are palaeolithic implements which there is some reason for supposing may have been made 150,000 years ago; the eolithic remains recently discovered may perhaps antedate the palaeolithic by an equally long period.

Mere guesses and impressions, of course, this assignment of millenniums, which appear to have been preceded by some hundreds of thousands of years during which an animal was developing with "a relatively enormous brain case, a skilful hand, and in inveterate tendency to throw stones," and in general, as Ray Lankester expresses it, "to defeat aggression and satisfy his natural appetites by the use of his wits rather than by strength alone."

Attention may be called, in passing, to the habit of dwelling on the brutal and animal side of human nature, as well as to a certain levity that seems half-apologetic, as though the speaker were a little ashamed of the view he is offering. And certainly the picture of ancient humanity which is called up before the imagination by all this weighing of evidence regarding bones and stones is apt to seem a bit grotesque by contrast with actual work-a-day life. The article continues, with regard to the East-Anglian man:

So far so good: the anthropologists are pretty much agreed that the "human drama" was being played on earth before the great ice scene was set.

Now here's the rub: the anthropologists are equally well agreed that all the parts in the great ice scene were played by the Neanderthal man in his Simian make-up. But the cablegram from London says of this newly-unearthed skeleton

of alleged pre-Glacial man: "A singular feature of the discovery is that in most respects the skeleton resembles that of the modern Englishman, and is not of the more Simian type to which the Neanderthal man, though a very much later phenomenon, belongs."

An article in a literary review, in treating of this subject, remarks incidentally that the osteological remains of the early pleistocene are confined to two chance specimens, and that this leaves the way open for those who think that man existed before this age. It certainly does leave the way open, and a pretty wide one too. Not much basis on which to build anything — two chance specimens. The proportion of speculation to facts is very large here; quite the reverse of what is sometimes exacted by scientific men in cases where their sympathies are differently disposed. To quote again from the first-named article:

Says one English scientist: "Some people were hasty enough to discern in Neanderthal men with their monkey-like qualities evidence of the missing link. It is now clear that they were survivors of a stock which had deteriorated, and not progenitors of our race. If we have to accept the theory of evolution (and it is still only a theory) it is a puzzling fact that man has changed so little in 100,000 years."

At this point a few quotations from *The Secret Doctrine* will be appropriate. Speaking of certain skulls discovered, and how they are so like those of present man as to require the epoch of man's supposed divergence from his ape-like ancestor to be put enormously far back, H. P. Blavatsky, quoting Huxley, writes:

In consequence of all this we are notified that those skulls "clearly indicate that the first traces of the primordial stock whence man has proceeded, need no longer be sought by those who entertain any form of the doctrine in the newest Tertiaries; but that they *may be looked for in an epoch more distant from the age of the ELEPHAS PRIMIGENIUS than that is from us.*" (Huxley)—Vol. ii, p. 687

The *actual* time required for such a theoretical transformation is necessarily enormous. "If," says Professor Pfaff, "in the hundreds of thousands of years which you [the Evolutionists] accept between the rise of palaeolithic man and our own day, a greater distance of man from the brute is not demonstrable, (*the most ancient man was just as far removed from the brute as the now living man*), what reasonable ground can be advanced for believing that man has been developed from the brute, and has receded further from it by infinitely small gradations?"

—*Ibid.*, footnote

For our comparatively young civilization to have shaken off some of the fetters of dogmatism and to have rediscovered the grand principle of evolution was no doubt a thing to congratulate ourselves upon.

But it is evident that there is still a great deal to be known about evolution. That man has not evolved in the way hitherto supposed is abundantly proved; and even if he had, even then we have but studied the effects, and the causes remain undiscovered. For what is that power so mighty and wonderful that it can cause an animal to develop into a man, and a stone-throwing savage into the highest product of civilization? Most thinkers whose minds are not bound down to a biological groove will recognize the necessity for a *deus ex machina*, for invisible hands that shift the scenery to and fro. So those whose thoughts dwell more on deific powers can still find plenty of work for deity or creator to do, even if his time were occupied only in superintending this vast and wonderful scheme of evolution. But in truth the notion of a single creator managing the whole process by his fiat is as crude and elementary as any theory can be. It may be true in a sense to say that the hand of God is at work in every seed, germ, or atom; yet in the case of our own actions we recognize more immediate causes. It is not enough to say that God is the mover in all our thoughts and actions; we realize that our own will and intention are effective as immediate causes, even though these in the last analysis may be subject to the control of Eternal Wisdom. Why is it not so in the case of the intelligent powers that work behind the scenes of nature? Neither the explanation of the biologist nor that of the theologian is sufficient to explain the development of the seed or germ. The one refers it to some unknown and unimaginable power denoted by some newly-coined scientific name; the other dismisses the question with a generalization about Divine power. But the subject demands investigation and intelligent study. The key to the problem lies in the recognition of other forms of existence besides those which are materially manifest. For the material world shows us merely the organisms coming into visibility from an invisible source, but does not reveal that source. Our own thoughts are not physically manifest; they are not conditioned by physical space. Yet they are the source of actions; by their power we create all the complicated appurtenances of our civilization. Similar processes of building are going on in nature, of which man is the imitator; and the source is in the invisible that lies beyond the visible. It is a familiar remark that the productions of nature evince the qualities of artistic designing and construction in the highest possible degree. If all this is the work of "chance" or of any other such power, then "chance" or the other power is superior to mind. The logical inference

is that, wherever design is seen, it must be the work of mind. But this leads us up to a point in the argument where it is advisable to leave the student to his own studies. Much information is contained in *The Secret Doctrine*, calculated to set the doctrine of Evolution on a firm basis and to show it forth in its purity and reasonableness, free from the many absurdities that have grown up around it.

THE WORLD'S GREATEST WATERFALL: by H.

NIAGARA has been outmatched by the Victoria Falls on the Zambesi, and these latter appear to be excelled, in height at least, by what is described as the world's greatest waterfall, the Kaieteur Falls in British Guiana. A visit to these is described by Leonard Kennedy in *The National Geographic Magazine* (Washington, Sep. 1911) with photographs by the author. When he landed at Georgetown he was told that back in the bush was a waterfall five times as high as Niagara, discovered forty years ago, and his informant thought he was the only white man in America who had seen it. So he made arrangements to go by launch up the Demarara River and one of its branches the Potaro River as far as Potaro Landing, and after that to take Indian guides to the Falls. At Potaro Landing it was necessary to make a land journey to get around a cataract. After this the journey was continued for several days by paddling, with occasional portages, until the party entered the vast gorge which the Falls have cut during ages. Proceeding up this they arrived at a point where the river became too rocky for further paddling, and they climbed up the precipitous side of the gorge to a plateau. Here the jungle comes to an end, leaving the Kaieteur savanna, a barren stretch of level sandstone about a mile square. Plodding over this, they eventually dived into a clump of brush and suddenly emerged upon a precipice of eight hundred feet. Opposite rose the other side of the gorge, and to the right, about five hundred yards away, the Fall.

A smooth but rapid river nearly four hundred feet wide flows quietly to the brink and turns quietly downward. In its fall it breaks into soft white mist and reaches the bottom in a chaos of seething clouds. There is a gentle roar. Only now and then a deep thunderous growl arose from the hidden caverns at the bottom, giving some idea of the forces that contended there.



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IN THE ALPS, SWITZERLAND



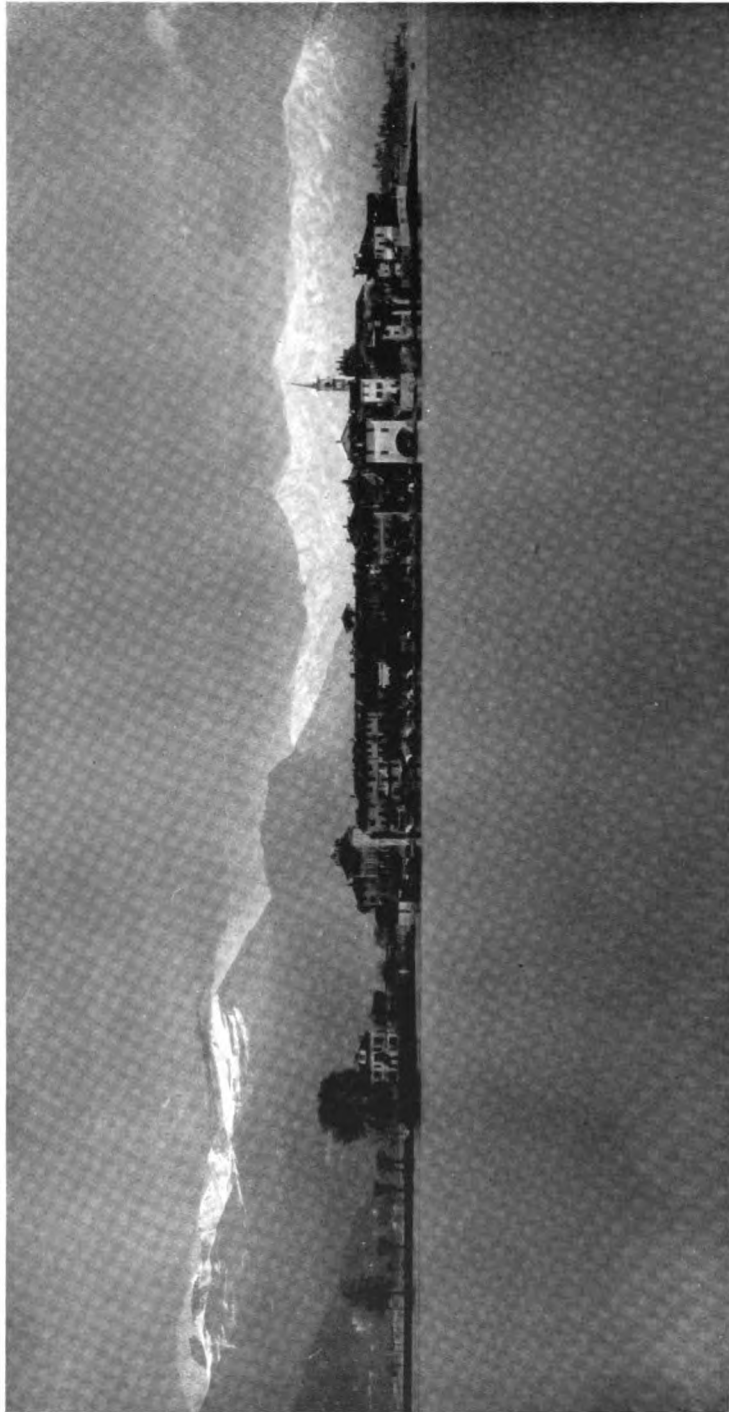
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THE UPPER FALL OF THE REICHENBACH. CANTON OF BERN, SWITZERLAND



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BONNIVARD'S PRISON. CHÂTEAU DE CHILLON, VAUD, SWITZERLAND



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ISOLA DEI PESCATORI, LAGO MAGGIORE

POETRY AND DOGMA: by C. Woodhead



IN these days the maxim cannot be too often repeated that the search for truth must be conducted on lines of least resistance. Our inward appreciation of what is true is of a subtle and delicate nature, situated in the very heart of our being, and growing out from the unseen like a tender seed which needs careful nurture.

Therefore it is not wise to make it subject to wordy explanations, which can, at best, only display an imperfect phenomenal appearance. Others will not and cannot recognize this appearance as a mask of reality, unless it suggests the wordless noumenal growth within themselves.

The attempt to define the wordless is dogma. Whereas poetry reveals hidden truth, not in the written words but in that which lies between and within them, and sometimes within their rhythmic utterance.

If it be conceded, as it finally must be, that the truest perceptions of man arise from his own illuminated spiritual consciousness, it will be evident that the discussion of these perceptions in words, is quite futile. We do not judge of a person's utterances by the words he uses, but by an undefined aroma (good or bad) which surrounds them. An argument, therefore, when conducted in a partisan spirit, is in ninety-nine cases out of a hundred, an utterly useless exercise, which engulfs in smoke the delicate light of the inner perception. For it is well known that the meanings of words are as various as the people who use them. And most arguments are little else than a difference of opinion as to what that meaning *should* be. Each side attempts to convey to the other its own idea, usually through the murky atmosphere of a divided egotism.

A quarter of a century ago it was not unusual to find in the newspapers an account of a debate between a clergyman and a freethinker (so-called). The whole neighborhood flocked to the spectacle, having, one and all, made up their minds beforehand, which side they would take. The clergyman would advance certain dogmatic propositions which the freethinker would triumphantly demolish, and *vice versa*. As a matter of fact they were fighting in the dark with words which carried no conviction. And everybody went home discussing who had had the best of it. Perhaps the world has progressed a little since that time. Yet still, how many discussions today are conducted, not to bring out truth and justice, but to gain a point of personal value to

the debater. Surely this slow and tedious method of progressive enlightenment must give place to something more effective, as the sources of truth reveal themselves in the evolving thought of humanity.

The reason why the sacred books of the East, including the Bible, are not better understood in these days, is because their real meaning has been obscured by centuries of dogmatic interpretations. If read in the right spirit, they convey in a magnificent poetical symbology the truths about the history of the world, the nature of the human soul, and the means for its salvation. This has been conclusively proved by H. P. Blavatsky, in *The Secret Doctrine*. Let him who would be convinced of this, read and judge for himself.

Let us take, for instance, the Biblical incident of the Flood. This is a poetic symbol of world-wide significance. There have been many floods and there will be many more. As the cycles of time revolve, the races of men disappear from the earth only to reappear in another form. The gradual evolution of the human soul is marked on the clock of the universe by appropriate times and seasons which repeat themselves on higher and higher planes of being. Time after time the continents have been destroyed in the course of divine nature and re-born to progress another step.

And at the end of each of these ages, as the impulse which brought it into being became diffused, chaotic and degraded, the seeds of a new humanity were saved by divine wisdom, and carried over the cataclysm which destroyed the ancient continents. Thus there have been several "Noahs" and several "arks" in the ancient history of the world.

Applied in another way the poetic allegory refers to those periods when the great reformers have stepped in to re-establish order and righteousness in the chaos of the world's delusions. In each case the seeds of a new race have been gathered together and protected and have become the pioneers of progress. Many such periods occur in history. Then the old order of thought gradually passes away and the world is renewed. But these are lesser cycles within the larger ones which affect the earth as a whole.

Another much mistaken poetical symbol is that of the crucifixion. To grasp the full meaning of this, needs a deep study of the history of man, and of his dual (divine and animal) nature. But once the latter is recognized by the inner eye of intuition, the imagery is plain in several aspects.

The divine Christos within every man is crucified upon his material

body, that the salvation of both may be accomplished. The poetic imagery of the crucifixion is an allegory of the pain and sorrow of the world, produced by the dual nature of man himself. When, at last, the god within man becomes the King of his appointed realm the conflict is at an end. And such is the destiny of all humanity in the long ages of the future. Meanwhile happy is he who whilst exclaiming to the god within himself, "Father, if it be thy will, let this cup pass from me," can also add, "Nevertheless, not as I will, but as thou wilt."

When we read the precepts of the noble Galilean Initiate who became a teacher of men because he was qualified by the great attainment of self-mastery, we recognize their divine import by some power of judgment which we have within us. What is this innate power, unless it be of the nature of that which gave birth to these sayings? If after this recognition we neglect to carry them into our daily life, we are wilfully crucifying the Christos within us.

Those who have studied the literature of the East know that all religion, philosophy, and even history, is embalmed in a poetic imagery which is strange to Western literature. At first sight one might be inclined to suppose that it loses accuracy and truth on that account. But this is not borne out by a closer comparison. When one considers the countless number of volumes which fill our learned libraries explaining endless complications of modern ideas on theology and philosophy, we alter our opinion. Most of these are filled with system after system of speculative dogmatism. They are wordy efforts to explain the divine mysteries of man's inner nature which lie outside the merely lower mind. They cannot be synthesized into any approach to a consistent whole.

On the other hand, if we look to the East from whence all systems of philosophy and religion have been derived, we shall find that the deepest truths lie hidden in its ancient sacred books, and the more we study them the more we recognize a homogeneous unity of idea which binds and consolidates their teaching into a unity — that of the ancient Wisdom-Religion of humanity.

The Christian Bible is full of allegory from beginning to end. How could it be otherwise considering the source from which it sprang? To interpret it literally is to place ourselves at the mercy of children, and scoffers at the Truth. To read it intuitionally in its superb allegories is to drink at the fountain of divine wisdom known to the ancients.

BURNHAM BEECHES: by R. Machell



ONE of the most popular of the woodland spots available to Londoners for their picnic excursions is Burnham Beeches, situated near Windsor, some twenty-five miles from London and about one and a half miles from Maidenhead on the Thames, so well known to all lovers of the beautiful upper reaches of the river. These ancient monarchs of the departed woods are great wide-branching ruins. The peculiar character of these and many other old trees in England is owing to their having been pollarded, that is polled or decapitated. It was a common custom to cut trees short off about six or eight feet from the ground, and to continue to cut the young growth every few years, according to the purposes for which these "saplings" were required. There were more than thirty different purposes for which they were in demand, and in places where these pollards were maintained, the harvesting and annual sale of the bundles, and cords, and stacks of wythes, poles, rods, redes, and what not, was an important industry to within the last fifty years. But when the cutting of this top was suspended, then the trees grew into their present, or recent, magnificent wide-spreading form. The great limbs attain at last more weight than the trunk can support, there comes a heavy snow-storm without wind, and loads these great limbs with a double burden; then the woods resound with explosive sounds like the roar of artillery as the great limbs fall and the patriarchs of the forest are shorn of their glory.

It is hard to believe, when we visit these "spots" — mere islands of forest land dotted about in a wide ocean of fertile cultivation, fair fields, and fairer parks and gardens — that they were once linked forgotten in vast stretches of forest lands dense with the interlacing branches of immemorial oaks, elms, and ash trees, birch, beech, horn-beam and sycamore, and many other valuable timber trees; while the cultivated patches were like islands in these oceans of forest. Yet so it was in Saxon times, and when the Norman came, the hunter kings extended the forests and made them sacred to sport. The life of a stag was more precious in their eyes than the lives of many serfs, aye and even than that of the Saxon freemen.

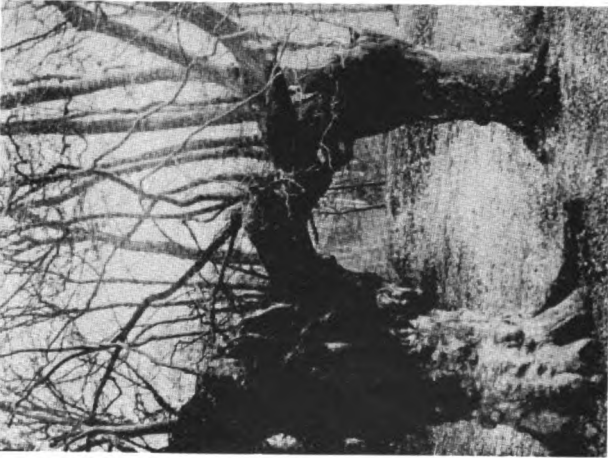
But these same forests, created and preserved as hunting-grounds of kings, became natural fortresses for the protection of the rebellious forest-lords, who there gathered armed hosts and fought more or less successfully for the liberties of the people. Levying taxes within their territories, they were called nobles and free-booters; but many were



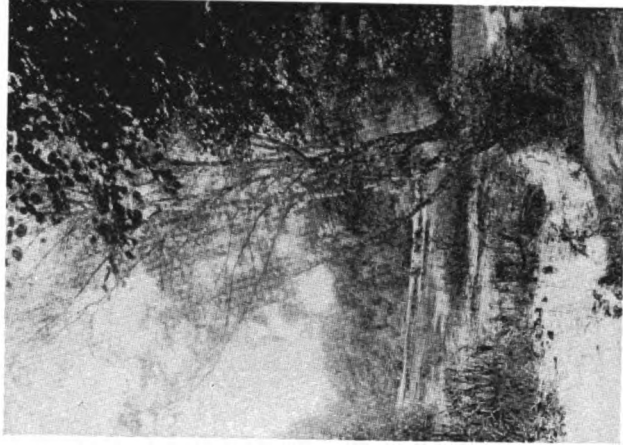
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BURNHAM BEECHES





BURNHAM BEECHES



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true patriots, opposing tyranny and extorting charters and privileges from the kings and their representatives. Such a one was Robin Hood, a gallant gentleman, most just and courteous, marked for generosity and extreme piety. It was said that even his enemies might pass within his territories unharmed if there were ladies in their company, for the outlaw held woman in such great esteem that he would rather let his enemy go free than offend against the law of chivalry. His territories were further north than Burnham Beeches, but in his day the forests stretched from one end of the island to the other almost continuously. Now they have dwindled till but a few small patches are with difficulty preserved for the enjoyment of the people.

In former days, when the state of the roads made travel difficult, Burnham Beeches was famous for its wild beauty, but today with a railway pouring out picnickers by the thousand within walking distance of the spot, its charm is lessened in the eyes of artists, who now seek the wild side of nature in places more remote from the giddy throng. But many famous pictures have had their inspiration here, and many an artist is indebted to his sketches of these trees for suggestions of fine subjects not referred to this now too well known spot.

The forest laws that once ordained that a man should be torn limb from limb for killing a stag which was for the pleasure of the king, now ordain a fine for the destruction of the trees which are maintained for the enjoyment of the people. *Tempora mutantur.*



SCIENCE is, undeniably, ultra-materialistic in our days; but it finds, in one sense, its justification. Nature behaving *in actu* ever esoterically, and being, as the Kabalists say, *in abscondito*, can only be judged by the profane through her appearance, and that appearance is always deceitful on the physical plane. On the other hand, the naturalists refuse to blend physics with metaphysics, the body with its informing soul and spirit, which they prefer ignoring. This is a matter of choice with some, while the minority strive very sensibly to enlarge the domain of physical science by trespassing on the forbidden grounds of metaphysics, so distasteful to some materialists. These scientists are wise in their generation. For all their wonderful discoveries would go for nothing, and remain for ever *headless* bodies, unless they lift the veil of matter and strain their eyes to see *beyond*. — *The Secret Doctrine*, Vol. I, p. 610

STUDIES IN ORPHISM: by F. S. Darrow, A. M., Ph. D. (Harv.)

I. THE MYTHICAL AND THE HISTORICAL ORPHEUS

(a) THE MYTHICAL ORPHEUS OR THE MAGICAL BARD



H. P. BLAVATSKY, the first of the three Theosophical Leaders, in *Isis Unveiled* says:

The fable of Aristaeus pursuing Eurydice into the woods where a serpent occasions her death is a very plain allegory, which was in part explained in the earliest times. *Aristaeus* is *brutal power*, pursuing *Eurydice, the Esoteric Doctrine* into the woods where the *serpent, emblem of every sun-god* — kills her, i. e., forces truth to become still more esoteric and seek shelter in the Underworld, which is not the hell of our theologians. Moreover, the fable of Orpheus torn to pieces by the Bacchanals is another allegory to show that the gross and popular rites are always more welcome than divine but simple truth.¹

The story of Orpheus and Eurydice has ever been a favorite theme with the greatest poets of ancient and modern times, but its significance has not in general been recognized because most of the extant traditions about Orpheus are mythical, that is, symbolical and allegorical truths, *not* historical facts. Nevertheless, it is possible to distinguish the historical kernel around which these have been grouped. Orpheus' supreme importance lies not in these legends but in the fact that he was a religious reformer, one of the first to teach to the *historical nations of Europe* the eternal truths regarding the origin of things, the divinity of humanity and the immortality of the soul — the Truths which were dramatically embodied in the rites of the Greek Orphic Mysteries.

The myth of Orpheus, the Magical Bard, contains seven symbolical moments: (1) his Divine Birth; (2) his Sacred Quest as the savior of the Argonautic expedition; (3) his Mystic Marriage with Eurydice and his mission as a diviné teacher; (4) his First Agony at the first death of Eurydice; (5) his Descent into Hades; (6) his Second and Final Agony at the second death of Eurydice, culminating in (7) his Passion.

1. THE DIVINE BIRTH

Orpheus "the far-famed Bard, the father of song sent by Apollo"² was according to tradition born in Thrace on Mount Olympus, which district, according to Strabo, though in his day held by the Macedonians, had formerly belonged to Thrace, "for," he says, "Pieria and

1. *Isis Unveiled*, II, pp. 129-130. 2. Pindar, iv, *Pythian Ode*, vv. 176-7 (313-315).

Olympus and Pimpleia and Leibethra were of old Thracian mountains and districts, . . . and the Thracians who colonized Boeotia dedicated Helicon to the Muses and also the cave of the Nymphs called Leibethriades.”³ Orpheus was the son of the God of Light, the patron divinity of Music, Apollo, and the Muse of Epic Poetry, Calliope. When a mere child he was nearly killed by a venomous snake and was saved only by taking refuge in a nearby sanctuary of Helios. Therefore ever afterwards the Bard annually worshiped the sun on the anniversary of this event.⁴ Orpheus was then presented by his father Apollo with the God’s lyre and was given divine instruction until he had become the most marvelous of musicians, capable of moving by his music not only the gods and men, but also the wild beasts, the trees, and the very rocks of the field.

Orpheus with his lute made trees
And the mountain-tops that freeze
Bow themselves when he did sing:
To his music plants and flowers
Ever sprung; as sun and showers
There had made a lasting spring.

Everything that heard him play —
E’en the billows of the sea —
Hung their heads and then lay by.
In sweet music is such art,
Killing care and grief of heart
Fall asleep or hearing die.⁵

Where stern Olympus stands;
In the elm woods and the oaken
There where Orpheus harped of old,
And the trees awoke and knew him
And the wild things gathered to him,
As he sang amid the broken
Glens his music manifold.⁶

At his sweet strains the rushing stream
Its uproar stilled, and all its waves
Paused in forgetfulness of flight;
And while the waters stayed to hear,
The Tribes far down the Hebrus’ stream

3. Strabo, x, 3 § 722, (Casaubon, 471). 4. The frequency with which the symbolic serpent reappears in the Orphic Myth is significant of the Bard’s inner connexion both with Helios and Apollo. 5. Shakespeare, *Henry the Eighth*, iii, 1. 3.

6. Euripides, *Bacchae*, vv. 651 ff. (Murray).

Deemed that the river was no more.
 All wingéd creatures of the wood
 And e'en the woods themselves came near
 To listen; or, if far on high
 Some bird was wheeling through the air
 To that sweet music swift he fell
 On drooping wings. The mountains came:
 Rough Athos with his Centaur herd,
 And Rhodope, its drifted snows
 Loosed by the magic of that song
 Stood by to hear. The Dryads left
 The shelter of their oaken trunks
 And gathered round the tuneful bard.
 The beasts came, too, and with them came
 Their lairs: hard by the fearless flocks
 The tawny Afric lion crouched;
 The timid does feared not the wolves;
 And serpents crawled forth to the light,
 Their venom quite forgot.⁷

And the spotted lynxes for joy of the song
 Were as sheep in the fold, and a tawny throng
 Of lions trooped down from Othrys' lawn,
 And her light foot lifting, a dappled fawn
 Left the shade of the high tressed pine,
 And danced for joy to that lyre.⁸

It is thus evident that there is a striking parallelism between this part of the Greek myth and Isaiah's vision of the rule of the Messiah during the millennium:

And the wolf shall dwell with the lamb, and the leopard shall lie down with the hind; and the calf and the young lion and the fatling together. . . . And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy *mountain*; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. . . . Unto him shall the nations seek and his resting-place shall be glorious.⁹

This parallelism was commonly recognized by the early Christians who on many of their sarcophagi placed an exact copy, drawn from Greek art, of the figure of Orpheus taming the Beasts by the power of

7. Seneca, *Hercules Oetaeus*, vv. 1033 ff. (Miller). 8. Euripides, *Alcestis*, vv. 579 ff. (Way), spoken of Apollo, the Father, but likewise true of Orpheus, the Son.
 9. *Isaiah*, xi, 6-10.

his magical music, and used it to represent the Good Shepherd. Gradually, however, under ecclesiastical influence the wicked wild animals were weeded out until the entire congregation consisted merely of mild and docile sheep. The fact of this borrowing is further significant of the real internal connexion which exists between Orphism and Christianity. The early Church was correct in thus admitting that the prototype of the mythico-historical figure of Jesus, the Christ, was to be found in the noble and ascetic Orpheus.

2. THE SACRED QUEST: ORPHEUS AS THE SAVIOR OF THE ARGONAUTIC EXPEDITION

The Argonauts were able to accomplish their mission successfully only by the help of Orpheus, whose importance in the Saga of the Search for the Golden Fleece is in itself evidence of the notable connexion between Orpheus and Apollo and Helios, for the solar key unlocks many of the mysteries in the story of Jason's Quest.

The Argo could be launched only to the accompaniment of Orpheus' lyre, whereupon it glided into the sea of its own accord. The Argonauts themselves were rescued from the seductive pleasures on the Island of Lemnos only by means of the Bard's magical music. The Symplegadae, or the Twin Clashing Rocks, which threatened to crush the Argo between them, were stopped in the midst of their wild movement by the same means and forever anchored fast at the mouth of the Bosphorus in the Black Sea, where they have remained to this day. Then, too, the Heroes, when they neared the Flowery Isle of the Sirens, became so entranced that they would have landed on the fatal shore had not Orpheus saved them by striking upon his lyre. Thus all escaped safely, except Butes, who flung himself into the sea and strove to swim to the beach. Nevertheless, by the interposition of Aphrodite even he was ultimately rescued. Also, it was Orpheus who lulled to sleep the Colchian dragon which guarded the Golden Fleece. And finally, when the Argonauts, crowned with success and accompanied by the Princess Medeia, the witch grand-daughter of Helios, were returning, they were rescued from utter shipwreck only by the prayer which Orpheus directed to the Mystery Gods of Samothrace as he played upon the lyre — a myth which may indeed be the prototype or the source of the stilling of the tempest on the Sea of Galilee by Jesus.¹⁰

10. *Matthew*, viii, 23-27; *Mark*, iv, 35-41; *Luke*, viii, 22-25

3. THE MYSTIC MARRIAGE WITH EURYDICE; AND ORPHEUS' MISSION AS A DIVINE TEACHER

Hyginus and Apollodorus report that Orpheus was killed by a stroke of lightning while sailing with the Argonauts, but the usual form of the myth declares that after bringing the Heroes safely back to Greece the sacred Bard journeyed to Egypt where he was fully initiated by the hierophants.

His marriage with Eurydice is not a beautiful love-story, although so regarded often by the ancient poets and regularly by the modern, but in the words of H. P. Blavatsky, "a very plain allegory," for it is an almost inevitable characteristic of the God-man of the Mystery-Story among all nations to be represented as the Divine Bridegroom. The Sacred Marriage, or rather the two Sacred Marriages, form the intrinsic part of the Mystery-Story. The etymology of the name Eurydice is enlightening. The word means "She of Wide Power, Authority, or Justice," hence, "She who is rich by reason of the right of Succession"; and what is richer in hereditary rights than the "Secret Doctrine," which has been handed down from time immemorial by the "Golden Chain of Succession"? Also it is noteworthy that Orpheus won his bride by the magic power of his music. Hymen, the God of marriage, was invited to bless the nuptials with his presence; but although he attended, the omens were unpropitious, for his torch smoked and brought tears into the eyes of all the guests. It is likewise significant that after his Mystic Marriage Orpheus returned to Pimpleia on Mount Olympus, where he dwelt in a *cave* and devoted the rest of his life to civilizing and helping his savage neighbors by teaching them the Mysteries which thereafter in his honor were called Orphic.

4. THE FIRST AGONY AT THE FIRST DEATH OF EURYDICE

Eurydice (the "Secret Doctrine"), soon after her marriage to Orpheus (the God-man), was seen and pursued by Aristaeus (brutal power), who became enamored of her beauty. Thereupon Eurydice died from a bite upon her foot, inflicted by a poisonous snake (the solar emblem, as noted before). The heartbroken Bard sang his grief to all that breathed the upper air, gods and men alike. "Orpheus made thee (Eurydice), thee, all to himself on a lonely shore, thee at dawn of day, thee at set of sun, his unending song."¹¹

11. Virgil, *Georgics*, iv, vv. 465-6.

Eurydice, the Thracian dames
 Bewailed; Eurydice, the gods,
 Who ne'er had wept before; and they
 Who with forbidding, awful brows,
 In judgment sit and hear the crimes
 Long since committed, unconfessed,
 They sat and wept Eurydice.¹²

Finally, Orpheus wandered to the assembly of the gods on Mount Olympus and in his endeavor to regain his lost Eurydice, although warned of the perilous nature of the undertaking, obtained permission from Zeus, the Father of Gods and Men, to visit the Lower Regions *alive*.

5. THE DESCENT INTO HADES

The Descent into Hades, like the Mystic Marriage, the Agony, and the Passion, is an integral part of the Mystery-Story and will reappear in the Christ-Story. Orpheus descended by means of the cave upon the promontory of Taenarus, not far from ancient Sparta, and like those other heroes, Heracles, Theseus, Odysseus, and Aeneas, reached the Underworld alive. He charmed Charon, the aged ferryman of the Styx and appeased the rage of Cerberus, the three-headed dog of Hades, by his music, and finally reached in safety the thrones of Hades, the king of the Lower World, and of Persephone, his queen, to both of whom he sang his petition while he played his magical lyre. The dead wept; Tantalus, in spite of his endlessly unsatisfied thirst, stopped his straining after the ever-retreating water; the vultures ceased to tear and rend the ever-growing liver of Tityus; Ixion's wheel stood still; the Danaïds rested from their ever-lasting task of filling the leaky jar with the water drawn in a sieve; while Sisyphus sat on his rock to listen. Then for the first time the Furies wept, and Persephone and Hades her husband hastened to grant the poet's prayer by summoning the newly-arrived Eurydice who came, still limping because of her wounded foot. Orpheus was permitted to take her back to Earth but on condition that he should not turn around and look at her until they reached the upper air. Mindful of this the Bard led the way, while Eurydice followed. Unhindered they passed through the horrors of Hades while all things held their breath.

When through the doors of Taenarus
 He made his way to the silent land,

12. Seneca, *Hercules Furens*, vv. 578 ff. (Miller).

Sounding his mournful lyre the while,
 The glooms of Tartarus were filled
 With his sad song; and the sullen gods
 Of Erebus were moved to tears.
 He feared not the pool of the Stygian stream
 By whose dread wave the heavenly gods
 Make oath unbreakable.
 The whirling rim of the restless wheel
 Stood still, its breathless speed at rest.
 The immortal liver of Tityus
 Grew, undevoured, while at the song
 The spellbound birds forgot their greed.
 Thou, too, didst hear, O boatman grim,
 And thy bark that plies the infernal stream
 With oars all motionless came on.
 Then, first, the hoary Phrygian
 Forgot his thirst, although no more
 The mocking waters fled his lips
 But stood enchanted; now no more
 He reaches hungry hands to grasp
 The luscious fruit.
 When thus through that dark world of souls
 Sweet Orpheus poured such heavenly strains
 That impious rock of Sisyphus
 Was moved to follow him.¹³

They sat and wept Eurydice,
 Until the Lord of Death exclaimed:
 "We grant thy prayer. Away to Earth!
 But on this sole condition go:
 Do thou behind thy husband fare!
 And look thou not upon thy wife
 Until the light of day thou see
 And Spartan Taenarus appear."¹⁴

6. THE SECOND OR FINAL AGONY AT THE SECOND DEATH OF EURYDICE

Then did the goddesses of fate
 Renew the exhausted thread of life
 For fair Eurydice. But when,
 Unmindful of the law they gave,
 And scarce believing that his wife

13. Seneca, *Hercules Oetaeus*, vv. 1061 ff. 14. Seneca, *Hercules Furens*, vv. 582 ff.

Was following, the hapless man
 Looked back, he lost his prize of song;
 For she, who to the very verge
 Of life had come again, fell back
 And died again.¹⁵

But soon, too soon, the lover turns his eyes
 Again she falls, again she dies, she dies!

Now under hanging mountains,
 Beside the fall of fountains
 Or where the Hebrus wanders,
 Rolling in meanders,
 All alone
 Unheard, unknown
 He makes his moan.

Now with Furies surrounded,
 Despairing confounded,
 He trembles, he glows,
 Amidst Rhodope's snows.¹⁶

Dimly thy sad leave-taking face,
 Eurydice! Eurydice!
 The tremulous leaves repeat to me
 Eurydice! Eurydice!¹⁷

Orpheus tried for a second time to follow Eurydice into the Lower World, but Charon repulsed him and refused him passage. For seven days (a significant number) he remained on the banks of the Styx without food or sleep. Then for seven months Orpheus sat in chilly caverns or under the open sky beside the river Strymon, taking neither food nor drink.

Beneath a rock o'er Strymon's flood on high,
 Seven months, seven long continued months, 'tis said,
 He breathed his sorrows in a desert cave,
 And soothed the tiger, moved the oak with song.¹⁸

At the end of the seven months (again the significant number) the Bard withdrew to the higher and more wintry regions of Mounts Rhodope and Haemus so that he might mourn in still greater solitude.

Alone over Hyperborean ice and Tanaïs the snowy, and fields whose marriage

15. Seneca, *Hercules Oetaeus*, vv. 1083 ff. (Miller). 16. Pope, *Ode on St. Cecilia's Day*, vi. 17. Lowell, *Eurydice*. 18. W. S. Landor, *Orpheus and Eurydice in Dry Sticks*.

bond with Rhipaeon frost is never severed, he would wander, mourning his lost Eurydice and Hades' cancelled boon.¹⁹

He chose a lonely seat of unhewn stone,
Blackened with lichens, on an herbless plain.

He does no longer sit upon his throne
Of rock upon a desert herbless plain,
For the evergreen and knotted ilexes,
And cypresses that seldom wave their boughs,
And sea-green olives with their grateful fruit,
And elms dragging along the twisted vines,
Which drop their berries as they follow fast
And blackthorn bushes with their infant race
Of blushing roseblooms; beeches, to lovers dear,
And weeping willow trees; all swift or slow,
As their huge boughs or lighter dress permit,
Have circled in his throne, and Earth herself
Has sent from her maternal breast a growth
Of starlike flowers and herbs of odor sweet,
To pave the temple that his poesy
Has framed, while near his feet grim lions crouch,
And kids, fearless from love, creep near his lair.
Even the blind worms seem to feel the sound.
The birds are silent, hanging down their heads,
Perched on the lowest branches of the trees;
Not even the nightingale intrudes a note
In rivalry, but all entranced she listens.²⁰

7. THE PASSION

While Orpheus, ever remembering his sorrow, was wandering on Mount Rhodope, it is said a band of Bacchanals, the Bassaridae, frenzied women-worshippers of Dionysus, met the wanderer and asked him to play for them some gay music that they might dance, but when he was unable to please the merry-makers because of his grief, the leader of the women enraged at his sad notes shouted: "See yonder our despiser!" and hurled her javelin, which, however, as soon as it came within the sound of the magical lyre, fell harmless at the Bard's feet. Thereupon the others began to throw stones, which also left him unharmed, until the voice of the lyre was overwhelmed by the uproar, when the maniacs tore him limb from limb and cast his head and his lyre into the river Hebrus, down which they floated ever murmuring sad music to which the shores responded.

19. Virgil, *Georgics*, iv, vv. 517-520. 20. Shelley, *Orpheus*.

See, wild as the winds, o'er the desert he flies;
 Hark! Haemus resounds with the Bacchanals' cries —
 Ah, see, he dies! he dies!
 Yet e'en in death Eurydice he sung.
 Eurydice, still trembled on his tongue,
 Eurydice the woods
 Eurydice the floods,
 Eurydice the rocks and hollow mountains sung.²¹

What could the Muse herself that Orpheus bore,
 The Muse herself, for her enchanting son,
 Whom universal nature did lament
 When, by the rout that made the hideous roar,
 His gory visage down the stream was sent,
 Down the swift Hebrus to the Lesbian shore.²²

The Muses gathered the fragments of the body and buried them in the district of Pieria on Mount Olympus at Leibethra, where ever since, it is said, the nightingale sings more sweetly over the grave than in any other part of Greece. Here too the river Helicon now flows for some distance underground, although legend declares that originally it flowed above ground throughout its entire course, but when the women who slew Orpheus wished to wash off the bloodstains in the Helicon, the river straightway rushed beneath the ground that it might not share in the pollution. Later, at the time of the destruction of Leibethra the urn with the ashes of the Bard and the pillar marking the grave were moved to the neighboring city of Dium. Upon this pillar was inscribed the following epigram; which, it should be noted, records a variant tradition from that described above, inasmuch as Zeus is said to have slain Orpheus by lightning because the Bard, like Prometheus, revealed the Mysteries of the Gods to men.

Here the Bard buried by the Muses lies
 The Thracian Orpheus of the golden lyre:
 Whom mighty Zeus the Sovereign of the skies
 Removed from earth by his dread lightning's fire.²³

After the murder, Dionysus is said to have metamorphosed the *Bassaridae* into trees.

As the head floated down the stream the dead lips still murmured "Eurydice," and while his soul passed for the second time to Hades to rejoin his Mystic Bride, twice-lost, he incessantly called "Eurydice,"

21. Pope, *Ode on St. Cecilia's Day*, vi. 22. Milton, *Lycidas*, vv. 58 ff.

23. Diogenes Laertius, *Proemium*, iv.

until the brooks, the trees, and the fountains he had loved so well, re-echoed the longing cry, repeating it over and over again.

Even, then, while the head, rent from that pale marble neck was carried floating down Oïagrian Hebrus' flood, Eurydice, the lifeless voice of the cold tongue with latest breath kept calling—Ah! my poor Eurydice! Eurydice! the banks returned all down the stream.²⁴

The head drifted across the Aegean and after a long lapse of time reached the Island of Lesbos, unharmed by the water, still singing and still freshly bleeding. Just as it touched the shore an infuriated serpent (again the solar emblem) strove to insert its fangs, but Phoebus Apollo drove the viper away and turned it into stone with its jaws still gaping. Then, at last, the Bard rejoined his lost Eurydice, at whose side in the Fields of the Blessed he walked, gazing his full without fear of penalty.

The head and the lyre were both preserved in the Island of Lesbos in an oracular hero-shrine within the sacred precinct of Apollo, to which in later times pilgrims flocked even from distant Babylon, and among those who thus sought the guidance of the dead Prophet was Cyrus the Great. It is also related that Neanthus, son of Pittacus, the Sage-tyrant of Mitylene, because of the many wonders formerly wrought by the magical lyre, was so eager to gain possession of it that he bribed the priest of Apollo. Whereupon the young man with the lyre in his bosom stealthily left the city by night and as soon as he reached the open country began to strike the strings under the belief that he too would be able to move rocks and trees, but he failed so miserably that the dogs of the neighboring villages straightway fell upon him and tore him to pieces. Now, the Lyre, at the intercession of Apollo and the Muses has been placed among the stars, where it forms the constellation Lyra. Such, in outline, is the ancient myth of Orpheus the Magical Bard. It conceals a historical basis to a consideration of which we shall now turn.

(b) THE HISTORICAL ORPHEUS OR THE EARLY RELIGIOUS REFORMER

Of the life of Orpheus, the man, the great religious teacher and reformer, who was born in Thrace, spent most of his life at Pimpleia on Mount Olympus, and lived (perhaps) about 1250 B. C., in contradistinction to the Magical Bard, little is known except possibly his father's name. Diodorus Siculus says:

24. Virgil, *Georgics*, iv. vv. 523-527.

Charops, grandfather of Orpheus, gave help to the god Dionysus, who in gratitude instructed him in his sacred Mysteries; Charops handed them down to his son Oiagros and Oiagros to his son, Orpheus. Orpheus was a man of natural genius and superlative training, who introduced many changes into the rites of the Mysteries: hence they called the rites which had their origin in Dionysus, Orphic.²⁵

In the *Rhesus* which has come down to us among the plays of Euripides, Orpheus is referred to as a God-man, the Prophet of Dionysus, who

'neath Pangaio's rock
Dwelt, god-revered by them that knew the Truth.²⁶

And Aristophanes declares:

First Orpheus withheld us from bloodshed impure, and vouchsafed us the *Great Revelation*.²⁷

Strabo adds:

Near the city of Diium is a village called Pimpleia where Orpheus lived. . . . He was a man of magical power in both music and divination and taught the rites of the Mysteries — thereby obtaining many followers and a great influence. . . . Some accepted him willingly but others . . . attacked and slew him.²⁸

It seems certain therefore that Orpheus, poet, philosopher, prophet, musician, and theologian, who came "not to destroy but to fulfil," had that charm which has ever attended the greatest of the religious teachers — the charm which creates devoted followers and disciples; and on the other hand murderous enemies, traitors, and assassins.

Furthermore, it is noteworthy that the earliest traditions connect Orpheus not with Dionysus but with *Apollo*, although the name of Orpheus is written large upon the mystery-worship of Dionysus. Says Eratosthenes:

Orpheus did not honor Dionysus but considered the Sun to be the greatest of the gods, whom also he called Apollo; and arising during the night, he ascended before dawn the mountain called Pangaion that he might first catch sight of the Sun, therefore Dionysus was enraged and sent the Bassaridae against him, as the poet Aeschylus says²⁹ and they tore him to pieces and scattered his limbs abroad, but the Muses collected them and buried them in the place called Leibethra.³⁰

These statements are highly important although apparently Eratosthenes failed to understand the inner relationship between Apollo

25. Diodorus Siculus, iii, 65. 26. *Rhesus*, vv. 972-3 (Way). 27. Aristophanes, *Frogs*, v. 1032 (Murray). 28. Strabo, vii, frags. 17, 18, 19. 29. Aeschylus, in his lost play, entitled the *Bassaridae*. 30. Eratosthenes, *Catasterismi*, xxiv.

and Dionysus. Apollo is the Day-sun, and Dionysus the Spiritual Night-sun. The sacred dress worn during the Mysteries is significant of this symbolism, consisting as it does of the crimson robe over which was hung from the right shoulder the sacred fawn-skin, whose spots represent the heavens at night, the moon and the stars, while the third element of the Mystic Dress, the golden belt, symbolizes the rays of the Spiritual Sun. This is proved by the following quotations, which might easily be multiplied. Proclus, the ancient Platonist, says in his Hymn to the Sun: "They celebrate thee (the Sun) as the illustrious parent of Dionysus." And in an Orphic verse occurs the statement that "he is called Dionysus because he *whirls in circular motion* through the *immeasurably extended heavens*," while Macrobius quotes still another verse as follows: "*The Sun whom men call Dionysus*." Lastly, in the Eumolpic verses we read: "Dionysus with face of flame, glistens like a star with his rays," and in Aristophanes' *Frogs* the chorus of Mystae sing:

Come, arise, from sleep awaking, come the fiery torches shaking,
 O Iacchus! O Iacchus!³¹
Morning Star that shinest *nightly*.
 Lo, the mead is blazing brightly.³²

In explanation of this night worship of the Sun, the following words of H. P. Blavatsky in *Isis Unveiled* are very interesting:

Hence we may understand why the sublimer scenes of the Mysteries were always in the night. The life of the interior spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual. Dionysus, the night-sun, is therefore worshiped rather than Helios, orb of day.³³

It is thus evident that Orpheus was a prophet of the Religion of Light, a worshiper of the Spiritual Sun in its twofold aspect of Apollo-Dionysus, and reformed the popular orgies held in honor of Dionysus by introducing the Mystery-worship into the earlier rites, and as a result was himself slain by the votaries of the old, popular, degenerated worship, as is established out of the mouth of many witnesses. Later his tomb became a hero-shrine. Thus, it is said by the scholiast to Euripides' *Alcestis*, who quotes the early philosopher Heracleitus as his authority, that "*Orpheus set in order the religion of Dionysus* in Thrace on Mount Haemus, where, it is said, are certain writings of

31. The Mystery-Title of Dionysus in the Eleusinian Mysteries. 32. Aristophanes, *Frogs*, vv. 340-344 (Rogers). 33. H. P. Blavatsky, *Isis Unveiled* I, Before the Veil, p. xiv.

his on Tablets.”³⁴ Therefore, it is probably certain that the Orphic religion of ancient Greece sprang from the blood of a real teacher and reformer, one of the great benefactors of humanity.

Eurydice, the Mystic Bride, is the divine light within. The Muses who gather up the scattered fragments of the Bard’s body are the repentant Maenads,³⁵ his former murderers; that is, the worshipers of the older unreformed Dionysiac worship, who subsequent to the Passion were converted to the new teachings. They knew not what they did, when in their state of frenzy. This conversion of Maenad to Muse is exactly parallel to the reform of the wild and unrestrained Bacchic worship into orderly and ascetic Orphism, the transformation of brutality into noble restraint and righteousness under the refining spirit of music and law.

The marvelous myth of the Magical Bard has misled some of the best classical scholars into a denial that Orpheus was a historical figure, a denial which apparently has the support of Aristotle. Such scholars declare that Orpheus was originally an Underworld God, the counterpart of Dionysus.³⁶ This hypothesis, however, fails to account for several features of the myth, and it ignores the almost unanimous testimony of antiquity in regard to the historical existence of Orpheus, and does not explain the very significant fact that Orpheus is filled with the spirit of orderliness and grave earnestness, typical of Apollo, but diametrically opposed to the *popular conception* of Dionysus. Historically, then, Orpheus was a mighty religious teacher, mythically a wonder-working musician.³⁷ Orpheus, the man, reformed the common worship of Dionysus by teaching the eternal truths of the inner light, the divinity of humanity, and the immortality of the soul. He was a worshiper of the Spiritual Sun, whose only prayer was that voiced in the beautiful paraphrase of the Gâyatrî:

O Thou who givest sustenance to the Universe,
Thou from Whom all proceed, to Whom all must return,
Unveil to us the face of the true Spiritual Sun, now hidden by a disk of golden
light:

That we may see the Truth and do our whole duty
As we journey toward thy Sacred Seat.

Hence his mythical association with both Apollo and Dionysus.

The declaration of Diodorus Siculus that “the whole mythology

34. Scholiast to Euripides, *Alcestis*, v. 968. 35. *Vide* the suggestive words of Miss J. E. Harrison in her excellent *Prolegomena to the Study of Greek Religion*, 2d. Ed. pp. 463-4.
36. E. Maass, *Orpheus*, pp. 127-72. 37. Miss J. E. Harrison, *Prolegomena*, 2d. Ed. pp. 454-73.

of Hades" was brought from Egypt into Greece, and that the Mysteries of Osiris are the same as those of Dionysus, and those of Isis the same as those of Demeter,³⁸ when linked with the similar statements of Plutarch in his *Isis and Osiris*, throws light upon the tradition that Orpheus was initiated by the hierophants in Egypt. In fact there can be no doubt but that the Mystery-god Zagreus is substantially the same as the Egyptian Osiris.

The following words of the ancient Platonist Proclus in his Commentaries on the *Republic* of Plato furnish a suggestive and important key:

Orpheus because of his perfect knowledge is said to have been killed in various ways: for the reason, I believe, that the men of his age understood the Orphic Harmony (that is, the mystical teachings of Orpheus) only *partially*: inasmuch as they were unable to receive a universal and perfect knowledge of it. But the Lesbians best understood his melody, and therefore, perhaps, the head of Orpheus separated from his body is said to have been transported to Lesbos. Fables of this kind, *consequently, are related of Orpheus as well as Dionysus, and because he was the leader in the rites of Dionysus, he is said to have suffered the same fate as his god.*³⁹

This does not imply, I think, that Proclus intended to deny the Passion of Orpheus, as a historical fact, but that he meant to explain the origin of the myth of the Magical Bard, which has arisen from the teachings given by the historical Orpheus in regard to the Mystery-god within. The traditions have clothed the religious reformer with many characteristics taken from the Greek story of the Mystic Savior. However, among the later teachers of Orphism there was not a St. Paul to conceive of the idea of identifying the prophet with his prophecy by making the religious teacher himself the incarnation of the God-man savior. Therefore although a mythical Bard Orpheus has been created by reflection from the teachings of the historical Orpheus, the religious reformer, yet the teacher has remained more or less distinct from his teaching; that is, he has never been thoroughly identified with Zagreus, the Mystery-god, whom he preached, although the myth of Orpheus is in itself an adaptation from the Mystery-story.

Orpheus is thrice-crowned victor by his divine music (that is, his mystic teaching): on earth over men, beasts, trees, and rocks; in heaven by obtaining permission from Zeus to descend to Hades alive; and victor in the Lower World by his success in persuading Persephone

38. Diodorus Siculus, i, 96. 39. Proclus to Plato's *Republic*, p. 398.

and Hades to let Eurydice return to earth, if only for a time. His lyre of seven strings with its divine harmony of the human heart made perfect by suffering, embraces all within its universal compass, and though we have forgotten its complete harmony we can still hear fragments of the lost notes; and the impulse transmitted to historical Europe by its ancestor of sacred poetry and of music, its primeval revealer of the eternal truths, may still be felt by those willing to stop and listen.

What wondrous sound is that, mournful and faint,
 But more melodious than the murmuring wind
 Which through the columns of the Temple glides?
 It is the wandering voice of Orpheus' lyre,
 Borne by the winds, who sigh that their rude king
 Hurries them fast from these air-feeding notes;
 The waning sound scattering it like dew
 Upon the startled sense.⁴⁰

The figure of Orpheus, the son of Oïagros, prophet both of Apollo and of Dionysus, will, in the true History of Religion, which remains still to be written, be placed in honored company with Gautama the Buddha and Jesus the Christ.

WHERE IS IRISH SPOKEN? by a Connaught-man



DISCUSSION on the above question was raised by a paragraph in THE THEOSOPHICAL PATH for December, in which the translation of Donnelly's *Atlantis* into Irish was suggested. After a lively skirmish among brandishers of second-hand information the question was referred to an advanced student of Irish who spends months every year in the heart of Gaeldom. Here is the substance of his pronouncement:

As regards Donnelly's book it would be more relevant to inquire where Irish is read than where it is spoken; for the two areas, so far from coinciding, would only very slightly overlap.

Everyone knows that the places where the natives would understand Irish and could speak it if they liked, are in the northwest, west, and southwest, besides Waterford, O'Meath, etc., etc. — about one third of Ireland. But everyone does not realize that the ability to speak Irish is, literally, in inverse ratio to the ability to read it. There

40. Shelley, *Orpheus*.

are three main grades of Gaeldom but all the intermediate grades exist:

A. Where it is the genuine home language of young and old, some of the parents reading English.

B. The parents and grandparents speak Irish together, but speak execrable English to the children. Parents can all read English.

C. Only the grandparents speak Irish, the parents may know it, but all are profoundly ashamed of it.

None of the above can read a word of Irish as a rule, but in A and B occasional survivals of the old scholarship are found; e. g. in the Blaskets, an excellent type of class A, one old man reads the seventeenth century poets and writes well. Most of his letters are partly in verse. A few others can read a little. The island shaped like Cuba has about thirty cottages all together across the blunt end, and two hundred inhabitants. They mostly emigrate to Chicago. I doubt that one single inhabitant of Ireland can *read* Irish as easily as English.

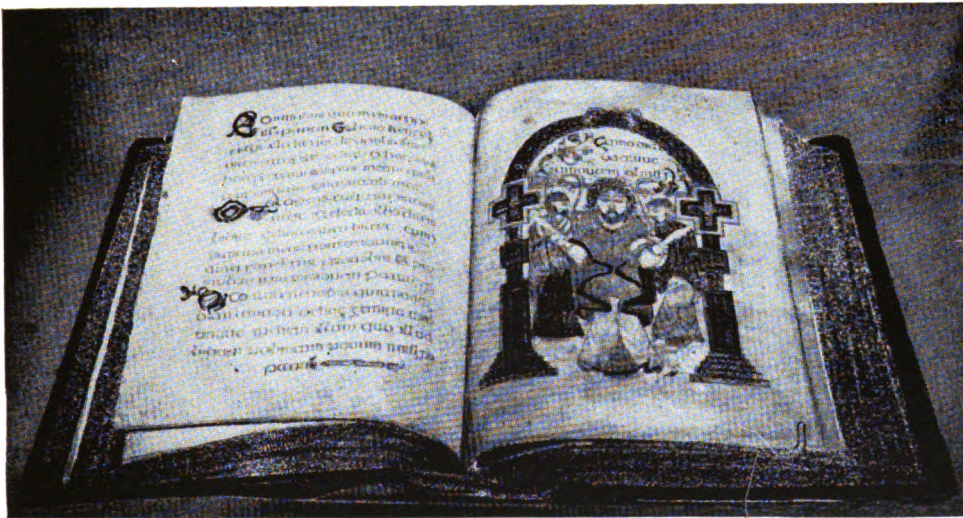
But you are wondering what about the children, and when the possible readers of *Atlantis* will come in. Let us consider the latter point first.

The readers of Irish are mostly in the cities and large towns where the admirable Gaelic League has organized them into Branches. They attend Irish colleges in Dublin and in Belfast, and in summer go to one of the dozen holiday courses in some Irish-speaking district. These are the enthusiasts. They may be in their teens or in the sixties, and are of every social rank; almost all have learned Irish as adults. The most advanced section of these students would read *Atlantis* in Irish provided it were translated by one of the three or four living writers of Irish prose literature; they would study it for the sake of the language. Those interested in the ideas of the book would of course simply read it in English.

Then the Christian Brothers and the teaching nuns constitute another large body of readers of Irish, nearly all the Irish in Secondary schools being in their hands. Very few of their pupils continue to study Irish after leaving school.

Then there are the Primary school teachers (humorously styled "national"), of whom a few enthusiasts here and there are doing excellent work for Irish under incredible difficulties. Few inspectors are enthusiasts.

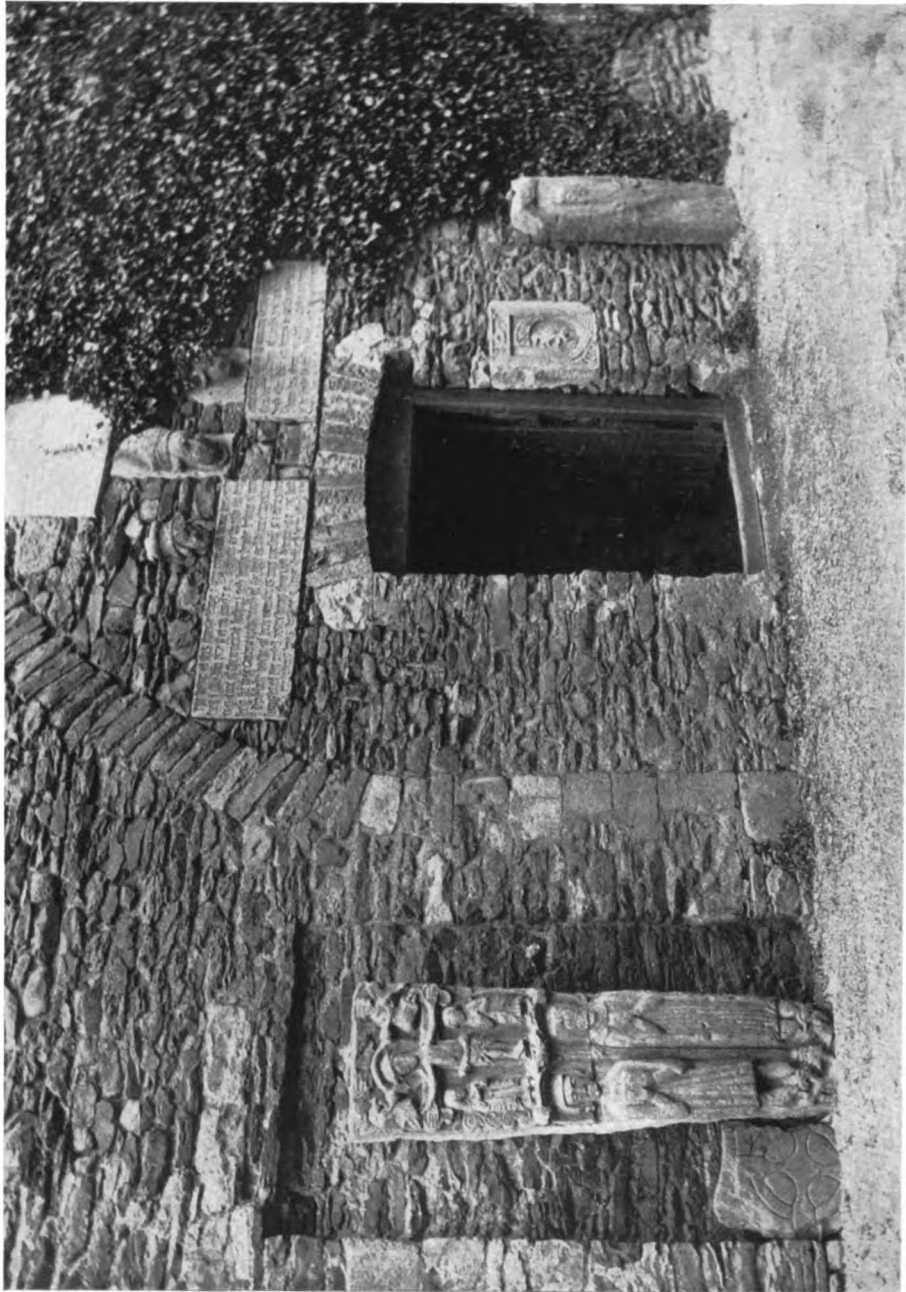
Broadly speaking, the school-managers (the local clergy) are



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THE BOOK OF KELLS

This book is supposed to date from the seventh century, and is greatly admired for its beauty. It is at present in Trinity College Library, Dublin.



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BASE OF TOWER AT KELLS, IRELAND

strongly opposed to Irish, more especially when they themselves spoke it as children. The country parents under their influence consider Irish vulgar and degrading; and this is often the view of teachers brought up in the Gaeldom and who have the sounds of Irish in their English pronunciation. The teachers who are keenest about the language are too often imperfectly grounded in it. So in either case the children suffer.

Lay control of education, which so many intelligent parents are demanding, would do away with all these and many other disabilities.

THE COSMIC ELEMENTS AND THEIR EVOLUTION:
by H. Travers

For clearer understanding on the part of the general reader, it must be stated that Occult Science recognizes *Seven* Cosmical Elements — four entirely physical, and the fifth (Ether) semi-material, as it will become visible in the air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. — *The Secret Doctrine*, Vol. I, p. 12



THE recent discoveries in physics remind one of the above statement; “ semi-material ” seems to describe well the kind of substances those discoveries concern. An interesting point brought out by the quotation is that the several elements are undergoing a development or evolution. Four of them have already reached the stage which we call “ material ”; the fifth is semi-material, and later on it will have become visible. Presumably it will still later become manifest in other ways besides visibility. The two remaining elements are beyond the reach of human perception; but, as we are told further on, they in turn will become known.

This idea of the evolution of elements contradicts the assumption that they are invariable; an assumption which may be sufficiently accurate for scientific purposes where the question of ages is not considered. Of late one has seen suggestions that the elements may undergo development, especially in connexion with theories of cosmic evolution and nebulae; so this idea from H. P. Blavatsky will not seem so revolutionary now as it did when she wrote. Of course the idea is consistent with our observations of Nature in other respects. The human, animal, and vegetable kingdoms undergo development; in

general it may be said that gradual transformation is the universal law.

What is said about the fifth element becoming visible in the air may or may not have a connexion with the following. The epoch which H. P. Blavatsky means by "towards the end of the Fourth Round" cannot be publicly stated, as she is intentionally veiled when dealing with figures; but, as each Round is divided into seven Races, and we are now in the fifth of these Races, we may be said to be *approaching* the end of the Fourth Round even now.

A recent note in *The Scientific American* is entitled "Self-luminous Night-Haze," and describes the observations of Professor E. E. Barnard of the Yerkes Observatory, as published by him in the *Proceedings of the American Philosophical Society*. After noting that several observers had already described the presence of luminous hazes, not attributable to diffused star-light, yet sometimes bright enough to show the time by a watch, the writer details Professor Barnard's particular observations.

This consists of strips and patches of luminous haze, which have been observed at Yerkes Observatory several times during the past year. It is not confined to any particular region of the sky nor to any hour of the night. It always has a slow drifting motion among the stars, comparable to that of ordinary hazy streaky clouds that are often seen in the daytime. The streaks are usually straight and diffused, and as much as fifty degrees or more in length, and three degrees to four degrees or more in width. In some cases they are as bright, or nearly so, as the average portions of the Milky Way. . . . They are apparently about as transparent as ordinary haze.

Such phenomena have been described as of "an auroral nature," an explanation which perhaps sheds a faint phosphorescence over our darkness. Light tends to become more dissociated in our ideas from its more familiar accompaniment heat. Non-calorific forms of light claim investigation. The idea of light as a primordial element, instead of as a function or product of other elements, gains ground; which view is more in accordance with the ancient teachings, which represent light as a creative agent.

To attempt an explanation of what the writer of *The Secret Doctrine* means by the word "element," as here used, would be difficult without the light shed by a study of her writings on the subject. But a few points may be indicated. The teachings postulate a primordial Substance differentiated into other forms of substance, on a septenary scale of subdivision. The seven elements spoken of are a septenate of such differentiations. It will readily be understood that the first

four elements are those designated in symbolic language as Earth, Water, Air, and Fire, corresponding to a certain extent with the solid, liquid, gaseous, and luminous states. These elements, however, do not coincide exactly with any list familiar to the conceptions of our modern science.

The following may serve to suggest the idea.

Metaphysically and esoterically there is but One ELEMENT in nature, and at the root of it is the Deity; and the so-called *seven* elements, of which five have already manifested and asserted their existence, are the garment, *the veil, of that deity*. . . . Four elements only are generally spoken of in later antiquity, five admitted only in philosophy. For the body of ether is not fully manifested yet, and its noumenon is still "the Omnipotent Father — Aether, the synthesis of the rest."— *The Secret Doctrine*, Vol. I, p. 460

Another important point is that each element is regarded as having two aspects — noumenon and phenomenon.

Cosmolatry was never, even in its worst aspect, the fetishism which adores or worships the passive external form and matter of any object, but looked ever to the *noumenon* therein. Fire, Air, Water, Earth, were but the visible garb, the symbols of the informing, invisible Souls or Spirits — the Cosmic gods to whom worship was offered by the ignorant and simple, respectful recognition by the wiser. In their turn the *phenomenal* subdivisions of the noumenal Elements were inhabited by the Elementals, so called, the "Nature Spirits" of lower grades.

—*Ibid.*, p. 461

The above gives a faint idea of the complexity of the subject. When we understand that beyond the material aspect of the elements come these lower nature-spirits, and beyond the latter again the Cosmic gods; and that even these Cosmic gods had different meanings in the minds of different grades of people — then it will be evident how inadequate must be the various theories about nature-worship, pantheism, animism, fetishism, etc. It is evident too that the study of external nature is inseparably bound up with that of internal nature. We must not only study the objective but also the subjective — the Knower and his various faculties. These elements are manifest in ourselves, not only physically but mentally, etc. This gives a clue to the language of the alchemists when they spoke figuratively; the fiery nature is opposed to the watery nature, we rise above the earth by cultivating the air; the silver has to be kept bright, the mercury freed from lead; and so forth. They were referring to purificatory processes to be undergone by the aspirant to knowledge.

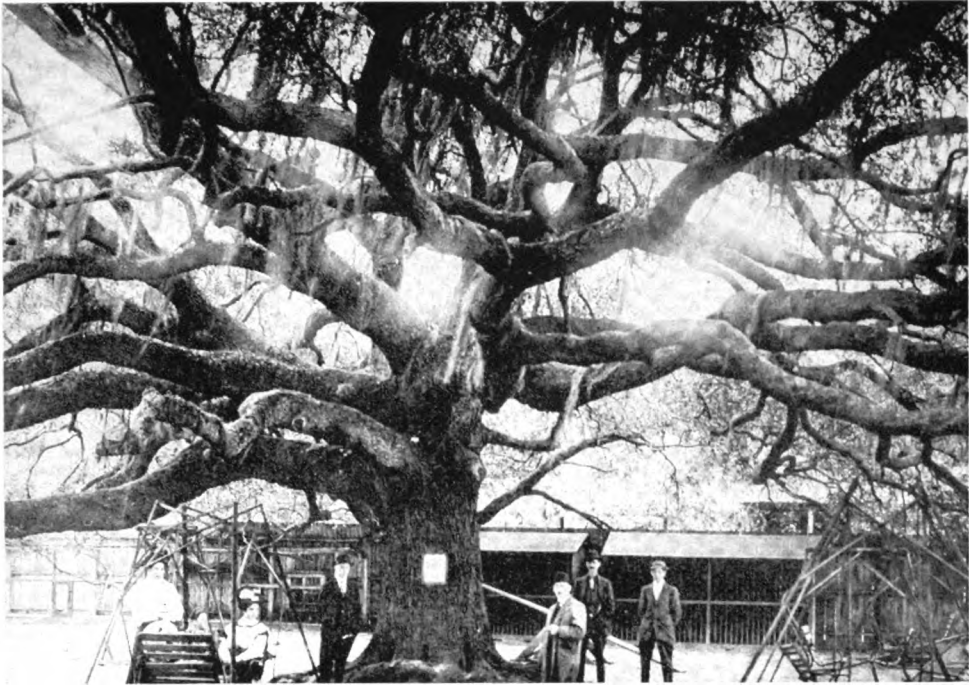
The idea that new elements are developing, both within us and with-

out, helps one to understand why it is that the race seems to be encountering novel conditions in nature, in physiology, in psychology. The emergence of these new conditions renders the situation a critical one, for they threaten grave dangers unless successfully met. This was one of the reasons for H. P. Blavatsky's work, as appears from her own statements about the matter. People are beginning to see that a higher standard both of knowledge and of moral conduct is becoming necessary to enable us to cope with the new problems raised by scientific invention, by the knitting together of the world, by the vast means at the disposal of ambitious schemers, by the prevalence of psychic inquiry, etc. And Theosophy alone will be found equal to the requirement; by which, of course is meant Theosophy itself, as taught by H. P. Blavatsky and maintained by the Universal Brotherhood and Theosophical Society — not any of the fads which unfortunately are being propagated under that name.

In the four Elements, with their synthesizing fifth, we find a meaning for many familiar fourfold symbols, such as the various forms of Cross; Masonic temples, with the four cardinal points and center; four cardinal colors; etc. By regarding the fifth principle as being in essence a triad, we get the septenate; and thus the quaternary, the quinary, and the septenary are connected.

H. P. Blavatsky points out that ancient philosophers, when they spoke of elements and atoms, did not mean hard particles of brute matter, but atomic souls or atoms of life; an idea to which science is certainly recurring. Analyse matter as we may, we can reduce it no further than to movement and energy — something, we know not what, endowed with activity and purpose. But this is only tantamount to stating the evident truth that every object of perception, every conception of matter, must be relative to mind — the faculty which perceives it; and that sooner or later our investigations must quit the realm of objective nature and become investigations of our own faculties.

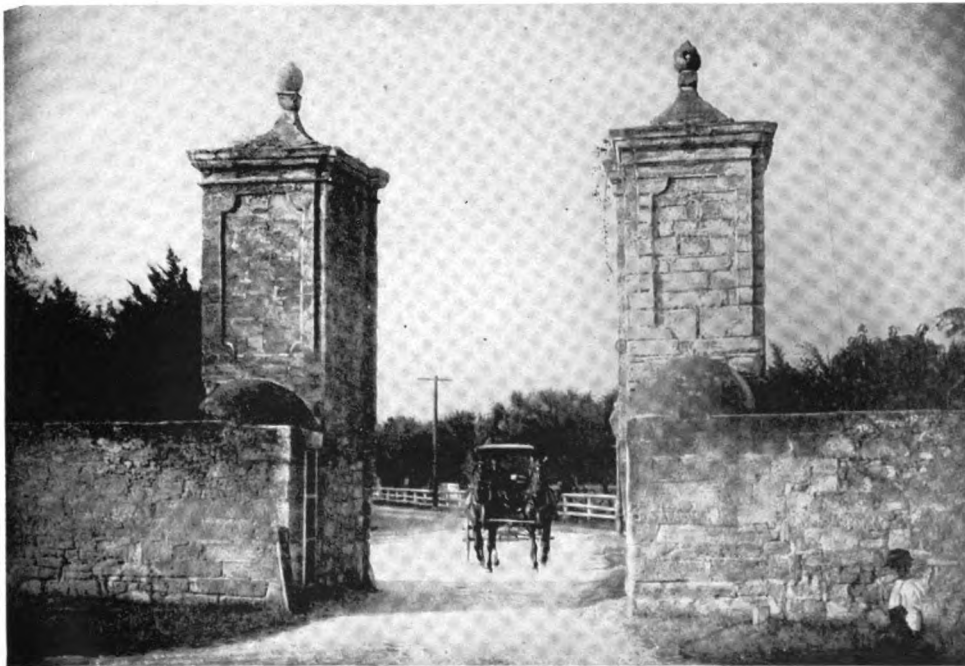
In conclusion, if anybody should consider the hints given in *The Secret Doctrine* about elements, etc., too abstruse, let him be reminded that our physicists and mathematicians are at present debating whether our three fundamental postulates — space, time, mass — are not themselves compounded of, or functions of, some hitherto undiscovered *One* fundamental cosmic unit. What is this but a tracing of the pedigree of elements back to their truly undifferentiated source?



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GIANT OAK, FLORIDA

(Photo by the Albertype Co. Brooklyn, New York.)



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THE CITY GATES, ST. AUGUSTINE, FLORIDA

(Photo by the Albertype Co. Brooklyn, New York.)



Lomaland Photo. & Engraving Dept.

A FLORIDA ALLIGATOR

(Photo by the Albertype Co. Brooklyn, New York.)



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BANYAN TREES. NASSAU, BAHAMAS

IDENTIFICATION WITH THE NOBLER FORCES

OF LIFE: by Per Fernholm



WE all know how our conceptions undergo a change as we grow and the mind becomes capable of comprehending a wider sphere of life. A child looks up to his father and mother as his highest court of appeal when there is doubt of what is right or wrong, and when there is need of guidance. Slowly it dawns upon him that the family outlook has to be subordinated to something greater, say to that of the tribe, whose notions of right conduct have usually a local color. When the child finally leaves the family circle to take up his own position, he finds himself a citizen of the state or nation, and many an idiosyncrasy may have to be given up in the light of the higher duties that now make themselves felt. At this point most people stop, if they even have come so far.

A little reflection on this fact shows us that each circle is a living reality with a life of its own, a kind of entity, so to say, and that there are interrelations in a thousand ways between them all. Each sphere, small as well as great, has therefore a growth of its own that can not be set aside by the individual belonging to it. At the same time these limitations form the materials put into our hands for our work in this life. And it is possible to rise above and master them, just as we have to master all other tools and materials we wish to use for some purpose; it is possible to acquire a higher consciousness which must be our real self — the consciousness of a far grander entity, the higher element which ensouls humanity as a whole; and to let that govern our actions in the lesser spheres of life in which we have been placed. Such an effort will affect all who belong to the same spheres as we; it will open a way for them out of many a close chamber to places where the sun shines and refreshing breezes are blowing.

The present age is truly a turning-point in Man's history, such as has never before been encountered. And the nearest task before individuals and nations seems to be that mentioned above: to rise into the greater consciousness of humanity as one living reality; to sense, as it were, the source from which all the different races and nations have sprung. This accomplished, even to a slight degree, the thousand secret bonds uniting all will lie revealed to all who have eyes to see; they will feel themselves members of God's great family, and find new courage and strength to follow the impulse to make this earth the

heaven it should be, instead of the hell it now is in most instances. That this can be done, that this is really the meaning of all that has been said of heaven, will suddenly flash upon their minds; and once seen it will become an axiomatic truth. It can be done just as well as the home and state can be purified and beautified by the application of higher rules of conduct, and by letting in the true sunshine of life. The great work is, in fact, already begun, and the present universal unrest is only one of the signs thereof, for it shows that the present order of things is rapidly breaking up to give place to the new, higher order.

Mostly it is left to individuals, to make the great effort of rising in the strength of the inner soul-life; to break a path through the barriers; and to silence the whispers of the lower nature. And so at great epochs we find individuals, men and women, standing out as those around whom gather the new waves of higher effort. The greatest of the pioneers remain unknown and, as a rule, unheard of, because ordinary humanity would be unable to endure the strong light which ceaselessly radiates from them. But some of their conscious or unconscious co-workers are the pivotal historical characters we know of. These fulfilled their part in the effort and stand now, as it were, on a high rock with an outlook in both directions. Often they have not gone very far, lest they lose sight of those behind; and because of their compassion may not have seen much of the land of promise. How often have they not been crucified even then!

But there are other epochs of recurring cycles when a whole nation, a race, even all humankind, is borne upon the top of an immense tidal wave and when it is possible to pass right on into a new condition altogether. And we are told that at present we are carried to the very portals of a higher existence by such a mighty cyclic wave. Never have there been such opportunities of undoing past mistakes and finding a way out of the misery and pain which we ourselves have brought into life on this earth by those mistakes. Never has there been such a need of real men and women who dare to face themselves and the conditions around them, resolved to do their utmost in a noble endeavor.

Great as this step is — the realization of humanity as *one* family, one body with many members, which opens up so many latent possibilities — it is, however, not the final one. Humanity is part of this earth, and our earth is a living entity and a member in the Sun's family

of planets. The members of this planetary family are on different stages of evolution like everything else; some old and wise, some youthful and just starting out to realize their proper duty, some slumbering. It would seem as if our earth were in the second of these categories, for how could it be a conscious member of the Solar family before its self-conscious element, humanity, had risen to consciousness of the fact? There was knowledge of such a kind in ancient times, for it was part of the Mysteries, and the relations between Man and the guiding Intelligences of those great entities were shown in the Mysteries of Antiquity to those who had been purified and initiated. The time has come for the return of such knowledge, and its custodians will be those whose minds are so imbued with brotherhood as a fact in Nature that it has become a living power in their lives; not as a secondary element, but as the very foremost. And then beneficent influences which have been shut out for ages will begin to flow in again like life-giving blood from a spiritual heart, imparting blessing to all that lives and breathes.

The guiding star is always there if we but look for it. The secret is never to let it out of sight, for if we try to steer our course from what we see behind and hear whispered around, our minds will certainly reel and our ship find itself stranded on some subtle reef. The star is unattainable, but it leads us toward the safe harbor. Every man can seek and find that guiding star within himself; it has always been there. Only he who has not looked for it remains unaware of its presence.

It is but natural that the lower forces of life should arise as never before at such a crucial time. And that is what we find in every field of human activity. While the essential quality of the greater Life pulsating throughout the universe from its spiritual Heart is to radiate, illumine, warm, and give abundantly, that of the lower life is to use the beneficent forces for selfish purposes, without regard to their source. Thus diverted, such forces resemble beasts seeking their prey, and this frequently in ways so subtle as to elude observation. This is the only great sin in human life, the abuse of beneficent power; and when, as now, Man's nature begins to respond to higher and nobler impulses vibrating in the inner chambers of soul and heart, such abuse assumes new forms and is more difficult to guard against.

Those in the shadows, those immured in prisons and hospitals, are by no means the only ones who have misused the nobler forces of life.

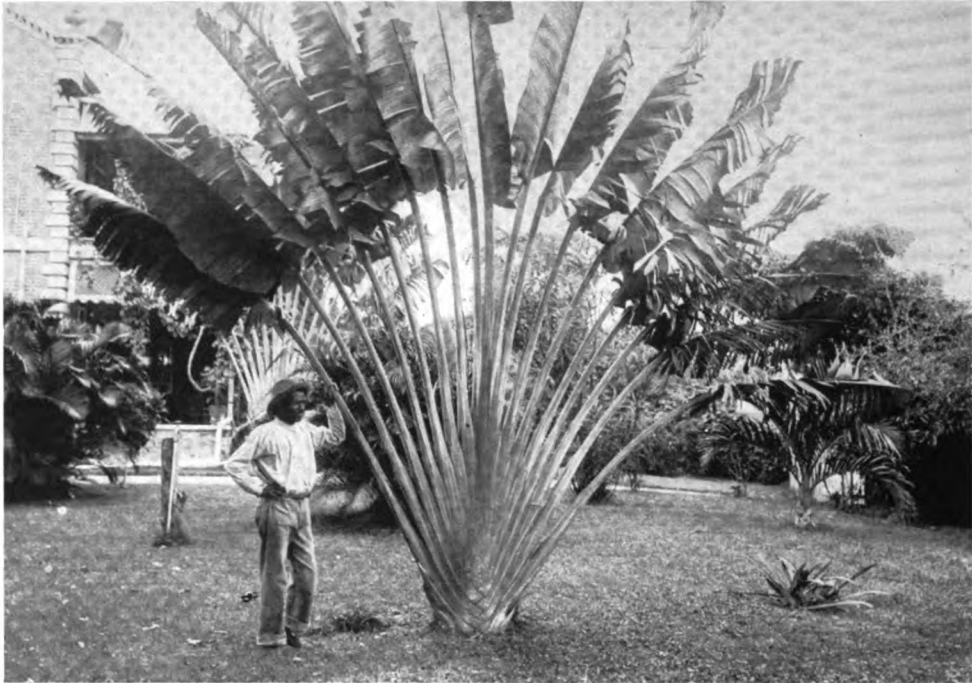
In many cases they are but the victims of greater criminals who consciously and freely walk around among weaker fellowmen in their pursuit of prey. Such prey they find even among those who in one or more respects have felt the urge of the time and cast loose from old moorings to steer out on the new course, too unmindful of all the leaks in their own nature, and who thus easily become wrecked. In ordinary life we are wise enough to put as the first requisite of a vessel to be used for liquids or gases that it shall be tight; we should not think of pouring water into a leaking cup. Yet that is just what we daily do or urge to be done in our own life; we wish to be filled by the quickening heart-forces of real life before we know how to use them wisely; and when we succeed in some slight degree, their stimulating effect takes some unexpected expression in a selfish or unworthy deed. We may not consciously use them thus, but if our nature is not in full control, it may give way under the pressure, and the precious force leak out to feed and strengthen a human beast.

There is but one way of protecting the sanctuary of Life in ourselves, and that is by rising in the strength of our Spiritual Will with a firm and indomitable resolution to take our nature in conscious control, and ally ourselves with the nobler forces of Life. The brotherly attitude, the readiness to give, is in itself a shield that protects us from subtle attacks, and prevents us from being taken by surprise in moments of unwatchfulness, or of passive mood. Even the one farthest down in the shadows, yea he more than anyone else, may do this, and at once find a firm foothold that will never, never waver. He, just he, can become the best teacher and helper of other weak fellowmen who are constantly thrown into despair and darkness, for he has sounded the depths of human life, knows the real dangers, and has obtained an experience that is worth the cost if he takes it rightly, however terrible it may have been. Jesus came to the outcast; and the glory of the dawn of the new era humanity has entered upon, is that many a note of hope will resound from the very depths. Sleep reigns too often along the easier paths of life, and there is a most deplorable lack of understanding of the real situation, of the battle that is raging between the antagonistic forces of Light and Darkness.



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SILK COTTON TREE. JAMAICA, BRITISH WEST INDIES
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TRAVELERS' PALM. JAMAICA, B. W. I.

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CASTLETON GARDEN. JAMAICA, B. W. I.

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NEW CASTLE. JAMAICA, B. W. I.

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BOG WALK. JAMAICA, B. W. I.

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MAN'S ABODE BEFORE THE GLACIAL PERIOD: Recent Corroborations of Theosophy: by C. J. Ryan



THE following notes are suggested by two apparently unrelated articles which appeared lately in leading and responsible publications. It seems proper that attention should be drawn to them, both because of the interest of the facts therein referred to, and on account of the support they give to some of the leading teachings of Theosophy concerning the historical development of mankind.

The first article is from the South American edition of the *London Times*, and its subject is the Beliefs and Customs of the Chibcha Indians of the great plain of Colombia, South America, "whose descendants, a decadent, if not degraded, tribe, still inhabit the country round about the Sábana of Bogotá, and retain, though in a modified form, many of their old beliefs, now engrafted upon a semi-barbarous Christianity," as the writer says.

The ancient traditions of the Chibchas provide us with one more source of evidence to be added to the many collected by H. P. Blavatsky in *The Secret Doctrine* which show the prevalence in more than pre-historic times of a widely-distributed and selfsame wisdom, and a true understanding of the evolution of man. It is a principle in Theosophy that the great events of human history prior to those of which we have clear documentary or monumental evidence, and which extend only a few thousand years B. C., have been recorded in ways not accessible to the ordinary historian but only to those who are qualified to handle them wisely. H. P. Blavatsky was entrusted with a considerable portion of the outline of the history of civilization before the Stone Age, and part of her great work, *The Secret Doctrine*, is devoted to the demonstration that the traditional records of antiquity which we find more or less superstitiously relied upon in the various world-religions are fragments of the truth, and that they fit into their proper places in the comprehensive scheme of the teachings. India, Egypt, Persia, Syria, China, Scandinavia, Ireland, and Wales, the Americas, even some of the Pacific Islands, and many other regions, yield ancient traditions, which, when read in the light of *The Secret Doctrine*, agree perfectly in their broad outlines.

The learned academic world has been slow to appreciate the light thrown by Theosophy upon the early development of mankind. This is probably because Theosophy makes the *soul's* development, not the body's, the fundamental element in evolution; but every step forward

made by archaeology, biology, and psychology, is forcing science and philosophy nearer to the Theosophical position. The study of contemporary literature proves that a large number of advanced thinkers are already putting forward many of the leading teachings of Theosophy though they do not always admit the source of their inspiration. It may be they are not aware of it, in all cases. The progress of inquiry into the conditions of the planes of being that lie just behind the veil of matter, which a few venturesome scientists are diffidently entering upon, will inevitably bring facts to light concerning man's mysterious nature only to be understood through the study of Theosophy. Man's complex principles are not to be explained by the simple hypothesis of the evolution of the physical body.

Now let us trace a few points in the traditions of the Chibcha Indians which show plainly that they possessed a knowledge of the "Secret Doctrine" of the Initiates, and that they expressed it in forms similar to those of other and even remote peoples. According to the Chibchas the earliest mankind originated from one pair who appeared in a mysterious manner from the waters of a lagoon. Everything at first was very primitive, but before long a Messenger appeared who traveled through the country preaching wisdom and teaching good customs. From him the Chibchas obtained their knowledge of Reincarnation, of the Immortality of the Soul, and of the doctrine of Karma — the law of Compassion — which provides that justice shall ultimately be done and that what is sown shall be reaped, even after many days, or lives. Charity to all was a cardinal feature in his truly Theosophic teachings. He is said to have led a pure and holy life, thereby exemplifying the aphorism of H. P. Blavatsky, "Theosophist is who Theosophy does."

The appearance of Bochica, this great Messenger, is dated by the Indians at about the beginning of the Christian Era, and there very probably was such a Teacher then; but, from the general trend of the legends and particularly from events said to have happened after his passing away to the heavenworld, the student of Theosophy can plainly see that the traditions cover a larger meaning than appears on the surface. They have obviously come down from a period far antedating the time of Jesus — a period when the lost continent of Atlantis had only recently perished under the waves. The latter portion of the legends describes the Fall of virtuous and happy mankind from the Golden Age into desperate sin, and its sufferings from a Flood sent

from heaven to punish the evil-doers. We are introduced to the company of the Gods, and the story runs on closely parallel lines with the Hebrew account of Jehovah's anger against the antediluvians and his reconciliation and covenant. This part of the Chibcha legend, if not adapted from the teachings of Christian missionaries, is a variant of the universal traditions which have preserved the echoes of the terrible events that took place when the ungodly of the Fourth Root-Race of men, the majority of the Atlanteans, were destroyed to make room for the new Fifth Race, the so-called Aryan, on the new lands which rose from the sea upon the submergence of the older continents.

After the departure of Bochica to heaven, the Tempting of mankind to sin by Huitaca, the beautiful Sorceress, and the Flood (which was produced by the minor God Chibcha-chum causing some rivers to overflow), Bochica took pity on the people and reduced the water by opening a channel in the mountains through which it escaped by a cascade. As a sign of mercy and forgiveness Bochica appeared to the people seated on a *rainbow*. (Compare *Genesis ix*, 13.) Chibcha-chum, it seems, had carried the punishment too far, so he was penalized by having to carry the earth on his shoulders, a curious incident that shows a close kinship to the Greek story of the giant Atlas. H. P. Blavatsky tells us the meaning of this world-carrying feat. It is not by a mere coincidence that this legend should be found in both hemispheres.

In *The Secret Doctrine* H. P. Blavatsky writes:

The myth of Atlas is an allegory easily understood. Atlas is the old continents of Lemuria and Atlantis, combined and personified in one symbol. The poets attribute to Atlas, as to Proteus, a superior wisdom and a universal knowledge, and especially *a thorough acquaintance with the depths of the ocean*: because both continents bore races instructed by *divine* masters, and because both were transferred to the bottom of the seas, where they now slumber until their next reappearance above the waters. Atlas is the son of an ocean nymph, and his daughter is Calypso — "the watery deep": Atlantis has been submerged beneath the waters of the ocean, and its progeny is now sleeping its eternal sleep on the ocean floors. The *Odyssey* makes of him the guardian and the "sustainer" of the huge pillars that separate the heavens from the earth. He is their "supporter." . . . Atlas is said to have been compelled to leave the surface of the earth, and join his brother Iapetos in the depths of Tartaros. Sir Theodore Martin is right in interpreting this allegory as meaning, Atlas "standing on the solid floor of the inferior hemisphere of the universe and thus carrying at the same time the *disc* of the earth and the celestial vault — the solid envelope of the superior hemisphere. . . ." For Atlas is Atlantis which supports the new continents and their horizons on its "shoulders."— Vol. II, p. 762

The other article mentioned above brings new evidence in favor of great changes in the configuration of land and sea during the period of man's existence on earth. It is by Mr. Comyns Beaumont and appeared in the British scientific monthly *Knowledge*. It deals with the new race recently discovered in the Arctic regions north of British Columbia, Canada, which, as the writer says, "provides an invaluable link in the chain of evidence which the advanced school of ethnology is forging." What he calls the "advanced school" is the school which has adopted many of the principal teachings of Theosophy concerning mankind upon submerged continents and islands. Why the members of this school do not generally acknowledge their indebtedness to H. P. Blavatsky for boldly bringing forward these important teachings in a comprehensible form at a time when they were exceedingly unpopular, and when their promulgation aroused the severest and most brutal criticism of the courageous woman who was not afraid to brave the sneers of the press and the academies, is for them to explain. It is impossible to believe that the "new ethnologists" have not heard of the teachings of H. P. Blavatsky upon their own subject or that they have evolved their theories quite independently of her pioneering work. Be this as it may, the interesting fact remains that the Theosophical records are now being vindicated by the researches of the "new Ethnology."

In 1908 Herr Vilhmar Stefansson went to the regions north of Hudson's Bay to study the country and the people, and reports have lately been received from him of his success in making new discoveries. The most striking of these is, in his own words:

For some months we lived among a people who had never seen either a white man or an Indian, though they had often heard them spoken of. We have discovered Eskimo (in the matter of speech and habits) who in bodily form and type of countenance are Scandinavian. This discovery is significant. . . . What is the reason that part of the inhabitants of Victoria Land exhibit so well-marked a difference from the rest of the population? How are we to explain their absolutely European type? . . . On the south coast of Victoria Land we struck upon the European types which we had heard spoken of at Cape Bexly. Two of the men had as much beard as I have, in color red.

Mr. Beaumont suggests that these newly discovered people are a remnant cut off the Scythian family of races, who were a people of fair complexion, of strong physical build, and possessing red or flaxen hair. The Scandinavians were, he says, Scythians, and their origin was in the North. Owing to a change in the direction of the Earth's

axis many races were driven from the polar lands owing to the increasing cold. Mr. Beaumont accepts it as a fact that the Earth changes its axial direction at times in consequence of a change of equilibrium caused by the submergence of certain lands and the upheaval of others; and that there was such a change about the Glacial period. But however caused, Theosophy teaches that several changes in the Earth's axis have occurred, producing, as Mr. Beaumont rightly believes, vast alterations of climate in certain parts of the Earth, such as the present polar regions. He says:

Without question there was a period, not geologically far removed from our time, when the Polar regions rejoiced in a soft and beautiful climate. It used to be said that this was before man lived. Now, on the contrary, the weight of evidence indicates that man not only lived then, but that the north, as said by the Goth Jornandes, was the forge of mankind. When the north enjoyed a beneficent climate, prior to events of the utmost magnitude which changed the entire climate of the world and altered the face of the earth, we cannot surely escape from the conviction that all the evidence is in favor of its being the original home of a great portion of the human race. We know that the earth has constantly shifted its axis . . . owing to the change in its center of gravity. [?] . . . The Glacial Age drove the Hyperboreans south. . . . Millions of people perished, and hence the universal Flood Story. But, as though it were by chance, here and there communities were isolated and spared. Some of these in turn sought more friendly climes, but others remained; and thus we have a rational and natural explanation of Herr Stefansson's Scandinavian tribe in the Arctic regions of the northwest.

Further, Mr. Beaumont brings testimony from the central parts of the American continent to prove a connexion between the early inhabitants of the New World and the Scandinavians. He says, in part:

Who were the famous Chichimecs of American legendry? The Chichimecs entered Mexico from the north; they came from "Amaquemecan," a "land of vast extent"; their titular deity was Votan, or Odon, whom the erudite Humboldt was astonished to find corresponded in every particular with the Wodan, or Odin of Scythian nations; this Votan (also called Odin or Oton) was a white man, with a long beard, attired in white garments bearing the insignia of the Cross in red. The ancient and mythical capital of this people preserved in records like the *Popol Vuh*, was a city called Tula, Tulan, or Tulla. [Thule is a name for ancient Scandinavia.] The *Popol Vuh* tells us that Tula was bitterly cold; for instance, Part iii, chapter v, verse 5, says: "But then began a great rain that extinguished the fire of the tribes and much snow fell on the head of all the tribes and their fire was extinguished then because of the snow; there was no more of this fire which had been made." . . . Another deity of the Chichimecs was Toras, whose name and character closely resemble the Scandinavian Thor [Tor].

Scandinavian legends speak of the coming of the Glacial period,

and of the migration of the people because of the terrible cold. These provide strong testimony in favor of the existence of the pre-Glacial intelligent mankind. Until lately science had no absolutely satisfactory reason to admit the existence of really human beings before the Glacial period, but the quite recent discovery of flint implements of a unique form in the Red Crag in southeast England has definitely proved that tool-makers lived long before the Glacial period. This was antecedent to the breaking down of the land which once existed where the North Sea now rolls its turbulent waters between Britain and Norway.

THE BLIND MEN AND THE ELEPHANT

BY JOHN G. SAXE

It was six men of Indostan,
To learning much inclined,
Who went to see the Elephant,
(Though all of them were blind)
That each by observation
Might satisfy his mind.

The First approached the Elephant
And, happening to fall
Against his broad and sturdy side,
At once began to bawl:
"God bless me! But the Elephant
Is very like a wall!"

The Second, feeling of the tusk,
Cried: "Ho! what have we here
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an Elephant
Is very like a spear!"

The Third approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up and spake:
"I see," quoth he, "the Elephant
Is very like a snake!"

The Fourth reached out his eager hand,
And felt about the knee.
"What most this wondrous beast is like
Is mighty plain," quoth he.
"'Tis clear enough the Elephant
Is very like a tree!"

The Fifth, who chanced to touch the ear,
Said: "E'en the blindest man
Can tell what this resembles most.
Deny the fact who can,
This marvel of an Elephant
Is very like a fan."

The Sixth no sooner had begun
About the beast to grope
Than seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the Elephant
Is very like a rope!"

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right
And all were in the wrong! — *Selected*



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THE SOUTH ANGLE OF THE RÂJA YOGA COLLEGE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA
In the foreground is the entrance to gardens of some of the Group-House Bungalows



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A VIEW OF A RÁJA YOGA STUDENTS' GROUP-HOUSE BUNGALOW AND OF PART OF THE GARDENS
AT THE LEFT UPPER HAND, A CORNER OF THE HEADQUARTERS BUILDING
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



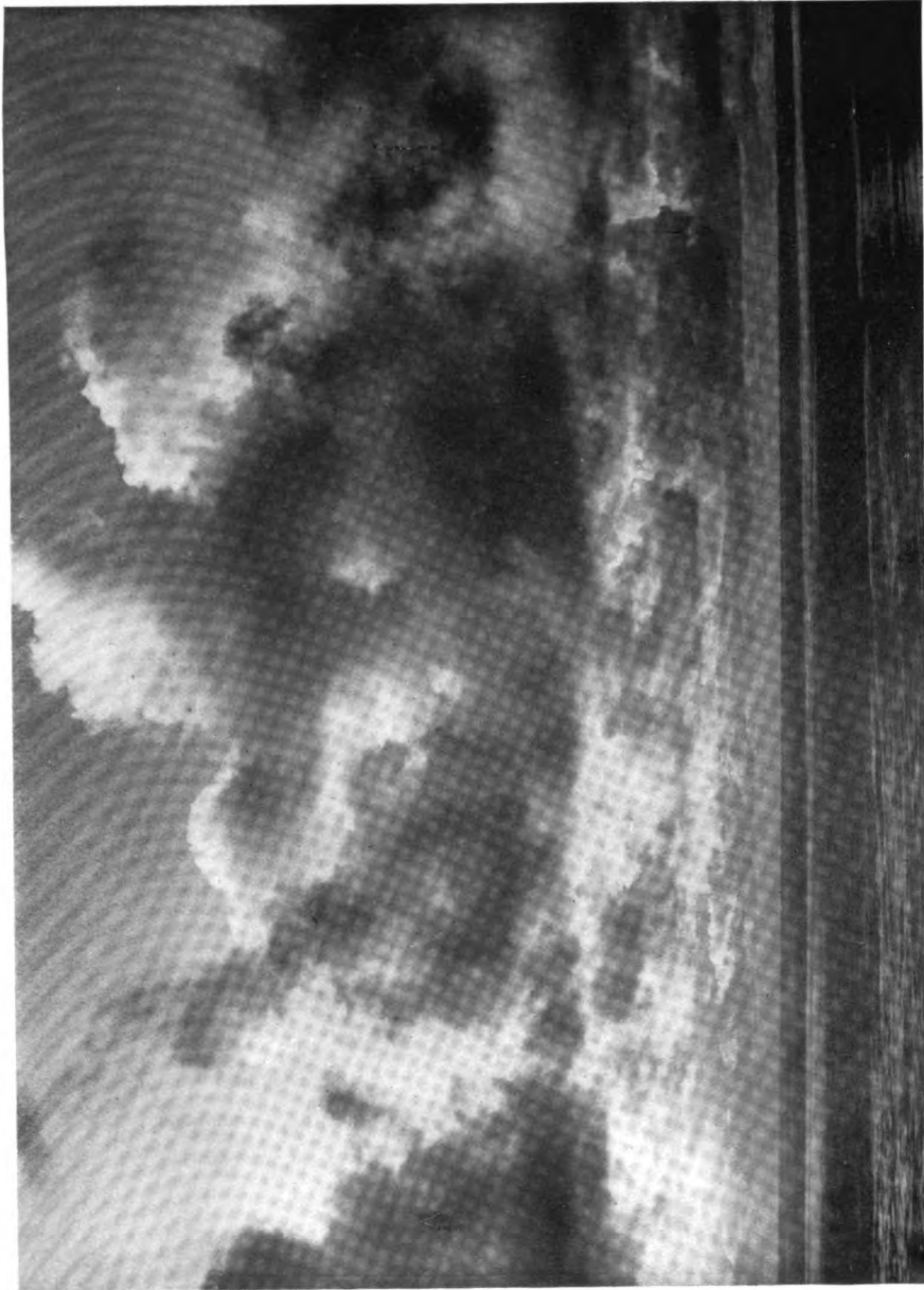
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BIRD'S-EYE VIEW OF A PART OF THE GROUNDS, FACING SOUTHWEST
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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A SIDE VIEW OF THE "NORTH HOUSE"
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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THE PACIFIC AS SEEN FROM POINT LOMA



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EVENING OVER THE PACIFIC

A VIEW TAKEN FROM THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA

THE AGE OF MAN: by Archaeologist



IN a press despatch from London, relative to the discovery of a human skeleton beneath an undisturbed layer of boulders and clay in East Anglia, an eminent scientific authority is quoted as follows: with regard to the previously known skeletons:

Some people were hasty enough to discern in them with their monkey-like qualities evidence of the missing link. It is now clear they were survivors of a stock which had deteriorated, and not progenitors of our race. If we have to accept the theory of evolution (and it is still only a theory) it is a puzzling fact that man has changed so little in 100,000 years.

And Professor Keith, anthropologist of the museum of the Royal College of Surgeons, says of this latest skeleton:

There is every evidence that this man lived long before the glacial period. During this period England was covered with a great thickness of ice. Finally this melted and a layer of debris was deposited. It was underneath a deposit of this sort that the skeleton was found, hence he must have lived before the ice age and before the rivers formed.

The finding of this skeleton strengthens the belief that the evolution of man was an infinitely longer process than we originally thought. At one time believers in the evolution theory thought that man's development to his present state might have taken something like 10,000 years. Later they put the period at something around 20,000 years. The difference, if any, between this man's bodily framework and modern man's are so minute as to prove that the evolution must have taken hundreds of thousands of years.

These admissions, made on such notable authority, confirm the statements and predictions made nearly a quarter of a century ago by H. P. Blavatsky in *The Secret Doctrine*, as may be seen by reference to that work. Particularly noteworthy is the remark about the man being a product of *degeneration* from a higher type, for this means that calculations as to the length of time required for the evolution of man are entirely frustrated. Scientific views as to the history of man are on altogether too timorous a scale — probably owing to medieval and ecclesiastical influences, not yet quite outgrown. What science needs is a larger and more adequate scale by which to measure. We cannot quote extensively from *The Secret Doctrine*, but the following may be selected as worthy of special attention in this connexion:

1. There are seven ROUNDS in every manvantara: this one is the Fourth, and we are in the Fifth Root-Race, at present.
2. Each Root-Race has seven sub-races.

3. Each sub-race has, in its turn, seven ramifications, which may be called Branch or "Family" races.

4. The little tribes, shoots, and offshoots of the last-named are countless. . . .

The human Race has been compared to a tree, and this serves admirably as an illustration.

The main stem of a tree may be compared to the ROOT-RACE.

Its larger limbs to the various SUB-RACES; seven in number.

On each of these limbs are seven BRANCHES, or FAMILY-RACES.

After this the cactus-plant is a better illustration, for its fleshy "leaves" are covered with sharp spines, each of which may be compared to a nation or tribe of human beings.

Now our Fifth Root-Race has already been in existence — as a race *sui generis* and quite free from its parent stem — about 1,000,000 years; therefore it must be inferred that each of the four preceding Sub-Races has lived approximately 210,000 years; thus each Family-Race has an average existence of about 30,000 years.—Vol. II, p. 434-5

These figures and divisions may seem strange, but we quote them with confidence, for the teachings of H. P. Blavatsky have so often proved reliable, and the trend of scientific discovery and theory has always been in the direction of confirming them. Moreover men of science themselves are by no means so timorous when dealing with the stupendous distances in astronomy and with the ages required for sedimentation and the production of the animal and vegetable creation. There seems no reason, other than the inherited prejudices of a non-scientific age, why we should be so penurious in our dealings with human chronology.

Science readily admits that the continental distribution of land and water has varied much and often during the geological ages — whether by gradual or by cataclysmic movements (or by a combination of both) does not matter for the immediate purpose. It is not making a great demand on belief to aver that in former geological ages, as in this, there were human races on earth. Such a view is at least as reasonable — many will think more reasonable — as the view that those past continents were tenanted by animals and plants alone. Of course this latter view follows the demands of the present style of evolution theory; but we have just seen how unreliable the details of that theory are; it is altogether too cramped in its allowance of time. There remains the palaeontological evidence, but this is admittedly incomplete as yet. The number of fossils preserved is very small in comparison with the number of animals that lived; and if human fossils bore the same proportion to the number of living human beings, they would

be few indeed. But human fossils cannot be nearly so numerous, even in proportion to living men, as animal fossils are to living animals. For men have always practised sepulture or cremation, while animals die in their tracks. It must be remembered that fossils are nearly always *casts*, not actual bones, for the latter speedily decay; and few are the circumstances in which a *human* cast would be left — and then only of some outcast. Our researches so far have been both restricted in area and superficial in depth compared with what yet remains unexplored; and our ardor has been damped by a too-frequent desire to find the kind of evidence we wish and to overlook the other kind; and as to the ocean-floor, where salt waves roll over the habitations of the past great Races, it keeps its secret still.

Ample proof of the truth of the teachings in *The Secret Doctrine* about the antiquity of civilization will be forthcoming; but it is observable that there is a relation between the time when discoveries are made and their appropriateness. Such proof would naturally have a powerful effect, and it may be that the world is not quite ready for it yet. Such confirmation of the Theosophical teachings in one respect implies a confirmation in other respects; for they are entire. The great antiquity of man and his noble descent having been admitted, corresponding admissions follow with regard to the greatness of human nature. The crude biological theories of evolution which are already passing away are closely interwoven with equally crude notions about man's nature; and the expansion and ennobling of one set of views entails a similar enlargement of the other.

In thus inviting respect for humanity's past, it is no vain and fruitless worship of bygone times that we advocate, but that kind of veneration which inspires self-respect in the present, and hope for the future. Anything which can serve to lift our eyes from the ground and make us hold up our heads is valuable. We are the heirs of the past, and the greater that past was, the greater, in fact, is our present heritage.

WHY DO THEOSOPHISTS OPPOSE CAPITAL PUNISHMENT? by Gertrude W. van Pelt, M. D.



THEOSOPHISTS oppose capital punishment because it is at variance with the laws of moral nature, because it is injurious not only to those who suffer it, not only to all other criminals, but to the race at large. Its results are evil and not good, and it is to the interest of the whole of humanity that it should be abolished. This position is taken not in the interest of sentiment, or from vague feelings of a moral injustice; but the conviction is the outcome of a rational philosophy of life, and knowledge of the constitution of man.

As the world is beginning to understand, Theosophy is comprehensive, all-embracing. In its philosophical aspect, it meets life from every standpoint, showing unity in infinite diversity. It is not the product of the human brain, but existed before the human brain was evolved. It is the expression of the wisdom of the ages, as old as time, the basis of every religion and philosophy which has ever been formulated. One who is fully illuminated by it is able to look at any subject from the center, from the surface, from any point between, or from any side light, and see it in its true relations.

In examining capital punishment from any standpoint whatsoever with the assistance of Theosophy, it is revealed as contrary to the law of nature. It has no place in a social system which is a real social system — that is, one which is based on the facts of nature, and is not simply incoherent, thrown together at haphazard, and chaotic.

To a Theosophist the institution of capital punishment is not only cruel, barbarous, and an outrage to all the finer sentiments of humanity, but it is senseless. It has no real meaning. It is not the outcome of intelligence, and can never accomplish anything that it is intended to accomplish. Perhaps there is no other one thing which so stamps in history the place of modern civilization as our treatment of public offenders. It is an index of our lack of the sense of responsibility; of our indifference to the fate of our neighbors; of our selfishness, of our unwillingness to examine unpleasant truths, and it will in future ages, undoubtedly be recognized as an evidence of ignorance and stupidity.

Our motives — that is our surface motives, the ones we are, *on the surface*, conscious of — are, punishment for the offender, the furnishing of examples for possible future offenders, and the protection of society. That none of these points is gained is abundantly proved.

Crime is not diminishing under the present treatment of it, and one asks, why should it? What is there in much of our present methods which could possibly regenerate, or transmute the evil into good? What is there to inspire, to uplift, to help one who has almost lost himself in the mire of sin, to find his way again? On the contrary, one who has looked into the system, might very pertinently ask whether it has not been constructed for the unique purpose of *creating* criminals? And this is in spite of the noble efforts of many; in spite of the enormous work, and untiring labor.

The *system* still remains, a terrible expression of our social life. It seems to ignore the most obvious facts of existence. Man is surely not his body, but is essentially a thinker. He is made of thought, and as a thinker is temporarily inhabiting a body. The criminal, being a man, is essentially a thinker, and his thoughts so far as he is a criminal have an evil potency which is far-reaching. Man is dual in nature, having the potentialities of a demon or a god. The desperate criminal is a man, and is dual in nature — and is under the sway of the lower tendencies. Man is eternal, and every man or woman is a member of the human family. The criminal is a man or woman, and is a member of the human family, an integral part of it, inseparably bound to its fortunes; influencing it just as much as one of the cells of the physical body affects *its* condition. A cancer spot in the one instance, is just as vital as in the other. For the human family really is one. Whether certain members are for the time being in or out of physical bodies, is but an incident, so to speak. This is something constantly shifting. Under the cyclic law, affecting all life, they come and go, but neither the coming nor the going touches in the least their solidarity. The destinies of all are bound together. Together they must finally rise or fall. And although in such various stages of development, no one can beyond a definite point transcend his race. Each is held down or lifted up by the others. And it is by the character of the thought-life that this influence is exerted. "As man thinketh, so is he." And being what he is, he creates about himself an atmosphere which is either an inspiration to noble endeavor, or, it may be, one which is the opposite.

Many a one, just starting on the evil road, has grown to be a confirmed and old traveler in this environment. And when one finally, under the various influences of life, arrives at the point of committing a capital offense, what is it that we do? In the first place, we quite

ignore that nature has placed this being in his body for a purpose. We assume that nature is wrong in this instance, and decide to remove from him his outer shell. And so, with the "enemy of society" in the full vigor of his violent passions, in the iron grip of his impulses, cursing with every breath the mankind which he believes is hounding him, we put the last touch to his hatred of his fellows by taking his life. We *think* we have disposed of him, that he is gone, that we have one less malefactor to deal with. But, according to the Theosophical philosophy we have but set him at liberty — perhaps actually to prey upon society. Freed from the limitations of his body, he is now (if a really corrupt soul) a more subtle and real menace to mankind than ever. Ourselves we have placed at an absolute disadvantage. For he is now beyond our reach to control, yet free to contaminate our thought-atmosphere; to roam at large, a social vampire; to inject into the minds of those who are receptive, suggestions to crime, and to become a constant source of pollution. I speak here, of course, of the rare cases of thoroughly depraved natures.

Is it just, in view of the general ignorance of man's nature, to suppose that because we have demolished the outer covering of a man, we have disposed of his influence upon society? Such an idea is born of the idle thought of a materialistic age. Theosophy, in revealing the nature of man, shows very clearly that this cannot be the case. There is a natural life-cycle in every instance, at the end of which the soul normally retires to rest — which it is impossible to cut short by *violent* death. One removed in this way is merely in a different relation to the outer life from one who has passed out naturally and normally. So from the Theosophical standpoint, capital punishment does not decrease, but may positively increase crime; and it does not protect society.

Of course, what we should desire to kill is not the body of an offender, but the evil passions which are using that body as a vehicle. We are helpless to deal with the situation until the man again incarnates, as Theosophy teaches he must inevitably do, and we must then discover that the issue we evaded, has become, at least, no easier to meet. The criminal will come back to earth-life again and again. We must recognize that we cannot drive him out of the human family, but that we are bound to help him to transmute his evil into good. It is also because of the lack of the sense of responsibility, which this penalty implies, that Theosophy opposes it. What would one think

of a father, who, having a vicious son, called a family council and decided to be rid of him by killing. The father would promptly be handed over to the law. But the law itself should stand in the relation of father to the members of the community it is supposed to govern. And a Higher Law will certainly judge it if it fails in its duty and responsibility.

As just said, it seems reasonable that a man removed violently from his body, shall continue to live in the earth-atmosphere, until the time elapses, during which, under cyclic law, he was born to remain in that relation. Nature's purposes are not easily thwarted, though they may be interfered with. The mighty force of the universe, by which each and every event, as part of the majestic plan, is brought about, cannot be overcome by the ignorance of man. But supposing for a moment that he *could* stem the mighty tide of eternal momentum, supposing that he *could* drive a human soul out of the human family by the simple method of destroying the most external of its coverings, where then does he think to send it? On what possible theory can justification for the act be found? If an old-type Christian acquiesces in this law, he must imagine that he has condemned a fellow-man to eternal hell. And is he going to rest comfortably after, with this on his conscience? Materialists are growing fewer, so probably there are not many left who will not recognize that this violent ushering of a man out of his body has not ended things for him. He must continue to live *somewhere*. Even the true scientist with broad-minded searching of thought, consents to leave the matter open, for he, according to his own processes of reasoning, with his understanding of the law of momentum, cannot but believe that the terrible forces of hatred, and anger and bitterness, must go on to their legitimate end, until overcome or dissipated by other forces. For no one, it would seem, who uses his mind to any purpose, could deny that there are real and very powerful forces pent up in the make-up of every active human being.

But the average man, perhaps, would neither in imagination put the dead man in hell, nor have him exterminated. Where then have we put him? What have we done with him? We have got him out of sight, to be sure. The problem of his existence has not been solved, or even met, and we are endeavoring to throw elsewhere the burden of dealing with this evil. What terrible selfishness!

The habit of letting thought stop at the grave has become so con-

firmed; the ignorance as to man's compound nature has become so dense; the whole subject of the meaning of life has become so enshrouded in mystery — that we drop the main issues of life, as if they did not concern us. As in the days of old, we still strain at gnats while we swallow camels. When will it be learned that to evade responsibilities is impossible? They may be dodged. They may be postponed, possibly for many lives, but it is illogical, as well as contrary to all higher teachings, to think that they may be escaped. The very fact that one is placed in a relation of any sort to a subject, shows that to the extent of that relationship it belongs to him; that he is linked to it by the law of cause and effect. And under this law the cycle of history must bring it forth again and again, probably each time with added complications, until that which was begun, be finished.

All are responsible for our present conditions. We have created and shaped them out of the thoughts and feelings and acts of innumerable past lives. Together we have woven the pattern of our social fabric, and together we must reconstruct it until it becomes a reflection of the divine plan. To invade our blackest spot — the region of crime — and purify it, is the task before us, and there are hosts of earnest souls scattered all over our globe, who are eager to do this, many working, and perhaps many more holding back, feeling themselves not properly armed to undertake a task so herculean. The public conscience too, is awakening. And with the possession of Theosophy our weapons are at hand. The time is surely ripe to move forward, and achieve that which we have never before touched.

And we must begin by ceasing to place some of our problems beyond our reach; we must begin by abolishing punishment by death.



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ONE OF THE SPURS FROM MOUNT SHASTA, NORTHERN CALIFORNIA
NEAR THE EDGE OF THE TIMBER-LINE



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"OLD GRAYBACK," THE ERMINED MONARCH OF THE SIERRA MADRES
(Photo by courtesy of the *West Coast Magazine*)



THE SCREEN OF TIME

CURRENT TOPICS: by an Observer

SATAGO, the Sachem of the Chippewas, died lately in Michigan at the age of one hundred and eight. Satago was the chief from whom Longfellow received much of the material for *Hiawatha*.

The new census of the United States has brought to light the remarkable fact that the American Indians are increasing in numbers, and that there are probably now more members of that race than there were when this country was a wilderness. The red men now number over 300,000. Oklahoma contains the greatest number, 74,000. The vast majority are found in the Western and Pacific States, there being very few in the East or South; Florida and Georgia together have only 169, and Delaware 5. California has 16,371. The total increase for the past ten years is twelve per cent. There is still, however, a very high death-rate among the Indians, which can be realized when it is remembered that the increase of white people in the same period has been 22.3 per cent.

A notable body of representative American Indian men and women met recently at Columbus, Ohio, to promote intelligent co-operation among the tribes, and between them and their white friends. A large number of the most intellectually energetic members of the race were present, including lawyers, clergymen, editors, and teachers, and there was a general feeling of hope that the convention would have far-reaching consequences toward the lifting of many burdens which have reduced a large proportion to morose and ambitionless dependents upon the national bounty. Speaking of the Pueblo Indians of the Southwest, who live in neat two- and three-storied houses and who are orderly, industrious, and self-governing, *The Boston Transcript* says:

Small wonder that the Indian parents object to having their children haled off to the Government schools, where they are kept for several years learning things that utterly unfit them for their native life when they return. The girls learn to put up their hair in the latest fashion and to wear peek-a-boo waists. They are taught to sew and cook in a fashion foreign to their native needs. The boys learn to despise their fathers' customs and return to their homes so changed that they either go away again for good or become worthless drones, often embellished with a few white-man vices to disseminate among their brothers. The needs of the Indians are best decided among themselves, and the Hopi chief, who lately went to Washington to beg the Great White Father to let them alone and not try to educate his people in ways foreign to their needs, embodied the spirit of this remarkable conference.

With respect to the Negro population the census has proved that the proportion of whites to negroes is as nine to one, and that the marked preponderance

of whites in the Southern States is more marked than ever, for the natural increase of the negroes is diminishing, being but 994,300 between 1900 and 1910 in comparison with the increase of 1,345,000 in the previous decade. It is now about eleven per cent.

A STRIKING article has just appeared in *The Hartford Weekly Times* upon the subject of missionary enterprise, which, while giving due credit to the devoted persons who live away from their native lands, and sometimes give up their lives in what the paper calls the "hopeless fight against pagan unbelief," makes it plain that there is something entirely wrong in the principle of attempting to make the "heathen" adopt a religion which they are not anxious to take. It seems that the U. S. State Department spends at least \$1,000,000 a year "in pulling missionaries out of their scrapes, procuring indemnities for their mistreatment, etc." The writer says:

It is high time that a few words of cold, unprejudiced truth were printed on this subject — and the truth is that the "heathen," generally speaking, prefer their own religion to ours. Relatively to the enormous expenditure of money involved, the results achieved, in the shape of converts, are almost ridiculously inadequate.

He then describes the system by which the mission stations in China are, by treaty, exempt from Chinese jurisdiction, and how, in consequence, the native authorities can do nothing when a convert takes refuge there after committing some crime. This, he says, has caused widespread prejudice and had much to do with the lamentable killing of missionaries in Pe-Chi-Li province during the Boxer troubles in 1900. Another thing which stands in the way of missionary success in many countries as well as China is the obvious differences in creed between the rival sects of Christians. The hoped-for convert naturally wonders which is the really true form of Christianity for which he is expected to abandon his ancestral faith. The writer very pertinently asks us to take the Chinese point of view in respect to the extra-territorial mission stations:

Would we like it? Well, hardly. And suppose that the stations were maintained "in our midst" for the purpose of propagating the doctrines of Buddhism and subverting Christian ideas. What would we do about it? Well, it is safe to say that the stations would be mobbed and burned; and the Oriental propagandists would be lucky to escape with their lives.

What a relief it will be when the missionary army begins to realize that the same great truths lie at the base of all religions, and that the essential thing is that the pure and simple teachings of Brotherhood, which all the great Teachers united in bringing to the world, should be practised. It is not to those who say "Lord, Lord," that the Kingdom of Heaven shall be opened, but to those who do "the Will of the Father." The Christian Bible puts this simple Theosophy concisely in the words:

Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.— *James i, 27*

There would be less trouble stirred up among the "heathen" if the dogmas were laid aside and the pure teachings of Jesus Christ offered in such a way that no one could be antagonized. But that would be — Theosophy.

SHAKESPEAREAN students and all but the few who think there is no valid evidence that Shakespeare ever wrote any plays, should be greatly indebted to Mr. Ernest Law and other English and American experts who have just proved that some documents published seventy years ago by Peter Cunningham, entitled "Extracts from the Accounts of the Revels at Court in the reigns of Elizabeth and James I," are authentic. Until now Cunningham has lain under the imputation of being the forger of these documents, and he died a broken man, crushed by the accusation of dishonesty. The papers contain the accounts of the earliest recorded performances of *Othello*, *Measure for Measure*, *The Tempest*, and *A Winter's Tale*. The Master of the Revels at the court of King James I, who read every play before licensing it, had no doubt about the authorship, for it is recorded in the quaint spelling of his account book that "the poet which mayde the plaies" was "Shaxberd." This method of spelling the name is amusing, and adds another to the several forms extant.

A SUCCESSFUL exploring expedition started from San Diego, California, last spring, to collect specimens along the coast of Lower California, Mexico. It was sent out by the American Museum of Natural History, New York City, and consisted of Dr. C. H. Townsend of that Museum, and seven other distinguished naturalists. The party traveled in the U. S. converted cruiser *Albatross*, and thoroughly explored the shores of numerous islands as well as the coasts and waters of the ocean and the Gulf of California. The most striking discovery was that of the almost fabulous animal, the sea-elephant, *Macrorhinus angustirostris*. The first specimen seen measured over twenty feet in length and possessed the well-developed elephant snout which has given rise to the popular name. Dr. Townsend captured five young sea-elephants which were taken back to San Diego and forwarded alive to the New York Aquarium, which they reached safely. Owing to their inveterate propensity for fighting they gave their captors hardly a moment's rest or quiet until they reached San Diego. At Pichilique and Espiritu Santo Islands the unique black hare was found inhabiting the rocks and sea caves. It is unknown elsewhere in the world. Many rare and curious birds, fishes, reptiles, and deer, were obtained. The party spent two days at Tiburón Island, the largest in the Gulf of California, and about which so many rumors of cannibalism have been given currency, but no report is made of any adventures there. A unique and very large kind of deer was found there, the work of transporting one, entire, to the ship, being a task for six men.

A MAGNIFICENT villa has just been accidentally discovered at Pompeii. Ten rooms have already been exposed, one of which is practically uninjured. It is very large and contains a beautiful mosaic floor and the most perfect and well painted wall-frescoes yet found in the ruins. Twenty-nine life-sized human figures are shown in the paintings. This villa surpasses all others previously found both for its size and the fine artistic value and good preservation of the paintings.

Herculaneum is to be further excavated. The Italian Government and the King have made liberal grants of money, and very interesting discoveries are looked for, including considerable treasure. Over sixty modern houses will have to be pulled down before the excavations can begin. Owing to the extreme hardness of the volcanic material which has buried the ancient city, comparatively little has been excavated in comparison with that which has been done at Pompeii, which was overwhelmed by light ash and dust. It is worth while for students of Theosophy to remember, when doubt is thrown upon H. P. Blavatsky's statements about the lost cities of Atlantis and Lemuria, that it is only a few years since the very existence of Pompeii and Troy was considered by the learned to be purely mythical, and the great Hittite empire — the rival of Egypt in its prime — with its capital city in Asia Minor, was absolutely unknown as a historical fact until yesterday. Yet these centers of advanced and vigorous civilizations are almost of our own time in comparison with those of Atlantis, a million years ago.

FRITHJOF NANSEN, the Arctic explorer, has been lecturing before the British Royal Geographical Society upon the discovery of America by the Norsemen. He has no doubt that they reached Greenland at an early date, about 985 A. D., and that they discovered the northwest coast of America, Labrador probably, soon afterwards. He strongly doubts that they ever reached the New England coast or penetrated into the interior. Other authorities disagree with Nansen and claim that the legends conclusively prove that the Norsemen found a warm, fruitful country, quite different from the forbidding shores of Labrador. The reason that one of the lands discovered was called "Wine-land" has not been explained upon the Labrador hypothesis. There is no satisfactory proof that the carved inscriptions found upon stones in the northern parts of the United States which are claimed to be of Scandinavian origin, are genuine. Further discoveries will be necessary before the question can finally be settled as to how far south the "hardy Norsemen" penetrated and what they found, but there is no doubt that it is to them the credit is due of being the first navigators, in historical times, of the wild, open Atlantic. Till then European sailors never ventured far from land, so far as is known.

ACCORDING to a new book, *France under the Republic*, by M. Charlemagne Bracq, the charge that France is a decadent country and an "awful example" of the depth to which "godlessness" and the secularizing of the schools has depressed a once great nation, is absurdly untrue. As for the decline of the birthrate in France, a careful study of the subject proves that it is part of a tendency common to all the so-called progressive nations. It is very strongly marked in England. In regard to the alleged increase of juvenile crime, M. Bracq gives proofs that it was greatest when the schools were under clerical control. The figures are these: 1841-51, increase of juvenile delinquency 33%; 1851-61, increase 15% — these were the periods of completest denominational control of education; 1881-91, increase 5%, this being the period of unsectarian public schools. The actual fact appears to be that the juvenile criminals are mostly those who, for one reason or another, have escaped school altogether.

A RECENT number of *The Philosophical Review* contains an article "Time in Recent French Philosophy," which refers especially to Renouvier, who said:

The series of successive phenomena which constitute reality (or at any rate, the only reality which we are capable of apprehending) is limited *a parte ante*; in the phraseology of Kant's first antinomy, the world had a beginning in time.

This gives rise to the difficulty of "why one time rather than another," and by some is viewed as an irrational position, because there is "no sufficient" reason why "the world" should begin at one time rather than another. Renouvier says:

This primal spontaneity, this energy which awakes and comes into existence of itself at the beginning of time and in the nothingness of space—whether it bursts forth at once in a highly complex form or starts from humble beginnings, growing by shoots which merge with one another and augment the whole, through the ever-unfinished period of Becoming—this ought not to surprise the philosopher whose reason has once led him to reject self-contradictory definitions of the nature of things . . . and to recognize in all phenomena *something* of that character of spontaneity which was the *exclusive* law of the earliest appearing of them.

The writer of the article regards such views as having a certain intelligibility and consistency, from the fact that they are "frankly animistic"; and he proceeds to discuss at some length the old problem of the distinction between "temporalism" and "idealistic eternalism." But how a universe could spring into being *ex nihilo* by an act of "primal spontaneity" seems lacking in sufficient reason, and suggests that it might go out, with a puff, by another act of "spontaneity."

If the modern Zenos would but turn their attention to a work, published for nearly a quarter of a century, called *The Secret Doctrine*, they would find that these philosophical perplexities were all clearly solved, ages ago, by the three fundamental propositions given in the Proem of that work.

MAGAZINE REVIEWS

INTERNATIONAL THEOSOPHICAL CHRONICLE

THE FEBRUARY NUMBER opens with an impressive article, "The Power of Noble Women," which among other historic instances refers to a notable Chinese woman, the mother of Mencius, whose actions were in striking contrast to those of some modern mothers. "Notes on Cycles" are continued, as is also the article, "Point Loma and London." "The Doctrines of the Ancient Druids" will be a surprise to many, for twenty-nine of their aphorisms are given, which show the beauty, simplicity, and truth of their noble teachings. A thoughtful article, "The Power of Music," enforces the truth that "music is a part of life itself." "The Drama and the New Spirit" deals with some recent dramatic productions in England. Portions of Katherine Tingley's speech on New Year's Eve against capital punishment are reproduced. Articles on "Fear," "Theosophy and the Discouraged," "Scientific Oddments," "Honey Ants of Point Loma," the children's page, and some fine illustrations, complete an excellent number.

DEN TEOSOFISKA VÄGEN

THE FEBRUARY NUMBER opens with an essay on "Universal Brotherhood a Fact in Nature," which deals largely with the prevailing attitude regarding the treatment of criminals, and shows that our duty is undoubtedly to help, rather than to punish. "Woman's Work" treats of the new order of womanhood who will live Theosophy and bless the world. Professor O. Sirén contributes two short poems on winter. Two Swedish winter landscapes are reproduced. Dr. Zander writes on "The Possibilities of Development in Good and Evil." He shows that Karmic law certainly does not operate so that all the conditions for perfect development of our faculties could be simultaneously present; also that there is need for deeper recognition of our responsibility for the evil in the world. The dangers of psychism are dealt with by H. T. Edge. An article on "Peru under the Rule of the Incas" is copiously illustrated. A map and a plan of the old Huánuco palace show that it was of almost incredible extent, and that like the palace at Knossos it possessed a labyrinth.

EL SENDERO TEOSÓFICO

THE MARCH NUMBER gives a brief but interesting account of the life and work of the Cuban patriot José Martí, whose marble statue in Havana is of great artistic beauty. He was a man of extraordinary power, whether as orator, poet, writer on all topics, philosopher, or patriot. "The only manly way of lamenting human miseries is to pit one's self against them," was one of his aphorisms, of which many are given. "Cycles of Opportunity," the next article, dwells on the importance of the great ideas associated with the words: Theosophy, Brotherhood, Karma, and Reincarnation. "The Place of Art in Daily Life" points out that to read good poetry or hear good music daily, is as necessary for mind and soul as are ablutions for the body. Regarding simplicity and beauty in home decoration, it is pointed out that we have much to learn from Japan. A review of Mr. W. E. Gates' *Commentary on the Maya-Tzental Pérez Codex*, illustrated, should be of interest in Central America, as well as among archaeologists and philologists generally. Katherine Tingley's notes on Egypt are continued, accompanied by superb views of the temples at Philae, Karnak, and Deir-el-Bahari. "The World-Drama of the Twentieth Century" comments on *Canaan*, by a South-American writer — a story which has attracted much attention. Dr. Lydia Ross writes on the importance of fresh air and ventilation; and the children's pages close the number.



As copies of *Der Theosophische Pfad*, and of *Het Theosophisch Pad*, the German and Dutch Theosophical magazines, for February, have not been received in time, it has been necessary to omit reviews of them in this issue.



The Theosophical Path

An International Magazine
Unsectarian and nonpolitical

Monthly

Illustrated



Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethies, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life

Edited by Katherine Tingley
International Theosophical Headquarters, Point Loma, California, U.S.A.

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child.—WILLIAM Q. JUDGE

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

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VOL. II No. 5

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WILLIAM QUAN JUDGE
The second Leader of the Theosophical Movement.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. II

MAY, 1912

NO. 5

THAT which can be cognized by reflection alone, which is without parts, and without body, and which is eternal; which encloses all manifested beings, and which is inconceivable, shone forth of its own will.—*Mânava-dharma-sâstra*, I, 7

SCIENCE AND THE ORIGIN OF LIFE:

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



IN a newspaper we notice some remarks from the scientific standpoint on the origin of life. The word "life" here means what are generally known as organized beings, animal and vegetable, ranging down to those microscopic forms which we scarcely know whether to classify as animal or vegetable. At one time it used to be thought that life was produced by "spontaneous generation" — that is, that if unorganized mineral matter were shut up by itself, it would nevertheless in process of time produce animated beings. But later on this phenomenon was shown to be due to the presence of minute germs carried through the air; and that, if the mineral matter were carefully sterilized and shut off from the air, no such generation of living things could take place. Now, it is alleged, we are swinging around again to the older view, but in a different form. It is now being asked whether there is not a continuous chain of evolution from mineral to vegetable, containing intermediate linking forms that are between the two. In other words, are the so-called chemical and physical forces that operate in inorganic matter capable of giving rise to those more complex forms of activity which we call "life"? There are two alternatives to be proven: one is that life is now being so produced; and if this cannot be shown, then we may fall back on the hypothesis that life was so produced "originally," but that once having been produced, it is no longer generated in the same way but continues to reproduce itself.

Now here we find scientific men inquiring into origins and essences; for several eminent authorities are quoted in the remarks to which reference is made. And the reason for saying this is that it appears to contradict certain observations recently made and quoted by an eminent man of science and well-known writer on scientific subjects — Sir E. Ray Lankester. This writer is undertaking the defense of scientific men against a charge of being unable to tell us anything about the essential nature of things and of being concerned only with externals. He answers this charge by protesting that men of science do not pretend to solve such questions, but have enough to do in investigating matters that lie closer to their hand. Such ultimate questions are without their sphere. The speculations about the origin of life, however, transcend the limits imposed by the professor; a circumstance that would not much matter, were it an isolated instance. But on the contrary, we frequently find that men of science — or at least people speaking in the name of science — push their inquiries into the most abstruse and recondite subjects, totally disregarding any such limitation as Professor Lankester seeks to impose on the sphere of scientific research. Indeed the professor's remarks are not consistent with themselves; for one of his arguments is that scientific men do not constitute an organized body holding corporate opinions, but are simply a number of free and independent inquirers. If this be so, on what grounds, we may ask, does the professor take up their defense? Clearly, by his own showing, we must not regard his remarks as representing anyone but himself. Hence he has nothing whatever to do with any quarrel we may have with any other person speaking in the name of science. To put the matter in another way — if you deliberately limit your sphere and confess your limitations, you cannot at the same time claim an authority inconsistent with those limitations. And though we do not accuse any one man of science of such inconsistency, yet it is possible that one man may make claims inconsistent with the disabilities admitted by another man. And if any man of science should meet this by pleading that there is no constituted and representative scientific opinion, we may rejoin that not a few scientific writers speak as though there were such a constituted and representative body.

Applying these remarks to the question of the origin of life, we may simply tell the man who wrote them that he is trespassing into regions which do not concern him, and we may quote Professor Lan-

kester in our support. It is evident that theorists cannot at one and the same time exclude a large part of nature from their field of inquiry, and yet dogmatize about it; such a procedure would be tantamount to establishing a church.

Again, it is more and more being realized that the field of inquiry cannot be marked off into spheres — at least, not without seriously restricting and impairing the results in each such sphere. Nature is a whole, and the divisions of the sciences artificial. In recent inquiries into the relations between planetary movements and the propagation of undulations through the ether, it has been seen that we must modify our conceptions of time, space, energy, and mass, if we wish to bring consistency into our calculations. We cannot proceed far in our investigations into the recesses of physical phenomena without finding that we must include in our studies an inquiry into the nature of our own faculties of perception and conception.

Take this question of the origin of life, for instance. What do we mean by an origin? Our ordinary conceptions of time and space, derived as they are from our acquaintance with the physical manifestation of nature, do not permit us to conceive of an origin at all; hence the phrase "origin of life" has no meaning in terms of these physically-derived notions of time and space. So we are propounding a query which is insoluble under the prescribed conditions of solution! The origin of life — the origin of anything — is, following out the idea, as meaningless for us as the idea of a stick with only one end.

It must be maintained, then, that a Theosophist, if required to give an answer to the above query, would be obliged to say: First investigate the nature of your own conceptions of time and space, and then we will talk further; but until then, talking is useless.

But a Theosophist would never be willing to limit the field of scientific inquiry. To do so would be to restrict science to inventions and practical applications. Clearly no success could be predicted for theoretical speculations which should begin by deliberately rejecting the most important postulates. And truly, as long as science remains a free field, there will be plenty of men who will not recognize any restrictions whatever. These men will lead the advance guard, though they may not obtain recognition in their own time. Quite recently the orthodox scientific fundamentals — as we may call them — space, time, and mass, have been called in question; and the new "theory

of relativity" bids us inquire whether these supposed ultimate units are not themselves compounded of that which is beyond them. This amounts to an admission that these conceptions — time, space, mass — are not ultimates or units of nature but ultimates and units of our own mind (in its physical mode of manifestation). Further progress implies an analysis of our own conceptions. Physics melts into metaphysics. The faculties which heretofore we have been using subjectively are now themselves to be made objects of scrutiny. Therefore, unless a faculty can study itself, then in order to investigate our lower faculties, we must use our higher faculties.

Reverting to the question of whether there are any intermediate links between the mineral and higher kingdoms, a student of Theosophy would answer that there is indeed a complete chain of evolution and of graduated forms, but that not all the links are now (in this manvantara, or life-cycle) present on the physical earth. This accounts for the gaps, the "missing links." Geologists, studying the rock-records of past ages, have found that there once existed forms that are intermediate between forms now living; and this confirms the Theosophical teaching. We have at present on the physical earth the mineral, vegetable, animal, and human kingdoms, and each of these kingdoms is again divided into classes and species. The demarcations are on the whole distinct, however shady they may be near the borders. The transition stages are not present. Such transition stages may have existed physically at different times in the remote past; but now they exist only in the world of prototypes.

As to the word last used, it is not necessary to put it forward as embodying any dogma; for it is a necessary postulate. If science is to inquire into origins at all, it must postulate an origin for physical matter; and that origin cannot (under the conditions of the inquiry) itself be physical. So we may say that the physical manifestation of life has proceeded from its ultra-physical manifestation; and this carries the investigation into another region. All that we can discover by physical investigation will be physical life "coming into existence," "appearing," from another source; and it seems reasonable to suppose that there may be a definite *unit of size* for the physical world — an atom which cannot be further divided physically, but which, if split up, would disappear altogether.

To sum up this paper, let it be said that there is no intention of

inviting scientific researchers to leave their field and enter upon that of pure psychology. The intention is merely to remind them that as long as they limit their field, they must limit their ambitions. For some of the questions they propound are insoluble under the conditions they themselves impose — a fact which becomes serious if ever a dogmatic attitude should be assumed. What is “matter”? We can never explain it except by its relativity to “mind.” Hence we must either be content to assume it, and there drop further inquiry; or else we must study mind.

But in accordance with the spirit of the new century, neither science nor any other study can any longer be regarded as an independent line of inquiry nor as a pursuit of leisure and mere curiosity. Every problem is felt to be but a part of one great problem — the problem of human life and welfare. We see the main interest in science centering around those forms of it which have a practical bearing on human life. This may serve to make clearer the attitude of Theosophists towards physical and psychological investigation. The main interest of Theosophists being the great human problem, all other interests are subservient thereto; and such investigations claim attention in proportion only to their bearing upon that main interest. Study of Self is found to be the most important and fruitful application of one’s energies which a Theosophist, cherishing the objects he professes, can make. In the pursuit of this study he will certainly obtain much light on the more purely scientific questions; but to pursue these singly would be for him a bypath. This statement is of general application; but among students of Theosophy are found people whose particular work lies in some one or other of the scientific fields, such as medicine, agriculture, or chemistry. Yet here again the main purpose is always the service of humanity. And the sciences, by thus being studied as parts of a greater whole, are ennobled, while each investigator achieves greater success than he could ever have done in an exclusive domain.



WERE the life-principle to become for a single instant inactive, say in a stone, its particles would lose instantly their cohesive property and disintegrate; although the force would remain in each particle, but in a dormant state. — *H. P. Blavatsky*

“WHAT IS THIS IMMORTAL THAT THOU HAST?”

by H. Coryn, M. D., M. R. C. S.



It is almost a law of mind that if we want to know something thoroughly we must study or consider it at some time every day. Once in twenty-four hours the mind should be tuned to the topic. Then it will become a magnet, attracting to itself day by day and in the between-whiles of the study such casual items of knowledge as will fill all the little gaps. And in its depths it will be steadily generating ideas and intuitions which will afterwards well up into the moments definitely consecrated to the task. Twenty-three hours serve the one hour; the night serves the day; the subconscious becomes servant and feeder to the conscious.

It is another law that the more the minds which work upon the same matter the farther will be the penetration into it of each. This follows from the existence of that mind-ether, universal and connective, of which science as yet knows nothing.

In these laws we may have by implication the reason why men know nothing about death, nor “what is this immortal” that they have. Has nature intentionally shut the door against our minds? Or is it merely that we will not open it? Maeterlinck seems to think that if we faced the problem together and kept our faces to it we could solve it.

Death is the one event that counts in our life and in our universe. . . . But though we think of death incessantly we do so unconsciously, without learning to know death. We compel our attention to turn its back upon it, instead of going to it with uplifted head. . . . How should we know the one power which we have never looked in the face?

Contemplation of death is morbid. It is — when done morbidly. To look at it calmly, demanding its secret, is not morbid looking. In that way it has never yet been looked at by the many. And it is by the looking of the many at once that the secret will be solved. There is no secret of the world insoluble to the minds of men enough thinking together for time enough. That is why open popular writing and discussion will begin to do good. A thousand speculators with as many admissions of unillumination would be of infinite service so long as they stimulated thought. Given searchers enough and there shall always at last be one who finds. Given leaves enough and they shall always at last make possible a flower.

We have quoted Maeterlinck because he recently opened the dis-

cussion on immortality in one of the popular monthlies, a discussion which must mean that there is a considerable public which wants to have immortality discussed. It knows that during the last decade there has been much new thinking in philosophy, much new work in science; and it asks what light there may now be for this very old problem. Is there at last some actual knowledge? Is there at any rate some hope of knowledge?

Many years ago Maeterlinck wrote this:

Our consciousness is of more than one degree, and the wisest only concern themselves with that which is almost unconscious because it is on the point of becoming divine.

This “degree” is the soul, the inner Ego. “We possess,” he says, “an *I* profounder and more inexhaustible than the *I* of the passions and of pure thought” — “almost unconscious” therefore with respect to matter only; with respect to what is beyond matter, the possessor of exactly the knowledge we need. “In truth,” he goes on,

It is difficult to interrogate one’s soul and recognize its small voice amid the futile clamor around it. Yet of how little import are the other efforts of mind, and how far away from us is [then] our ordinary life! . . . One should ceaselessly take refuge there. We know all the rest before it has been said; but here we learn what cannot be uttered; and it is at the moment when words and phrases cease that our restless gaze suddenly encounters, across the years and the centuries, another gaze which awaited it patiently upon the divine road . . . and we know that we are no longer alone upon the endless path. — *Les Disciples à Saïs*, Introduction

So one might hope that in the years since that was written he had interrogated his soul to some purpose and got from it some answer, even if not fully expressible in words, to the great question of men’s common minds.

But in spite of many fine suggestions the hope is disappointed. At the end we find that everything has been left as open as at the beginning. He can but enumerate for us the various possibilities of our post-mortem future, hardly suggesting even a probability for one over another. He still admits the soul, but it has now become a “stranger,” hardly subjectible in that case, one would think, to the “interrogation” whose ceaseless pursuit he enjoined upon us in the earlier writing. And he asks how it shall comfort the *lower* Ego, the personality, that which joys and sorrows throughout earth-life, fears death and craves

immortal life, to know that an "unmoved, unseen stranger," *within him* possesses immortality:

If I am told that that stranger is myself [my *higher* self or Ego] I will readily agree; but was that which upon earth felt my joys and sorrows and gave birth to the few memories and thoughts that remain to me — was that this unmoved, unseen stranger who existed in me without my suspecting it, even as I am probably about to live in him without his concerning himself with a presence that will bring him but the wretched recollection of a thing that is no more? Now that [at death] he has taken my place, while destroying, in order to acquire a greater consciousness, all that formed my small consciousness here below, is not another life commencing, a life whose joys and sorrows will pass above my head, not even brushing with their new wings this which I feel myself to be today?

We must therefore inquire whether this "stranger" be indeed such; whether the soul really is so remote and hedged a sovereign as to be inaccessible to — and, let us add, useless to — its representative on earth, the laborer in the vineyard of life, the personality of sorrows and joys; whether that knowledge which Maeterlinck himself seems once to have had — "that we are no longer [nor ever were] alone upon the endless path" — is possible for the rest of us.

One mark of the not-aloneness is conscience. The personal man wants to do something wrong. Conscience does not tell him that it is wrong; he knows that already. But opposing *his* wish to do it, conscience is the expression of *another* wish that he should not. Another being, or center of being, within him, desires him not to do what he desires to do, reinforcing with its desire his bare knowledge that the thing is wrong. This other being is therefore *not* "a stranger," *not* indifferent to his deeds. It is near enough to him to be a-watch of his thoughts, his contemplated and his actual deeds, closely a-watch; and to be able to make its wish directly known by him from within; and it cares enough for him to desire that he should act rightly.

But the soul can and does do more than inspire *not*-doings. As active conscience it also inspires *doings*. When, in a fire or wreck, the common man suddenly "forgets himself," discards the fierce physical impulse to self-salvation, becomes a hero and risks or gives his life for the others in peril, conscience has passed from *do not* into *do*. Under this inspiration the man not only does, but does the *right* thing. The center of inspiration is near enough to earth to know what needs doing.

There are also other kinds of doing, rendered possible by the same

help. Whence comes the pulse and light of inspiration which in the man of genius suddenly compel him to suspend his ordinary personal thinking and write down quickly the music, the poem, the thought? His task is now to *arrange*, to give *form* to something whose *essence* he knows was not of his personal creating and cannot be commanded at his time or by his will. In his common life he may be as the rest of us, indistinguishable, trivial. But at that moment of reception he is transformed, rarefied, raised to his highest terms.

In some few men the inspiration and transformation have gone much farther, so far that they thought themselves to stand in the immediate presence of absolute deity.

What are we to say of this center of consciousness which radiates into the heart what we call conscience and into the brain the light of creative genius? Will it not be possessed of that knowledge of life which the limitations of the personal man seem to deny to him and without which he can at best walk by faith? Immortality may then be found knowable for certain even if it remain undemonstrable along the lines of ordinary reasoning. A man knows himself as an Ego, but he cannot demonstrate it to any other man whose mind should suppose itself to doubt it. Knowledge of immortality will come to him who allies himself sufficiently with that in him which already knows it.

Nor is this so hard. For although *full* union with the soul is the reward only of much effort and sacrifice on the part of the personal man, so much union as may give certainty of immortality is very easy. For most men, for all whose hearts could be reached at all, this measure of union has already been achieved for them by the compassion of that soul which Maeterlinck calls a “stranger.” There only needs that the reasoning mind shall be trained to cognize what is beyond its own purview.

What remains, then, at death, of the personal man? *He himself*, but not with the entirety of his memories. His bondage to the body was, during life, the only cause of his remoteness from the soul. Re-united at death, he carries with him into the full sunlight such memories as belong to that light, as can live in it, memories of such deeds, thoughts, and feelings as it and not the passional body inspired.

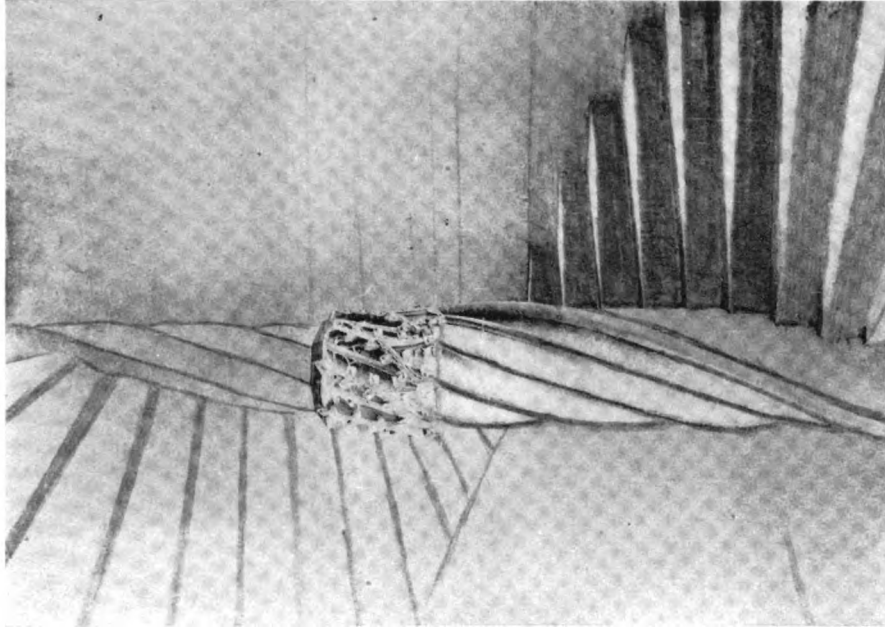
Then it will be by the cultivation of these deeds, thoughts, and feelings, that certainty of immortality can be perfected during life?

Yes; and progress can be made very definite by a daily standing back, as it were, from the personal man. If at night the whole day be gathered together with all its containment of deeds and happenings, looked at for its lessons of failure and success, the limits of this personal man of ours begin to be transcended. It is, so to speak, withdrawn from for better survey from a spiritual standpoint. Then it is understood that that which thus withdraws, which thus looks on and judges and resolves, is not that which death can affect. Death is faced and studied and sounded, in sufficient measure rehearsed, before it actually comes. It is seen that its waves cannot by their very laws of constitution, their function in the scheme, reach up as high as the place on which we now stand. The purpose and meaning of it are, not to cut us short, but to bring other scenes and experiences and fields of consciousness before us — finally, other fields of work.

But not until *this* field has been well tilled. We have made a thousand mistakes, yielded to a thousand forces of passion. The opportunities for the renewal of these makings and yieldings must unfold before us again and again till we have won every victory, strengthened every weak place. Life must follow life. The old temptations must come again — but so also the strength gained by every effort to surmount them; so also the wisdom that is the slowly ripened fruit of bygone pains and failures. The concrete memories of the past can wait. All that are worthy to live *do* live within the field of the soul's consciousness; enough for the personality, *now*, are the threads they wove into his character.

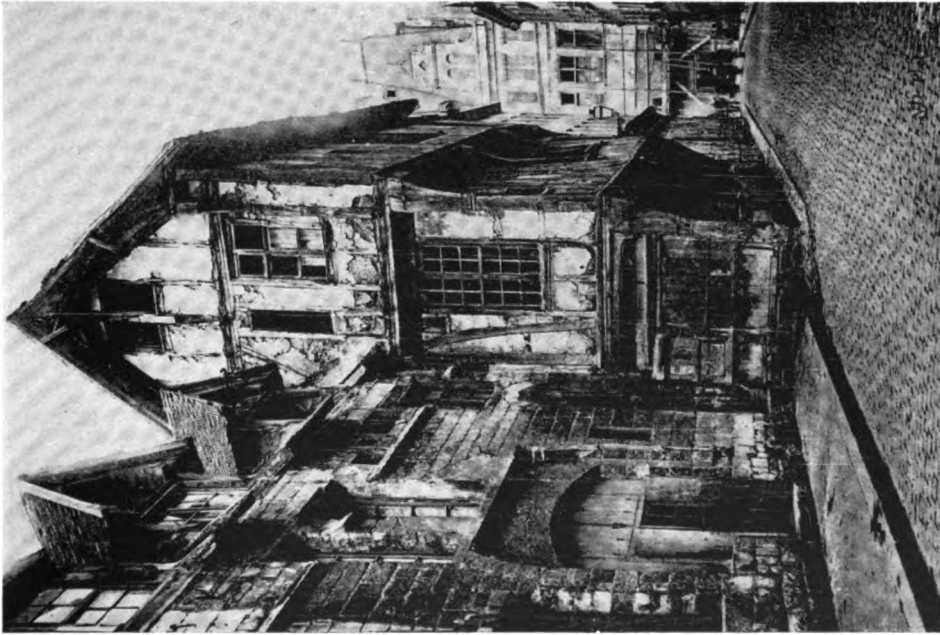
The secret of connexion between life and life is this: All those *misplaced* or *miss-working* energies which we call "weaknesses of character" work out life by life as acts of will compelling the opportunity for their display. They bring about pains and humiliations, which, little by little, becoming at last adequate stimuli, compel the man to readjust himself to the light of his soul. So we move, all too slowly, to that rounded perfection of character which, when attained by all humanity, will permit of the beginning of real life.

THEOSOPHY is the thread which passes through and strings together all the ancient philosophies and religious systems; and what is more, it reconciles and explains them. — *H. P. Blavatsky*



Lomaland Photo. & Engraving Dept.

WINDING STAIR OF THE TOURELLE D'ESTOUTEVILLE
ROUEN, FRANCE



Lomaland Photo. & Engraving Dept.

A HOUSE OF THE FIFTEENTH CENTURY
IN THE RUE SAINT-ROMAIN, ROUEN, FRANCE



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A VIEW OF PÉRIGUEUX FROM THE RIVER

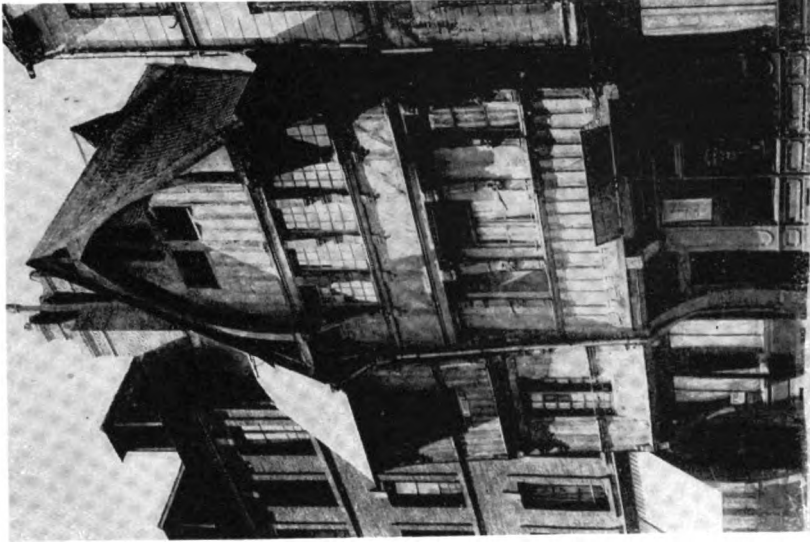
The cathedral, shown here, is of curious architectural interest.



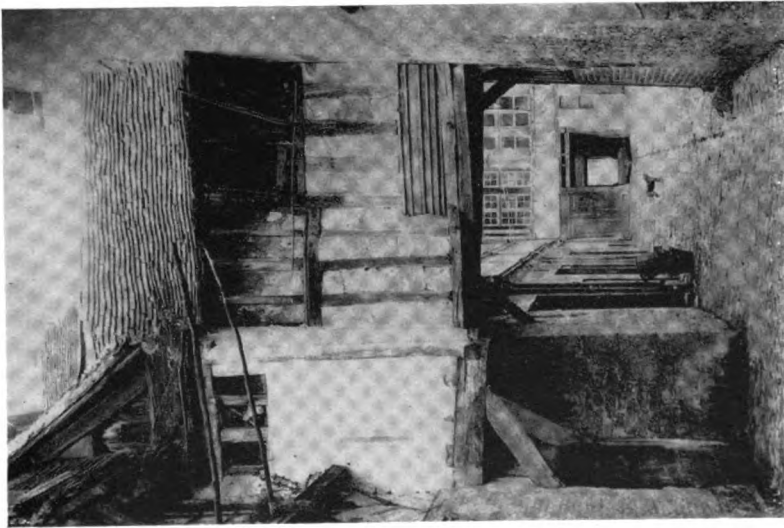
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THE RUE LIMOËANNE, PÉRIGUEUX

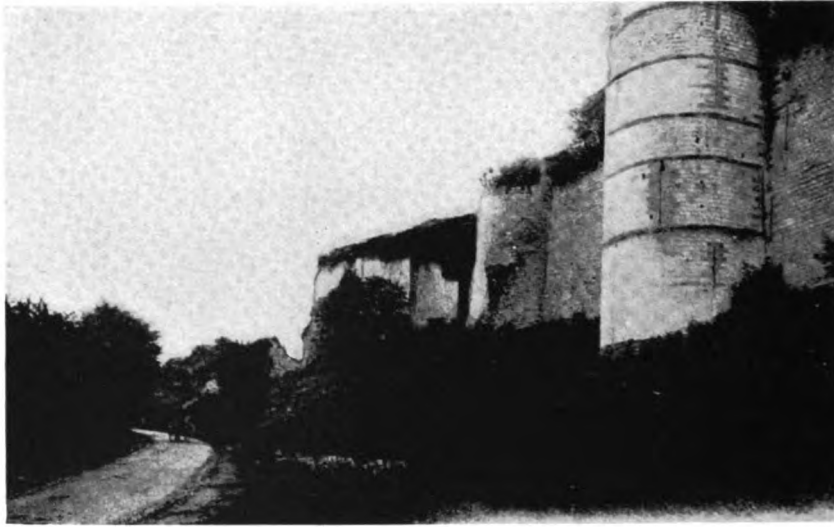
The house to the left dates from the fifteenth century.



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OLD HOUSES ON THE PLACE VICTOR HUGO, LISIEUX



Lomaland Photo. & Engraving Dept.
A QUAIN'T CORNER OF LISIEUX, FRANCE



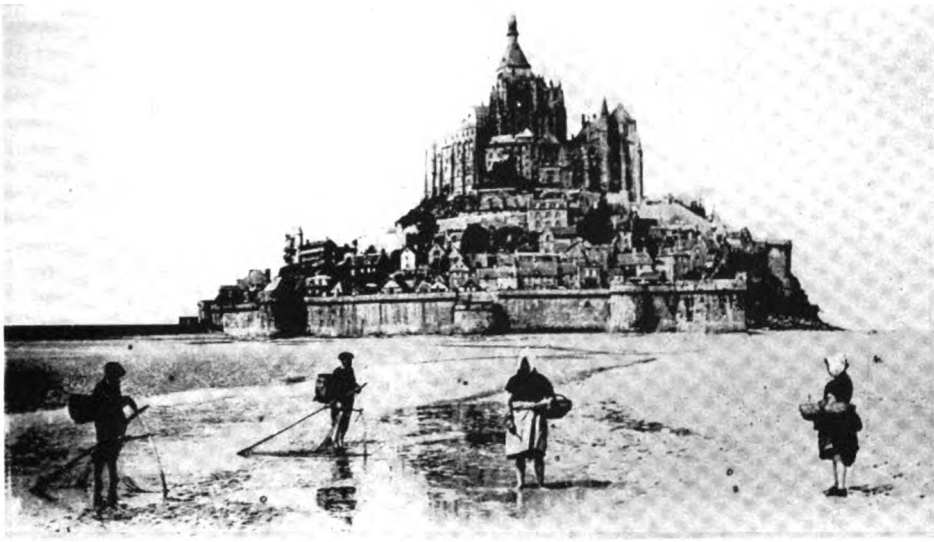
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LA TOUR DES CHIENS ("DOGS' TOWER"), CHINON, FRANCE



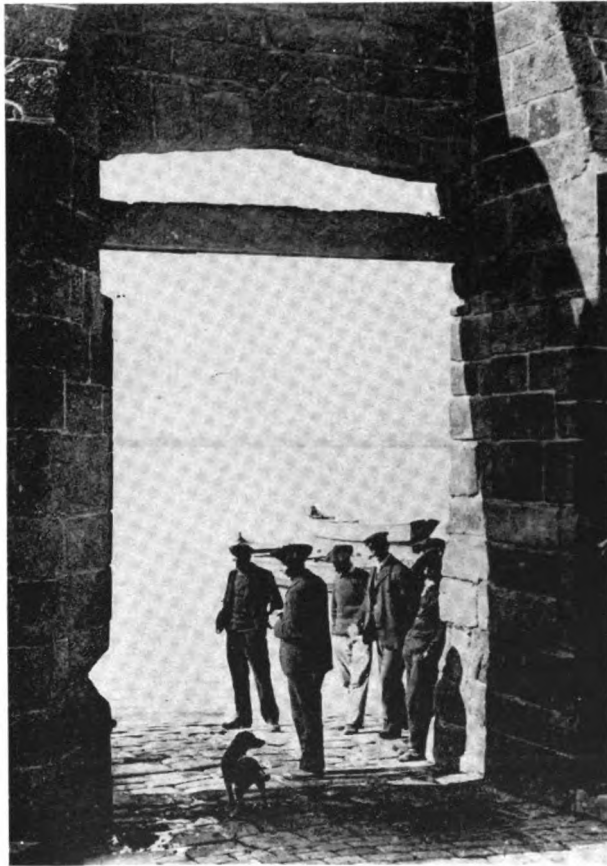
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STATUE OF RABELAIS, CHINON, FRANCE



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MONT SAINT-MICHEL, FRANCE
One of the most picturesque of French towns.



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MONT SAINT-MICHEL: THE ENTRANCE TO THE MOUNT



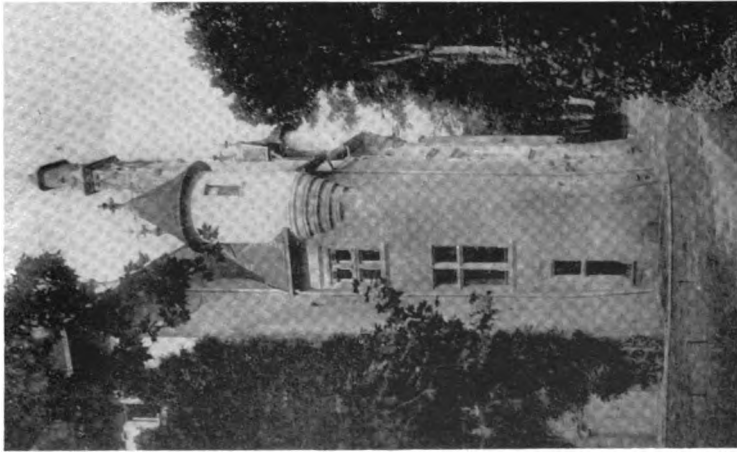
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THE FAMOUS "PRÉS SALÉS" (SALT MEADOWS), MONT SAINT-MICHEL
AND A FLOCK OF THE SHEEP WHICH FEED ON THEM



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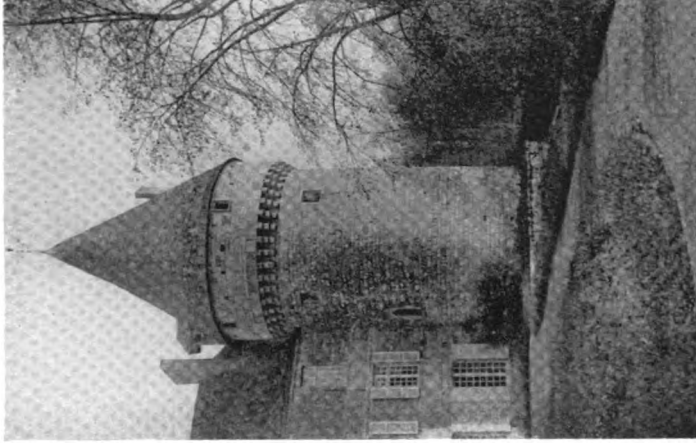
THE PIC DU MIDI D'OSSAU
BASSES-PYRÉNÉES, FRANCE



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CORNER OF THE CHÂTEAU
SAINT-JULIEN-L'ARS, VIENNE, FRANCE

A building of the fourteenth century.
On the eve of the battle of Poitiers,
Sept. 18, 1356, King John slept here.



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SAINT-MARTIN-L'ARS, VIENNE, FRANCE
The building shown is the Tower of the old
Abbaye de la Réau, on the Clain.
It dates from the fifteenth century.



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THE RACE AND MILL OF THE CHÂTEAU
FOUGÈRES, FRANCE



Lomaland Photo. & Engraving Dept.

THE JARDIN DE BLOSSAC, POITIERS, FRANCE

From "SONG OF THE REDWOOD TREE"

Lands of the western shore,
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 even 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. — Walt Whitman in *Leaves of Grass*

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RAPANUI, OR EASTER ISLAND:

by the Rev. S. J. Neill



FEW places in the world possess the charm of mystery which belongs to Easter Island. For this reason alone anything which helps us to a fuller knowledge of the place and its wonderful remains must be deserving of study. Quite recently H. M. S. *Challenger*, Captain G. R. Grant, visited the island, and a brief account of the visit is given in the *New Zealand Herald* of August 23, 1911, upon the ship's arrival at Auckland. In the *London Magazine* for August 1910 there is an account of Easter Island gleaned from several quarters; and the author is no doubt much indebted to the writings of H. P. Blavatsky, though no acknowledgment is made. In the new edition of the *Encyclopaedia Britannica* there is a fairly good article on Easter Island.

In connexion with the above, and some other sources, a few facts may be noted. In order to appreciate these facts, and also the better to understand what H. P. Blavatsky says about Easter Island, one should glance at any good map of the Pacific Ocean which gives in different colors the various soundings. The floor of the Pacific, roughly speaking, consists of four different sections. The "Tuscarora Deep," between North America and Japan, and several other smaller "Deeps," such as those south of Hawaii, north of Samoa, and north of the

Carolines. Then there is the great body of the Pacific whose depth averages about 15,000 feet. A third division consists of the numerous small islands, from Australia and New Guinea to North and South America, with the comparatively raised ocean floor in their immediate vicinity. The fourth section is a very peculiar one, and to get some idea of it one may picture a vast form, almost in human shape, covering the floor of the eastern Pacific from ten degrees north of the equator to the extremity of South America. One can fancy the head bent to the east till it touches Panama and Ecuador, about the right breast is Easter Island, while the right arm seems broken off at Pitcairn Island, and the various islands as far as Fiji may be imagined as fragments. The ocean floor which bears this rough likeness to the human form is raised from 3000 to about 5000 feet above the rest of the ocean floor. Now all this should be kept in mind in reading what H. P. Blavatsky, in *The Secret Doctrine*, says about Easter Island, and about its being a remnant of an ancient continent, Lemuria. It is also very notable that this strange plateau on which Easter Island is situated contains scarcely any life. According to the report of H. M. S. *Challenger*, "fishes and birds alike find the expanse an unattractive desert."

Geographically considered, Easter Island is about 2000 miles from the mainland of South America, south latitude $27^{\circ} 8'$, west longitude $109^{\circ} 28'$. Its area is forty-five square miles; and it is somewhat triangular in shape, with each of the three corners marked by a volcanic peak, the northeastern one being 1768 feet in height. There is no good landing-place. Some of the soil is fertile, and the island appears to have been wooded at one time, but now there are only a few bushes, ferns, grasses, and sedges. The natives grow bananas, sugar-cane, and sweet-potatoes. Goats, fowls, sheep, and a fair number of cattle are reared by the two hundred inhabitants.

In *Blackie's Gazetteer*, a standard work of its time, it is said:

The inhabitants are tall, have an open countenance, high forehead, and regular features; the men are generally robust and muscular; the women delicate and handsome. Both sexes tattoo themselves.

If the picture were ever true it is so no longer, for the natives are now described as of a "low type, wild-natured and undependable, having, like the cattle, sadly deteriorated through in-breeding." The island "owes a passive allegiance to the Chilian Government, and it is in the hands of a private company, Messrs. Balfour and Williamson of Valparaiso." It is managed by an Englishman who keeps a large

assortment of firearms, and along with them the skull of a former manager, with a hole in it, a native having used against the manager his own revolver. The natives are said to be lazy, but they are expert horsemen. Clothing is scarce, and a shirt is of more value than coin. Leprosy has broken out among the natives and very probably they will soon become extinct; though their numbers in 1722 were said to be two or three thousand, that was before the Peruvians in 1863 began to use them to work in the guano diggings on the Chincha Islands.

It is said that Easter Island was discovered in 1686 or 1687 by a South-sea buccaneer named Davis, but this is doubtful, though it is sometimes marked "Davis Island" on maps. Admiral Roggeveen visited it on Easter Day, 1772, hence the name Easter Island. In 1774 Captain Cook rediscovered it and called it Terapi or Waihu, a Maori name surely! La Pérouse visited the island in 1776, and Kotzebue in 1816. The natives are a polynesian race, and they have a tradition that they came to Rapanui (Great Rapa) from Rapa Iti (little Rapa), or Oparo, one of the Austral Islands.

The chief interest of Easter Island is to be found in the wonderful statues, and other archaeological remains. There are about five hundred and fifty-five statues altogether, in different stages of formation, and of different sizes, from three or four feet to nearly eighty feet, the latter being at the volcanic cone on the southeast where all the images appear to have been cut out of the gray trachitic lava, the average size being about sixteen feet high. One in the British Museum is eight feet high and weighs four tons. Crowns to be placed on the heads of the images were cut out of red vesicular tuff found at a crater eight miles distant from the cone where the statues themselves were formed. Some of these crowns are still lying at the crater where they were cut, and it gives some idea of the weight of these crowns to know that one of the largest measures ten feet in diameter. How these immense statues were got out of their position inside the crater of the volcano, and transported several miles is one of the mysteries of antiquity left for moderns to puzzle over.

Immense platforms of large cut stone, some of the stones being six feet long, were formed on headlands and on the slopes toward the sea, and on these platforms the images were placed, always looking seaward. In some cases the platforms are thirty feet high, two or three hundred feet long, and thirty feet wide. All observers agree in speaking of the strange expression on the faces of the statues. The head

is nearly always tilted backward. The eyebrows are heavy, and the eyes deep sunk. The nose is prominent, and very broad at the tip. The lips are thin and projecting. The lower part of the face is broad and heavy, but only imperfectly formed. The ears are long and pendent. The statues generally ended at the shoulders, or at the waist. But the most prominent thing about these statues, that for which they seem carved, is the expression of disdain, the look of "supercilious scorn with which each looks before it," according to the account given by Captain Grant of the *Challenger*. All observers agree in this.

The captain hazards the opinion that the statues were made in feverish haste as if some great peril was feared. The state of the quarries where a great many images were being formed at once, while many more were on the way to be set up, some already being erected, all indicate that some great disaster was dreaded. The peril seems to have come and cut short the fevered haste of the workers, and left their half-finished, or newly begun work as a mystery for future ages to solve. Captain H. V. Barclay, in a paper read in 1898 before the Australian branch of the Royal Geographical Society, expresses a similar opinion:

In short, everything points to a sudden cessation of work, and what more probable than that this was caused by some great volcanic catastrophe.

Other remains are found on Easter Island. There are buildings about one hundred feet long and twenty wide, and only five feet high. These chambers were lined with

upright slabs of stone, and also with wood, on which are painted geometrical figures and representations of animals. Also, outside these buildings the lava rocks are carved into the resemblance of various animals, and human faces. Wooden tablets covered with various signs and figures have also been found.

Captain Barclay says:

The whole island is one vast sepulchre. Look where you may, dig where you like, human remains are sure to be found.

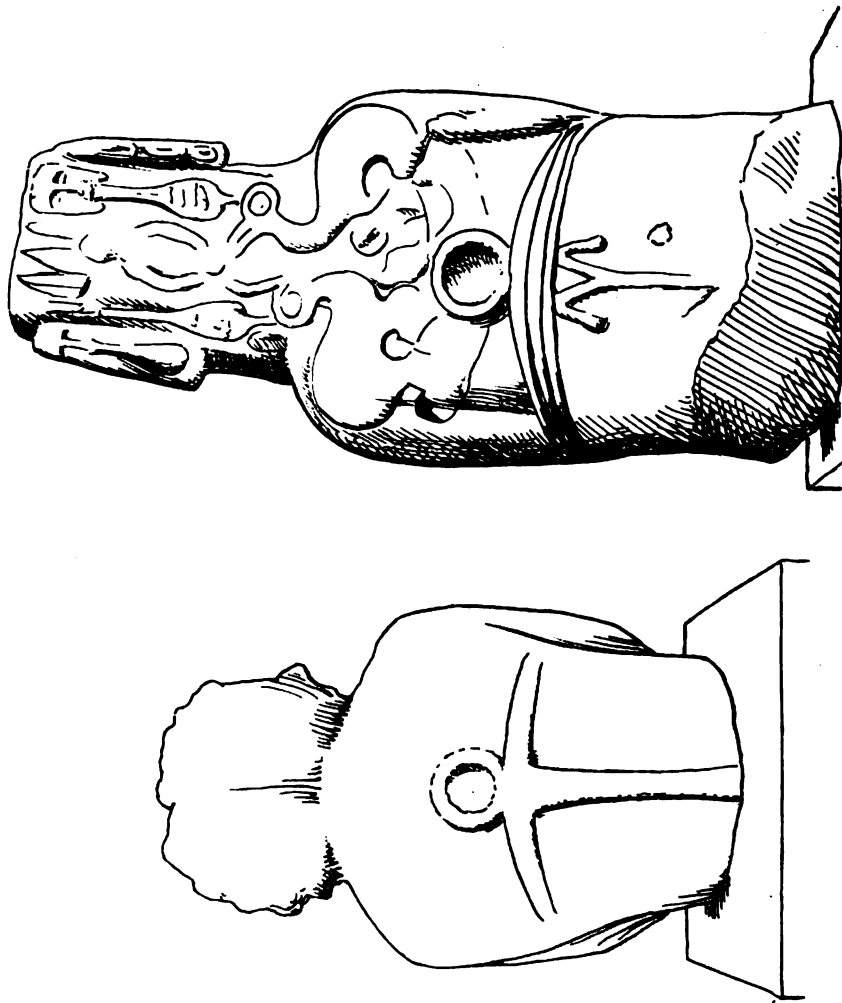
A rude form of stone chisel is the only kind of ancient instrument found so far.

Easter Island is not the only place where similar remains are to be found. On Tongatabu there is an equally inexplicable, though very different monument. Some have sought to trace a likeness between the statues on Easter Island and remains in Peru and Central America;



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ONE OF THE LESSER STATUES BROUGHT FROM EASTER ISLAND
THIS STATUE (NOW IN THE BRITISH MUSEUM) HAS BEEN
CALLED "HOA-IIAKA-NANA-IA"
(See THE THEOSOPHICAL PATH, Vol. I, No. 4, p. 299)



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BACK VIEW OF THE TWO EASTER ISLAND STATUES IN THE BRITISH MUSEUM, SHOWING SYMBOLS

The Egyptian Tau Cross is very distinct on the smaller one. The birds on the larger one resemble the Apteryx. Height of the larger statue, eight feet; weight about four tons.

The right-hand statue is "Hoa-Haka-Nana-Ia," shown on the preceding page.

but nothing quite like the statues on Easter Island is found anywhere in the world.

Let us see what light H. P. Blavatsky gives us on this subject. In Stanza XI, *Book of Dzryan*, we read:

They built huge cities. Of rare earths and metals vomited out of the fires, they built. Out of the white stone of the mountains and of the black stone, they cut their images, in their size and likeness, and worshiped them. They built great images nine yatis high [27 feet], the size of their bodies. Inner fires had destroyed the land of their fathers. The water threatened the Fourth [Root Race].

Again, in Vol. I, pp. 322-3 of *The Secret Doctrine*, it is said that Easter Island presents the feature of the "remaining peaks of the mountains of a *submerged continent*." Also that the *ansated cross* is to be found on the back of those strange images of Easter Island, and that

Identical glyphs, numbers, and esoteric symbols are found in Egypt, Peru, Mexico, Easter Island, India, Chaldaea, and Central Asia.

Again in Vol. II, p. 224, of *The Secret Doctrine*, H. P. Blavatsky says:

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 the 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 in the esoteric Hindû books.

Comparing these Easter Island statues with the Bamian statues (Afghânistân), said to be "portrait-statues of Buddhas belonging to *previous Manvantaras*," H. P. Blavatsky says:

These "Buddhas," though often spoilt by the symbolic representation of the great pendent ears, show a suggestive difference, perceived at a glance, between the expression of their faces and that of the Easter Isle statues. They may be of one race — but the former are "Sons of Gods"; the latter the brood of mighty sorcerers. (*Ibid.* II, 224.)

Again H. P. Blavatsky says in the same volume (II, 340) that five of the statues of Bamian are the work of Initiates of the Fourth Race for the purpose of perpetuating in stone the fact of the existence of these races. The third of these

measuring 60 feet — immortalizes the race that fell, and thereby inaugurated the first *physical* race, born of father and mother, the last descendants of which are represented in the Statues found on Easter Isle; but they were only from 20 to

25 feet in stature at the epoch when Lemuria was submerged, after it had been nearly destroyed by volcanic fires.

Again in Vol. II, p. 326 it is written that

Easter Island was also taken possession of in this manner by some Atlanteans; who, having escaped from the cataclysm which befel their own land, settled on that remnant of Lemuria only to perish thereon, when destroyed in one day by its volcanic fires and lava.

In conjunction with this, "Leaflets from Esoteric History" in *Five Years of Theosophy* may be read.

The above will show at once to any impartial thinker that H. P. Blavatsky has thrown a flood of light upon the character of the mysterious statues of Easter Island.

The surmises made by Captain Grant of the *Challenger*, and by others, that some impending calamity was feared by those who made the statues, and that this calamity probably overtook them in the midst of their work, is explained by what H. P. Blavatsky says. The configuration of the floor of the Pacific agrees well with what she says. It is a fitting time to note these things when H. P. Blavatsky and even *The Secret Doctrine* are being assailed by those who should know better. All Theosophists know that *The Secret Doctrine* is based on the "Stanzas" of the *Book of Dzyan*, which it gives, and also their explanation. Some confirmation of them is also given from the works of eminent men. None of the learned men have the work from which H. P. Blavatsky translates these stanzas for us, nor could they read it if they had it. In this work H. P. Blavatsky assures us there is preserved a full record of that ancient past from which she is permitted to give but a small portion, and even this small portion is hardly, as yet, understood. More will be given as it is needed, and as we deserve it.

WHY SO FEW HUMAN BONES HAVE BEEN FOUND:

by T. Henry



A PALAEOONTOLOGIST, asked why so few human bones are found, compared with animal bones, answers to the following effect: that human bones are sufficiently plentiful but are found only in the latest rocks, and even then mostly in tombs. That no authentic remains are older than the Pleistocene; and that in North America they are all very late Pleistocene. That the inference is that man did not inhabit North America

during the Tertiary period. That the regions explored, however, are only a small fraction of the area of Tertiary formations known to exist in the world; that there are in every continent vast areas of "bad-lands" unexplored by fossil-hunters; and that even in the western States fifty years are so far from exhausting the field that every summer extinct animals hitherto unknown to science are found. That nevertheless we know enough to make it improbable that the ancestry of man will be found in the Tertiary of North America. But that there is much indirect evidence pointing to Central Asia as the home of man during the Tertiary period; it is unexplored territory to the palaeontologist; but if it is opened up during the next fifty years, as the western States have been during the past fifty, we may look to find there the remains of Tertiary ancestors of man.

As to the scarcity of human fossils, Lyell long ago said:

If we consider the absence or extreme scarcity of human bones and works of art in all strata, whether marine or fresh-water, even in those formed in the immediate proximity of land inhabited by millions of human beings, we shall be prepared for the general dearth of human memorials in glacial formations, whether recent, pleistocene, or of more ancient date. If there were a few wanderers over lands covered with glaciers, or over seas infested with icebergs, and if a few of them left their bones or weapons in moraines or in marine drifts, the chances, after the lapse of thousands of years, of a geologist meeting with one of them must be infinitesimally small. — *Antiquity of Man*, p. 246

In fact the rocks preserve but a small fraction of any remains. The number of men is very small compared with the number of animals, and men live in communities and bury or burn their bones, while animals lie down and die where they are. Hence the paucity of human bones and remains in the strata. If it be argued that human remains have been found in the later rocks but not in the older, it can be answered first that the greater the lapse of time the more would the remains have perished; and second that as the writer first quoted says, we have explored the later rocks more than the earlier. Altogether the paucity of hitherto discovered (and admitted) human remains affords no argument against the existence of man, even civilized man, at the more ancient dates. Besides this we have to bear in mind the prevalence of cremation and the fact that major geological changes have intervened between the age of the earlier races of man and the present age.

It should also not be forgotten that the selfsame theory which

denies the antiquity of man also implies his antiquity, since the theories of the biological evolutionists demand an enormous length of time for the carrying out of their supposed process of evolution from the lower animals. In other words these speculations are not consistent.

To sum up — the answer to the question propounded at the beginning may be given as follows. The reasons why so few human bones are found are (1) that there were fewer men to shed them; (2) that men burned or entombed their bones instead of scattering them about; (3) that we have not yet found more than a very small fraction of what there is to be found.

STUDIES IN ORPHISM: by F. S. Darrow, A. M., Ph. D. (Harv.)

II. THE TEACHINGS OF ORPHISM

THE IDEAL WORLD

1. INTRODUCTION



THERE is good reason for believing that the legend of Orpheus in Greek Mythology grew around and partially obscured the actual life of a great prehistoric religious reformer in Greece, of whom Thomas Taylor, the Platonist, says:

This alone can be depended on, from general assent, that there formerly lived a person named Orpheus, who was the founder of theology among the Greeks, the institutor of their life and morals, the first of prophets, and the prince of poets — who taught them their Sacred Rites and Mysteries, and from whose wisdom, as from a perennial and abundant fountain, the divine Muse of Homer and the sublime theology of Pythagoras and Plato flowed.¹

No less than six different men of the name of Orpheus were known to antiquity, but the original Orpheus, the founder of those Mysteries which ensure the salvation of mankind, the interpreter of the gods, who revealed the knowledge of Things Divine, poet, musician, theologian and mystagog, seems to have lived about the middle of the thirteenth century before Jesus Christ. However, historic Orphism, which was evolved from the teachings of Orpheus, comes to the forefront in Greek religious life particularly during two widely separated ages, namely, during the sixth century before Jesus and during the first

1. Thomas Taylor, *The Mystical Hymns of Orpheus*.

four centuries of the Christian era. It is noteworthy that both of these periods witnessed a religious activity and awakening, extending throughout the civilized world — an activity which ran its course not only in Greece and Rome but in Egypt, Persia, India, and China as well. Our principal sources of knowledge in regard to the earlier Revival of the sixth and fifth centuries are Empedocles, Pindar, Euripides, Aristophanes, Plato, and the Orphic Tablets, which date from the fourth century B. C. Our principal authorities for the later period are the Neo-Platonists and their opponents the early Christian Fathers.

The history of Pythagoreanism both in its earlier and later forms, and of later Platonism, is intimately connected with that of Orphism, for in the words of Proclus:

The whole theology of the Greeks is the child of Orphic mystagogy. Aglaophamus first taught Pythagoras the Mystic Rites of the Gods, and next Plato received the perfect knowledge of such things from the Pythagorean and Orphic writings.²

Three figures stand out during the earlier period of historic Orphism as of especial importance, namely, the Cretan prophet, Epimenides, guardian of the Dictæan Cave on Mount Ida, wherein, tradition says, the infant Zeus was nurtured; the philosopher, Pherecydes; and the scholar Onamacritus. Of Greek cities, Athens and Croton seem to have been among the most important centers of this earlier Orphism. Pherecydes, who is reported to have been an early teacher of Pythagoras, is represented as the first literary editor of the Orphic Sacred Writings. That he was well-fitted for the task is attested by the statement that he had been initiated into the Mysteries of the Phoenicians, Chaldaeans, and Egyptians, as well as into those of Orpheus. Furthermore, it is known that he taught the complete immortality of the human soul, its eternity, and its rebirth, in his great prose work on Theology, which unfortunately is no longer extant, except for a few fragments. Onamacritus, one of the scholars connected with the court of Peisistratos, tyrant of Athens (560-527 B. C.), is also mentioned as an editor of the Orphic Literature and it was probably largely due to his influence that the rites of the Eleusinian Mysteries were modified so as to include the Orphic Mystery-Myth of Dionysus-Zagreus, who was identified with the Eleusinian divinity Iacchos, the holy babe. Several other Orphic editors, like Zopyrus of Heraclea and Orpheus of Croton (not to be confused with the original Orpheus),

2. Quoted by Lobeck, *Aglaophamus*, p. 723.

are little more than names to us. In the fifth century before Christ vast quantities of Orphic literature were in circulation at Athens, and we know the titles of about forty different works which are no longer extant. We possess only the *Orphic Hymns*, a collection of more than eighty invocations used in the Mysteries; the *Lithica*, a poem on the Nature and Engraving of Precious Stones for use as Talismans; the *Orphic Argonautica*, a poem reciting the story of Orpheus' connexion with the Argonautic Expedition; and various miscellaneous fragments. Orthodox scholarship dates all these, in their present form at least, during the later period of historic Orphism, although a just reaction in favor of the recognition that their subject-matter goes back to very early pre-Christian times is already noticeable.

The real Greek religion is not, as is commonly supposed, to be found only in the mythology of the anthropomorphic Olympians, but (using the term pantheism in its true sense) in the pantheistic worship of the trinity consisting of Zeus, (a divinity quite distinct from the Ruler of the Homeric Olympus) and the two many-named Chthonic or Earth Gods, the gods of life, death, and rebirth: namely, (1) Zeus, the Divine All-Father; (2) Dionysus, the divine son, both mortal and immortal, the God-man, the Higher Self in man, the only begotten, the first born, Zagreus, the mighty horned hunter, Iacchos, the holy babe, Bromios, the spirit of entheastic inspiration, the God-within, Hades King of the Dead, the spiritual sun, the reborn Savior, the twice born, the fire born, dithyrambos, He of the Twin Portals, the reascended soul or perfected man, He of Many Names and Many Forms; and (3) Rhea-Demeter-Kore, the divine mother-wife-sister-daughter, the Earth Goddess, Persephone, the virgin queen of the dead, and Phersephassa, the risen dove-queen. Side by side with true Orphism were many false and counterfeit cults, which always spring into being whenever truth is proclaimed anew inasmuch as falsehood ever seeks to cloak itself under a more or less formal semblance of truth. We are concerned with the true Orphism and consequently shall not deal with its perversions.

The entire mythology of Orpheus is intentionally symbolical and allegorical, as is distinctly stated by the ancients in the following quotations. Proclus says:

The Orphic method aimed at revealing divine things by means of symbols, a method characteristic of all writers on divine wisdom (theomythia).³

3. Proclus, *Theol.*, I, iv, 9.

Plutarch also testifies to the same fact:

It is clear from the Orphic poems and the Egyptian and Phrygian writings that the archaic natural science both among the Greeks and non-Greeks was for the most part hidden in myths — a secret and mysterious theology containing an allegorical and hidden meaning.⁴

This was also known to the Early Christian Fathers, for Clement of Alexandria says:

All who have referred to divine things, whether Greeks or non-Greeks, have veiled the primal principle and have spoken the truth in riddles, symbols, allegories, metaphors, and similar figures.⁵

And the author of the *Clementine Recognitions* declares:

All the literature among the Greeks dealing with the origin of antiquity is based — primarily upon Orpheus and Hesiod. Their writings, when considered from the standpoint of interpretation, are found to be twofold, literal and allegorical. While the people at large have clung to the literal interpretation, all the eloquence of the philosophers and of the learned is spent in admiration for the allegorical sense.⁶

In the face of such explicit testimony both from Pagan and Christian authors, no one who is open-minded can deny that the Orphic myths, to be rightly comprehended, must be interpreted allegorically.

Our clearest knowledge in regard to the allegorical interpretation of Orphic theology in antiquity is gained from the Neo-Platonists. One of the chief points to bear in mind is that Orphic cosmogony represents the successive stages in the growth of the universe under the figure of successive dynasties of gods, the earlier dynasty being dethroned and supplanted by the later. Also number-symbology lies at the basis of the whole system, the key-numbers being 1, 2, 3, 4, 5, 7, 10, and 12, while a triadic structure is everywhere evident. For example, there are two Diacosms or Worlds, the Ideal or Noumenal World and the Material or Phenomenal World; seven orders of Heavenly Hierarchies, each consisting of a triad of Essence (Father, the creative powers), Life (Mother, the preservative powers), and Intelligence (Son, the regenerative powers), but all in their entirety are emanations from the Unknown Absolute Deity. The Orphic teachings in their purity are identical with the teachings of the Wisdom-Religion, the parent "Secret Doctrine" underlying all historical religious systems, and they can be understood only with the help of

4. Plutarch, *De Daed.*, Frag. IX, i, 754. 5. Clemens Alexandrinus, *Stromata*, v, 4.

6. *Clementine Recognitions*, x, 30.

the keys given by the Theosophical Leaders. For further explanation the student should consult H. P. Blavatsky's masterpiece, *The Secret Doctrine*, upon which the following brief exposition is based.

2. THE ABSOLUTE DEITY

The ultimate postulate of Orphism is well expressed by Thomas Taylor as a belief

in one First (or rather Causeless) Cause of all things, whose nature is so immensely transcendent that it is even super-essential (that is, beyond and above the realm of existence) and that in consequence of this it cannot properly either be named, or spoken of, or conceived by opinion or be known or perceived by any being.⁷

This immense principle is superior even to Being itself; exempt from the whole of things, of which it is nevertheless ineffably the source.⁸

All things, says an Orphic verse, are contained in "the single power and the single might of the One Deity, whom no man sees."⁹ So Maximus Tyrius states:

There is one Deity, the King and Father of all, and many gods, sons of the Deity, ruling together with him. This the Greek says, the barbarian says, the inhabitant of the continent and he who dwells near the sea, the wise and the unwise.¹⁰

So also Aristotle:

Our ancestors and men of great antiquity have bequeathed to us a tradition, involved in fable, that the first principles are gods and that the Deity includes the whole of nature.¹¹

The Absolute Deity is named by Orphism "The Thrice Unknown Darkness" (a term adopted from the Egyptians), and Chronos or Unaging Time, Endless Duration. Since the Ineffable is of necessity unknowable, Orphic speculation turns to the dual principles of primordial spirit and matter, previous to the manifestation of which Orpheus declares "the Boundless unweariedly revolved in a circle."¹²

3. AETHER, CHAOS, AND PHANES

The two principles immediately posterior to "the Thrice Unknown Darkness" are called in Orphic teaching Aether (the Father, spirit), and Chaos (the Mother, the World-stuff, primordial matter). Manifested life is itself the offspring of these two principles and is repre-

7. Thomas Taylor, *Miscellanies in Prose and Verse*, 1st ed. 1805, p. 26. 8. Thomas Taylor, *Mystical Hymns of Orpheus*. 9. Quoted by Lobeck, *Aglaophamus*, p. 479. 10. Maximus Tyrius, *Dissertation on What God is According to Plato*. 11. Aristotle, *Metaphysics*, xii, 8. 12. Quoted by Proclus, *On the Cratylus of Plato*, p. 78.

sented by the symbol of the silvery-white Mundane Egg, from which leaps forth in gleaming glory Phanes-Protogonos, the First Born, the first Logos or cosmogonic Eros, love divine which fashions the world, male-female, the triple dragon-formed God with four eyes gazing everywhere, and golden wings with which he travels in every direction, known also as Metis and Ericapaeus. Phanes, the "Appearer," as the name signifies, is the first of the five successive Cosmic Rulers, the Parent of the gods and the creator and ruler of the ideal world, the prototype and ancestor of Zeus, the demiurge or creator and ruler of the material world. With Phanes, Night is associated, as both mother and wife. These Orphic teachings are outlined in the following quotations. The *Clementine Recognitions* declare:

It is Orpheus, indeed, who proclaims that Chaos first existed, eternal, uncreate, neither darkness nor light, nor moist nor dry, nor hot nor cold, but all things intermingled ever in one unformed mass; and that at length, in the shape of a huge egg, it brought forth and produced from itself a twofold form, wrought out in the course of immense cycles of time, male-female, a form made concrete by the admixture of opposites — the principle of all things, which arose from matter and which coming forth, effected a separation of the four elements and made heaven of the two elements which are first (fire and air), and earth of the other two (water and earth); and from them he says that all things now are born and produced by a mutual participation in them.¹³

Proclus states that

The Egg was produced by Aether and Chaos, Aether fashioning it according to limit, for it is the root of all; and Chaos according to infinity, for it has no bounds.¹⁴

Furthermore, Lactantius tells us that Orpheus called the first born Phanes, or "the Appearer, because while as yet there was nought He first appeared and came forth from the Infinite."¹⁵ "None could look upon Phanes except Holy Night alone. The others — all amazed beheld the sudden light in space, such radiance shone forth from Phanes."¹⁶ "This power Orpheus calls Phanes because upon its appearance the whole universe shone forth by the light of fire — the most glorious of the elements."¹⁷

And its names Orpheus heard in a prophetic vision and proclaimed them to be Metis, Phanes, and Ericapaeus, which interpreted signify Forethought (Will),

13. *Clementine Recognitions*, x, 30. 14. Proclus, *On the Timaeus of Plato*, I, 138.
15. Lactantius, *Institutiones*, I. 5. 16. Orphic Verse, quoted by Hermias, *In Phaedrum*, p. 141. 17. Clemens Alexandrinus, quoted by Lobeck, *Aglaophamus*, p. 478.

Light, and Life (the Light-giver); and he added that these three divine powers . . . are but the single power and might of the one Deity, whom no man sees — and by whose power all things come into being, both the immaterial principles and the sun and moon and all the stars.¹⁸

4. URANUS AND GAEA

As Phanes carries within the ideal germ of all things divine and earthly with the help of his mother and wife Night, he generates the ideal world, and from the upper part of the broken shell of the Mundane Egg he forms Uranus or Heaven, his Son, the second Logos or the second of the successive Cosmic Rulers; and from the lower part of the broken shell Gaea or Earth, wife of Uranus. This is referred to by Aristophanes in the following verses:

There was Chaos at first, and Darkness and Night, and Tartarus, vasty and dismal;
But the Earth was not there, nor the Sky nor the Air, till at length in the bosom
abysmal
Of Darkness an Egg, from the whirlwind conceived, was laid by the sable-plumed
Night.

And out of that Egg, as the seasons revolved, sprang Love,¹⁹ the entrancing, the
bright,
Love brilliant and bold with his pinions of gold, like a whirlwind, refulgent, and
sparkling,
Then all things commingling together in love, there arose the fair Earth and
the Sky
And the limitless Sea; and the race of the gods, the Blessed, who never shall die.²⁰

5. KRONOS AND RHEA

The offspring of Heaven and Earth were first, the three Fates or Karmic Powers, the three Hecatoncheires, the monsters with a hundred hands, and the three Cyclopes, both of which groups represent cosmic builders among the celestial hierarchies, who, because of a premature revolt against their father Uranus were hurled into the lowermost depths of Tartarus. The twelve Titans, as a second progeny, were then brought forth by Earth in secret for the purpose of avenging their defeated brethren. The second revolt, that of the Titans, proved successful. Uranus was dethroned, and after a short reign of the Titan Ophion and his wife Eurynomê, the daughter of Ocean, the scepter passed to Kronos, the third of the successive cosmic rulers, and

18. Malela, iv, 31; Cedrenus, i, 57, 84, quoted by Lobeck, *Aglaophamus*, pp. 479-480.

19. That is, Cosmogonic Eros or Phanes. 20. Aristophanes, *Birds*, 693-703 (Rogers).

his wife Rhea, the Great Goddess, Mother of the Olympian Gods. This part of the Orphic cosmogony is referred to by Apollonius Rhodius in the following verses:

And lo, with his lyre upheld
 In his left hand, Orpheus arose, and the fountain of song upwelled.
 And he sang how in the beginning the Earth and the Heaven and the Sea
 In the selfsame form were blended together in unity;
 And he sang of the goal of the course in the firmament fixed evermore
 For the stars and the moon, and the printless paths of the journeying sun,
 And how the mountains arose, how rivers that babbling run,
 They and their nymphs were born, and whatso moveth on Earth;
 And he sang how Ophion at first, and Eurynomê, Ocean's birth,
 In lordship of all things sat on Olympus' snow-crowned height;
 And how Ophion must yield unto Kronos' hands and his might;
 And she unto Rhea, and into the Ocean's waves plunged they.
 O'er the blessed Titan Gods these twain for a space held sway,
 While Zeus as yet was a child, while yet as a child he thought,
 And dwelt in the Cave Dictæan, while yet the time was not
 When the Earth-born Cyclops the thunderbolt's strength to his hands should give,
 Even thunder and lightning; by these doth Zeus his glory receive.
 Low murmured the lyre and slept, and the voice divine was still.²¹

6. ZEUS

As Phanes, the first of the cosmic rulers, is the creator of the ideal world and the ancestor of the gods, so Zeus, the fourth in the chain of succession, the last power in the ideal world, is the creator of the material world, the demiurge, and the Father both of gods and men. Consequently Orphic myth represents Zeus as having swallowed or absorbed his great prototype, Phanes. Also, Zeus is said to have dethroned his father, Kronos, from whose blood sprang into being the race of giants, who in the early years of Zeus' reign instituted an unsuccessful revolt against the newly-established power. The wife of Zeus in Orphic mythology is Demeter-Kore, the great Earth-goddess, as Mother and Maid, rather than Hera, the Queen of the Sky, as in the common myth.

Modern scholars and commentators frequently confuse Phanes and Zeus with each other as well as with the Absolute Deity of Orphism; but the following Orphic Hymns refer to Zeus, the demiurge, rather than to Phanes, the first Logos, or Chronos, the "Thrice Unknown Darkness," the Absolute Deity. However, in this connexion the following explanation of Thomas Taylor must not be overlooked:

21. Apollonius Rhodius, *Argonautica*, I, 494-512 (Way's Translation).

According to this theology, each of the gods is in all, and all are in each, being ineffably united to each other and the highest Deity, because each being a superessential unity their conjunction with each other is a union of unities. And hence it is by no means wonderful that each is celebrated as all.²²

Therefore the various goddesses are often represented as mother, wife, and sister of the same god, and sometimes even as his daughter. Thus an Orphic verse declares: "The Goddess who was Rhea, when she bore Zeus became Demeter."

Now rather turn the depths of thine own heart
 Unto the place where light and knowledge dwell,
 Take thou the Word Divine to guide thy steps
 And walking well in the straight and certain path,
 Look to the One and Universal King —
 One, self-begotten, and the Only One,
 Of whom all things and we ourselves are sprung.
 All things are open to His piercing gaze,
 While He Himself is still invisible.
 Present in all his works, though still unseen.

And other than the great King there is none.
 The clouds for ever settle round His throne
 And mortal eyeballs in mere mortal eyes
 Are weak, to see Zeus reigning over all.²³

There is one Zeus, one Sun, one Underworld,
 One Dionysus, one lone God in all.²⁴

Zeus was the first, Zeus of the bright thunderbolt shall be the last of things; Zeus is the head; Zeus fills the midst; all things are framed of Zeus; Zeus is the foundation both of earth and of starry heaven; Zeus is male; Zeus the divine feminine; Zeus is the breath of all things; Zeus the rushing of irresistible fire; Zeus the great fountain of the deep; Zeus the sun and moon; Zeus is the king; Zeus the leader of all; for he of the bright thunderbolt, after hiding all within him, brought them forth again from his sacred bosom to the gladsome day, doing ever wondrously.²⁴

For all things lie within the mighty frame of Zeus. His head and fair countenance is to be beheld in the gleaming sky, adorned with the golden rays of the glittering stars, as with beautiful hair; and on either hand are the two golden horns as of a bull, the East and the West, the paths of the heavenly gods; and his eyes are the sun and the shining moon; his royal ear that tells him all things truly is the imperishable ether, wherethrough he hears and hath intelligence of all things. Nor is there any voice or any cry or noise or rumor, which escapes the

22. Thomas Taylor, *Mystical Hymns of Orpheus*. 23. Orphic Hymn, quoted by Justin Martyr, *Exhortation*, xv. 24. Orphic Hymn (Campbell's Translation).

ear of all-prevailing Zeus, the son of Kronos. Thus immortal is his head and faculty of thought, and his body all radiant, immeasurable, imperishable, unshakable, of mighty limbs and all-subduing, is thus framed; the shoulders and the chest and broad back of the god is the wide circumambient air, and he hath wings, moreover, whereon he is wafted every way, and his holy abdomen is the earth, mother of all things, and the lofty mountain-tops; and the girdle of his middle is the swelling and sounding sea. And the ground he treads are the inward parts of earth firmly rooted beneath gloomy Tartarus. Hiding all these things within him, he brings them forth again into the gladsome light, doing ever wondrously.²⁵

Zeus is the great God who is all things that be —
 The Pillar of the Earth and starry Sky,
 The Depth of the great Deep; the Sun, the Moon,
 The Word which Makes, the all-compelling Love —
 For all things lie within his formless frame.²⁶

The following hymn by Cleanthes, though written by a Stoic, is thoroughly in the Orphic spirit:

Greatest of the gods, God with many names,
 God ever-ruling, and ruling all things!
 Zeus, origin of Nature, governing the universe by law,
 All hail! For it is right for mortals to address thee;
 For we are thy offspring, and we alone of all
 That live and creep on earth have the power of imitative speech.
 Therefore will I praise thee, and hymn forever thy power.
 Thee the wide heaven, which surrounds the earth, obeys;
 Following where thou wilt, willingly obeying thy law.
 Thou holdest at thy service, in thy mighty hands,
 The two-edged, flaming, immortal thunderbolt,
 Before whose flash all nature trembles.
 Thou rulest in the common reason, which goes through all,
 And appears mingled in all things, great or small,
 Which filling all nature, is king of all existences.
 Nor without thee, O Deity, does anything happen in the world,
 From the divine ethereal pole to the great ocean,
 Except only the evil preferred by the senseless wicked.
 But thou also art able to bring to order that which is chaotic,
 Giving form to what is formless, and making the discordant friendly
 So reducing all variety to unity, and making good out of evil.
 Thus throughout nature is one great law
 Which only the wicked seek to disobey —
 Poor fools! who long for happiness,
 But will not see nor hear the divine commands.

25. Orphic Hymn (Campbell's Translation). 26. Orphic Hymn (Translation by Lewis Morris).

In frenzy blind they stray away from good,
 By thirst of glory tempted, or sordid avarice,
 Or pleasures sensual, and joys that pall.
 But do thou, O Zeus, all-bestower, cloud-compeller!
 Ruler of thunder! guard men from sad error.
 Father! dispel the clouds of the soul, and let us follow
 The laws of thy great and just reign!
 That we may be honored, let us honor thee again,
 Chanting thy great deeds, as is proper for mortals,
 For nothing can be better for gods or men
 Than to adore with hymns the Universal King.²⁷

7. ZAGREUS

The fifth and last of the cosmic rulers in the Orphic theology is Zagreus-Dionysus, the divine son, God-in-man, the separated deity, and as such a power of the material world, intellectual and spiritual light, son of Zeus and Demeter-Kore the Earth-goddess. Zagreus was proclaimed to be the divine successor by Zeus himself, who announced: "Hear me, ye gods, I place over you a king." The myth of Zagreus formed the basis of the Orphic Mystery-drama and will be considered later.

8. SUMMARY OF ORPHIC COSMOGONY

It is thus plain that the Orphic Cosmogony postulates the Ineffable, Unknowable, Absolute Deity, called Chronos or Unaging Time and Endless Duration, as the ultimate fact; but in the evolution of the world, outlines seven emanations of the Absolute in the Ideal world, viz: (1-2) Aether (spirit) and Chaos (matter), from which springs (3) the Mundane Egg (Manifested Life), out of which leaps (4) Phanes (the first Logos), who in turn is succeeded by (5) Uranus and (6) Kronos (the second and third Logoi), who are also succeeded by (7) Zeus (the demiurge), the last power of the Ideal World, who starts again the sevenfold process of emanation by begetting Zagreus-Dionysus the God-in-man, the divine son. The importance of the septenary key in Orphic theology is further shown by the following verses:

When the Seventh Light comes, the All-powerful Father begins to dissolve all things, but for the good there is a Seventh Light also; for there is a sevenfold origin of all things.²⁸

27. Hymn of Cleanthes (Version given by James Freeman Clarke in his *Ten Great Religions*). 28. Orphic Verses, quoted by Eusebius in *Praep. Ev.* xiii, 12, 688.



PORT ERIN AND BRADDA HEAD: ISLE OF MAN, GREAT BRITAIN



Lomaland Photo. & Engraving Dept.

THE RIVER, FROM PONT Y PAIR BRIDGE, BETTWS-Y-COED, WALES

MAN'S DUTY TOWARD NATURE: by a Nature-Lover



FEW years ago, says a Glasgow paper, the gulls which followed in the track of the plow stood high in the estimation of the farmer; they lived on grubs and their presence was welcomed as likely to be of benefit to the crop. But of late years observers have noticed that the bird was developing a partiality for ripening grain. This new taste has grown rapidly, and now the gull is a source of worry during seeding time; for he has been seen searching for grain with a pertinacity that would do credit to the barndoor fowl.

Facts like this, and there are not a few of the kind, help to explain the difference of opinion as to whether certain birds do harm or good. The habits of these birds may have changed; what is more, the habits may vary in different situations. Further, we see that the habits of animals are by no means fixed. So long as animals remain in their customary natural surroundings, they vary but little if at all; adaptation to circumstances seeming to be the goal of their ambitions. But vary the conditions, and before long the animals will change their habits in adaptation thereto. In the case of animals which have been domesticated, we know that they tend to relapse to their natural type if deprived of the sheltering conditions of domestication; and probably the same would be the case with birds whose habits have been changed.

Our civilization is yet young and inexperienced, by comparison with former civilizations, now passed away, which endured for ages. Consequently we have much to learn yet in science. And it is more than possible that some of the secrets we have yet to discover have been known before and forgotten. Perhaps some of the results in the production of domestic types of animals and garden fruits and flowers which we usually attribute to the hand of Nature (whatever that may mean) may be due to the hand of man, who in past ages may have studied these branches of practical science.

However that may be, it seems evident that a field lies open before us in the study of animal education and agriculture. Take the case of these gulls, for instance: their habits have been thus easily changed from grub-feeding to grain-feeding. The change was accidental and unpremeditated, it is true; but why might not calculated changes be produced? In short, why could we not produce types of birds, rodents, etc., to suit our requirements? This is well worth thinking over.

As regards birds, rabbits, and other creatures, which have become pests interfering grievously with our agricultural operations, it is regrettable that under present conditions we should find it necessary (or apparently necessary) to shoot and poison them. We have here a dilemma which sets at variance our instincts of mercy and our interests. It is only to be expected that we should confront such dilemmas in a world so jangled as the one we live in; but surely it is equally to be expected that in a better order of living such difficulties would resolve themselves.

Is it possible that there may be ways of reconciling ourselves with the animal kingdom without destructive violence? If so, not only would the voice of mercy be heeded, but our interests would be consulted as well; for violence breeds violence, and the outrages we inflict on nature must surely be visited on us sooner or later — or upon our descendants — in the shape of plagues. The history of the past presents us with familiar examples of the practice of propitiatory rites designed to put man on a harmonious footing with the powers of nature. These we have hitherto rashly regarded as mere superstition (as perhaps they were at some epochs and among some peoples). But a practice so universal must have had a worthier origin; there can be little doubt that it originated, not in superstitious awe, but in actual knowledge — that it is a remnant of forgotten science. It has been suggested that the Egyptian veneration for the scarabaeus or sacred beetle may have had some connexion with the functions of this animal in agriculture. Many ancient nations seem to have considered that they could, by certain ceremonies, reconcile man with other powers in nature.

These ideas may seem visionary, but we have no right to assign limits to the possibilities of science. And when we consider under what disadvantages science at present works, we may predict for it far greater achievements under better conditions. Shortsighted personal interest, indifference to the higher issues and deeper joys of life, a chaotic condition of belief as regards the laws of life, and inability to hold in check many destructive forces in human nature, militate against the beneficial application of science and cause its discoveries to be directed to harmful uses. But if the present spirit of rapacity and unrest were replaced by harmony and repose, many things would become possible and even probable which now we can merely long for.

The study of nature forms an essential feature in the life of Theosophists. It leads one back to healthy and sane paths, away from morbidity. Nature is usually regarded in three ways, which may be called the agricultural, the artistic, and the scientific. There are a few people who have a deeper appreciation, and who feel the *spirit* of nature. This last class ought to become more numerous. Yet we need not, with the extremists, look to a return to primitive ways of life, in the sense of going backwards. If we have wandered from the path, we can get back to it without having to return to the place where we left it. It is in our hearts and minds that we must seek simplicity, rather than in externals. It is the *spirit* of nature that we must imbibe. That spirit we should seek to carry with us wherever we go, that the works of man may be made as beautiful as the works of nature.

Another point: let us not forget that man stands in a position of power with respect to nature, and that the lower kingdoms look up to him as teacher. With touching plasticity these creatures copy our habits, good or bad. Dog-lovers say that the habits of the dog are clean or unclean — according to circumstances. If man could only leave off calling himself a miserable sinner, or an over-cerebrated ape, or a reincarnation of Mary Queen of Scots and Count St. Germain; if he could only regard himself as a being endowed with a spark of the Divine Fire; he would achieve more dignity in his own life and command greater respect from his younger brothers the animals.

DOES NATURE CHANGE HER LAWS? by H. Travers



IN the columns of a periodical review appears an article entitled "Does Nature Change her Laws?" which, although somewhat confusedly expressed, indicates clearly enough a topic which has frequently been treated by Theosophical writers. It also indicates the great changes that are coming over scientific thought in these days; changes which are more favorable to the ideas promulgated by Theosophists than to the passing scientific beliefs which they are supplanting.

Disposing of the conventional personification designated "Nature," and without expressing at this point an opinion as to whether there are any "laws" or not, we may assert a conviction that the properties of

nature vary both locally and temporally; that is, that they are not the same on all planets, nor the same on any one planet at all epochs. But let us first quote from the article in question:

In a world which evolves continually, are the laws — that is, the rules under which this evolution takes place — alone exempt from all variation?

The writer then supposes a world wherein no such phenomenon as a change of temperature has ever been noted; all temperature is uniform, so far as the inhabitants can tell; in other words, there is no temperature at all — the notion of temperature, having no meaning apart from change of temperature has never struck the inhabitants. Then it is supposed that evolution brings on a slight variation of temperature, which is detected by some scientist by the aid of delicate instruments. He sees at once that this new factor introduces complications into the scientific calculations; and, using the “scientific imagination,” he begins to speculate that in past ages or on other worlds there may have been or may be still greater variations in temperature, so that the phenomena are entirely different. Applying this analogy, the writer suggests that there may be some other quality in the same situation as temperature was supposed to be in the parable; that perhaps this new quality is beginning to be manifested, or beginning to be detected, that it may have existed in greater force in other ages, and that it might upset all our scientific calculations. And he instances the recent discussions as to the invariability of our dynamical laws. Some scientists are asking whether these dynamical laws, framed to explain phenomena within a certain compass of observation, hold good in a greater compass, such as that of interstellar space.

This point may be further illustrated as follows. In a circle drawn upon a plane surface, the ratio between diameter and circumference is constant; but in a circle drawn upon a spherical surface, that ratio, besides being different from what it is in the former case, varies according to the size of the circle relatively to the size of the sphere upon whose surface it is drawn. (We are speaking, of course, of the geometry of a spherical surface and dealing only with lines which lie wholly within that surface.) Consequently, while it is true that the ratio called π holds good so long as our surface is plane or virtually plane, the ratio does not hold good when we come to circles so large that the curvature of the earth would enter as a factor.

In the Theosophical view everything evolves — not the animals and vegetables alone. Hence the properties of physical nature have

not always been the same, nor will always be; nor are they the same in all parts of the universe, or even of the solar system. This view is in accordance with harmony, which forbids us to suppose any fixity in a universe where change is so evidently the general law. It is also reasonable to suppose that men of science, in calculating the dynamical relations among bodies, have overlooked some factors which ought to have been counted in; otherwise we must assume that science had discovered everything. It has always been possible for theorists to make a system complete enough to satisfy themselves, and yet to be able to accommodate any further discoveries that might be made. Thus the phenomena connected with radio-activity have had to be counted in; and gravitational theories of celestial motions are now qualified by a consideration of the possible effects of light-pressure.

Theories which seem complete and satisfying may nevertheless be turned inside out or upside down; for symmetry does not imply completeness, and there may always be other systems equally symmetrical. The scientific text-book tells you that matter is composed of minute particles, separated from each other by relatively enormous interspaces. This theory is considered necessary to account for the phenomena of compressibility and porosity. When a body is compressed or expanded, its particles are supposed to approach or recede from one another; and when one body permeates another, the particles of each are supposed to intermingle.

But now, in this age of all-questioning, we find even this old standby brought before the bar. And, what is even more unkind, the plaintiff brings forward in support of his own case some of the witnesses for the opposite side! In short, whereas the alleged fact that bodies permeate one another was brought forward as evidence of the spaces between their atoms, now it is argued that, *because bodies do not permeate one another*, therefore there can be no spaces between their atoms!

The arguer adduces the fact that gases can so readily be imprisoned in solid receptacles, that metals which occlude gases are obliged to expand their bulk in order to do so, that water cannot evaporate from accidental inclusion within crystals containing no water of crystallization, etc. In brief, he presents a case for the theory that the atoms are quite or very nearly in contact. But now, it will be asked, what becomes of the explanation of expansion and contraction? In answer, the theorist bravely and unconcernedly begs the whole question by

suggesting that the atoms themselves are compressible and expandible!

This is indeed revolutionary, and of course does away with the necessity (on that ground) for having any atoms at all; for, if an atom can expand and contract, then why can not an entire body do the same? It was formerly supposed that we could not explain contraction and expansion without postulating an atomic structure; but this difficulty does not seem to bother the present theorist — so far as can be judged from a review of his arguments. And after all, why cannot an atom expand and contract? It is true the question lands us in some metaphysical difficulties. What is an atom? Is it that which has no parts? If so, then how can its parts get nearer to or farther from each other? But if an atom has parts, then, if it contracts, its parts must get nearer together, that is the distances between them must lessen. This raises the question whether a distance is the same thing as a space — and now it is time to go home!

The position raised by this new theory is so curious that it invites further expatiation. We have been compelled, against our will and in spite of strong objections, to postulate an atomic structure for matter, because the necessity of finding an explanation for such phenomena as expansion and contraction. And now we are told that no such necessity ever existed; indeed the new theorist goes back of our original position and proceeds to argue as if the problem of expansion had not arisen and was not going to arise at all. All he wants is an elastic atom, and he does not see why he should not have it. And he is right; he may just as well have his elastic atom as the others may have their inelastic atom. Elasticity may just as well be a prime and irresolvable property as rigidity.

But it would be easy to go on making paradoxes and jokes like this indefinitely, because we are dealing with a fallacy. That fallacy is the attempt to define elements in terms of their products. In arithmetic we may analyse numbers down as far as the unit; but if we attempt to resolve the unit, we are simply frustrating our own purpose by proposing to resolve that which we have postulated as being irresolvable. In short, if we could cut up the unit into parts, it would no longer be the unit; and when, in the attempt to do so, we resort to the devices of vulgar and decimal fractions, what we really do is merely to multiply the unit first and then divide it up again. Thus, in trying to evaluate the square root of 2 in the decimal system of notation, we really put down the nearest square root to 200 or 20,000, etc. and the

expressions $\frac{1}{2}$, $\frac{1}{3}$, etc. mean that we have temporarily substituted for 1 the numbers 2, 3, etc., in order to be able to divide it. So in our atomic theory, we postulate a unit of physical matter. This unit must itself be irresolvable into further parts; for otherwise it is not the unit; an atom which is made up of atoms is not an atom. Yet we proceed to adopt subterfuges, just as we do in our arithmetic, and to suppose the atom itself to be made up of parts, just as we suppose the unit to be made up of parts. For when we endow the atom with size, or extension, or imagine it to have a behind and before, or a top and bottom, we are really endowing it with the very properties for whose explanation it was invented. Thus considered, the atom is a mere convention, and we can make it elastic or rigid as may suit our occasional convenience. Another question arises when we come to deal with experimental observations. If an experimenter has detected any minute particles, their properties are a question to be determined by experiment, not alone by deductive logic.

Thus one must distinguish between the ideal atom and any minute atoms which may be discovered by experiment, and avoid confounding the two in one's argument; otherwise one will get the above confusion.

Let us turn again to the main question of this article. Is solid matter porous or not? How can such a thing be settled? By the visual sense? Well, some rays of light are stopped and others are not; the matter is impenetrable to one radiation and porous to another. Or shall we gage impenetrability by the test of resistance to pressure? In that case a magnetic field might be considered impenetrable, and it is known both from calculation and experiment that a system of particles, separate from each other but in rapid motion, can be as rigid and impenetrable as a solid. We can form no notion, adequate to the purpose in hand, of either a rigid particle or an empty space; hence our question is irrational.

Research may claim to confine its studies to the objective world; yet it often wanders from these limits in order to enter the domain of imagination, wherein it studies the phantoms of the mind. If it decides to confine itself to the study of external nature, it must rest content with certain axioms and primary assumptions beyond which it must not seek to go. If it wishes to go beyond these, then, instead of searching the domain of mental phantoms, let it study the *mind*. For in the mind arise those notions of space, etc., which we superimpose upon objective nature. The faculties themselves by which we study nature

must become objects of study; which of course means that the student has to take his standing-ground in a deeper stratum of his own being.

The interdependence of that which is in ourselves and that which is without, helps us to understand that the properties of nature may not always have been the same. In the bronze age, bronze may have been as useful a metal as iron is in this age. Old formulas, workable in the past, may be no longer so. Colors may have been different, animals may have had different habits, and so on. Many difficult historical questions may have their solution in this consideration. The reader is invited to study the question from the Theosophical standpoint.

ON LOCKS: by H. T. Edge, B. A. (Cantab.), M. A.



IN an article on "locks" it is stated that not long ago two or three locks were all that was thought necessary in a household; but now every door has a lock, there is a lock on every cupboard and closet; no drawer or box, large or small, is without its lock. Particular credit was claimed for a certain country as being pre-eminent in the invention and manufacture of locks, excellent, unpickable. The fact may be conceded, together with such credit as the country may be entitled to for such prowess; yet is there not another side to this question of the rampancy of locks?

Passing along the road one day, an individual gifted with superior faculties saw a chest, and on the chest a lock. Being able to understand the language of inanimate objects, he overheard what that lock said. It said: "Keep out, wicked man!" and said it roughly, too. The wayfarer was ruffled; he had no intention of molesting the lock, no wish even to explore the goods it so jealously guarded; a dishonesty he did not own had been imputed to him. But the lock was after all merely an irresponsible slave, mechanically and faithfully doing the will of its master. And who was that master? Alas! It was the wayfarer's own twin brother, a man whom he was supposed to love, by whom he thought to be beloved. This brother, then, mistrusted him; was afraid the wayfarer would steal his tools; had not even thought it worth while to waste time in the folly of asking him not to steal them; had deemed him a case where prevention is better than

cure. And the wayfarer waxed misanthropical and sarcastic. Everywhere he went, no matter how intimately he was known, locks glared at him from everything that shut and everything that ought to open. He found himself an object of universal suspicion. There must be something badly the matter with brotherhood, he reflected; is this a civilization I am in? And forthwith he shed his clothes, painted his body, and returned to the sons of his fathers, to the men of the forest, to whom locks are unknown, to whom brotherhood is not a thing to be attained, for men do not go seeking what they have never lost.

But it happened that the brother who had put the lock on his chest, being smitten with remorse, sought out the wanderer and said: "I did not lock up my tools against you, nor yet against our brother James, nor against John. It was against Judas, the light-fingered, who passes that way. Let us therefore hale this Judas before the court of the republic and bid the magistrates cut off his fingers according to the new scientific law." But the wanderer answered: "And is not Judas also our brother? Why should I cut off his fingers and yet leave thy uncharitable tongue wagging in thy mouth. Ay! and who am I also that I should deem myself fit to judge another because among his faults he perchance numbers one from which I am free? If our brother were lame or blind, would you bid me slay him? Why then should we maltreat him for being afflicted with an infirmity of his fingers? Let us rather pity him that he has such brothers as we, who have suffered him thus to indulge his weakness and have not helped him. This I have learned since I came to dwell with the forest: that he who would heal his brother must first be whole himself. What Judas needs is not words but a good example."

The lock is, in one of its meanings, a symbol of unbrotherliness. It would be very absurd if the members of a family had each his own locked-up room, and if the food were kept in a number of labeled lockers. We should say that family was disunited — hardly a family at all in fact. It seems to have been absolutely necessary as a stage in progress that men should separate themselves and that the institution of private property should wax to great proportions. Proposals of communism, such as have sometimes been made, do not commend themselves to us as progressive or desirable steps. The reason is obvious; these proposals deal only with the external conditions, but do not reform the character of the individuals; so they would have

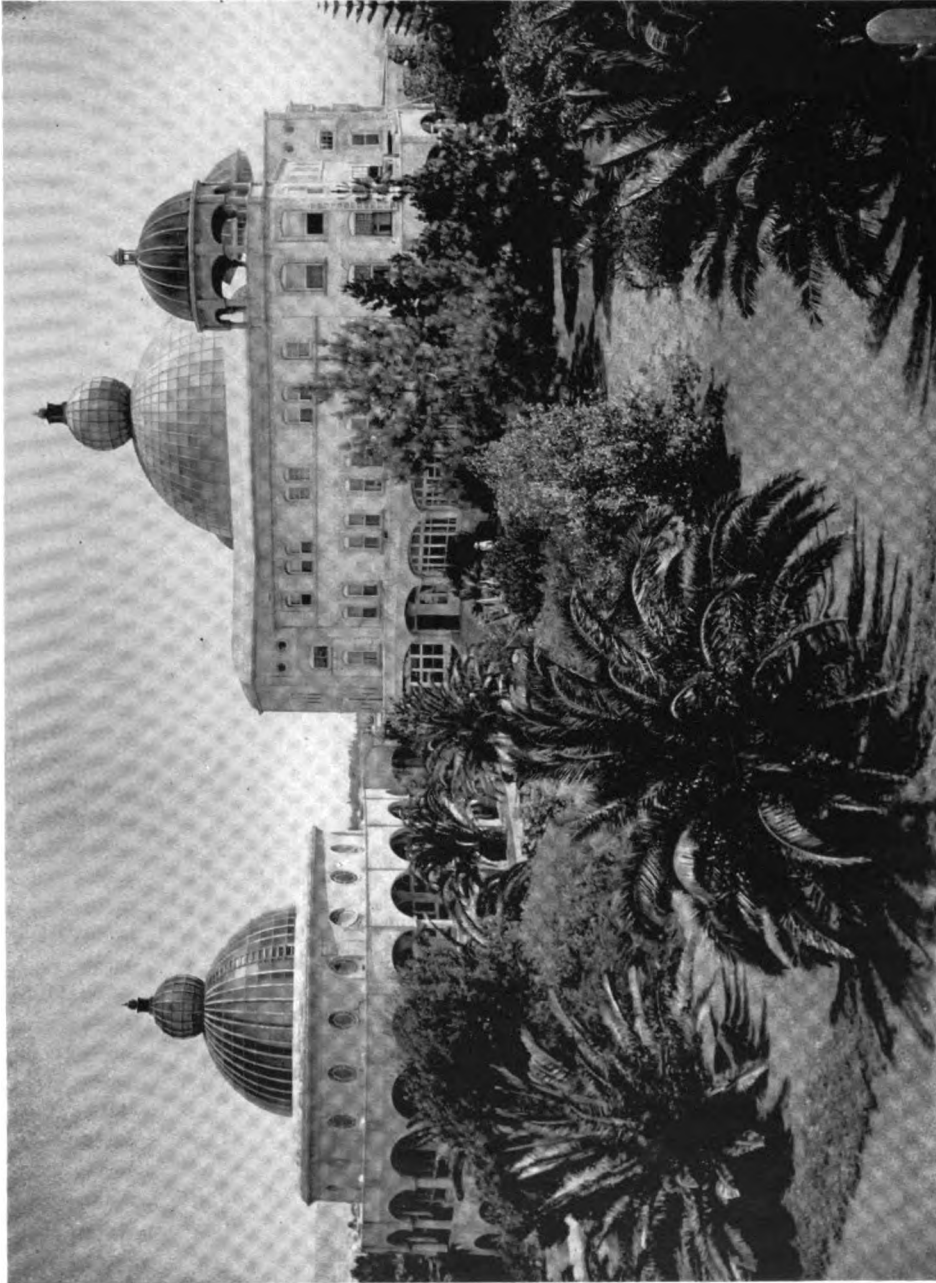
to be enforced, which is impracticable. We must aspire to evolve, not to go back. When we are able to get along with fewer locks, it will be not because the institution of private property has been abolished, but because we have learned to use and respect that institution rightly.

Besides locks on our doors and boxes, we have locks on our lips and hearts. Secret thoughts, joys that must not be shared, lie concealed behind these locks. Our brother's mind is unpickable; we cannot get anything out of it — neither can we put anything in. He may prefer suicide to the prospect of confiding his woes to his brother. He loves his own ideas. The lock is a symbol of mutual mistrust, one of the most regrettable features of our life.

THE RIGHT USE OF THE LOCK

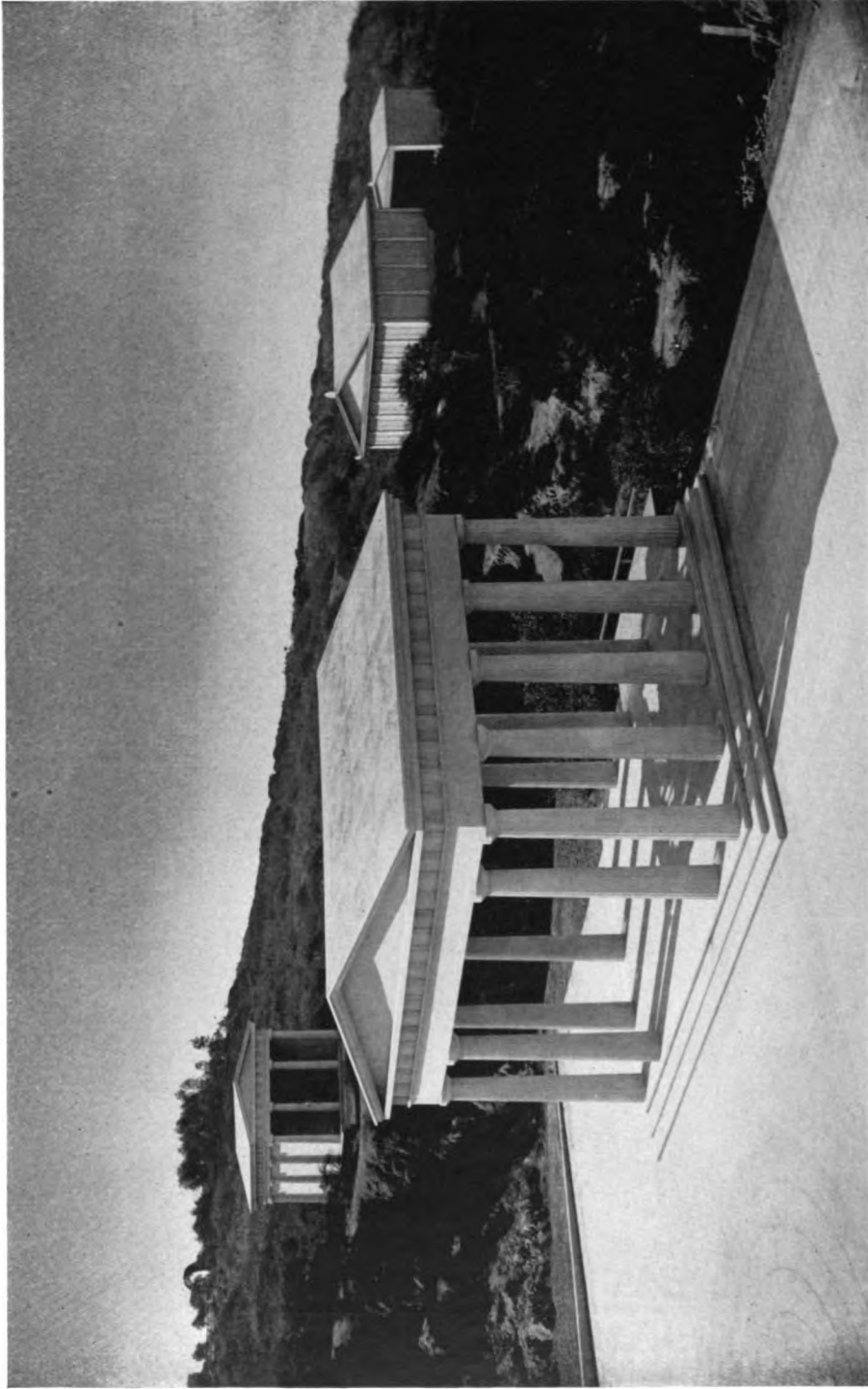
A lock is a symbol of protection and guarding. We lock up explosives and dangerous drugs and wild beasts. But there are many things we do not lock up which we should. We do not lock up our mouths at the right time. We send our children out into the street to pick up anything and everything; we let them read the yellow journals and pornographic novels. We have our locks in the wrong places. Side by side with the abuse of privacy is the abuse of publicity. We permit dangerous knowledge to be diffused everywhere and put dangerous drugs and explosives on the open market. But the lock is a sacred symbol — more familiar, perhaps, as the key. The key to knowledge, the key to life everlasting, are familiar expressions. Power and knowledge must be kept from those who would abuse them. But here again disunion plays havoc.

The whole lesson is that no man can live his life alone; his real interests are those of his kind. So long as he neglects his brother, his brother's hand will be against him and he will have to take precautions against that brother. The criminal goes free by claiming the same liberty as the respectable man claims for himself; if we put restrictions on the criminal, those restrictions will gall us too. If we put a ban on selfishness, we must be willing to endure the consequences. Reform begins at home, and before we can stir a step effectually we have to reform ourself. The man who sees a lock and feels insulted by it can say: "At least I will not deserve it." If you prize truth and honesty, nothing can prevent you from practising and cultivating them fully within the sphere of your utmost possibility.



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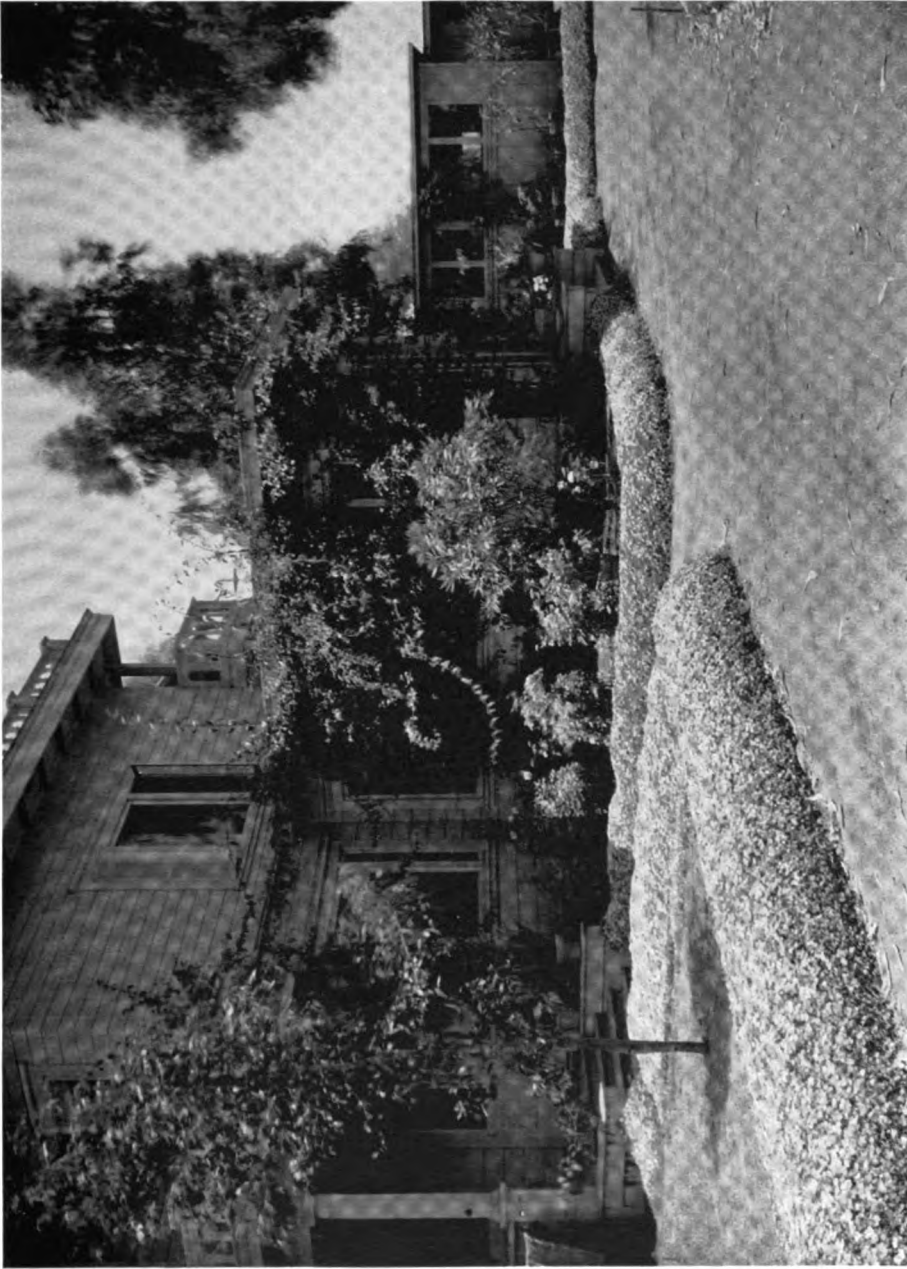
A VIEW OF THE RĀJA YOGA COLLEGE AND OF THE TEMPLE OF MUSIC AND DRAMA (TO THE LEFT)
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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ONE VIEW OF THE GREEK THEATER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

The greater part of the Theater, including the rising tiers of seats, is not visible in this photograph. Two good views may be found in THE THEOSOPHICAL PATH, Vol. II, No. 1.



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A CORNER OF THE HEADQUARTERS BUILDING
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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ONE OF THE GARDENS
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

A SON OF ERIN: by Winifred Davidson



R. WILLIAM DRENNAN, who lived 1754-1820, wrote the following words, which seem to describe William Q. Judge, who lived in the latter part of the century:

Arm of Erin, prove strong; but be gentle as brave,
And, uplifted to strike, still be ready to save.

Warmheartedness; sympathy so strong that it breeds splendid, unbounded generosity; a sparkling humor that lies upon the depths of life like wind-rippled waves upon the vast seas; an appreciation of human heroism and human weaknesses; a marked executive instinct: these are the better characteristics of the Irishman. These are the characteristics of the Irish gentleman who was chosen by the Founder of the Theosophical Society to carry on in America the task of forming from the straw of money-worship and doubt, bricks of spirituality with which to build the everlasting House of Life.

William Quan Judge, a native of Dublin, in Ireland, was twenty-three years old in 1874.

It is difficult to imagine the life of anyone apart from the actual deeds and days that composed it; and this difficulty is increased in the case of Mr. Judge, who identified himself so completely with the Organization founded by H. P. Blavatsky, that the history of that Organization from 1874 to 1895 is the life-story of this great man.

One can imagine a successful legal career for him, with attendant ease and comfort; and many believe that had he not gathered into his own heart, a modern Winkelried, the spears aimed at the Organization, he might yet be among the living. But William Q. Judge saw a great light in the hour of his meeting with Madame Blavatsky, and he could no more have gone on the way of mere brief-writing and case-pleading for money than the flying bird can go back to the impotence of its first days in the nest.

Fancy the mind of this young man: business instincts and promises of worldly success being set aside as of secondary importance. Here was one actually fixing "his mind in his heart"; for his heart burned to help his fellow men and prompted his mind to the choice of that way which lay through the dark wilderness of human frailties, where religion wandered like a dotard astray in the night; where science went tripping at every step; whence the weird cry of human pain issued incessantly. In that choice he knowingly undertook all the struggles of the pioneer. Therefore, with gratitude, we who have in

some measure appreciated the privilege of following along the road cleared by his torch-bearing hands, seek to render tribute to the memory of his calm courage and the compassion that held him to achievement. His work was no less than the enlightenment of the race, and the amalgamation of the people of all lands into one spiritual kinship.

It is never necessary to go back into the life of any of the world's heroes for the minor details. Do they matter? Not in the least!—that he was accustomed to do this, *and so*, and had come along this path or that other. The great element of importance enters in at the hour of call to duty. Suddenly, out of the sky comes the call: SOUL, art thou ready? So suddenly, the hero comes to his own, with the clarion shout: *I am!*

Of Mr. Judge it is said that he was a born reformer, though the plan of his work had not yet taken form when he met his teacher. Then with the balm of Karma, Reincarnation, the Divinity of the human soul, the perfectibility of man, he entered upon his true life: a fight against the lower self of the world. His dauntlessness has aroused thousands of warrior souls. His writings on these subjects must stand for ages to come text-books for all students of life. One can feel the broad sympathies of the Irish heart interpreting in every line he wrote; as, for instance, these words:

Everyone of us craves a belief which shall not be a formula, but Life itself; which shall develop and complete the constituency of lives.

When men meet their belief in every department of life, when it assists them on every plane, so that they eat better, sleep better, create better, and die better by it, then it will be vital law to them, not a garment to be laid aside on work-days. Theosophy does all this.

Perhaps if we could see clearly, we should recognize the marks Nature places upon the physical bodies of the great souls she sends now and then for the world's help. We should see the imprint of the divine hand upon all good men and women. We should know the compassionate Helpers who live among us by the nobleness of carriage, the voice, the smile, the gesture. They say of Mr. Judge that his mere presence in a room was an inspiration. All who have heard intimately of him know his reply to the student who asked how it were possible to retain the feeling of one's divinity while doing the hum-drum duties of life. His answer was:

A man should board a street-car as though he were a god!

Here was one of Mr. Judge's secrets: All that he did or said, all that he was, reveal the certainty that he, indeed, knew himself and recognized the Divine Soul he was, eternal, stedfastly enduring.

We, not having seen him, find in his written words the man himself, his sympathy, his generosity. Profound wisdom and unmistakable warnings, prophecies, touches of loving humor, clarity of expression, all bathed in compassion, fashion forth the man he was for us. He was one who loved his fellows better than himself: a sage whose simple exterior went unnoticed a thousand times; the friend of the world, who, with gentle submission gave his life for the world.

Those who know, even superficially, the history of the Theosophical Cause, know that shortly after forming the American body, Madame Blavatsky went to Europe, leaving Mr. Judge in charge of the work on this side. We, working now in peace and comfort, with so many hours for this and that and plenty of time for sleep, must think, *if we think at all*, that the achievements of Mr. Judge were marvelous. His bread-and-butter legal work went on; his Theosophical writing went on; his lecturing went on. He was awakening souls all over the world; founding magazines; corresponding by the slow means of pen and ink with hundreds. I wonder that we ever dare complain of "no time" with the example of the author of "The Culture of Concentration" before us. That work alone places him among the world's greatest — the time-creators.

To think of Mr. Judge in the first days of Theosophy, when much of the attraction lay in its novelty, and much in its strange-sounding words! Do we approach a realization of the meaning of the fact that there was one in those turbulent days who preserved his solitary, sweetly-repeated note of compassionate friendliness, in the midst of the clash of misunderstandings, lack of unity, warring ambitions? Of course he attracted to himself all the hatred and abuse of those whom he would not permit to wreck the magnificent work that had been begun for the betterment of the race. Yet he was able — wonderfully keen-sighted that he was — to discover here one rare soul, there another, strong and fearless and willing to work with him for the Cause of Humanity. This is the display of the executive ability illuminated by wisdom, that Madame Blavatsky had expected him to make. It was that same wise governing instinct that led him to the suggestion of the needed Inner Body in the Brotherhood called the Theosophical Society. The work of that body needs no comment

in words, but it shall have the eternal silent gratitude of all true souls.

Mr. Judge's warmheartedness, full of unusual sweetness in him, came out in his work for the little ones. He wanted the Lotus Groups to be started, where the children could be taught realities, he said. He hoped the little children could begin to learn very early something about the divinity of their own natures, something about their eternal soul-life; he wanted to see all children fearless and frank and to have them know true happiness. He longed to see children rescued from the bondage into which the doctrine of original sin had cast them.

It is surely not sentimentality that prompts the wish in every student and child in Lomaland, that both Madame Blavatsky and Mr. Judge could step into our midst. What a joy to see the satisfaction beaming from their countenances at beholding the Râja Yoga School, that department of the Organization now grown to such vast proportions under our Katherine Tingley that the thinking world is realizing that this is the certain safeguard of our nation, and indeed, of all the nations.

William Q. Judge was a young man yet, as we count years now, when he laid the burden of the leadership of Theosophical Work upon the competent shoulders of her whom we love, and passed on. But the work he did was that of a master craftsman, old in wisdom. He was a great teacher. That this "arm of Erin" was one of the Illumined, the first glance into his writings must convince every mind following his soul's urge towards Truth.

It is with the hope of carrying the benediction of his life and presence to one and all of the great family he so loved and worked for and died for, that Katherine Tingley and her students and her school-children are here, trying to live Theosophy and in dutiful deeds to teach Theosophy, which we know to be the truth in life, the salvation of the world.



MEDITATION, or the exercise of memory, is the science of the escape or departure of memory; for, forgetfulness is the going out of knowledge, and meditation, calling up a new memory in the place of that which has departed, preserves knowledge; so that, though for ever displaced and restored, it seems to be the same. — *Plato*

COSMIC MATTER AND THE SPECTROSCOPE :

by a Student



WE observe in a newspaper, as an item of what is called "newspaper science," a turgid and confused account of certain speculations said to be entertained by eminent astronomers. These ideas are heralded as likely to cause a revolution in our conceptions, if not to send astronomy headlong into the waste-basket. Their confirmation awaits, so we are informed, the result of experiments being performed with very delicate instruments at the Mount Wilson observatory. The precise nature of these experiments is difficult to determine from the account, but the idea is that all our calculations with regard to the heavenly bodies, their distances, composition, etc., may have been vitiated by the fact that light-rays are absorbed by some interstellar ether.

Later information will doubtless remove the obscurity of this early report, but meanwhile we have enough to use as a text for some observations. What seems clear, not only from this but from other speculations that have been appearing of late, is that some men of science are asking themselves whether we are justified in assuming that the same physical laws obtain in space and on other planets as obtain on our own earth. This is certainly a large assumption. The invention of the spectroscope introduced quite a new element into our calculations, and it is practically certain that still further inventions will enlarge and change our ideas still more.

It is already surmised, both from astronomical and physical investigations, that the chemical elements which compose our physical matter are not primary or rudimentary but compounded of subtler antecedent forms of matter. It has already been suggested that comets consist of some such primordial form of matter and that interstellar space is filled with it. The idea that matter itself, and the rolling worlds, are growing and evolving, and that planets are born and die, has also been mooted. These ideas are certainly more consistent with the logic of symmetry and harmony than those notions which represented the universe as a mechanical clockwork obeying the physical laws which obtain on our earth at this particular cycle of evolution.

But in all of these ideas the men of science have been anticipated by the author of *The Secret Doctrine* (published 1888). Their ideas, whether they know it or not, are no more primary than our chemical elements, but may be traced back to a parent source in ancient teachings. And, as in the case of the grosser elements, though the product

is visible, the source is often invisible. Thus is twentieth century science fulfilling *The Secret Doctrine*, without, however, as yet giving any credit to the author; and while the leaders of thought are vindicating H. P. Blavatsky by adopting her teachings, some learned encyclopaedias are displaying the qualities of their scholarship by ignoring or even belittling the teacher and her work.

Speaking of the birth of worlds and of the nature of the matter in interstellar space, in comets, and on other globes, the author of *The Secret Doctrine* says:

Occult science teaches that there is a perpetual exchange taking place in space, of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet. Some men of Science, and those among the greatest physicists and chemists, begin to suspect this fact, which has been known for ages to the Occultists. The spectroscope only shows the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether atoms gravitate towards one another in the same way and under the same conditions as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; nevertheless, its properties, other than those of dissociation and re-association, differ on every planet; and thus atoms enter into new forms of existence, undreamt of, and incognizable to, physical Science. As already expressed in *Five Years of Theosophy*, p. 242, the essence of Cometary matter, for instance, "is totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are acquainted." And even that matter, during rapid passage through our atmosphere, undergoes a certain change in its nature. Thus not alone the elements of our planet, but even those of all its sisters in the Solar System, differ as widely from each other in their combinations, as from the Cosmic elements beyond our Solar limits. Therefore they cannot be taken as a standard for comparison with the same in other worlds.— Vol. I, p. 142-3

The spectroscope can tell us of the quality of the rays which it analyses, in the condition in which they are when they enter the mouth of that instrument. But from this evidence we can only *infer* the condition of those rays at their source. What if they have undergone modification on their journey? That is the question suggested, with meaning, by H. P. Blavatsky, and now propounded by some of our foremost astronomers. According to the hints in *The Secret Doctrine*, matter exists in one of its more rudimentary forms in interstellar space; in which form it is beyond the reach of our means of perception. It afterwards grows, coagulates, or becomes condensed into the stuff of nebulae and comets, in which form it begins to be perceptible

but is still not physical matter. Finally it condenses still further into the matter composing worlds — into chemical elements — though its combinations differ on different globes. Radiations of light from other globes may, upon entering the region of the earth, become transmuted in accordance with the physical laws obtaining on our earth, so that they appear to have proceeded from elements like our own. Thus the spectroscope would give us no information as to other kinds of chemical elements. Yet even so, the information of the spectroscope presents many anomalies which science is striving to explain.

The essence of cometary matter and of that which composes the stars is totally different from any of the chemical or physical characteristics with which Western science is now acquainted. While the spectroscope has shown the probable similarity (owing to the chemical action of terrestrial light upon the intercepted rays) of earthly and sidereal substance, the chemical actions, peculiar to the variously progressed orbs of space, have not been detected nor proven to be identical with those observed on our own planet — say the Teachers.—Ibid. I, 597

But there is more than this in the matter. We may change our universe from a clockwork of physical laws and chemical actions into a mechanism of ultra-physical laws and higher chemistry, and still have it a soulless machine. The important point is that the universe is a living soul, appearing objectively to our senses as the material universe. Science may argue that its department is that of objective study; and the argument holds good so long as men of science act consistently with the limits thus imposed. But the complaint is often made that claims are put forward that are inconsistent with that limitation. Reference is had here to certain theories of life which claim to be based on the results of scientific investigation. The sphere of investigation being confessedly restricted, the theories must of course suffer correspondingly, and cannot be accepted as rules for the conduct of life.

So eminent and experienced a man of science as Professor Russel Wallace has recently written a book emphasizing the importance of considering *design* and *purpose* in the universe, and there is a general trend of thought in the same direction. Not only does a purely objective view of the universe preclude all other views, but it cannot even achieve truth within its own limits; because directly we divide a whole into artificial categories, we begin to invent abstractions. Hence the only proper and certain key to an understanding of physics is metaphysics, and matter can be known only through its relation to spirit.

VERSAILLES AND MARIE ANTOINETTE:

by Grace Knoche



IT was in Versailles that the peace treaty between England and the United States was signed, by which the mother country recognized the independence of her colonies in the New World. This was in 1783. Six years later the States-General met at Versailles where its members bound themselves by oath not to dissolve until they had given France a constitution. In 1870 and 1871 this old place of romance and fascination — whose decay had been averted by the timely restorations of Louis Philippe — became the headquarters of the German army during the siege of Paris and, after peace had been declared, the seat of the National Assembly while the Commune was triumphant in Paris. For a time it was the official capital of France.

But memories of these events do not take the visitor to Versailles. The place is linked far more indissolubly in the general mind with the gorgeous and prodigal days of Louis Quatorze, Louis Quinze, Louis Seize; with Maria Theresa, Marie Leczinska, Madame de Maintenon, the selfish du Barry, the Duchesses of Angoulême and of Burgundy; with de Montespan and the powerful Pompadour; with Bossuet and Massillon, who preached in the old chapel — to little practical result, one divines; and with beautiful, headstrong, Marie Antoinette, that embodied lesson in Karma and the Law.

The place itself has never been in any wise remarkable outside of the palace, the buildings pertaining to it, and the wonderful grounds, but these one may visit again and again to meet new beauties at every turn. Visitors are still shown the Queen's Room, once occupied by Marie Antoinette; her "petits appartements" to the south of the Marble Court, opposite those of her husband, the unfortunate Louis XVI; and the wonderful Galerie des Glaces, where we can almost see her now, surrounded by ladies and courtiers, on some occasion of state.

The Glass Gallery (see illustration), was built by Mansard, in 1678, the architect whose name is still associated with the roof of his designing. It is from two to three hundred feet long and but thirty-four feet wide. It is forty-three feet in height. Of its thirty-four superb arches, half are occupied by mirrors and the balance by windows looking out upon the gardens, the best view of these on the grounds being obtainable from the balcony of this great glass hall. This gallery, as is apparent from the illustration, is lavishly orna-

mented, not only with pictures and frescoes but also with inscriptions in praise of Louis XIV which are said to have been written by Racine and Boileau. Near it are the Galleries of War and Peace with their great allegorical pictures, and behind it on the court side are the apartments used by Louis XIV.

The Palace proper is located in the Place d'Armes, at which point center the three converging avenues of Sceaux, Paris, and St. Cloud. Statues, allegorical groups, and the well-known bronze equestrian statue of Louis XIV, front the main building, and one reads, after passing through the imposing gate, this inscription: "À toutes les gloires de la France,"

which Louis Philippe justified by forming a collection of five thousand works of art (valued at £1,000,000) commemorating the great events and persons of French history.

On either side extend the great wings of the palace, while the main buildings stretch back, one after another, to the Marble Court.

To describe in anything like detail the almost numberless fascinations of hall after hall, gallery after gallery, building after building, to say nothing of the great gardens with their courts, staircases, fountains, groves, and sculptures, would require a volume. The following, from the all too short description by Meissas, gives an idea of the lavish scale upon which the whole was laid out.

The ground floor on the north wing on the garden side contains eleven halls of historical pictures from Clovis to Louis XIV, and on the side of the interior courts a gallery of tombs, statues, busts of kings and celebrities of France for the same period. The Halls of the Crusaders open off this gallery, and are decorated with the arms of crusaders, kings, princes, lords, and knights, and with those of the grand masters and knights of the military religious orders.

On the first floor of the north wing on the garden side are ten halls of pictures commemorating historical events from 1795 to 1855; on the court side is the gallery of sculpture which contains the Joan of Arc of the Princess Marie of Orleans; and there are seven halls chiefly devoted to French campaigns and generals in Africa, Italy, the Crimea, and Mexico, with some famous war pictures by Horace Vernet. The second story has a portrait gallery.

In the north wing is also the theater built under Louis XV by Gabriel, which was first used on the sixteenth of May, 1770, on the marriage of the Dauphin (afterwards Louis XVI) and Marie Antoinette. Here, on the second of October, 1789, the celebrated banquet was given to the Gardes du Corps, the toasts at which provoked the riots that drove the royal family from Versailles.

The central buildings of the palace project into the garden. On the ground floor are the halls of celebrated warriors (once the anteroom of Madame de

Pompadour), marshals, constables, and admirals. The Great Dauphin (son of Louis XIV), the duke and duchess of Berri, the Dauphin (son of Louis XV), Madame de Montespan, Madame de Pompadour, and the daughters of Louis XV, all lived in this part of the palace.

There is not space for more than bare mention of the gallery of Louis XIII, which leads to the Marble Court; the famous lobbies and staterooms of the ground floor, filled with statues, busts, and memorials; the Hall of Mercury and the series of halls on the garden side; the throne room or Hall of Apollo; the Coronation Hall which contains David's picture of Napoleon's Coronation; the Queen's staircase; the *Œil de Bœuf*, so named from its oval window, and which contains a large painting representing Louis XIV and his family as Olympian deities; the Porcelain Gallery, so named because in it, during the reign of Louis XVI, the best work of Sèvres was exhibited every year; the rooms where Madame du Barry lived "and where Louis XVI (the husband of Marie Antoinette) afterwards worked at lockmaking"; the apartments of Madame de Maintenon, of the Cardinal de Fleury, and the duke of Penthièvre; the Imperial Galleries; the great Battle Gallery (nearly four hundred feet long) in the south wing, the walls of which are hung with pictures and adorned with busts, statues, and memorial tablets commemorative of French victories; and other rooms, suites, and halls.

To a lover of nature, however, the glory of Versailles is its gardens. Shrubbery, hedges, great trees, terraces, statues, and sculptured groups lead one to the broad central avenue and the beautiful "Tapis Vert," which, further on, is continued by the Grand Canal, a strip of water two hundred feet wide and a mile in length. The Orangery, a superb piece of architecture, contains more than a thousand orange trees, many of them several hundred years old. Beyond this, broad staircases lead down to the Swiss lake.

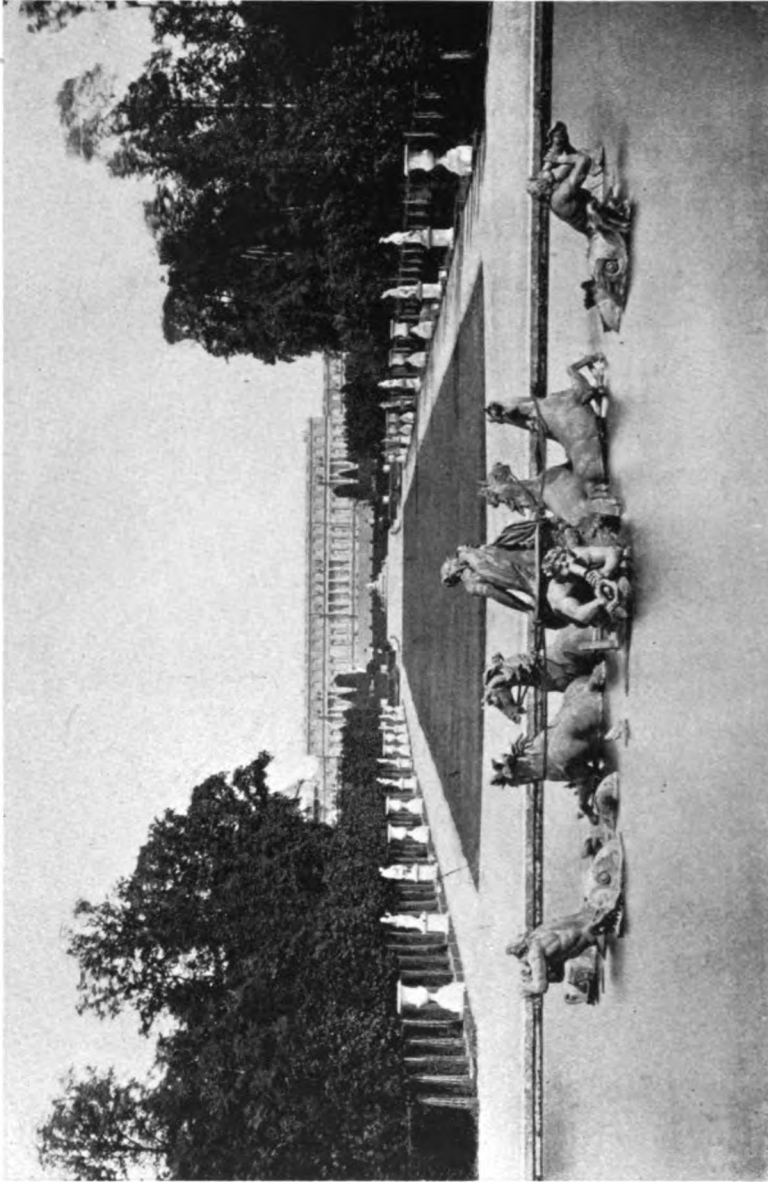
Of the fountains, the finest are the Basin of Neptune, famous for its sculptures, the Basin of Latona or the Frogs (see illustration), and the Basin of Enceladus.

The gardens, which were planned by Le Nôtre and in the graces of a monarch who spent with a lavish hand, are a continual surprise. Here is the Queen's Shrubbery, where the Cardinal de Rohan carried out his part in the intrigue of the diamond necklace, which trailed in the filth of court gossip all over Europe the name of Marie Antoinette, although she was innocent. There is the King's Shrubbery, laid out



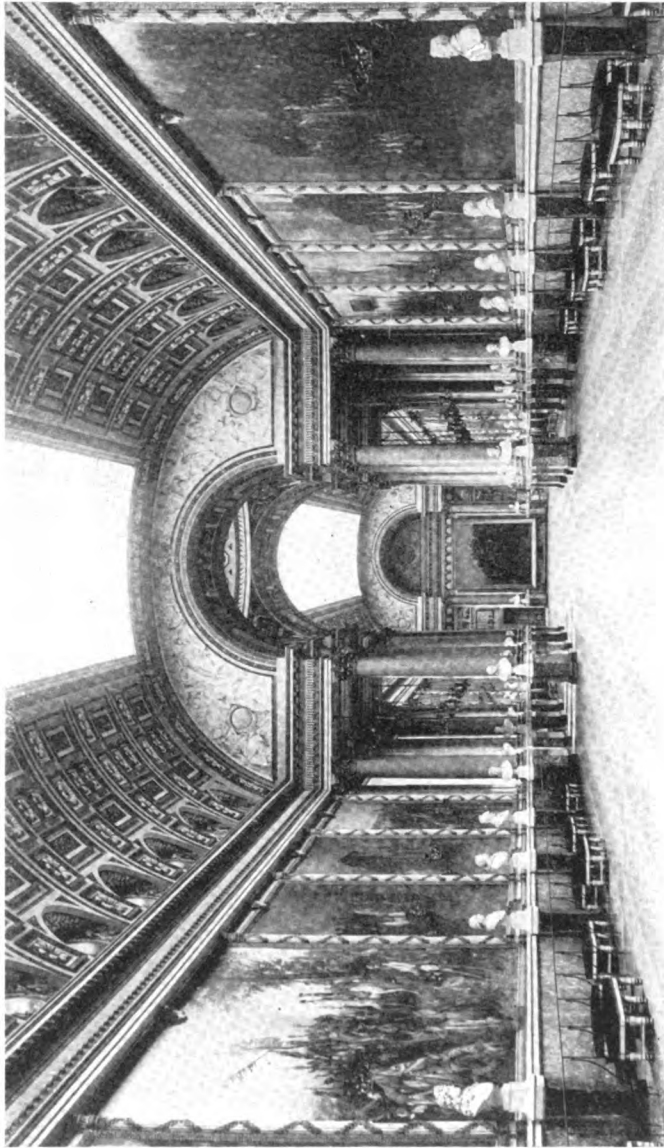
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MARIE ANTOINETTE
By Leopold Bracony



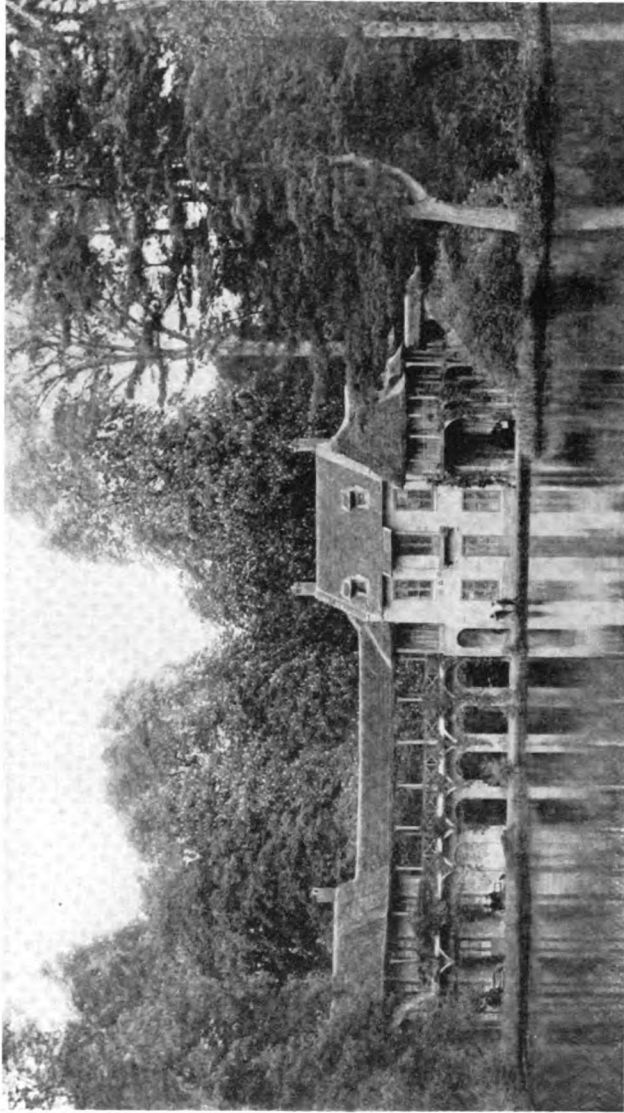
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VERSAILLES, FRANCE



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LA GALERIE DES GLACES, VERSAILLES



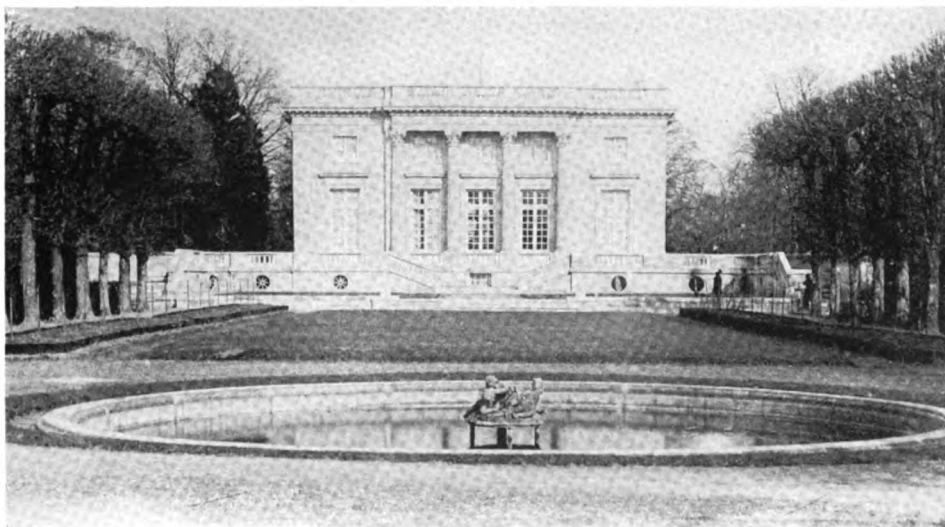
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" LA MAISON DU SEIGNEUR," VERSAILLES



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LATONA'S BASIN AT VERSAILLES



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PALAIS DU PETIT TRIANON, VERSAILLES



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A STATUE IN THE GARDEN AT VERSAILLES

by Louis Philippe; there, the Grove of Apollo; farther on, the magnificent Colonnade, and the out-of-door ballroom or Rockery, with its waterfall.

But interest centers in a beautiful little building — which now stands without the present park although in the time of Louis Quatorze it stood within it — the Petit Trianon, where Marie Antoinette used to play at housewifery and an imaginary, idyllic, peasant life.

The Grand Trianon was built by Louis Quatorze and has beautiful gardens of its own, while the Petit Trianon (see illustration) was erected by Louis Quinze. It was the favorite residence of the Queen whose reign followed his own and who reaped in bitterness and suffering the harvest of tares that had been sown by those who came before her.

It is impossible to understand Marie Antoinette, however well one may know her personal characteristics and the events of her reign, without some knowledge of the terrible heredity of storm and stress with which France had been endowed by those who came before. The strong, wise government of Anne, Regent and virtually Queen for nine years during the minority of Charles VIII, had left the country “in a healthier condition than it had been in for ages,” with a well-filled exchequer and a well-disciplined army; with — more important still — a loyal, contented people. But as soon as her hand was withdrawn from the helm a steady decline set in. The resources which Anne had hoped to see used in building up the country and improving the condition of the people were squandered on the Italian wars. These begot the civil wars, with their legacy of discontent and unbrotherliness, disintegration set in, and soon it was but a step to the conditions of unrest, suffering, and disloyalty that marked the condition of the people under Louis XIV, conditions accentuated by the rule of the king himself and his successor.

Under “Le Grand Monarque” there was great display in high places: patronage of art, music, and letters; the “lofty Muse” spoke through great artists and architects, through Molière, Racine and Corneille, but far too loftily to reach the common heart. To royalty and nobility alike the peasantry were no more than to Coriolanus — “minnows.” Famine, pestilence, and the cruel cold of winter carried them off by hundreds and thousands — and nobody inquired.

Under Louis XIV the influence of the Jesuits was paramount; and all the glories of Versailles, of a renewed Paris, of great univer-

sities and manufactures, and of royal patronage of the Muses, could not make up for the king's studied forgetfulness of an enormous peasant population. The people grew discontented and ferocious, like hungry, neglected, unreasoning children, as famine succeeded famine while the coarse du Barry followed Pompadour, as she, in her turn, followed the dangerous Montespan — for in the most vicious blunders of the king's reign one or another of his mistresses played a leading part, and they had no understanding of the nation's heart nor compassion for what it had to bear.

The gulf between king and people, "father and children," became yearly wider under the rule of Louis XV, who seemed to have inherited all his father's vices without any of his virtues or ability. The Karmic load grew heavier.

But out of the burden of misery sprang up, like good grains in a neglected field, writers and thinkers who had ideas and dared to express them and who felt the pitiable ignorance and suffering of the poorer classes. Voltaire attacked priestcraft; Montesquieu brought forward new and startling ideas of liberty; Rousseau sounded a new note in education and declared for the supremacy of conscience; a clearer note was sounded in philosophy and in science. Freedom and Brotherhood were thrown into the common air as blazing ideals — not fully understood, not rightly interpreted, but certainly living and forces to be reckoned with, since they did evoke a response from discouraged and hopeless, even from brutalized, hearts.

France was in the throes of a terrible Karma when Marie Antoinette came to the throne, and in all the country there was no one — certainly no one in power — who had the wisdom to diagnose its condition or the courage to apply a remedy. And a heavier burden than this Karma was never put upon human shoulders.

To the modern woman of a certain irresponsible type — which, however, numbers its tens of thousands — the lessons of Marie Antoinette's life are as the writing on the wall. For these women are being weighed in the balance as she was weighed, and that they do not do as much harm or share as pitiable a fate is simply because they are drifting, for the time, in the shallows of a quieter part of life's great Karmic tide. Frail craft that storms would whirl to wreck may ride the waters of a land-locked harbor in safety. But the wrecks of these we see every day, too. Do we pass them unnoticed, or at least unprofited by, because wrecks are still so common in the great world-

tide? The woman who is pleasure-loving and “innocently” selfish, who has not awakened to her responsibility as a soul, who does not see the use of doing her *full* duty, and whose personal whims and desires weigh heavier in the balance than any consideration affecting others — this woman would do well to study the life of Marie Antoinette.

What was the ever-recurring note in Marie Antoinette’s nature that kept what might have been music, forever “jangled, out of tune”? Why did a people, who in their hearts wanted something to be true to, accuse her on all sides of indiscretions she never committed, of things she never did? Much light is thrown upon this by the writings of H. Morse Stephens, author of a *History of the French Revolution*, though for the deeper understanding of the causes that led to so much woe for a whole nation, and indeed for the world, we must turn to Theosophy, and in particular to its teachings upon the duality of human nature. Says Stephens:

It is hard to speak of Marie Antoinette with justice; her faults were caused by her education and position rather than her nature and she expiated them far more bitterly than she deserved.

She was thoroughly imbued with the imperial and absolutist ideas of Maria Theresa, and had neither the heart nor the understanding to sympathize with the aspirations of the lower classes. Her love of pleasure and of display ruined both her character and her reputation in her prosperous years, and yet, after a careful examination of many of the libels against her, it may be asserted with confidence that she was personally a virtuous woman, though always appearing to be the very reverse.

Innocence is not always its own protection and circumspection is as necessary for a queen as for any other woman. Her conduct throughout the Revolution is heartrending; we, who live after the troubled times, can see her errors and the results of her pride and her caprice, but at the same time she was the only individual of the royal family who could inspire the devotion which is always paid to a strong character.

The main thread of Marie Antoinette’s life is familiar to all who know the annals of France. Her life course was decided upon for her by her mother, the superb woman whom we know as one of the greatest rulers of Europe in any period, Maria Theresa, Archduchess of Austria, Queen of Hungary and Bohemia, and Empress of Germany. But however wise the judgment or pure the motive, to lay down the life course for another is taking liberties with Karma and with the soul, and well had it been for the beautiful little queen, and more than well for France, had Maria Theresa understood this law and known how to work in accord with it. History might have been different.

One feels, in touching the life of Marie Antoinette, so fascinating, so pathetic, so unjust to its own finer possibilities, the shadow of a great neglect somewhere, where hidden currents run. To be sure, that too was Karma. Yet, since we are one in essence, and since all incoming souls are as subtly molded for strength or weakness, for weal or woe, by pre-natal as by post-natal conditions, this factor has weight in the equation of every life.

But there was outward neglect as well. Her mother, absorbed in great national and international affairs — as though the quality of a princess' character, or of anyone's, for that matter, might not become a very serious international affair, given crisis, circumstance, and time — left the child to others. And these must have been dominated by the impulsiveness of her nature, in itself strong.

They left her to run wild in field and forest, and while guiltless of actual wrong-doing, a passion for distraction and amusements brought to her account a host of indiscretions. She was one of the most uneducated queens known to history, unable to finish the signing of her own name at the marriage ceremony.

But she loved music, and her great services to the operatic music of her day, and in particular to Gluck, who had been her teacher, not only placed Europe under a debt of gratitude, but show that there were depths in her nature on which a rich and useful character might have been built, had anyone who touched her poor misunderstood life known how to build it.

For diplomatic reasons Marie Antoinette was destined from birth for an alliance touching as nearly as might be the French throne, and before she was out of childhood her marriage with the French Dauphin was negotiated. When but fourteen she was married to the young Louis, a boy of sixteen, better than his grandfather, without the selfishness of Louis XV, but also without the masterful persistent strength of Louis Quatorze. When he came to the throne France felt a new hope, for beyond a question the young king, though heavy and phlegmatic, cared for his people, for all of them to a degree; he saw their needs, and he aimed to institute far-reaching reforms. Louis XV, who "died as he had lived, in flagrant vice," had sent his country a long way down the steep declivity of misfortune and at last there was to be a change.

The opening of the reign was a period of hope; all seemed to go so well. The king and queen were no common mortals: so young, so innocent, so graceful, they formed a strange contrast to the gloomy selfishness of the past. And roused

by a gleam of hope, literature itself also passed into sentimental idyls; the court itself was idyllic; at the little Trianon the king and queen played at farm and mill; the unreadable sentimentalities of Florian were the delight of Versailles; the innocent pictures of Gessner's pen had a great popularity; the days of Paul and Virginia were not far off. These things occupied and deluded the upper world; the middle world smiled in bitterness over the keen satires of Beaumarchais; the lower world starved and turned uneasily on its frozen couch.—*Kitchin*

There is not space to dwell in detail upon the events that marked the reign of Louis XVI and Queen Marie Antoinette. The surveillance which she was compelled to endure made her suspicious of everyone, and when the storm broke and the Revolution was fairly ushered in, it was this habit of mind which led her to distrust the advice of Mirabeau and others who might have saved France the horrors that ensued and prevented the pitiable guillotining of both herself and the king.

Louis XVI had the instinct of reform in his blood, yet again and again events interposed to prevent his carrying out plans and policies in behalf of the people. All the world knows the result.

With all that the queen did not do, and all she did, we pity her so. If the world had a larger share of some of the qualities that endowed her with beauty, with charm, with that lightsomeness of view, how much richer it would be! And too, she had no real chance. Thrown into the atmosphere of insincerity — for the French court of her day was a hotbed of the frivolous and the untrue — suspected as a spy by the whole nation, used as a piece of political machinery, with all a child's nature and with none of a child's view of life, uneducated, untried — what might not have been expected?

The lessons of history, and especially of this strangely Karmic life, how far-reaching they are! Were one a voice upon the housetops one would cry these out to all the world, until the last woman had found her way out of a false view of life and up to the heights of a true philosophy — the sacredness of duty, the obligation of the soul to serve, the *necessity* of an unselfish purpose, the magic of soul-strength, the power of example, the righteousness of avoiding the appearance of evil as faithfully as the evil itself, *not for one's own sake but for the world's*. These precepts are ancient, yet ever new.

A FORGOTTEN TREASURE: by Lydia Ross, M. D.



THE hospital in the mining camp where the railroad ended was crowded with patients, and every one on duty was ready to drop with fatigue. A week before the evening train had been derailed just below the station, and many passengers and most of the train-men were injured. There was confusion and delay before the townspeople knew why the train was late, and rallied to the rescue. Before the news was telegraphed to headquarters, a heavy cloudburst changed the trout-stream into a raging torrent, full of crashing rocks which swept away the bridge further down the cañon and laid the wires low along the damaged track. Then came the days when the town was cut off from the outer world but for the mail and supplies that came slowly up the steep and winding trail.

The doctor in charge of the hospital sat at his desk after the morning's rounds, feeling tired and depressed. There were two unidentified men in the large ward, each with a fractured arm and brain fever. In bed No. 13 the man was tall and straight, perhaps forty-five years old, with iron-gray hair and rather white hands for a workman. No. 15 was younger, a stalwart, black-haired, blue-eyed man — probably a prospector. Both cases were doing poorly and needed more care; but every nurse was already overtaxed. As a last straw, the capable Miss Stimson in charge of the ward had sprained her ankle. When her foot was dressed, she pluckily insisted upon being returned in a wheeled chair, and offered to remain on duty with the help of anyone who had feet to stand on and could take her orders. The matron had helped with the surgical dressings today and the other nurses ran in for a few minutes now and then; but no one could stay. More attendants were expected to arrive over the trail tomorrow night, but what about the next thirty hours?

It was at this crisis that the Widow MacLain arrived and was announced. What next? the doctor thought, turning slowly round. What he saw was a quaint, trim bit of a body standing framed in the office doorway like an old-fashioned picture. There was a tint of color in the faded cheeks, and the Irish eyes had a dewy freshness that reminded one of little children, knee-deep among the daisies. She explained that she lived in a distant mining town with her son who left home a week ago to stake a claim here. He had not written yet, and she had just heard of the accident. Something must have happened, and she must find "Willie boy" and take him home with her, she said

with a simplicity and wistful confidence that at once enlisted sympathy. Could she look among the sick for him? she asked.

"Certainly," the doctor said, thinking of the two strangers, and went upstairs with her himself.

Her eyes swept over the white beds and then, quickly, with a light step, she went straight over to No. 15 and stood gazing at the moaning, restless figure with its water-cap and bandaged arm. She caught her breath in one stifled, pitying little sob as the free hand groping aimlessly in empty air, fell against her breast. She held it there with gentle grasp; while her eyes, still fixed on the feverish face, were full of that courage and tenderness which motherhood wins in going down to the gates of death to welcome her own into life.

"Shure, he's too sick to be moved," she said presently: "I'll stay here with him"; and she handed her bonnet and shawl to the doctor with a fine air of decision and helpfulness that touched his tired nerves with new life. Now he knew how an overwrought woman could get hope and strength from the mere presence of a confident man who could be trusted.

From the wheeled chair Miss Stimson reached up to pin the cotton gloves carefully to the shawl on the doctor's arm, and whispered: "Hide her things so she *can't* get away. She's a treasure!"

Certainly the little woman was a jewel, so rich in warm-hearted goodwill and "comfy" mother-ways, that the nervous tension of the whole ward seemed to melt away under the influence of her ready hand and soothing tones. When her own "Willie-boy" was cared for and quiet, she turned to No. 13. How helpless and gaunt and sleepless he looked, and he had a broken arm too! As he turned his hollow, burning eyes on her and reached up unsteadily to pat her cheek, she adopted him on the spot. She gave his medicine as Miss Stimson directed, and fixed him up. Then she sat quietly beside him and with gentle, rhythmic pats, she crooned an old, soft lullaby until even his eyelids drooped and he fell asleep at last with a contented sigh.

Now it happened that No. 13 was the new and unknown superintendent of the mountain division — a reserved, ambitious, self-made man who wanted to first look the situation over unofficially. So he was traveling roughly dressed, on a second-class ticket, and had nothing but loose change in his pocket when he was picked out of the wreck unconscious. In hastily sorting out the wounded the doctor assigned him to the ward. So when No. 13 opened his eyes and looked

around, everything was so strange and unreal he couldn't tell who or where he was. Somehow his changed identity had gotten under his skin. His head ached miserably; his arm was stiff and heavy with a nagging toothache securely bandaged into it; his back was so numb and lame he thought he must have a railway spine, dotted along with washouts that were bridged over by wireless messages of distress. He had felt something like this once when he was a little boy and was so sick and weak with a fever that he just wanted to let go and drift away. But there was something so sweet mixed with his pain and weariness then that it made him want to stay, and so he got well.

This precious something made sickness endurable — he must find it! It breathed happiness in the air, like a flower; and yet a sick boy could reach up and touch it and feel it caress his fingers and lightly brush his cheek. It had been his very own; but he had forgotten it somewhere along the line that had carried him up and up in life. He couldn't think it out; he only knew that his train was backing down the whole length of the line, passing station after station until he should find that lost boyhood treasure.

There were other passengers around him — all in charge of a Person in a most unofficial, dainty cap, a striped dress and a very white apron. She wore a pin with figures on it, too small for him to read: but she was undoubtedly the Conductor, with that self-contained and efficient way of settling everything and telling nothing.

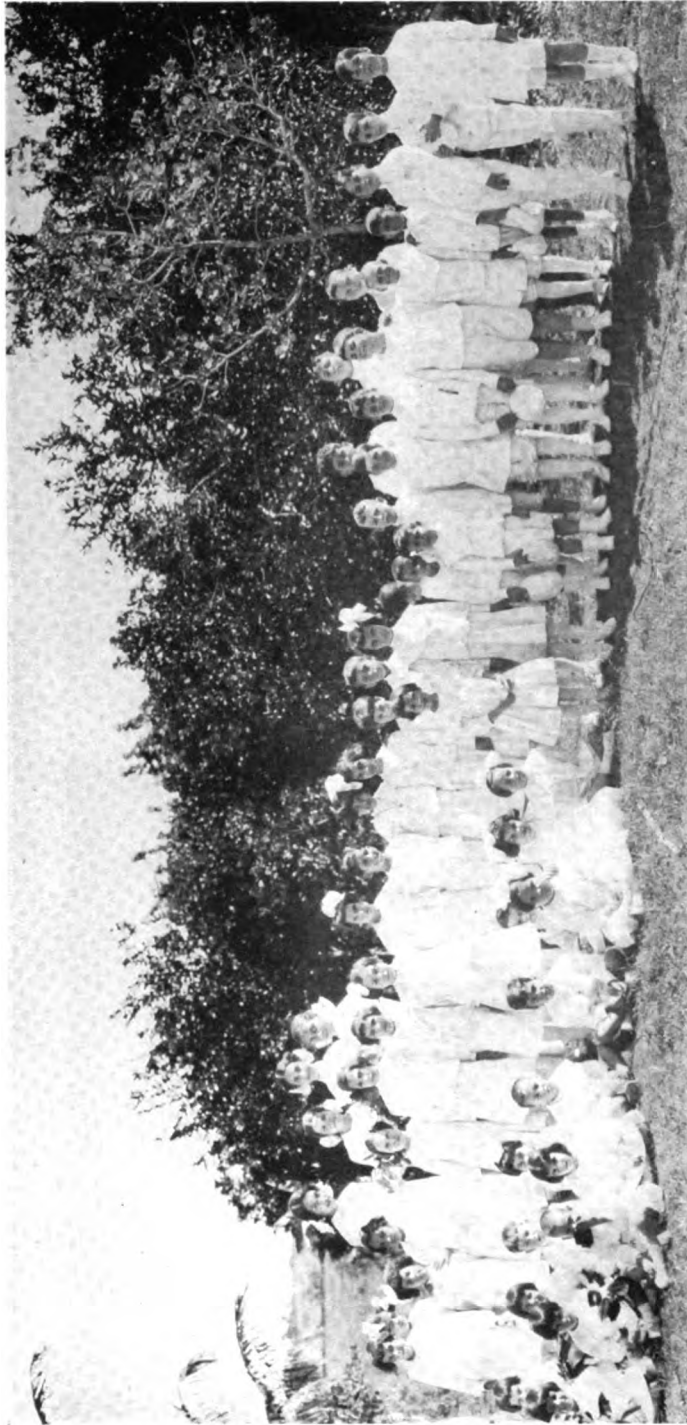
She made regular rounds of the bed-berths with a little, tasteless, glass cigarette. It might be some new kind of human steam-gage or time-test of a man's train; for she would slip it into his mouth, and take hold of his wrist, and look at her watch and then write her report on the bulletin hanging on the headboard. At intervals her superior officer appeared; he read the bulletins carefully and asked questions and thumped the passenger's chests to see if their wheels were sound, and then gave new orders. The train fairly tore over the rough road-bed, and No. 13 was so anxious to get through he couldn't settle down to sleep. He got so lightheaded at times that he would just catch himself falling headlong down the mountain cliffs; and then his head would throb through endless stretches of dry, hot desert.

The Conductor kept his head wet and gave him cool drinks, and was as attentive as a polished ebony Porter who was working for a terminal tip. She tried to keep everything properly scheduled and all right: but *he* knew that nothing could be quite right again until they



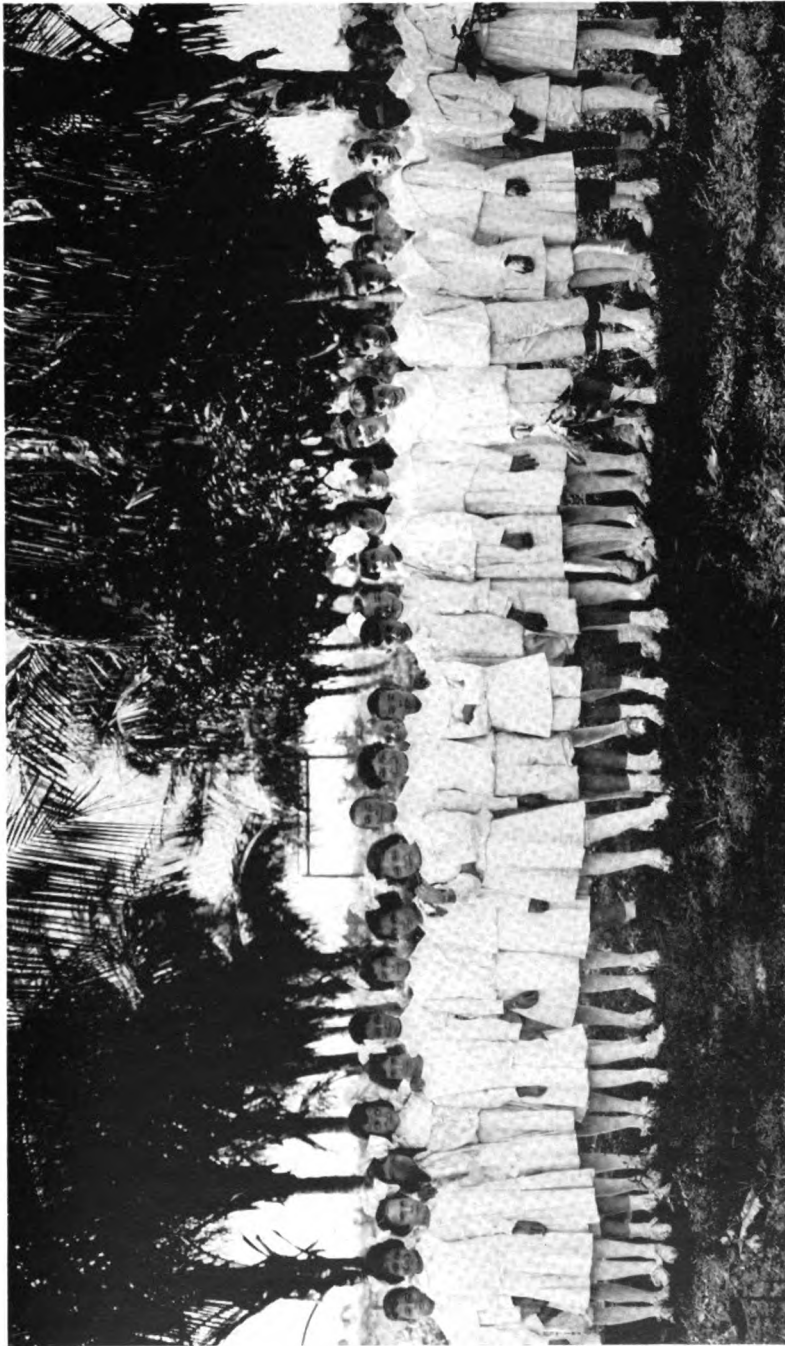
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PUPILS OF THE RÁJA YOGA ACADEMY, SANTA CLARA, CUBA



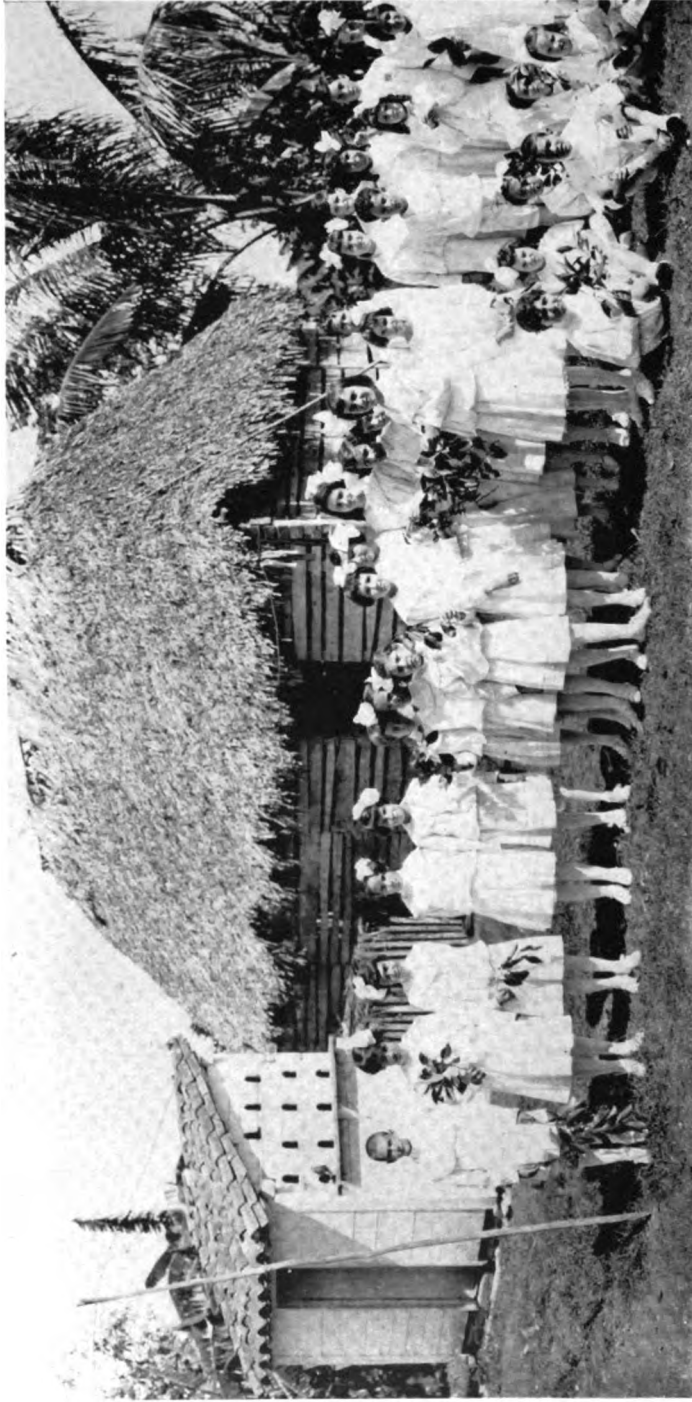
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ANOTHER GROUP OF PUPILS OF THE RÁJA YOGA ACADEMY, SANTA CLARA, CUBA



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A THIRD VIEW OF PUPILS OF THE RÁJA YOGA ACADEMY, SANTA CLARA, CUBA.



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WITH FLOWERS, PALMS, AND BIRDS
PUPILS OF THE RAJA YOGA ACADEMY, SANTA CLARA, CUBA

reached Boytown — miles and miles, and years and years back along the line. Finally, the Conductor appeared with a ladylike, wooden driving wheel on each side of her to help her along the train which was tearing through great stifling, glaring, noisy cities now, until his head was ready to burst.

At last, far, far off, he caught a glimpse of green country: now they reached a meadow surrounded by a white iron fence, hung with little bulletins; then the train slows up as they pass the open door of the farm house. A soft home light streams out across the grass and through the fence and even into the train. He knows that it was lighted for someone else, not for him; but it falls like comforting sunshine over everything that faces it. The roadbed grows smoother and the air is fresher among the trees; now they are running beside the shallow river where he and the other boys used to go fishing — just around that bend is the shadowy swimming-hole; that is a meadow-lark singing; and that breath of rosemary comes from the old front yard at home.

The train hardly moves now: he is in his own little bed, at last, clean and cool and deliciously dreamy. He is so young he goes to bed when the room is full of floating dusk and happiness. Can he ever forget it — the best thing in his life? With eyes closed, he reaches up, serenely sure of the tender, answering touch, and falls asleep with his hand upon the Treasure.



THERE are *numerous* men of great skill; there are others of great erudition; there are others of great genius, and some of great courage; but the rarest are men of great character. Such men stand at peace and remain undisturbed amid the vibration and kaleidoscopic movement of humanity.

Knowledge and Peace are the attributes of such men.

Gentleness and Courage are their qualities.

Charity and Integrity are their principles.

And let us remember that greatness of character is the purpose of existence itself.

Perfection of character means absolute harmony.

Absolute Harmony is the goal of humanity.

D. C.

SCIENTIFIC ODDMENTS: by the Busy Bee

It is stated that Russia is seriously considering the proposal of some Swiss engineers to tunnel the Caucasus Mountains near Tiflis, thus connecting the Black Sea district with the Caspian. The tunnel would be sixteen miles long and would take seven years to complete.

THE Central London Railway is installing plants for ventilating its underground tunnels with ozonized air. The air is passed over electrified plates and driven to the stations by fans, where it is distributed by ducts. One of the plants is supplying 400,000 cubic feet per hour. In the old days of the steam roads the sulphurous fumes probably purified the air; they were not so bad after all.

WITH the aid of a good echo it is possible to arrange and sing a piece of music so that the echo will supply a harmonious second part, in canon. But apart from this there are echoes which will return the voice at a different pitch from that in which it was uttered. Such echoes have been investigated by Lord Rayleigh, who explains them by saying that the voice was composed of fundamental tones and overtones, and the echo returned only the overtones.

WIRELESS telegraphy has recently been used to determine the difference in longitude between the Paris Observatory and Bizerta in Tunis, places eight hundred miles apart. Signals sent up from the Eiffel tower at regular intervals were heard in the telephone receivers both at Paris and at Tunis, and were timed; while similar signals sent up at Tunis were also heard in both places. These data enabled the difference of longitude to be calculated, and also the length of time taken by the Hertzian wave to travel the eight hundred miles, which was found to have a mean value of .007 second, showing a velocity of the same order of magnitude as that of light.

A KIND of perpetual motion machine has been invented which consists of a gold-leaf electroscope whose leaves are charged with the β -rays coming from radium bromide. Their divergence causes them to come into contact with an earth connexion, which discharges them, and so the process is repeated indefinitely. This simple machine has been improved upon, and of course the principle can be carried out with elaborations. But the question arises whether this constitutes perpetual motion within the meaning of any act, law, or dictionary definition. Long ago somebody made a clock which was kept going by the rise and fall of the mercury in a barometer; was this perpetual

motion? Or shall we argue that, because perpetual motion is impossible, therefore anything which is possible cannot be perpetual motion?

Food might be scientifically defined as a nutritive pulp prepared by the action of certain bodily juices upon certain natural substances. The preparation, which is the first process of digestion, takes place usually *outside* the body, in a kind of dent in the skin, known as the stomach. Certain insects digest their food before taking it in, by projecting a fluid upon it. The larva of a coleopter, the dytiscus, common in our ponds, shaped somewhat like a caterpillar, with a large flat head armed with two curved hooks, is a case in point. It has no mouth, but the hooks have orifices and fine tubes leading to the digestive tract. The creature seizes the small fish or other victim, injects into its body a digestive fluid, and so dissolves the body and sucks it in. The same is true of some other insects; perhaps it may explain why the mosquito injects a corrosive fluid into the body of its unfortunate victim. Are humans degenerating when they substitute pre-digested foods for the usual kind?

THE following particulars about severe hailstorms are from a note in *The Scientific American*. In Belgium, December 22d, 1884, twelve persons were killed, seventy-eight injured, and one hundred and seventy head of cattle and five hundred and sixty sheep destroyed by hail. In the State of Bhor, October 5th, 1893, the hail covered the ground to the depth of from four to six feet; six persons were buried beneath it and perished, while eight hundred and thirty-five head of cattle were killed. In the Moradâbâd district on May 1st, 1888, about two hundred and fifty persons perished. In the United States one of the worst storms of this character occurred on September 5th, 1898, in Nodoway County, Missouri. The path of the storm was three miles wide and eighteen miles long, its greatest violence being felt over a region of four square miles east of Clarmont. At one point in this region the fall of hail was so heavy, that a drift, unprotected by any artificial means, remained lying on the ground for four weeks after the storm. At the end of that time the people were found gathering the hail to make ice-cream. During the storm cylindrical pieces of ice four inches long by about two-and-a-half in diameter were picked up. In a field of eighty acres only one stalk of corn was left standing.

WIRELESS telegraphy seems destined to overtake its predecessors in scientific invention and to establish its stations in every part of the

earth, triumphantly leaping the inaccessible places; for it has no posts for buffalos to rub against and knock down, neither can robbers break through and steal its wire. This is an inversion of the usual order of procedure in the civilizing of wild regions — to install wireless telegraphy first and before all the other appurtenances of civilization. The activity of various nations in their colonies bids fair soon to establish a complete system of communication “from China to Peru,” and everywhere else on this earth, even if we do not succeed in telegraphing the forty-seventh proposition of Euclid to Mars. A British plan provides for a start from London to Gibraltar, thence to Malta, Alexandria, Aden, Bombay, Colombo, Singapore, Australia; from here there are various posts leading to Montreal and Glace Bay, whence the Atlantic can be crossed to Clifden on the west coast of Ireland. From this general course there will be branches to the Cape and other parts of the African coast, and to China by way of Singapore. Germany is connecting Berlin with her African colonies and other possessions, and France and Italy are also engaged on similar projects.

WE read in a scientific paper that “the tests of R. Werner and others have proved that ordinary physical bodies have an effect on photographic plates.” This has been known for a long time, but belonged to a class of phenomena regarded by orthodox science with little favor. There was no adequate explanation and it seemed easier to question the authenticity of the phenomena than to venture into an unknown realm. Now, however, we have radio-activity, which bids fair to furnish us with orthodox explanations of this and other phenomena. But the way in which a certain experimenter set to work to investigate is curious. Wishing to ascertain if the photographic emanations of human organs were due to radio-activity, he proceeded to incinerate portions of various organs, and placed the ashes in an instrument which tests radio-activity by its effect on the electric conductivity of air. In every case the presence of radio-activity in the ashes was confirmed. This method reduces the matter to a chemical question, but we should be much more interested in knowing the power of the living body than the chemical composition of its ashes.

It seems evident that rays of some kind or other proceed continually from every body, and that they are capable of registering themselves on a sensitive receiver. This admission enables us to explain many things usually classed as “supernatural.”

As a result of the conference of the directors of national astronomical ephemerides held in Paris last October, for the purpose of arranging a scheme of co-operation among the countries, thus avoiding duplications of the labor of computing, it was decided that the eclipses should be computed in alternate years at Washington and at Paris, and that the work of computing the daily positions of the planets should be divided between London and Paris. Other similar arrangements were made, and the co-operation will enable additional data to be calculated. As regards the wandering moon, it was resolved that the French ephemeris be based on certain French lunar tables, and the English ephemeris on certain English lunar tables; so that if we do not find the moon in one place — why, we can look in the other place. The lunar theory is a tough problem; it is because we know so much about the lunar movements that we know so little — if a bull may be permitted. In other words, her cycles are so comparatively short that their complications are noticeable; in the case of a planet, whose node is measured by tens or hundreds of thousands of years, these complications would not be so evident. It was also resolved that the flattening of the poles is $1/297$. This means that the longer axis is to be two hundred and ninety-seven times the difference between the longer and the shorter axis.

IN discussing the cause of the bad effects produced in our organism by bad ventilation, a scientific writer reaches no definite conclusions and shows that the results obtained by experiment are conflicting. Is the evil due to excess of carbonic acid, deficiency of oxygen, toxic emanations from the breath, poisons from the skin, excess of temperature, too much humidity, the influence of imagination, or to any combination of two or more of these causes? It has been shown that carbonic acid in much larger quantity than obtains in a badly ventilated room can be breathed with impunity, and that breathing and burning do not diminish the oxygen in a significant degree. The writer quotes experiments tending to show that the poisons given off do not amount to much. He favors the idea that the combined influence of high humidity and high temperature are mainly responsible. But may not the whole matter be put into a nutshell by saying that confined air is *dead*, and the air of heaven *alive*? Let the air be never so pure chemically, it never has the same effect as the pure air that blows in through the window, and it may well be that the passage

through heated flues kills it. And what could be said on the question from an electrical or magnetic point of view? What, again, about those radio-active influences that make all the difference between natural and artificial curative waters?

THE beneficent application of scientific invention is well illustrated by the use of the telephone as a means of protection against forest fires; though it is to be regretted that such precautions should be so largely necessitated by the carelessness and want of thought of people who are members of the same community that employs the precautions. If we did not have so much thoughtlessness we should not need so many precautions; and so it is with many of our inventions — they provide for circumstances which could be avoided. The lack of order, self-discipline, and unity, can be partially obviated by rules and machinery — but only partially.

The national forests are threaded with thousands of miles of wires, the living trees themselves affording the poles. At intervals instruments are attached to the trees. The forest rangers keep a constant look-out from lofty stations, where they are provided with cabin, field-glass, and map. When a fire is seen, its location is determined with glass and map, and the ranger can call up the station nearest to the fire. Formerly much time and valuable timber were lost by the ranger having to ride to the nearest settlement for men, and go with them to the fire, after sending a messenger to headquarters for help. Besides this look-out for fires, there is the keeping of the line in repair, for trees fall and break it; and the maintenance of food depots for the use of fire-fighters. The use of the telephone is supplemented by flag-signals and sun-mirrors by day, and sometimes by gasoline torches at night. All this is wonderful testimony to the courage and energy of our rangers; for it is difficult to get an idea of the vastness of the problem presented by the great distances and irregularity of the country. And science ably seconds the resources of human prowess.

IN the Western Ghats, on the west coast of India, there is during the monsoon season, from the middle of June to the middle of September, a rainfall which at Lanouli averages one hundred and seventy-five inches and sometimes greatly exceeds it. Some of this water is to be used as water-power for industrial purposes, and the undertaking is financed entirely by Indian capital. The plan is first to provide 40,000 horse-power, which can be increased in the future. Three lakes or

reservoirs will be constructed. The Lanouli reservoir is to contain enough water for a supply during the monsoon season, bridging over any gaps that may occur in the rainfall. It will approximate one thousand acres formed by a dam 3800 feet long and 26 feet high. The Walwhan Lake is the second reservoir, intended to serve for the remainder of the year. It will be a mile and a half from Lanouli, formed between two spurs of hills by a dam 4500 feet long and 68 feet high. Later on a third reservoir may be constructed beyond Walwhan Lake and connected with it by a tunnel. This reservoir will have a capacity of 7,000,000,000 cubic feet. The water will be led through masonry ducts to the fore bay, situated 2040 feet above sea-level, and thence through pipes six feet in diameter which will run down steep slopes and precipices to Khopoli, three hundred feet above the sea and ninety miles from Bombay, where the generating station will be. The head will be over 1730 feet and the static pressure 680 pounds to the square inch.

One cannot but welcome a manifestation of the spirit of self-help and a desire to be abreast of the times. No doubt the ancient wisdom of India can be as well applied to active life as to contemplative seclusion.

THE old idea of atmospheric nitrogen was that it was mere padding, put in to dilute the oxygen, which otherwise would be too festive; which conveys the idea of a creator correcting his own mistakes. Now we are beginning to know a little more about it. The plants use it to build up the most nutritive part of their substance.

Another thing we are learning is that the active agents in nature are living beings — alive and intelligent, even though “their heart may be in their head and their head in their stomach.”

Still another thing — the soil in which the plants live is not simply a lot of dirt, but is a vast and elaborate chemical laboratory, zoological garden, and machine shop, all in one.

It is the nitrogen-fixing bacteria that take the nitrogen from the air and turn it into nitrates which can be used by the plants. These bacteria dwell in certain tubercles found on the roots of leguminous plants. Other kinds of bacteria do not take the nitrogen from the air but prepare the nitrogen that is already in the soil.

But there are certain larger organisms whose business it is to devour the nitrogen-fixing bacteria, and these of course decrease the fer-

tility of the soil. Now it has been long known that baking the soil made it more fertile; but the reason was not understood until it was found that the baking kills all the larger kind of organisms, but does not kill all the beneficent bacteria, so that the latter in the absence of their enemies soon multiply. But as soil cannot be baked by the acre, other means have to be found for encouraging the beneficent bacteria and keeping down the other kind; and this forms a large field for chemical and biological study.

In this connexion it is mentioned that the latest reason for cultivating the soil is not, as was supposed, to bring the rich soil from below to the top, but to bring the rich soil from the top below. The beneficent bacteria dwell near the surface, where they can get at the atmospheric nitrogen, so the idea is to plow them in so that the roots can get hold of them.

CERTAIN natural electric phenomena, for which a somewhat sketchy explanation has been provided, repeated, and generally accepted, now need further explanation, it seems, the theory of electricity having advanced so far in other directions as to leave the old explanations behind. One of these is the case of the fishes that give electric shocks. The simplest way of explaining these shocks would be to deny their existence, but that is not considered to be within the sphere of practical politics. It used to be considered that the electric organ of the fish consisted of a multitude of cells which acted like a voltaic pile; but it is now said that from five hundred to one thousand volts would be required to give a severe shock; and it is not intelligible how such voltage could be generated in the fish without being short-circuited. In other words, the fish would shock himself long before he could get up enough force to shock anybody else. The problem appears to be analogous to the celebrated problem of why the stomach does not digest itself. Again, the water by which the fish is surrounded is a fair conductor, especially sea-water, so that a voltage of five hundred or more would produce a current of hundreds of amperes in the water, representing hundreds of kilowatts of energy, all produced by the fish.

The phenomena of the thunderstorm are also called in question. The old theory was that the clouds and the earth accumulated opposite charges, and that the intervening air broke down under the stress. But it is said now that the break-down strength of air is about 75,000 per inch, so that if the cloud were one thousand feet above the ground a thousand million volts would be required. This enormous charge,

spread over the whole area of a thunder-cloud, would represent a quantity of energy whose origin is impossible to conceive and whose destructive effects would be immense. So it is thought that lightning may be, not a rupture of the dielectric, but an equalization of uneven electric stresses, analogous to the splintering of unannealed glass.

THE invention of steam, telegraphy and other means of rapid communication made an incalculable difference to the world last century; and this century another tidal wave of invention of the same kind has come over the world and is destined to influence it greatly. We have wireless telegraphy, and aviation is making good progress; and we must not forget the introduction of the internal combustion engine and its use in trackless locomotion. A new future is opened up for such countries as India and for such as Australia by the use of this method of propulsion and transport. In India an extensive use is being made of gasoline transport, which is found serviceable over the most hilly and winding routes. But the greatest advantage is secured by adopting the principle of the "road-train" as opposed to that of "traction." In traction, a train of cars is hauled by a locomotive, so that the pressure of propulsion is all on a few wheels, which may injure the road or else spin around and fail to move the load. But in the road-train system each car is self-propelling. This, however, does not mean that each car has a separate motor. There is only one motor, and that is on the first car (or engine); but the power is transmitted to a universal shaft running the length of the train and operating the wheels of each car, so that all the cars propel themselves by reaction against the ground and are not hauled by the engine. Facility in starting is afforded by a powerful spiral spring in each hub, through which the power is transmitted from the universal shaft to the axle of the wheel. This distribution of the driving power enables a very light engine to be used; and this, in addition to the fact that each car has six wheels, much lessens the wear on the road. Ability to turn curves is given by universal joints between each pair of successive cars, and each car has its own automatic steering mechanism controlled by the car in front of it. *The Scientific American Supplement* gives pictures of a gasoline road-train at the Bombay docks with sixteen tons of cotton; and of a fourteen-ton gasoline road-train in Australia contrasted with a team of thirty donkeys drawing only thirty hundredweight. The working costs are light on account of the high average speed and the large proportion of useful load carried.

THE LEAVES: by Joanna Magalhaes

Adapted from the Portuguese by P. A. M.



STRETCHED on the grass, his hands folded under his head, little John amused himself watching the fall of the autumn leaves, which the light afternoon breeze gently shook from the old chestnut branches. They fluttered awhile, looking quite golden against the flood of rosy beams of the declining sun, and their fall was so light that the blades of grass did not even bend under their weight. Watching their capricious movements little John thought there must be real life in them, and who knows? Perhaps their whispering and rustling under his feet was a sigh or a song he could not understand.

The child lifted up his eyes towards the dark branches supporting the rich yellow foliage under the blue vault of sky. The wind detached another leaf. For awhile it still clung to a neighbor, then a stronger puff blew it down and it fell on the little boy's head. He picked it up and put it between his eyes and the brilliant sunlight so that it turned quite golden with patches of green. John thought that the leaf trembled under the pressure of his fingers and again came the idea that it must live and feel. He felt very drowsy. Unconsciously he began talking to the leaves as if they could understand him.

"Pretty leaf," he said, "don't you feel sad when the wind blows you down from the tall branches? It must be so nice to stay high up there, to see so far away above the houses and fields, and to have only the blue sky above you! You are so pretty! Wouldn't you like to live longer, instead of turning yellow and falling to the earth?"

The leaves did not answer. They continued falling down on the child's head and body. He rolled on the grass, crushing them under his weight and went on with his talk.

"What are you, poor little things? You pass away so quickly. A light breeze snatches you from the branch that bears you. I do wish you would tell me if you are sorry when you leave your lofty dwelling, your home in the air. Is it prettier up there than it is here, under the golden foliage? How beautiful it looks against the blue sky. Can you see that the sky is blue and the sun golden? No, you are only a chestnut leaf with a life that passes like a breath of air. Poor things, who after living so proudly on high must be trodden under foot and burned when you are dead. . . ."

The boy's speech was interrupted by a song in the distance, a

funeral hymn. A procession approached and passed under the vault formed by the giant chestnut branches. A young girl had died, and as the choristers sang, the bearers carried the coffin on the way to the cemetery. Her friends wept. She was so young! It seemed such a little while ago that she was a child and played under the old trees among the dead leaves which now fell like immense golden tears on the dead girl's coffin.

All passed: the white coffin, the white-robed singers, the bearers, the weeping friends. The funeral hymns died away in the distance and little John remained alone under the chestnuts, his head on his hands, and his eyes gravely fixed on the path. Above on the branches of the trees the dead leaves rustled in the light breeze and some falling seemed to murmur whispered words to the child's ears. Yes! he was not deceived. In the solemn calm of the evening the leaves were answering the little lad.

"Do not despise us, child," they said, "you are no more than we are. The wind blows us away at the end, and sometimes at the beginning of one short life. And is it not the same with you? You people are but the leaves of the great tree called Humanity. Death carries you off, and we have seen more than one who appeared young and healthy, passing in his coffin along this narrow path. Are years better than days, when they are passed and gone? How are you better than we are after you are buried and forgotten? Poor foolish children, you who think you are something in the world, open your eyes and see your vanity! You are but toys in the nursery of nature, yesterday born, tomorrow dead. You are no greater than the leaves you despise. You are born, you grow old, you die. Child, it is not worth while to come out of the bud when springtime arrives. It is not worth while battling against storms and rain. Little by little we all grow old; we fall from our height and descend under the earth. Believe me, life is a useless thing. Make no efforts, child; far too soon you will see we are right. The glory of the sun, the blue of the sky, will not always be for you. Wait a little while for storms to come; then remember our words, poor, proud, little worm. . . ."

The rustling of the leaves said no more. Their speech had taken the joy from little John's face. His smile vanished. The golden sunlight seemed less bright to him. His little heart grew sad when he thought of the dark and gloomy words he had just heard.

“Is life really useless? Are we really no better than dead leaves?” he asked himself, discouraged.

The leaves fell silently and gave no reply. The perfect silence of evening was broken only by the song of a little bird, perched on a low branch. John looked at it with great astonishment.

“How can you sing so joyously? Do you not know life is useless and we are nothing in the hands of Nature?”

“What!” replied the bird. “Life is useless! Who told you that? Do you think it is useless to live when all is so beautiful around us? Would Nature have done all this if it were useless?”

“But the leaves said so,” said the child gloomily.

“Child, child,” laughed the bird in a trill of joyous song, “my feathers are not I. And they will tell you life is useless when they drop out every year. And the dead leaves are the feathers of the tree. The tree lives on from year to year. The little leaves curl up and go to sleep in the heart of the tree and their feathers fall to the ground. They are jealous. But even they come again and feed the tree until they are part of it. And the real leaves rest all winter and peep out of the buds again in spring.

“Nothing but leaves!” trilled the bird, joyously. “Nothing but leaves? They are only the feathers of leaves. And your body is your coat of feathers. But you will come again next spring and you will make another beautiful bud on the great tree of Humanity, if you do your duty now.

“And then in the great Springtime of the World when it returns you may be a blossom and produce fruit that shall give the seed for many trees! Nothing but leaves, indeed!” sang the bird.

And Johnny woke up, joyous and full of happiness that he had his duty to do in life as a soul-leaf of the great Tree of the World.



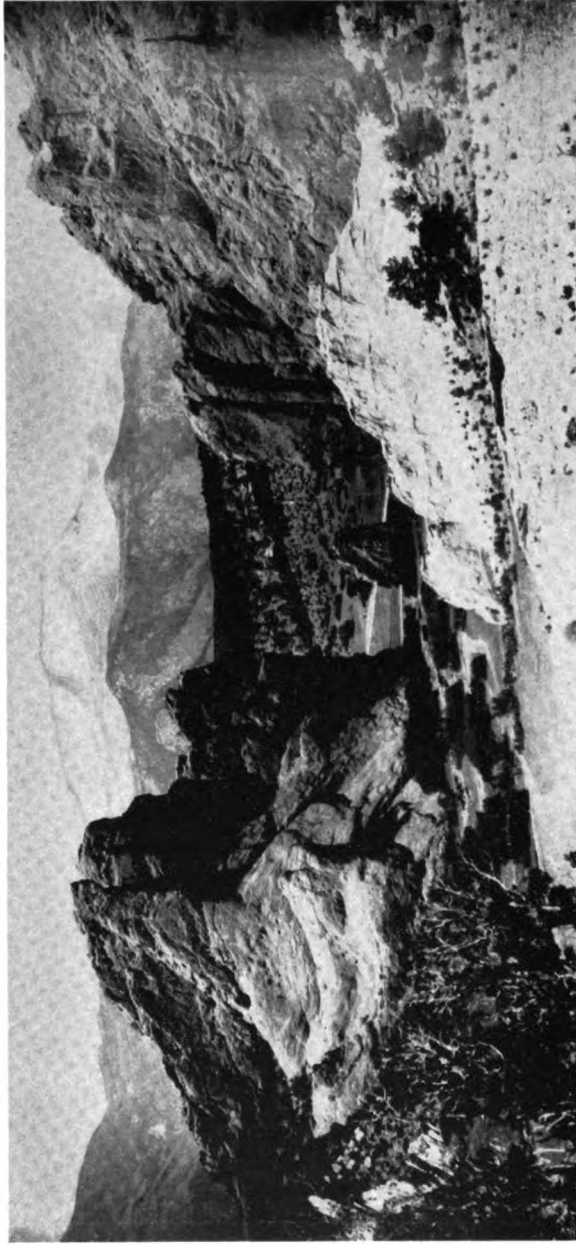
How foolish it were to be at so much trouble in cultivating a small orchard of trees, because we expect some fruit from it, and yet be at no pains to cultivate that which is instead of a whole estate — I mean Friendship — a soil the most glorious and fertile where we are sure to gather the fairest and best of fruit!

— *Xenophon*



Lomaland Photo. & Engraving Dept.

VIEWS OF THE GREAT NORTHWEST
IN THE HEART OF THE HILLS



Lomaland Photo. & Engraving Dept.

WHERE NATURE KNOWS NO MASTER



THE SCREEN OF TIME

“THE AROMA OF ATHENS”, IN ISIS THEATER: by a Student

A GAIN the nobly beautiful drama, *The Aroma of Athens*, was twice presented at the Isis Theater, San Diego, towards the close of March, by Katherine Tingley and students from the International Theosophical Headquarters, Point Loma; and as might have been anticipated, in greater perfection than was possible last spring.

While waiting for the curtain to rise one naturally reverted in thought to the recent discoveries by Schliemann, Evans, and others, which are beginning to accustom us to the idea that the Homeric legends are based on something more real than mere fancy. Yet though we know now that Ilium was real, we do not yet possess the keys to the Iliad and the Odyssey in their entirety; for the divinities of Olympus were alternately personifications of the *noumena* of the intelligent powers in nature, of cosmic forces, of gods, of psychic and spiritual powers, of divine kings in long past ages, and of terrestrial heroes. Moreover in mythology every personage almost is a god or a demi-god, and also a king or simple mortal in his second aspect; and again these stand as symbols for lands, islands, nations, races, and sub-races, as often as for the powers mentioned. And so it happens that many things in Homer refer to long vanished root-races of humanity; and the majestic sweep of the epics is due to Homer's knowledge of the really historic, though seemingly mythical, events whereof he wrote — a knowledge confined to the few.

Thus this drama, with its intimately related tableaux of scenes from the Iliad, seems to whisper of some uninterrupted secret yet exalted purpose immanent in the best elements of human nature, and streaming down from the long-distant ages of which Homer treated. True, the drama moves in the period of Perikles and Sokrates; yet the inspired words of Diochares and Hipparete, as well as the tableaux, carry us back to Hektor and the Trojan war; while the final prophecy of Sokrates brings us to today and to Lomaland. Withal, the unity and beauty of the themes are such that one scarce knows which is present or past — Ilion, later Hellas, or Lomaland. Herein lies one subtle charm of the drama, which might be dedicated to the Norns, or to Klotho, Achesis and Atropos; for therein Past, Present, and Future seem somehow blended in the Ever-Present of the immortal spirit of man.

On this recent occasion, after the overture, before the curtain rose, the minds of the audience were placed *en rapport* with the motif of the drama when Euripides appeared and read the Prolog-poem which in beautiful and striking words outlines the action and explains how the artists, warriors, and sages of Hellas

Are gathered midst the Academic bowers
To keep their Anthesterian Feast of Flowers.

When the curtain rises they are discovered assembling for the flower-festival and banquet. A messenger soon announces the arrival of the expected ambassador from Artaxerxes, king of Persia, who seeks to strengthen bonds of friendship and to learn something of the secret

By what strange kindling of what inward fire
Athenian, by what quest of deathless dream,
Athens is made so wonderfully to gleam
Above the rest of the world.

In the distance among the olive-trees is a classic fountain, while water-carriers and attendants pass to and fro. After the stately welcome given the Persian by Perikles, Aspasia, and Diotima, children's voices are heard. Gay with flowers they run in singing a "song of the swallow" to a melody of a haunting nature. Then they engage in a bewitching rhythmic series of movements during which their cymbals appear to flash fire when clashing together. Dancing with light grace the children weave figures with flower garlands, to music with an old-world ring. They pause as Pan's sweet pipings are heard afar, answer the notes in a charming way, and then sit around while one of their number gives a short parable by Anakreon — who by the way is said to have been the first to edit Homer's poems, and to have commanded them to be sung by the rhapsodists at the celebration of the Panathenaea. When the children finally disappeared in a riot of merry laughter, one felt inclined to echo the words of the Persian guest, Pharnabazos — "truly the gods have smiled on us today."

Responding to his request, the Athenians, led by Pheidias, discourse as only Athenians could on the true, the good, and the beautiful. Sokrates closes the lofty theme magnificently by an appeal to Zeus and the other gods — "Teach us to esteem wisdom the only riches, and give us beauty in our inward souls, and may the outward and the inward man be at one."

The Persian then asks that the youths and maidens give some verses from the noblest poets of Hellas. The themes were: Danae and the babe Perseus; Archilochos' address to his soul; "stalwart verses of old Alcaeus" on what constitutes a state; the farewell scene between Andromache and Hektor; and Aischylos' description of the beacon fires which announced the fall of Troy. These were all finely rendered, and the audience was held captive throughout.

Pharnabazos next inquires why the older citizens are so filled with lofty patriotism, adding that he had often wondered at their native enthusiasm. The answers eloquently showed that the secret lay in the higher patriotism which depends solely on nobility of character. "For the whole earth is an unwritten memorial to noble men, graven not on stone, but in the hearts of men, and on the screen of time."

A bugle-call is heard, followed by the entry of a Spartan herald under Athenian escort. The Spartan overtures and threats are repudiated by Perikles. "We make no treaty with foes in arms." The herald replies, announcing that great sorrow will come to Hellas, and departs as night descends. A hymn to Apollo is sung amid the gloom. Sokrates arises, filled with the spirit of prophecy:

The Mysteries shall cease, the sacred knowledge shall be but a name on the lips of men. Days of darkness shall come upon the earth; virtue shall become a pretense; love shall be dishonored; wealth shall be counted for glory; all men shall be enslaved. Yet the light shall not perish. In the hearts of the children of Light the memory of the Gods shall be kept sacred, though it be hidden from the knowledge of men. The messengers of Truth shall secretly hand on the Sacred Word from age to age until the heart of the people shall weary of strife and war, and shall hunger after peace and rest. . . . Then in the far West a new Athens shall arise, nobler even than our fair city, and from the hills of ancient Lomaland shall sound forth a new message — a message of joy to the whole world, heralding the dawn of the New Golden Age; the lost Mysteries shall be restored; the Great Master shall gather together His children and show them again the life beautiful. And ye poets, philosophers, and artists of our loved Greece — Keep the Light burning in your hearts.

Scarcely has the invocation with which these prophetic words are answered been uttered, when sounds of the Flower Festival are again heard. A long procession passes through the olive groves, headed by a company of scarlet-robed women with flaming torches, followed by archers, musicians, maidens with fruit and flowers, and warriors — the blending of color and dignity of movement making an exquisite picture.

A series of ten tableaux followed, representing scenes from the Iliad, the crowning of Homer, and Sokrates with his disciples. It was their first presentation in the Isis Theater; and the classic beauty of each group, motionless as marble against a great background of maroon-colored drapings, was something to be remembered.

MAGAZINE REVIEWS

(For subscriptions to the following magazines, price list, etc., see *infra*, under "Book List")

INTERNATIONAL THEOSOPHICAL CHRONICLE

THE MARCH number opens with the subject, "What Constitutes Brotherhood?" in which the duty of protesting against false presentations of Theosophy is dwelt upon, especially when actual corruption is spread abroad under the sacred and sheltering names used in the Theosophical teachings. "Notes on Cycles" are brought to a conclusion, and it is pointed out that real cycles are not measured by time, but by conscious experience. "Reincarnation in the Modern Poets" is a timely article which shows conclusively that true poets always sense this great truth. An essay on Buddhahood, from the Buddhist point of view, points out that no drop of blood was ever spilt for the propagation of Buddhism — a striking contrast to the history of western religions. Theosophical Manual VII is next commented upon, and important truths connected with true discipleship are indicated. Mr. Machell's pictures, *Time's Daughters*, *The Prodigal* and *Lakshmi*, are reproduced and described.

"The Children's Vision," "Welsh Folk-Song," "Nature's Record of the Past," "Christianity and Its Rivals," with other items and pictures, are of interest.

DEN TEOSOFISKA VÄGEN

THE MARCH number opens with an essay on "Cycles of Opportunity." "If we will not of ourselves bring about the brotherhood of joy and peace through mutual helpfulness, then the working of the law will force us to realize the brotherhood of sorrow and pain through war and calamity." Dr. Zander writes on the conquest of our desires; he shows that while owing to the nature of the cycle the mind of man is still largely under the sway of sensation, the time approaches when the laws of progress will compel choice whether spiritual compassion or selfish materialism is to control our intelligence. We are past the turning-point and personal desires, having fulfilled their purposes, should now no longer hold man in subjection. He must become their master if he would survive in the cosmic drama. Professor Sirén contributes musical lines on moonlight in Lomaland, which are accompanied by appropriate views. Fru A. von Greyerz writes delightfully about "the nightingale of the north," Jenny Lind. The warnings of W. Q. Judge regarding faith-healing and Christian Science, published first in 1892, follow. Fru A. Myhrman-Lindgren writes on true self-reliance versus mere self-approbation. Next are notes on a picture of the relief-figures from Eleusis at Athens, which symbolize two Kabiri, Demeter and Persephone, conferring on a neophyte some secret of life. Fru M. Scholander-Hedlund answers some questions regarding Point Loma, paying an eloquent tribute to the Râja Yoga system of education and to its foundress. Herr M. F. Nyström treats of the antiquity of the human race, and the Theosophical Forum concludes a valuable and beautiful number.

DER THEOSOPHISCHE PFAD

IN "The Truth of the Doctrine of Reincarnation" Heinrich Wärmund in the March number points out that knowledge of the truth must be earned and won by everybody for himself. We are not expected to accept Reincarnation on the authority of those who teach it; we are merely invited to study the evidence for it and to enter upon the road which leads to a direct knowledge of the truth concerning the mysteries of life and death. "Philanos," writing on the Economy of Life compares the human make-up to a household which has to be regulated; but how can we regulate it unless we know who is the master of the household and who the servants? Consul H. Wicander of Stockholm writes with enthusiasm and conviction of his experiences and observations of the life at the International Theosophical Headquarters while he was on a visit there, and particularly of the wonderful balance of character observable in the children. H. T. Edge has something to say on the subject of "auras," about which so much nonsense is talked; and indicates what are the rational teachings on that subject. A portrait of H. P. Blavatsky and several views of Lomaland illuminate the number.

HET THEOSOPHISCH PAD

Het Theosophisch Pad for February opens with the translation of an essay by W. Q. Judge dealing with "The Illusions of Time and Space." Next comes "A New Primeval Man" by Student. In "The Black Age," Ariomardes tells

us that we find in the *Vishnu-Purâna* a prophecy of the characteristics of Kali-Yuga, or the "Black Age." The writer shows that we can easily recognize how that prophecy has been confirmed in our civilization. Then follows "Intra-Atomic Energy," by Dr. H. Coryn.

In "Râja Yoga and Mother Love" Mrs. Marjorie Tyberg shows the advantages of Râja Yoga training. "Despair" is a beautiful story by Dr. Gertrude van Pelt. We see what a power despair has when man permits it to enter his heart; but by finding his Real Self he overcomes the forces of his lower nature. The question, "Is Christianity Something Particular?" is discussed by a student.

After the Forum of question and answer, follows "A Remembrance," in which the writer reminds us how grateful we should be to the three Leaders of the Theosophical Movement. He also quotes an article by Katherine Tingley written in 1896. "H. P. Blavatsky on Education" is an extract from *The Key to Theosophy*. The Young Folk's page contains "The Significance of the Fir," by R; a translation from the *Râja Yoga Messenger*, of a tale of Confucius, the Sage of China; and a poem "The grandmother of us all."

A number of beautiful illustrations make this number very attractive.

EL SENDERO TEOSÓFICO

"EASTER" is the first topic in the April number. The observances of Easter and Christmas, their symbolism and the feelings associated with them, long antedated the Christian era. A greater Easter, not of a year, but of the ages, now is dawning, for men unitedly begin to feel the approach of an eternal springtime in their souls. The beautiful pictures by Mr. Machell, *Parsifal* and *Lohengrin*, are reproduced and explained. "For Women—the Cure of Discouragement" shows how much can be done by abandoning the supine for the positive, infusing happiness into surrounding beings. "Peru under the Incas" should prove a much needed corrective to current notions regarding ancient civilizations. A series of seventeen splendid pictures illustrates the next short article on the proposed scenic highway from San Diego through California, Oregon, Washington, British Columbia, Montana, Wyoming, Colorado, New Mexico—perhaps extending into Mexico and the south. "Notes on the Antiquity of Iberian Civilization" gives many interesting particulars concerning the ancient past of Spain. Verses on Columbus, by a Râja Yoga pupil in Lomaland, are of good quality. "Nature: Illusion and Reality" eloquently portrays the grandeur of a thunderstorm among the heights of the Mexican Sierra Madre, and conclusions are drawn as to sensory illusions, with hints as to how and why these can be surmounted. "Vestiges of a Mysterious Past" treats mainly of Stonehenge. "Among the Children: The Wonderful Head—an ancient Welsh Legend" is one of the world's true *mythoi*. 'Tis a gem of many sparkling facets—a classic with many keys.

The Universal Brotherhood and Theosophical Society

Founded at New York City in 1875 by H. P. Blavatsky, William Q. Judge and others

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony," but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

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

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

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

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

are, thus misleading the public, and honest inquirers are hence led away from the original truths of Theosophy.

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

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

Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

THE SECRETARY

International Theosophical Headquarters
Point Loma, California



The Theosophical Path

An International Magazine
Unsectarian and nonpolitical

Monthly

Illustrated



Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethics, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life

Edited by Katherine Tingley
International Theosophical Headquarters, Point Loma, California, U.S.A.

*Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach!
It needs the overflow of hearts
To give the lips full speech.*

*Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.*

HORATIO BONAR

THE THEOSOPHICAL PATH

MONTHLY ILLUSTRATED

EDITED BY KATHERINE TINGLEY

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H. P. BLAVATSKY
THE FIRST LEADER OF THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. II

JUNE, 1912

NO. 6

THANKS for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap, forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathèd horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings:—
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!

The Chambered Nautilus, by Oliver Wendell Holmes

THE UNIVERSAL HARMONY: by H. Travers



IN musical harmony, a writer whose musical style evinces the harmony of his own nature; who, writing in the age of Shakespeare, might well be called, so far as meditative eloquence is concerned, the "prose Shakespeare" — Richard Hooker, writes as follows:

Touching musical harmony, whether by instrument or by voice, it being but of high and low in sounds a due proportionable disposition, such notwithstanding is the force thereof, and so pleasing effects it hath in that very part of man which is most divine, that some have been thereby induced to think that the soul itself by nature is or hath in it harmony. A thing which delighteth all ages and besemeth all states; a thing as seasonable in grief as in joy; as decent being added unto actions of greatest weight and solemnity, as being used when men most sequester themselves from action.

The reason hereof is an admirable facility which music hath to express and represent to the mind, more inwardly than any other sensible mean, the very standing, rising, and falling, the very steps and inflections every way, the turns and

varieties of all passions whereunto the mind is subject; yea, so to imitate them, that, whether it resemble unto us the same state wherein our minds already are or a clean contrary, we are not more contentedly by the one confirmed than changed and led away by the other.

In harmony the very image and character even of virtue and vice is perceived, the mind delighted with their resemblances, and brought, by having them often iterated, into a love of the things themselves. For which cause there is nothing more contagious and pestilent than some kinds of harmony; than some nothing more strong and potent unto good. And that there is such a difference of one kind from another we need no proof but our own experience, inasmuch as we are at hearing of some more inclined unto sorrow and heaviness; of some, more mollified and softened in mind; one kind apter to stay and settle us, another to move and stir our affections; there is that draweth to a marvellous grave and sober mediocrity, there is also that carrieth as it were into ecstasies, filling the mind with an heavenly joy and for the time in a manner severing it from the body.

So that, although we lay altogether aside the consideration of ditty or matter, the very harmony of sounds, being framed in due sort and carried from the ear to the spiritual faculties of our souls, is by a native puissance and efficacy greatly available to bring to a perfect temper whatsoever is there troubled; apt as well to quicken the spirits as to allay that which is too eager; sovereign against melancholy and despair; forcible to draw forth tears of devotion, if the mind be such as can yield them; able both to move and to moderate all affections.

The cultivation and appreciation of music constitute a well-known and characteristic feature of the life in Lomaland. Yet what is ordinarily understood by "music" is but a fraction of the great whole comprehended by the word in its deeper meaning. Theosophists hold that Harmony, Beauty, Law, Order, are of the Life-Spirit of the universe; informing both the beautiful and orderly Nature which we see without, and likewise man himself within — constituting the higher law of his nature. And since Theosophy is no mere pastime or formal cult, but a way of life, the cultivation of Music in this deeper sense is of fundamental importance. All branches of harmony, therefore, are studied and cultivated; and music, in its ordinary restricted sense, is one of these branches; others being the remaining arts of expression, whether graphic, literary, constructive, or what not. And finally, life itself, in its every detail, is an art and the greatest of arts; for Art is the creating of beautiful forms to express the harmony within, and thus every act, word, and thought may be rendered a means of artistic expression.

There is not much beauty and harmony in modern life; it is dull, angular, prosaic; formal, mechanical. When it strives to be otherwise, it runs to sentimentality, turgidity, preciousness, and other false

or feigned sentiments; and the efforts made are too personal and exclusive. Sincerity cannot be feigned; and if our attempts at beauty too often excite a laugh, it is because we have stuck peacocks' feathers in the crow. Our lives must conform to harmony and order; beauty must be in our character. Then the expression in beautiful art-forms will be conformable with the spirit within; sincerity, not pretense, will prevail.

And what of the appreciation of natural scenic beauty? Here again all depends on the spirit within; for unless we are inwardly attuned, how can there be any response to Nature's harmonies? If the music of Nature is to call forth our devotion, "the mind must be such as can yield it." Hence it is that love of Nature is with many people a feigned mood, while to others it has no meaning save as the butt for a sceptical gibe. But let us not presume to say what Nature may not mean for those attuned into responsiveness to her voice!

The meaning of Art — its purpose? Topic for much interesting and valuable speculation, whose mark is ever missed because the mistake is made of trying to think of Art as something in itself and apart from Life. It would be better to say that neither Art nor Life has any separate existence, the two being merely aspects of one Whole. We think of Art as something *superadded* to Life; we think of Life as something which can go on without Art. Yet there is Art in our every action; we are always expressing and creating something, beautiful or otherwise. Art is the flavor and quintessence of life, inseparable, not to be filtered out, even though we should analyse Life down to its atoms. Pretty clothes on a naked body, wig on a hairless head — is this our conception of Art? This, then, is why there are so many theories as to what Art is; considered in this way, it is doubtful whether it is anything at all. Having lost the music out of our lives, we seek to put it back again, like one who shuts himself within four walls and hangs upon them pictures of the scenery without.

Artistic appreciation, taste, love of the beautiful, need cultivating in humanity today; but not as if they were luxuries and extras. For these words, rightly understood, mean the finer faculties of the soul. What is taste? Something we are continually violating, an instinct that sways without vouchsafing a reason for its behests, the voice of an inner knowledge of the truth, an intuitive recognition of the universal harmony. The Greeks said, "Nothing in excess," and a Roman poet sings, "Est modus in rebus" — there is a right proportion in

all things. But is not our motto "Excess, More, Bigness?" — as though one man were to grow an enormous head, another huge legs, and so on. The same old philosopher has written:

Of Law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world:

All things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power;

Both angels and men and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent,

Admiring her as the mother of their peace and joy.

The secret of Life is the establishment in ourselves of a reign of harmony, law, and order; and music and the other arts serve as helps and reminders. Not that the purpose of art is "didactic"; that word perhaps unfairly conveys a host of undesirable meanings. Some poems are described as merely metrical sermons, and on that account not entitled to the name of poetry; and we have books and dramas written "with a purpose." Yet the bird that sings out its little soul for very joy, because it cannot help itself, charms us more than would some conscientious bird that might perch at our window every morning and sing us a song to charm us. If we are loyal and sincere in our art, we shall potently influence all who contemplate it, becoming teachers by the force of example; which is better than trying to convey a lesson we ourselves have not learned. But art expresses all shades of meaning, as our philosopher says above of music. Some recent schools of expression aim at giving expression to *something* which the artists experience within; and the results, whether due to failure or success in this object, produce corresponding effects on the beholder.

The cultivation of harmony in our disposition overcomes the cold hard congestion of selfishness and egotism, and by no bludgeon blows. The influence is like the warm rays of the sun, which do not blast the mists away like the rude winds, but dissolve them, so that they are no longer mists but sweet refreshing moisture. How eloquently, in *The Lost Chord* has the poet sung the power of a musical cadence to resolve all contrarities into a grand and perfect peace! When harmony suffuses our soul, then the elements which were grouped in hideous shapes of horror, dissolve to recombine in forms of beauty. Music is mightier than the sword; it wins without a blow, by reconciling, by evoking glad obeisance to the universal Law. Perhaps this was what ancient poets understood by Aphrodite, Venus — names

much abused by passional and even sensual associations, but rightly standing for Law, Order, Beauty, Infinite Harmony. If we could leave off falling down before such gods as the "Majesty of the Personal Will," which is nothing but the naughty wilfulness of a child magnified by a poor overstrained philosopher; "the Rights of the Individual" — the fractious complaining of those who *have* no individuality or will not assert it; the "Instinct of Self-Preservation"; "Emulation, as the life-blood of Progress"; "Personal Magnetism" — the yearning of a depleted organism to acquire a semblance of health by surreptitious means — if we could break these idols we might have time to listen to the harmony of our neglected Souls, whose voice we perpetually drown. If we could but leave off running hither and thither after knowledge and happiness and power and beauty, we might find that we have them with us all the time in the silence of our Soul which so scares us.

There is a natural melody, an obscure fount, in every human heart. It may be hidden over and utterly concealed and silenced — but it is there. At the very base of your nature you will find faith, hope, and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul. He does this because he finds it easier to live in desires. But underneath all life is the strong current that cannot be checked; the great waters are there in reality. — *Light on the Path*

KARMA: by a Student



THEOSOPHY is better defined as ancient truth than as an origination of new ideas; and we can trace in the various dogmas which Theosophy explains the truths of which they are cloaks. And also it is possible to turn the Theosophical teachings themselves into dogmas.

The doctrine of Karma, for instance, if imperfectly comprehended, can be made to subserve an inert and fatalistic attitude of mind; just as the teaching of the Christ in man, which should arouse man to a recognition and exertion of his own higher nature, may degenerate into weak reliance on a favoring and punishing deity. In short, Karma may become another word for "Kismet," and be used as an excuse for shelving responsibility and refraining from action. But no belief can absolve a man from exercising the powers with which he finds himself endowed; nor, if he is healthy-minded, will any belief discourage him from doing so. In emergencies, where a life is to be

saved from imminent danger, we do not stop to reflect on the philosophy and merits of the case in the light of personal Karma and eternal law; we simply *act*. If we understand the teaching of Karma rightly, we understand that man has a spring of motive that lies outside of the wheel of earthly fate and is not bound thereby. What binds the man is his blind obedience to the attractions of personal desire; but in proportion as he acts impersonally he places himself beyond the power of those attractions.

The word "soul" has come to be a mere abstraction; but Theosophy tells us that we *are* Souls. The Soul is our real Self — and what we call our self is but the myriadfold reflection of the real Self, as in a myriad-colored mirror. Thus, instead of awaiting the interposition of some higher power, we have to seek for light and strength from within. This point of view entirely changes our ideas of Karma.

There is more than one way of regarding misfortune. We can view it as retribution and punishment, or we can regard it as a hardship which we have deliberately and intentionally incurred. Do not people in all walks of life willingly incur hardships for the sake of some greater good, it may be to harden their bodies, it may be to help somebody else, or it may be for the pure love of exercising their endurance? And can we not try to look upon our bad luck in the same spirit? At all events it is better than adopting an attitude of resentment. If we do not at once succeed in adopting such an attitude, we can at least derive consolation from the attempt. It is a comfort to think that deep down in our inmost heart we *know* the rights and wrongs of our circumstances, and that our lot is in fulfilment of our own decree.

There are minds that love a mystery and will not be satisfied with a doctrine unless it is inexplicable. Any attempt to explain such a mystery to them would be regarded as an unwelcome profanation. And there are minds which seek to understand everything. No doubt the doctrine of Karma will provide satisfaction for both; for, like the ocean of Theosophy, as defined by William Q. Judge, it is so comprehensive that its shores will not overwhelm the understanding of a child, while its depths are unfathomable. We can understand some of the workings of the law, and we should expect to understand more of them as we gain in knowledge and experience. It has been said that philosophy is for the leisured, and that many people have not time or opportunity for its consolations; yet there is a right attitude of mind

and a wrong one for all people and all circumstances; and it is better to have the right than the wrong. Our reflections during leisure will always help us in tribulation.

We need to cultivate the masterful attitude, not the bumptious or the despondent attitude. The unseen powers that overrule our will and elude our scrutiny are not necessarily inscrutable, though they may be beyond the reach of our present level of intelligence.

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

III



IN a recent number of *Scientia* we hear of the new science of cosmogony "which treats of the origin of the physical world." In a word, the solution is — cosmic dust, endowed with gravitational attraction when necessary; or when this appears inconvenient, with its opposite, repulsion. The origin of life is left unnoticed; and the origins of consciousness, intelligence, will, desire, color, heat, moisture, the sense of structural beauty, and a host of other things, both subjective and objective, remain unaccounted for. Dust itself, according to recent science, is nothing but minute hypothetical electric charges, whose real nature is, however, utterly unknown. So it seems evident enough that cosmic dust, considered as an origin of anything, simply explains nothing whatever.

As has been pointed out repeatedly in these pages, we shall never reach a Science of Origins by an exploration of the merely phenomenal, whether in motion or at rest — be it microbe or star. The marvel is that a truth so self-evident should continually elude the perception of some men of science who, the moment a pet theory has been overthrown by a new aspect of things within some one branch of inquiry, produce the impression that they seek to proclaim every problem of existence to have at last been solved.

Perhaps amid the din of conflicting expert pronouncements it has become necessary for any one who has something important to say, to shout loudly and often, in order to be heard. From this point of view one can forgive pioneers who have really honorably contributed to the sum of knowledge, if they occasionally use a megaphone. One would, if generous, be likely to concede much to rhetorical effect, and

to avoid tying a pioneer down to precise words and phrases. One would recognize that when a pioneer, with or without a megaphone, speaks of the origin of the physical world and calls it cosmogony, he only means that he glimpses a law or laws probably operative during past or present stages of cosmic evolution. Thus one could afford to pass over fundamental questions connected with deeper regions of intelligence, experience, or intuition, and look only at the new things put forward, so as to estimate their intrinsic value.

Endeavoring to follow this course we may pass over the historical portion of the article referred to, which hardly touches the fringe of that subject (for reasons given in former articles in this Review), and glance at what is new. We shall perhaps find that in vindication of Ancient Astronomy the novelties are more apparent than real; are new merely to modern thought. Real ancient astronomy, as a branch of the ancient Science of Cosmogony, is outlined in the *Book of Dzyan* — portions of which, with Commentaries, were first published for the modern world in 1888, by H. P. Blavatsky.

Laplace thought the planets and the Sun were formed from a nebula. The new theory says the same. Ancient Astronomy says the same, plus other things. Laplace thought the planets were thrown off during condensation from the central mass. Babinet proved in 1861 that this was mechanically erroneous. The new theory confirms Babinet, and, introducing the secular action of a resisting medium, calls the general process of the establishment of planets and satellites, capture. Though why nuclei already existing in a nebula could be said to be afterwards captured by it, is not at first very clear. Thus the whole point is as to what goes on physically after the nebula begins to *materialize*. For nebular and cometary matter are, at the outset, of an entirely different nature from any matter known to science, notwithstanding spectroscopic testimony. The events connected with the materialization of nebulous substance are outlined in the *Book of Dzyan* in a manner which it will probably take the best efforts of the highest minds in the whole of this century to grapple with intelligently. But letting this pass, Ancient Astronomy said, innumerable ages ago, that the Sun and planets were co-uterine brothers, which precludes the idea of the capture of, at all events, the majority of the planets from the depths of inter-stellar space.

In point of fact the principal and most valuable feature of the extensive and beautiful investigations which led to some conclusions

in the paper under consideration, is the demolition of the wholly erroneous theory, held recently by men so eminent as Lord Kelvin and Sir George Darwin, that the Moon was thrown off from the Earth. Ancient Astronomy, however, parts company with both the "ejection" and "capture" theories as regards the Moon; but at present we need not go into details of the ancient teaching, because it implies an axiomatic recognition of the Life-principles within, and the Intelligences governing cosmic phenomena — a recognition foreign as yet to the acknowledged thought of modern astronomers, who in spite of wonderful mental and physical instruments of research scarcely yet see so clearly as even the moderns, Newton and Kepler. Enough to say that the Moon, though now a corpse, was anciently known to have once been the parent of the Earth, in a profound sense — which is also connected with the well-known correspondence between the periods of certain life-processes and diseases, and the lunar periods.

Capture, however, like cosmogony, turns out to be an elastic word here given a restricted meaning; which is that after a particular nucleus has attained physical materiality to some extent, if it follow a long elliptic course from the confines of our system, it may either continue indefinitely to have the Sun in one of its foci, or may ultimately, owing to the resistance of an originally diffused physical, though tenuous medium, be constrained to select a planet as its more immediate center of attraction; and the resisting medium continuing effective until its substance has been swept up by the various materializing centers, the orbits become rounded up so as to approximate finally a circular form. The investigations connected with this "restricted problem of three bodies" are among the most beautiful in mathematical research. The assumption made is that the law of gravitation, as ordinarily understood, is the sole determining factor in the process. These investigations, so far as they go, also show that the orbit of a satellite, thus derived, may be either direct or retrograde. Yet however beautiful, conclusions based on an imperfect hypothesis—namely, that "gravitation" is only a one-sided force, instead of being one phenomenal aspect of a dual force whose realm of action is in reality supra-physical — must be accepted with reserve. For in our ignorance of the various orders of forces and emanations pervading nebulous and all other forms of matter and life, we are hardly warranted in assuming that we know all the causes which determine the paths and movements, orbital or rotational, of celestial objects.

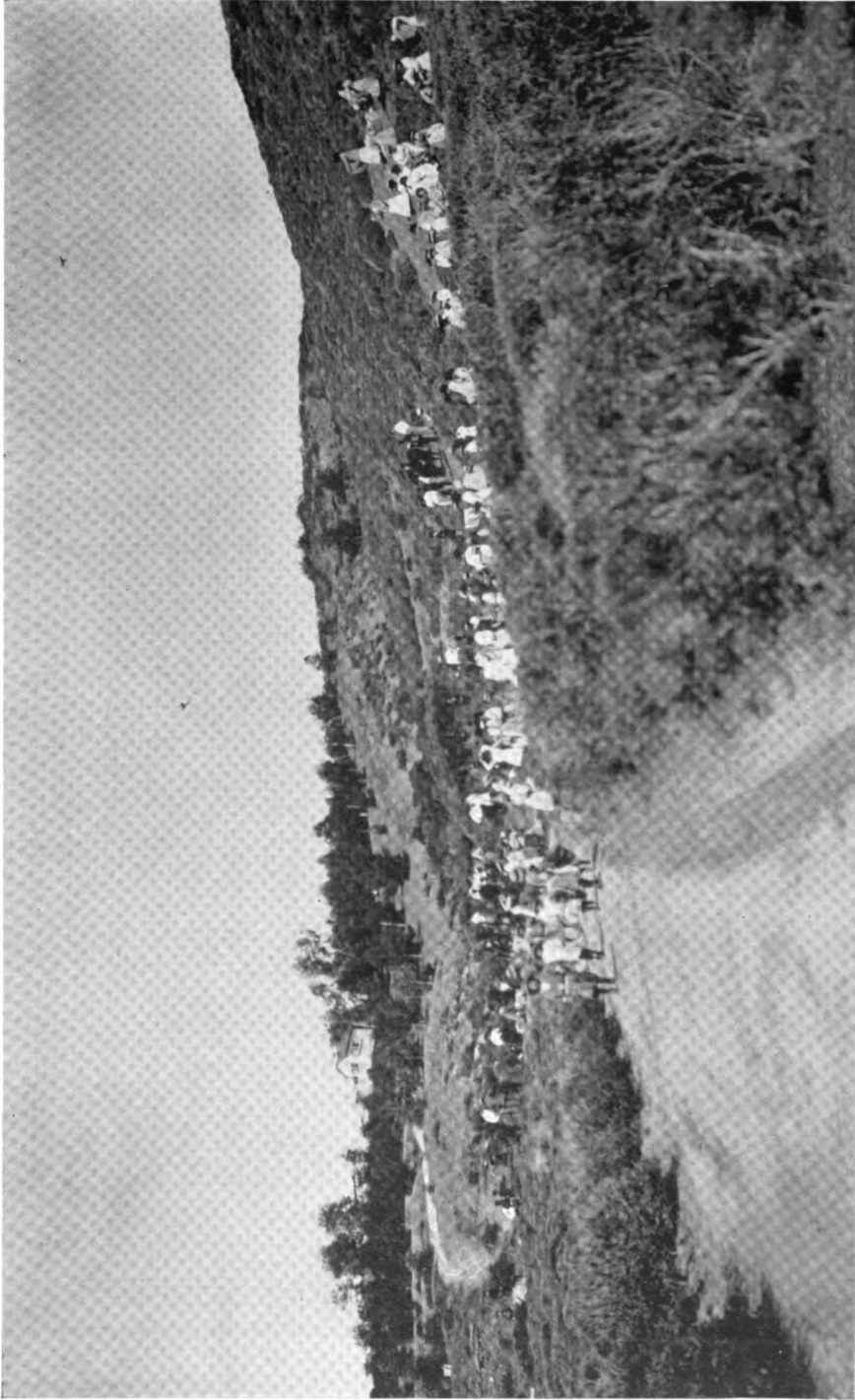
It was the peculiarity of Ancient Astronomy, as can be seen by reference to the published extracts from the *Book of Dzyan*, that it recognized the true nature and influence of many recondite forces and causes; it also knew of and confirmed by observations extending over hundreds of thousands of years, those elements of stability in our system which enabled that Astronomy, in spite of mutual planetary perturbations, to calculate accurately the mean motions of the principal bodies in our system, as well as to corroborate their known connexion with important cycles in the life-history of the Earth.

When one realizes, for instance, that Ancient Astronomy taught that every one of the higher, as of the lower worlds is interblended with our own objective world, and that millions of things and beings are, in point of localization, around and in us, as we are around, with, and in them — a glimpse is gained of why the ordinary gravitational theory falls short of explaining certain things fully; just as Newton and others saw clearly enough that rotation remained unaccounted for. Ancient Astronomy is definite as to the cause of rotation; but that original cause is at the same time transcendental, and incapable of mathematical expression on any familiar lines.

Thoughtful men will continue to direct their inquiry into the depths of space, in the effort to solve the many fascinating problems presented by Astronomy. But is it not abundantly evident that while our perceptive faculties are so limited, more limited perhaps than they need be, the phenomenal worlds around us can never yield up their real secrets?

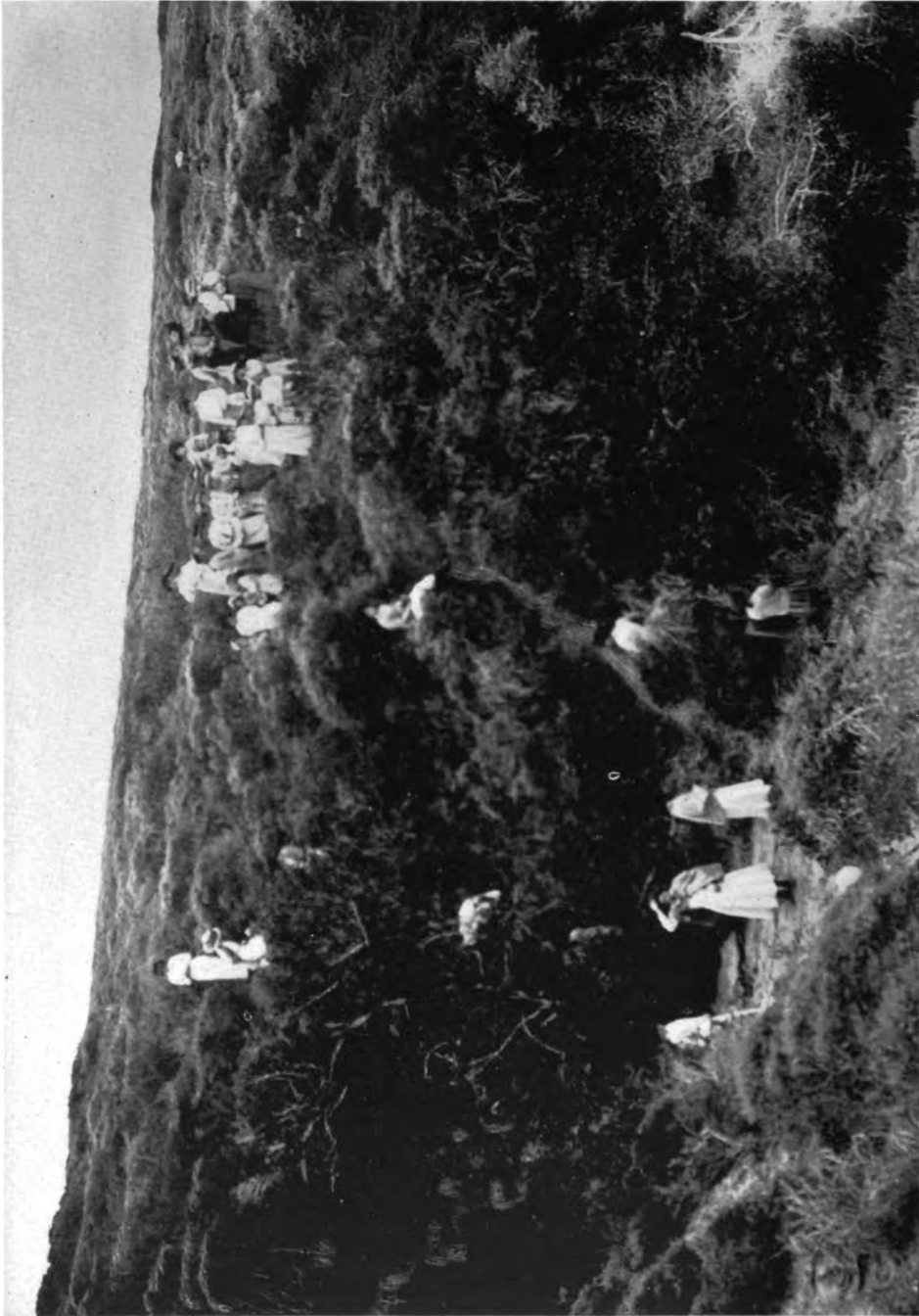
It may be a digression, but it would seem that a recent event throws some doubt on whether the habits of our civilization are not unduly limiting even our ordinary perceptive faculties. Given a perfectly calm clear night at sea, with the stars plainly visible at the very horizon, showing that there is absolutely not the slightest haze, and that those on the watch are warned to keep a sharp lookout. How far off should an object several hundred feet in height be discernible? If we say two miles, dead ahead, two hundred and forty seconds should elapse before the object is abeam, if the vessel is making thirty miles an hour. If on the contrary it comes abeam within a dozen seconds after the sudden order to starboard helm, what is the inference?

Until we have better mastered the "restricted problem of three bodies" — the sea, a steamer, and an iceberg — it seems premature to imagine that we can completely and fully probe celestial phenomena.



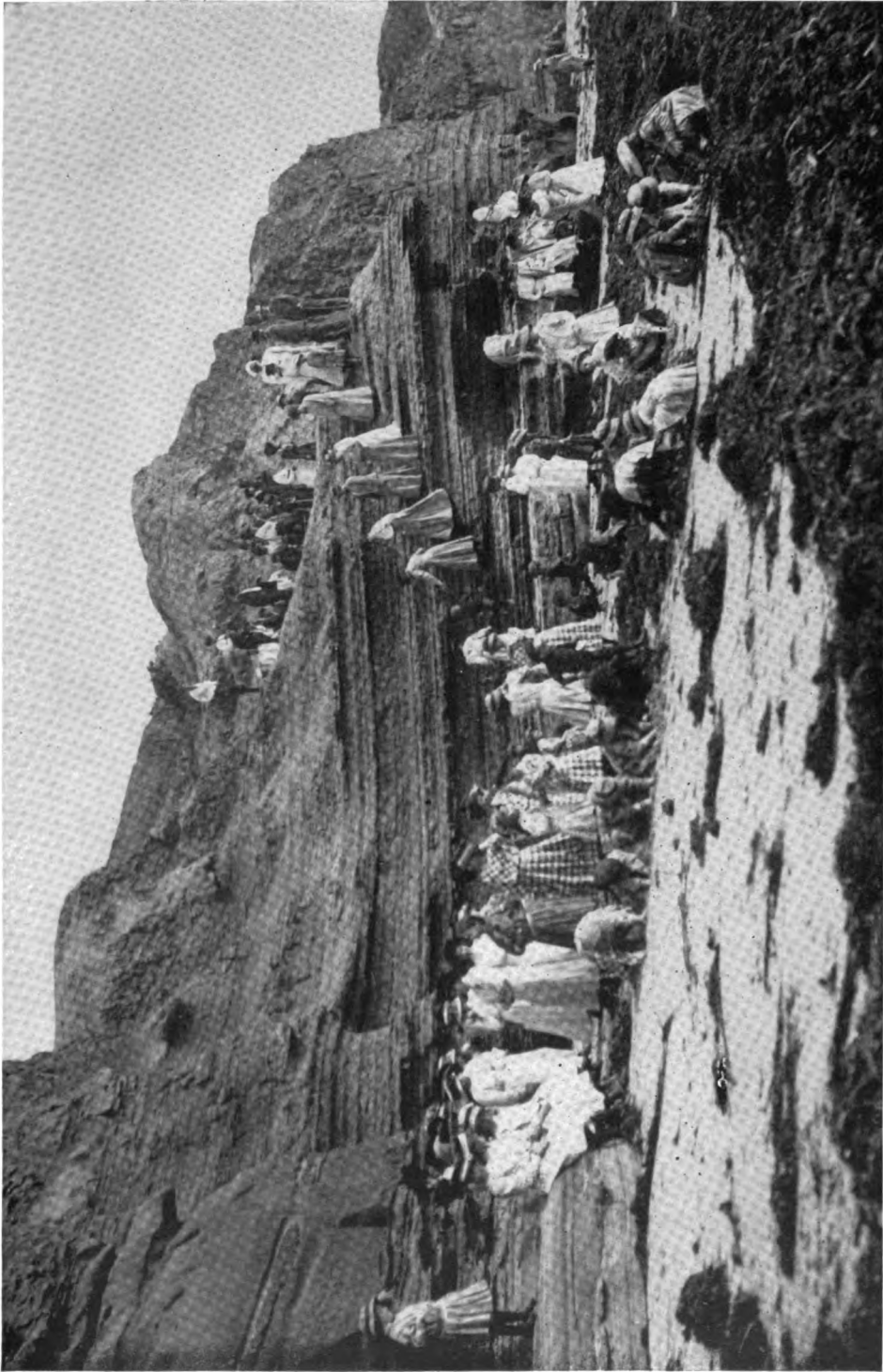
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CHILDREN OF THE RÁJA YOGA SCHOOL, AND STUDENTS OF THE COLLEGE OUT FOR A PICNIC
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



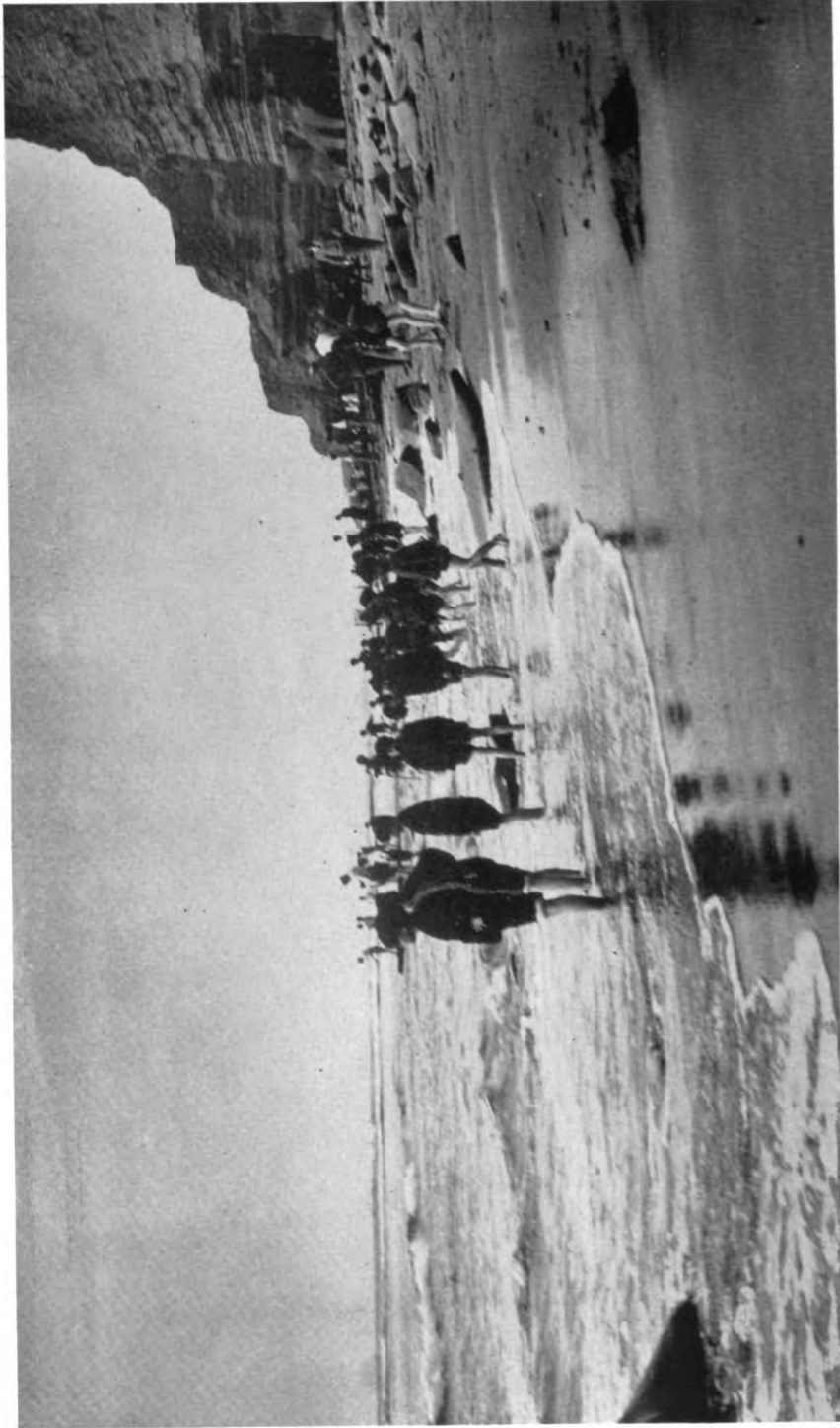
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ON THE WAY TO THE SEA



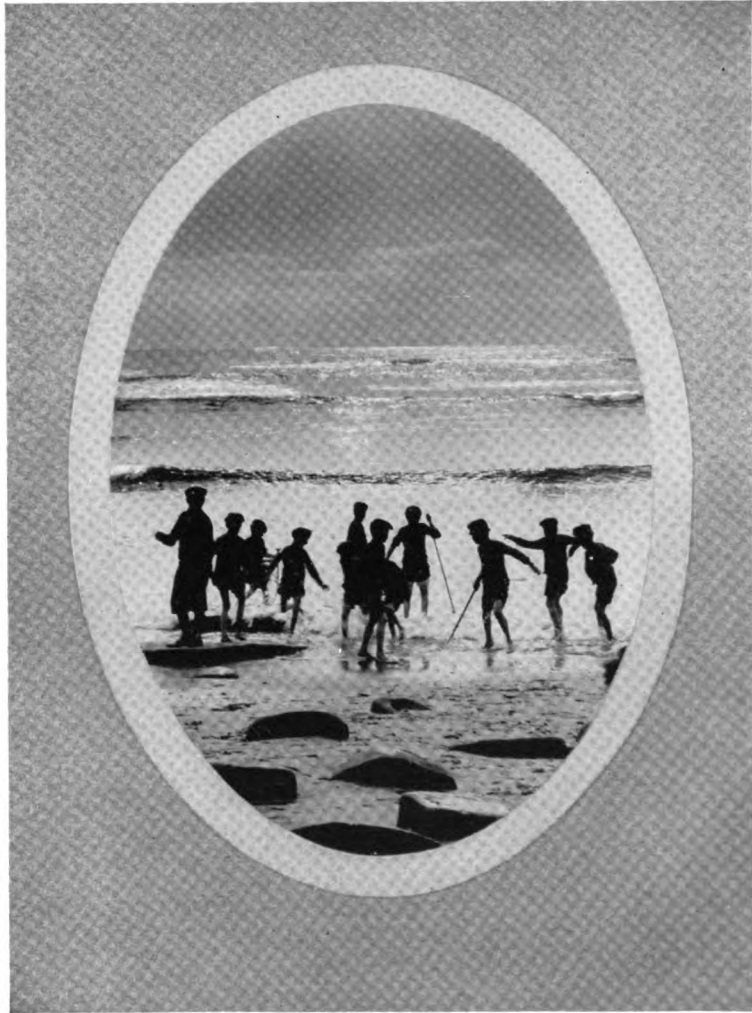
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ON THE SEA-SHORE



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WATCHING THE ROLLERS



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AT PLAY ON THE SHORE



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A POINT LOMA CLIFF; THE SHORE, AND THE PACIFIC



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A VIEW OF PART OF THE GROUNDS. TAKEN FROM THE RÁJA YOGA COLLEGE, LOOKING SOUTH
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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LOOKING EASTWARD FROM POINT LOMA
IN THE FOREGROUND THE U. S. QUARANTINE STATION; IN THE MIDDLE DISTANCE CORONADO BEACH;
IN THE BACKGROUND THE SIERRA MADRE MOUNTAINS

SCIENTIFIC DISCOVERY OF THE "AURA":

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



FROM the account of an eye-witness, as given in a newspaper, we gather the following particulars about the so-called "human aura" which some scientific men claim to have discovered extending in visible form around the body. This emanation consists of light of so high a refrangibility that it cannot even be photographed, the rays being beyond the ultra-violet. But the experimenter renders it visible to the naked eye by paralysing the rods and cones in the retina. This paralysis is effected by letting the observers gaze through a glass screen, colored blue with dicyanin, for about half a minute. After that, one end of the room is darkened and a partially nude model appears before a black screen. As the spectators draw near, they descry a faint film surrounding the whole body. This is what is called the aura; and when they approach their fingers to it they also see what is described as their own aura extending from their finger tips towards the model's aura, which comes out to meet it. When the sunlight is then let into the room, the aura becomes distinctly visible. Half an inch away from the flesh is seen another layer, and this is called the "etheric double."

The existence of such an aura has long been known to people not counted in the ranks of authentic research, and authentic science derided their statements; but now science has "discovered" a part at least of the truth of those unorthodox opinions. And yet this fact does not in the least discredit the orthodox, but on the contrary exalts it! Strange phenomenon! frequent, but hard to square with logic. Yet we opine that the "aura" cannot even yet be said to have become quite orthodox, though it is progressing that way; it is as yet only in the outer court.

Of course the existence of an invisible but potent radiation surrounding or emanating from bodies, organic or otherwise, has often been alleged before; for instance by Reichenbach and Dr. B. W. Richardson. These people may have felt a call to break the usual rule of silence and come out publicly with their opinions and discoveries; whereby they incurred the usual treatment. They served to prepare the way for the present state of affairs, when it is so much safer to express unorthodox opinions.

Another point to be noted is the use of terms borrowed from the

writings of H. P. Blavatsky and her pupils but too often twisted out of all semblance of their original meaning. This is very curious; and it is to be expected, doubtless, that researchers will soon dismiss these terms and coin others of their own, different alike from those of H. P. Blavatsky, and those of Mesmer, Reichenbach, etc., and adapted to confer patent rights on the latest and most accredited rediscoverers.

Since H. P. Blavatsky wrote and taught, many people not connected with her cause, Theosophy, have availed themselves of her teachings and terminology in order to further innumerable psychic, miscalled "occult," and other such cults; so that the words "aura," "etheric double," "astral body," and the like, no longer serve so accurately as before to convey Theosophical ideas. We can cite a passage from the writings of W. Q. Judge, the successor to H. P. Blavatsky as Leader of the Theosophical Society, in which he says that the expression "astral body" may one day have to be given up. And H. P. Blavatsky herself says it is simply the best expression she could lay hands on at the time. A study of the writings of H. P. Blavatsky and William Q. Judge will show that the words "astral body" are intended to include loosely the whole of the plastic model-body, or *linga-sarîra*, that forms the inseparable companion of man's physical body and is the warp whereupon the life-builders weave the structure of the physical frame. This lower astral body has *many* divisions and subdivisions or layers, and it seems as though the emanation observed by these experimenters might be the very lowest subdivision; if, indeed, it is not in the case observed merely an optical phenomenon. The word "etheric" or "ethereal" was sometimes used by H. P. Blavatsky to convey the idea of a principle much more refined than the astral body, and related rather to mind than to animal vitality.

It is frequently and strongly urged by both H. P. Blavatsky and W. Q. Judge that studies of this kind must be undertaken seriously and cannot be dabbled in with impunity; for, *unless one has the keys*, one is almost certain to go astray into paths of folly; a fact well illustrated by the fate of those who try to convert Theosophy to their own purposes. Such persons and cults no longer really teach Theosophy, though they may use the name; but promote various forms of psychism which will doubtless ere long cause much trouble and perplexity.

The present occasion affords an opportunity of stating the position of the Universal Brotherhood and Theosophical Society and of the

students of H. P. Blavatsky on this question. Theosophy and its followers are concerned with the serious questions of life. OCCULTISM, as the word is used by H. P. Blavatsky, they recognize and venerate; but how different it is from that which the word conveys in popular parlance! OCCULTISM denotes the dedication of oneself to the noblest ideals, and the reverent study of the universal truth in nature and underlying all the greater religions and philosophies. What can it have in common with pursuits at best bypaths ending in blind alleys, and in many cases directly antagonistic to the cause of enlightenment? The great influence for good which the Universal Brotherhood and Theosophical Society is enabled to exercise could not be wielded if its students were swamped in psychic investigations; in the latter case the organization would quickly split up into a number of hostile and useless sects, each pursuing its own selfish purposes. Theosophists have the most earnest desire to learn about their own inner nature and to solve the mysteries of life, but they know how to set about it and how to avoid bypaths. The unalterable rule observed by all real Teachers of OCCULTISM is that the *Spiritual* powers shall be cultivated first; and this means devotion and unselfish service. It is needless to point out the necessity of such a rule, for all history, past and contemporary, demonstrates its necessity. Whole civilizations have gone to pieces through the attempt to sunder knowledge from duty and to utilize the secrets of occultism for selfish and sensual purposes. We are told that there is an easier path, and that such rules as the above are arbitrary or obsolete; but such is ever the plea of libertinism against order.

Theosophy, therefore, does not lend encouragement to aimless pursuits; and it is the sacred duty of Theosophists to guard the Theosophical teachings for the purposes for which they were intended. Hence all who aspire to learn the mysteries of life must be able to give the passwords — which means that they must prove their devotion to the real cause of Theosophy — the service of human progress. But no one can set limits to the possibility of attainment in knowledge by those who have proved themselves worthy; and if there are any who do not yet know as much as they would like to know, they are well aware of the nature of their obstacles and how they can overcome them. There is a large quantity of teachings, sufficient for all possible purposes; but they are couched in such form that the practical meaning reveals itself in proportion to the intuition of the student.

In other words, Theosophists find that in proportion as they succeed in keeping to the path of duty laid down as an indispensable condition by the Teachers, so do they understand more and more of the teachings of Theosophy.

What the world lacks and needs today is *self-controlling power*; civilization, we are told, is in danger of going to pieces for want of this. We need the self-controlling power which comes from a sense of duty and obligation. It is fortunate that in the Universal Brotherhood and Theosophical Society, the movement founded by H. P. Blavatsky, the world has a power that makes for order, freedom, and conscience; for it will surely be needed.

“FOUR-DIMENSIONAL SPACE” AND GEOMETRICAL SYMBOLISM: by Magister Artium



THE question of “four-dimensional space” (which we mention in quotation marks from a doubt as to the correctness of the term) is one that frequently comes up; and there are few ideas that are at once so rich in useful suggestion and so fruitful in fallacies. The immediate occasion for alluding to the subject is an article in a scientific journal. The objective world — that is, the world as it appears to our sensuous cognition — is characterized by a quality often called “space,” but better called “physical extension”; for the word “space” should be reserved to denote a perfect void, which can have no extension or dimensions. The science of geometry, which deals with this property of physical objectivity, finds that it is representable and measurable in accordance with a system of three mutually perpendicular axes. For the purposes of geometry we have invented certain fictions which have no objective existence, not even in the objectivity of our mental pictures. These are the line and the superficies. Euclid defines a line as that which has length but no breadth or thickness; and as we cannot conceive anything answering to this definition, we resort to the expedient of endowing our line with just enough breadth and thickness to make it conceivable. Thus we are safe so long as we bear in mind that the line is an abstraction. Where the mistake is usually made is in forgetting this fact and in supposing that length can exist without breadth and thickness, or length and breadth without thickness. But the three

dimensions are mutually dependent and have no separate existence; take away one of them, and the whole structure of physical extension collapses at once. You cannot rightly conceive a solid as built up of lines and planes; for, unless you begin by postulating the three dimensions, you cannot have any lines and planes at all.

In forgetfulness of this we find people saying that the line is something which has one dimension, and the superficies something which has two dimensions; and then, having thus given these figments a real existence, proceeding to *add* another dimension, thus building up a solid figure. It is an extension of this fallacious process that leads to the imaginary construction, by adding more dimensions, of forms having four or more dimensions. And, not realizing that they cannot conceive of a triangle or square, except as a quality of ordinary threefold extension, the reasoners endeavor to force their minds to conceive of some kind of physical extension having four dimensions.

It has just been said that geometrical lines and surfaces are abstractions; which might be regarded as implying that geometrical solids are not. But is this the case? Can even a geometrical solid be an objective physical existence? We realize at once that it can not. We are familiar with physical bodies which are endowed with the threefold form known in geometry as “solid,” but we know nothing of such a form in itself and by itself. We have never yet encountered a cube pure and simple; only cubes of wood, glass, metal, etc. And when we imagine a cube we have to construct it of air or glass. Here lies another pitfall for the careless reasoner. Again, what is *size*, and what becomes of our dimensions if we eliminate the notion of size? Evidently, for a thing to be physically objective, it must have the threefold property and also something that might be called bulk; yet what becomes even of this latter apart from our tactile and visual senses?

The four-dimensional speculators are really studying the properties of certain mathematical conceptions represented by systems of rectangular co-ordinates or by algebraic equations of various degrees, but are allowing other and distinct notions to become mixed up in the process. Physical extension is threefold; and if there are any twofold or fourfold things, they are not physically extended at all. One might speak of a *force* as two-dimensional, if careful to exclude the notions of size, length, or distance. Possibly a *thought* is four-dimensional or five-dimensional, but the dimensions are not geometrical ones.

In *The Secret Doctrine*, H. P. Blavatsky's great work, we read:

In the Pythagorean Theogony the hierarchies of the heavenly Host and Gods were numbered and expressed numerically. Pythagoras had studied Esoteric Science in India; therefore we find his pupils saying: "The monad (the manifested one) is the principle of all things. From the Monad and the indeterminate duad (Chaos), numbers; from numbers, *Points*; from points, *Lines*; from lines, *Superficies*; from superficies, *Solids*; from these, solid Bodies, whose elements are four — Fire, Water, Air, Earth." — Vol. I, pp. 433-4

Note the distinction between solids and solid bodies, also the four-fold matter succeeding the threefold geometrical solid. It would appear from this that these Pythagoreans considered matter as already four-dimensional, but did not try to make up four dimensions by adding one more to the geometrical three. A cow has two horns and four legs, but it is absurd to speak of these appendages as being six similar and interchangeable limbs. Imagine a cow walking on two legs and two horns and tossing a dog with the other two legs! We read further:

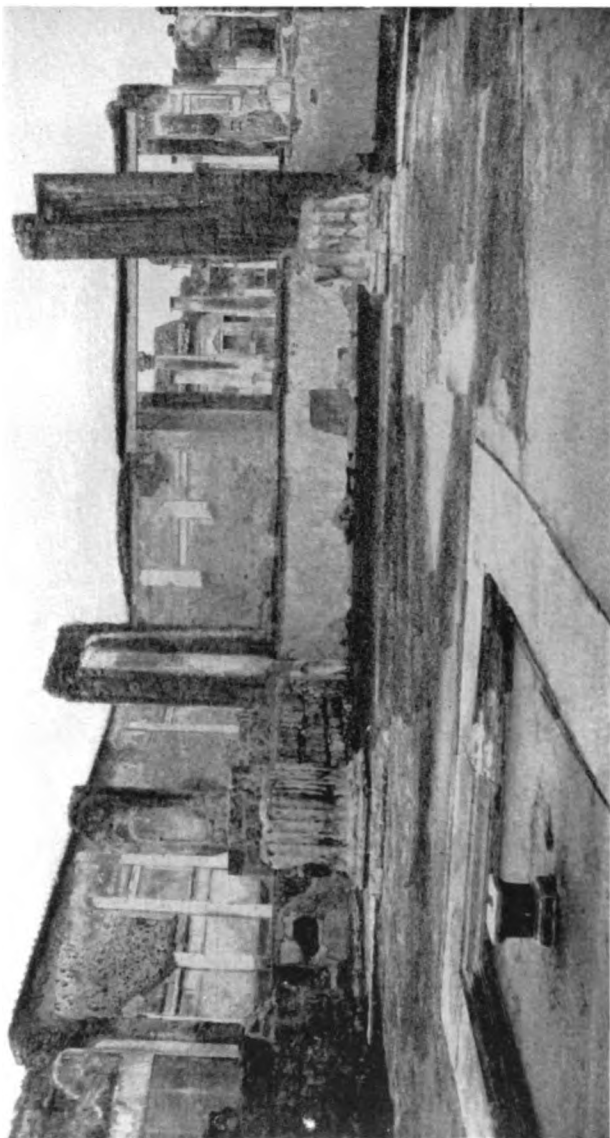
As an emblem applicable to the objective idea, the simple triangle became a solid. . . . and, as an "imaginary figure constructed of three mathematical lines," it symbolized the subjective spheres. — Ibid. p. 617

In fact, what is a triangle in itself? We cannot say more than that it is some radical principle of nature which, when geometrically applied to our conception of objectivity, becomes a solid — perhaps a triangular film or sheet, perhaps a tetrahedron. But what does a triangle become when we separate it from the idea of objectivity? We may reply, "A threefold relation," but that gives us no concrete idea. The ancient philosophers used it as a *symbol* to denote existences not objective, as indicated in our last quotation. This may give a hint as to the real value of the Pythagorean geometry, which we have so absurdly materialized. They used these symbols as clues to their inner teachings. And what of the "four elements" constituting physical bodies and denoted by the terms "Fire, Air, Water, and Earth"? Here we have a fourfold manifoldness — four dimensions, if you will — analogous to the three inseparable co-ordinates of geometry, answering more or less to our own ideas of "energy," "extension," "mass," etc., which we find it so difficult to separate from each other. Nothing is more evident than that ancient philosophy had penetrated deeper and more successfully into these investigations than we yet have.



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FAÇADE AND OUTER PORTICO OF ONE OF THE CAVE-TEMPLES OF WESTERN INDIA



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IN THE RUINS OF POMPEII

MAN'S DUTY TOWARD NATURE: by Nature-Lover



THE female of the "Praying-Mantis," a cannibal member of the *Orthoptera*, which is to be seen at Point Loma among other places, has been observed by a naturalist who kept one under observation, to have seven mates in two weeks and to devour them every one. Its appetite is evidently insatiable. There are many such depths of iniquity to be observed in the lower kingdoms, and the fact suggests an often-asked question, "What is Nature's *purpose* in creating or permitting to exist such horrors?" It is an ancient teaching that the lower kingdom is to a great extent a by-product of the human kingdom, being ensouled by cast-off psychic elements from the latter. It is indubitable that man, by means of his combination of lusts and brains, does contrive to generate some very powerful and horrible propensities; also that man dies in the midst of such propensities. If the scientific principle of the conservation of energy is of general (and not restricted) applicability, it is proper to ask what becomes of this energy which apparently disappears from the scene of action. Judging by the customary scientific analogy, one would answer that the energy is transformed into some other mode. No doubt the propensities often find their way back into the human kingdom, thus accounting for certain mysteries of heredity and karmic heirloom. But such passions follow a law of inverse evolution, and their tendency is towards continual degradation; hence they must eventually attain a degree which is not capable of being vented in the human kingdom at all. In this case they would be fit material for some of the lower animals that are provided with organisms adapted to the occasion; and it is evident that the propensities, being now no longer associated with human intelligence, could thus vent themselves harmlessly or even be made serviceable in the general plan of Nature. It is very likely that some such fragment of ancient knowledge has given rise to the absurd superstitions about transmigration of men into animals; but of course the teaching gives no justification for such a belief. Science itself will be prepared to admit that the physical atoms which once entered into the body of a man may subsequently form part of a plant or animal. If there be atoms of a finer grade, forming the psychic part of organized beings, why may they not follow the same circle? Yet in no significant sense could this be called transmigration or reincarnation.

The recognition of this link between man and nature is calculated

to enhance man's sense of responsibility; and instead of feeling so much at the mercy of Nature he may come to regard Nature as being to a large extent at *his* mercy. Those who have kept pet or domestic animals know well how readily these will acquire habits in accordance with those of their master — good or bad. We are continually throwing off from our minds all kinds of influences into Nature, for her to work up or dispose of as best she may. And when Nature sends the cruel tiger or the treacherous snake after us, who knows but that the just law of compensation is thus finding expression by restoring to the human kingdom something of what the human kingdom has bestowed on Nature?

We are fond of posing as the victims of our entourage — rather inconsistently, considering our pride — but we are responsible for our entourage to a much greater extent than is usually thought. When we reflect upon the many dreadful things that man does with his superior powers, we are obliged to conclude that Nature is very long-suffering. Does man really deserve much bounty at the hands of that Nature whom he so abuses? And is the Praying-Mantis really worse than many human beings are? On the contrary, we know that it is not half so bad — could not be if it tried. What then, let us ask, is Nature's purpose in allowing such human beings to exist?

By way of answer it might be suggested that perhaps Nature is patiently waiting for Man, the wonderful and mighty, to get up and do something, instead of standing still and wondering what Nature is going to do and how God is going to deal with him. As we are talking about "Nature's purpose," suppose we talk about Man's purpose, if he has any, and inquire what he proposes to do with that divine power. After all, it is open to anybody, possessed of a will, an intellect, and other creative powers, and dissatisfied with the existing scheme of things, to set about creating mercy and beauty and harmony and gentleness in as copious measure as he is able. And who knows what mysteries of Nature he might unexpectedly fathom in the process?

SOME THEOSOPHICAL PLANS: by P. A. Malpas



It is interesting to look back over the years and compare plans with their fulfilment. We were lately reading an old announcement dated some thirty-two years ago. It is a document printed and published in India shortly after the Society had sent its delegates from New York to that country to establish the Theosophical work there. The title is "Theosophical Society or Universal Brotherhood."

Mention is made of "the plans of the Society," and these plans are declared, among other things, to be:

(a) To keep alive in man his belief that he has a soul. . . .
(b) To oppose and counteract bigotry in every form. . . .
(c) To gather for the Society's Library and to put into written form correct information upon the various philosophies, traditions, and legends. . . .

(d) To seek to obtain knowledge of all the laws of nature and aid in diffusing it, thus to encourage the study of those laws least understood by modern people. . . . Popular superstition and folklore, however fantastical, when sifted may sometimes lead to the discovery of long-lost but important secrets of Nature. The Society, therefore, aims to pursue that line of inquiry in the hope to widen the field of scientific and philosophical observation.

(e) To promote a feeling of Brotherhood among nations, and assist in the international exchange of useful arts and products.

(f) To promote in every practicable way, in countries where needed, the spread of non-sectarian Western education, and chiefly, to encourage and assist individual Fellows in self-improvement, intellectual, moral, and spiritual.

It is curious to observe in face of the above, that from time to time strange notions have been set afloat as to the aims and plans of the original fountain-head and Founder of the Society, Madame H. P. Blavatsky. Perhaps the strangest part, assuming no malicious misinterpretation, is the way in which a few seemingly sensible people came to believe (or professed to believe) queer ideas, such for instance as that lack of ethics, dogmatism, and an aversion to the practical work of Brotherhood, are compatible with those plans.

Those were days of weighing the soul in a chemical balance, of putting the gods in test-tubes, of measuring the Spirit with a twenty-four inch gage. The "hidden mysteries of nature and of science" or even the mere suggestion that there were such were received almost as

Socratic heresies deserving of the hemlock. Compare their reception with the daily widening doors of the so-called super-material today, and say if such an object was not amply justified.

It is not now easy to realize what a gigantic task the turning of the hose into the Augean stables of the materialism of those days really meant. True to the functions of a Teacher of the hidden mysteries of Nature and of Science, H. P. Blavatsky focused every glimmer of light wherever it might be found, into a bouquet of light-blossoms. To some they seemed to die or to change, and there were weeds that grew up, but those blossoms were the forerunners of the seed-light which today is bringing forth its hundredfold. She was reluctant to give the world any purely new conception in all its details; it might have proved seed on the bare rock. But she seized every particle of soil given by thinkers, authors, philosophers, in which to sow her seeds. She rounded out, corrected, adjusted, suggested, and fanned into life as much as was possible. They were laughed at; she was reviled. But an interesting volume might be compiled today from the various Theosophical publications, of the history of the gradual subsidence of opposition into silence, then into toleration, absorption and emission of those very ideas under the names of great scientists, theologians, academicians, educationalists of today and yesterday. Science and theology and orthodoxy then persecuted bitterly; but now that representative members and authorities have adopted all that they yet care to adopt, it is remarkable that her name is left out — unacknowledged. Perhaps she reckoned with this and made ample provision.

The industrial work, and women's work, are distinctly indicated and emphatically the educational work was on the "trestle-board" plan. We know that H. P. Blavatsky and William Q. Judge both knew of the plan for the foundation of "a great seat of learning in the West." The metaphors of building are peculiarly suitable to their work, which was distinctly synthetical, although much breaking up was necessary at first.

The emphatic assertion of the importance of the highest moral code to a member of the Society hardly calls for comment. No sane person could ever have questioned the intimate relation of morality with Theosophy.

It is interesting to see the educational idea at that early date so clearly defined in public as to include the "mental, moral, and spirit-

ual" — Râja Yoga, in fact. Ordinary education was then very physical and mental; the "spiritual" was little more than a form, if not almost unknown or actually denied.

The document is a remarkable example of a "platform" which has never been abandoned. Few plans nowadays possess such intense vitality.

TWO INTERESTING ITEMS ON REINCARNATION: by an Archaeologist

I. ABORIGINAL BELIEF IN REINCARNATION



THE aborigines of Australia being chiefly the remote descendants of the Third Root Race, we may expect to find among them relics of ancient knowledge. Professor Baldwin Spencer was sent by the Commonwealth Government of Australia on an expedition to the Northern Territory. They went to Port Darwin and traveled south about two hundred miles, after which they crossed the continent to the Gulf of Carpentaria.

Amongst all the tribes examined by the expedition the belief in the reincarnation of the dead is universal.

There is good promise that this valuable item of ancient knowledge will again come into possession of our civilization. We must be on our guard, however, against the many crank systems and perversions that will inevitably arise in connexion with the subject.

And such knowledge is badly needed. We know there is something the matter with our theory of life; for when worked out, it seems to run into a blind alley. Death and bereavement afford a painful mixture of tragedy and mockery, when regarded from the customary point of view. We may feel with the poet that "somehow all is right," but a little definite knowledge would be a great help.

The doctrine of Reincarnation is apt to degenerate into some belief in the reincarnation of the personality. We plan out schemes in accordance with our fond notions of what is right and good for us. Such an idea is like that of preserving the cast-off clothing of the Soul. We must learn to distinguish between personality and Individuality.

People ask why they cannot have the truth of reincarnation demon-

strated. Such demonstration is not at all impossible, but before it can come the whole body of intelligence must first reach a higher level. For ages we have been steeped in materialism and have lost the use of many faculties necessary for the possession of such knowledge. Then again, knowledge is not to be had for the asking, and will not drop from heaven into our laps. A careful study of Theosophy will bring intellectual conviction of the truth of reincarnation; but actual proof implies the entering upon the path that leads to knowledge, a path that requires strong and dauntless steps. The gaining of knowledge means the dispelling of illusions as well as the accumulating of ideas.

2. THE CHURCH AND REINCARNATION

That the idea of reincarnation is forcing itself in is illustrated by the following land-mark; it is a clipping from a publisher's announcement.

REINCARNATION AND CHRISTIANITY

A DISCUSSION OF THE RELATION OF ORTHODOXY TO THE REINCARNATION HYPOTHESIS
BY A CLERGYMAN OF THE CHURCH OF ENGLAND

The unique characteristic of this book is that it is the first attempt ever made in literary form to justify the theory of reincarnation from the standpoint of Christianity. The writer attempts to prove that even to the stickler for orthodoxy there is nothing inconsistent, or out of harmony with the teachings of the Church, in the avowal of a belief in the evolution of the soul through the tenancy by it of a succession of physical bodies. He proceeds to argue that many of the Christian's greatest difficulties are solved by his acceptance of this theory.

This is not quite the first time the above attempt has been made, even from within the churches; while, going outside the churches, we can point to interpretations of the Bible and Christian Gospel made by Theosophical writers in accordance with the idea that there is or was an esoteric side to these. Reincarnation seems to have been at one time part of the Christian belief and to have been eliminated therefrom.

That many of the Christian's greatest difficulties are solved by an acceptance of reincarnation we readily admit; but it is not necessary to go for proof thereof to this clergyman of the Church of England, as Theosophists have been doing this ever since Theosophy was promulgated. There is nothing in reincarnation that is inconsistent with the facts of life, for the doctrine is true and must therefore conform to them; but whether or not reincarnation is consistent with the teachings of the Church — or not inconsistent with them — as

the clergyman maintains, is another question, requiring a definition of "the teachings of the Church." We could quote some expositions of the teachings of the Church, from Bishops, which are not consistent with reincarnation. We could quote other expositions which are. "The teachings of the Church" is an elastic term, and often implies rather "what we propose to teach," than "what we have taught." One would feel inclined to paraphrase the clergyman's thesis as follows: "He attempts to show that the teachings of the Church can be so framed as to be consistent with reincarnation."

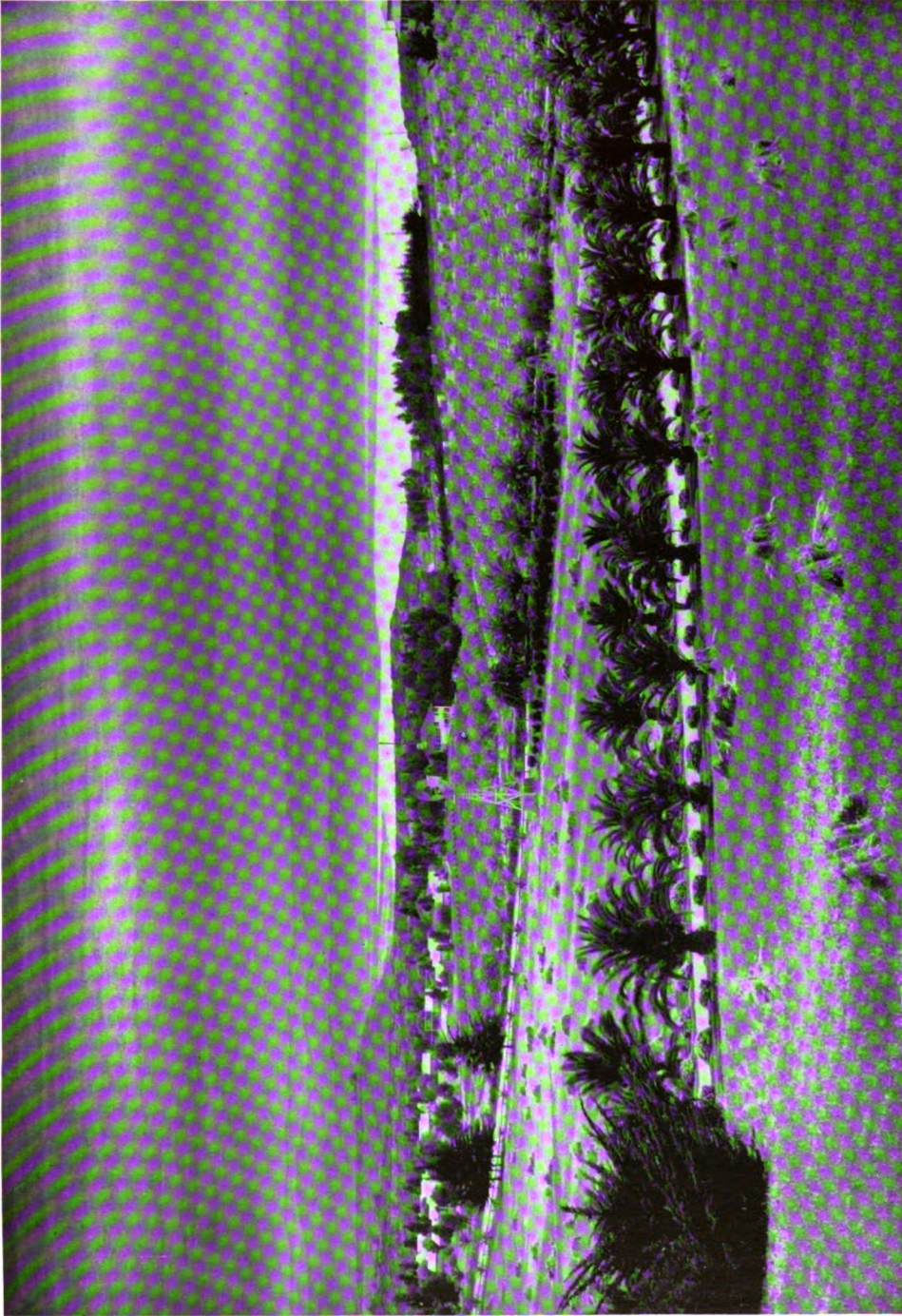
We are afraid that some difficulty would be found with some of the teachings that pass current as being those of the Church, especially that favorite one with many people which teaches the blotting out of evil consequences by faith in a special act of intercession and vicarious suffering. The doctrine of reincarnation is inextricably interwoven with that of Karma, in accordance with which Man is regarded as accomplishing his own purification by virtue of the "Christ" or Divine Nature within him. Thus he cannot elude the fruit of his acts, though he may attain grace and strength to endure and triumph over the consequences. This is consistent with that interpretation of the doctrine of Atonement which teaches that Justification means the imparting of Spiritual strength and enlightenment to man; but it is not consistent with that interpretation which insists that Justification means a complete remission. And there are prominent clergymen who expressly deny the former view while contending for the latter.

Theosophists have always had the interests of religion at heart, and may truly be described as the champions of Christianity — though of other religions as well. It is for the sane and helpful interpretation of Christianity that Theosophists have always pleaded; and from the above quotation we see that their efforts have not been fruitless even in the official purlieu of the Church itself. And truly there is nothing — can be nothing — in Christianity which is unreasonable, unmanly, or in any other way obnoxious to our innate sense of reason and justice. It is only the interpretations put upon Christianity — and think of the character of the ages in which those interpretations were made! — that debase Christianity and make it sometimes appear inconsistent with the obvious demands of sense and reverence. Often Jesus Christ teaches plain truths such as Theosophy teaches — the continual presence in man of the Divine Self, to which he must look for aid. Jesus teaches that man must exercise his own Spiritual Will.

Often Christ's sayings have reference to the symbology and terminology of systems of Gnosticism which were prevalent in his times, and these symbolic utterances have been interpreted literally and twisted to suit various occasions in the history of dogmatism. There are places where, as students of the texts admit, changes and interpolations favorable to such dogmas have been made. It is ours to extricate Christianity from this tangle of misrepresentation and to render it once more consistent with eternal truths, one of which is Reincarnation and another its twin-doctrine Karma.

THE FISH-BELL IN ANCIENT ATHENS

IN classical times so fond were the Athenians of fish that as every new catch arrived in the market, a bell was sounded to announce the fact. We are told that on one occasion while a musician was giving a recital on a harp to a company of his friends, the fish-bell rang. Immediately the company, with the exception of a solitary deaf old man, rushed away in haste without stopping to apologize. Whereupon the musician walked up to the one still faithful and said: "Thank you, sir, for being the only man to have the courtesy to remain, although the fish-bell rang." "Hey! What!" replied the solitary remnant of the former audience, "Did you say *fish-bell?* Thanks, goodbye!" and off he went in haste after the others.



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A VIEW OF PART OF THE GROUNDS
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

This view looks to the east. Most of the buildings, including the College, the Memorial Temple, etc., are back of the observer.



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A PATHWAY ON THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS GROUNDS,
POINT LOMA, CALIFORNIA



Lomaland Photo. & Engraving Dept.

IN THIS AND THE PRECEDING VIEW, SOME FINE CLOUD EFFECTS
HAVE BEEN CLEVERLY CAUGHT BY THE PHOTOGRAPHER



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A EUCALYPTUS GROVE, POINT LOMA

THE ORIGIN OF CHESS: by E. T.



THE origin of chess has been attributed, according to the *Encyclopaedia Britannica*, to the following peoples:

Greeks	Romans	Babylonians
Scythians	Egyptians	Jews
Persians	Chinese	Hindûs
Arabians	Araucanians	Castilians
Irish		Welsh

There seems to be considerable diversity of opinion on this subject among savants; but we notice they have not included in the above list the Picts and Scots and several other nationalities which we could mention! If, as Solomon says, there is safety in the multitude of counsellors, surely we have safety here, if it be any satisfaction to feel that one of the fourteen theories may be right, without knowing which of them it is.

What is meant by the *origin* of a thing? Evidently the origin is understood to mean as far back as you can reach. This accounts for there being so many origins; each theorist has traced his own particular route as far back as he can, but nobody has reached the place whence the roads diverge.

In view of the fact that all the races at present on earth have been preceded by races long since gone, it is probable that the origin of chess goes back farther than records and traditions can reach. The game may have been played on Atlantis, it may have been known in Lemuria.

But what is there in chess to give it such remarkable longevity and universality? Like cards, it seems to be based on some fundamental principle and to be typical of human life. It is a drama, with its complete society in miniature — king, counsellors, warriors, commoners. Its chequered field and the moves of its pieces are mathematical. Perhaps when it originated it was not a game; it may have been an augury, like the cards.

The *Encyclopaedia Britannica* says chess is an intellectual pastime, peculiarly adapted to relieving the mind from the cares of business and this workaday world. It is not a difficult game to acquire. Edgar Poe laughs at the idea that chess is abstruse or that it requires an exercise of the subtler powers of the mind. He says it is merely complex; "All the elaborate frivolity of chess," are his words. Consequently it demands a concentrative mind, with a good visual

memory. Huc, in his *Travels*, tells us that the Tartars and Tibetans cry *chik* when they check a piece, and *mate* when the game is at an end. These words came into English through the Norman-French; they are said to be of Persian origin, *check* meaning *king* (?), and *mate* meaning *dead* (?).

Some theorists have even tried to fix upon individuals as the inventors of chess; among them are Japhet, Shem, Solomon, the wife of Râvana, king of Ceylon, the philosopher (?) Xerxes, the Grecian prince Palamedes, Hermes, Aristotle, the brothers Lydo and Tyrrhene, Semiramis, Zenobia, Attalus who died about 200 B. C., the mandarin Hansing, the Brâhmana "Sissa," and "Shatrenscha," said to be a celebrated Persian astronomer. (See *Encyclopaedia* as above). A rather miscellaneous list, to which we may take occasion to add a conjecture of our own — Francis Bacon! There is, of course, also our old friend the Devil — just the kind of thing he would do, for a man might easily forget the welfare of his soul while absorbed in the elaborate frivolity of chess!

Living chess has been tried occasionally in our times, played on a chequered floor or lawn with men, women, and children in costume. Rather monotonous, especially for the pawns; but here again we appear to have been anticipated, for the Irish game, we are told, was played in the open air. There is a preponderance of authority in favor of the Hindû origin of chess — that is, it is considered that it can be shown to have existed in India earlier than anywhere else.

ETERNAL BEAUTY: by R. W. Machell



HE Mutability of Beauty" is discussed in an English review by a writer (Mr. Holbrook Jackson) who brings out clearly certain aspects of the subject, as for instance, the peculiar accentuation of personality in the modern conception of beauty as understood in the art world. He says:

The quality of the new beauty-sense is consciously personal. . . . But the modern artist, be he painter, poet, sculptor, or musician, is consciously personal, his personality is his only standard.

This is the key to the situation, and the Theosophist will have no difficulty in using the key to unlock the door of the mystery. But the

ordinary person, who looks upon a man's personality as the man himself, will be left to the inevitable conclusion that beauty is as mutable as are the personalities of men.

The modern age is not only an age of steel and concrete, it is above all an age of extreme personality. The illusion of separateness is so commonly accepted as the one reality that personality is become the foundation on which most of the popular philosophy of the day rests.

But Theosophy is the echo of eternal Wisdom, and it reveals to man his true nature, which is triune: body, soul, and spirit. An infinite and universal spirit, an eternal soul and its organ, a temporary personality. When this eternal philosophy was obscured by dogmatism, which personified the Soul and made of it a personal God apart from the lower man, then the inevitable reaction followed, and man, the temporary personal man, feeling his own divine soul and his great possibilities, but not understanding what he felt, naturally asserted the supreme authority of his personality, lived in it, identified himself with it, discarded the dogmas perhaps, but remained under the paralyzing influence of the false doctrine; a mere materialist, a soul incarnate denied by its own subject, the personality, a voiceless soul imprisoned in a castle of ignorance and ruled by personal vanity and egotism.

So the artist, feeling the urging of his soul, gives utterance to the call of the Eternal Beauty, in which the Soul lives as in its own atmosphere; but this utterance can only find expression through the personality, which takes credit to itself, not only for its share in the act of expression, but also for the primal impulse, which arises in the eternal soul and of which the personal mind is ignorant.

True it is that personal ideas of Beauty pass as the fashions pass; and the more acutely modern they are the more sure is their passage from the place of prominence they momentarily enjoy.

That which makes a work of art endure is the utterance of the soul that speaks to the souls of other men and is recognized by them as beautiful even if its origin be misunderstood. True too that the personalities of individual artists are always seeking new modes of expression for the eternal and exhaustless beauty of the Soul; and it is not less true that the personalities of the critics and collectors of works of art are eternally engaged in the hopeless task of establishing permanent standards for the measure of the impermanent. But they too are, unconsciously or consciously, guarding and preserving by

their traditions and academic practices whatever may be valuable in the practice of art, so that continuity in progress may be maintained. The bigotry that characterizes their efforts is as much a product of personal limitations as is the violence of revolt in the futurists. The past, the present, and the future, are aspects of the temporal, and all that belongs to them is of course mutable; but the soul is eternal, and so is Beauty, which is the essence of the soul. The works that rise above the mass, the works that endure through the ages, do so by virtue of the touch of genius which is the voice of the eternal soul speaking in the depths and darkness of the personality. So that a work of genius lives in spite of its mannerism or its method, not because of it.

A new method, without genius or the touch of the eternal in it, may achieve instant popularity or the reverse, but it is conceived and fashioned in the region of the mutable and must submit to the conditions of its own being and pass into quick oblivion.

In judging the work of a new school such as the futurists, for instance, it is as well to remember that man is a complex being and that his most blatant vanity and even his most perverted imagination may be or may once have been for a moment stirred and illuminated by the eternal soul within. For in every man the soul does make efforts to express itself until the personality has become too deaf to its voice to be able to respond, and we may see traces of genius even in the midst of what seems perversion of the functions of art.

THE "TITANIC" DISASTER: by J.

IN connexion with this tragic occurrence *The Scientific American* points out that while the deck officers have come in for a good share of attention, no word has been said about the engineers, none of whom survived. Not only did they stand to their posts, but it seems certain that such engineers as were not on watch voluntarily went below to render what assistance they could. The engineers must have known better than any one that the vessel had received her death wound, for they must have seen the inrush of water. Yet the pumps and lighting plant were kept going *to the last*, thus delaying the final plunge of the vessel and allowing all the life-boats to be launched.

“MATTER, SPACE, TIME”: by a Physicist



HOSE brought up in the atmosphere of modern culture are accustomed to hear disparaging remarks about the way in which ancient or heathen people have expressed their vision of natural facts or their impressions of the world they lived in. Yet when it comes to obscure and vague language, some of the statements that pass current as authoritative would take a good deal of beating. The following is quoted from a brief report of a scientific lecture, but the lecturer himself may have been more lucid than the report.

The Principal began by discussing the question of continuity and discontinuity, whether of space, time, or matter; and showed that, whereas the first two were continuous, matter was discontinuous. It was certainly composed of separate parts, in the same sense that a house was built of bricks, though in the case of matter the parts were not in contact. . . .

This sounds rather dogmatic. It seems evident that the speaker regards space as a kind of very tenuous matter, spread out in all directions and capable of physical measurement. Otherwise what meaning can his statement have? It would be interesting to know how he arrived at his conclusion — whether by induction or deduction. Has somebody isolated a portion of space and submitted it to examination? How would one proceed to do this? Create a high vacuum, perhaps, and, after removing every trace of matter, test the residuum (pure space) for its optical, electric, or magnetic properties, its density, and so forth. Has space any density? If the mass and the density are alike zero, then we get the equation $V = 0/0$ for the volume, which may mean anything from zero to infinity; besides, a thing having volume but no mass and density would be very curious. Suppose a room to contain twenty-five hundred cubic feet of space; what would happen if the space were removed? Logically, the walls, ceiling and floor would now be in contact, since there is no longer any space between them. We should have a collapsed room, and outside of it twenty-five hundred cubic feet of pure space — “between-ness,” so to say — that which previously kept the walls apart. Until we have tried some such experiment we do not care to venture an opinion as to whether space is continuous or atomic. Besides, we have a lurking suspicion that there is no such thing as the space about which the lecturer speaks — that it is as fictitious as Pan and Cupid are said to be. Are we so very wrong in so thinking?

Next we come to time, which the lecturer states is not atomic but continuous; and here again the same difficulty arises. Where are we to get the pure time to experiment with? Our time is crowded with events, and when we sit down and try to eliminate these, we fall asleep and so cannot experiment. But stay; just what sort of time does our philosopher mean? Is it the time in our mind or the time outside? The time in my mind is either full of thoughts or else it is a blank; in either case I fail to analyse its constitution. As to the time outside — let us consider. Take the time that elapses, or intervenes, or subsists, between two swings of a pendulum; is that portion of time continuous or atomic? If it is atomic, then it must be made up of tiny particles of time, having no duration, but separated from each other by — by — but we give it up. We once nearly solved this mystery, but the bed-clothes came off and we woke up with our head on the floor. But very likely the lecturer knows what he means.

Thus far we have dealt with two out of the speaker's three hypotheses; there remains but one more — "matter." His universe is composed of space, matter, and time; but of course there may be other things which he did not mention. One wonders if a universe, or part of a universe, could be made in a laboratory by mixing together these three things; a yard of space, one or two cubic minutes of time, a pinch of pure matter. Also what would result from a mixing of any two of the three without the third? Space and time alone, with no matter — what would that constitute? But there is something missing; space is said to be filled with matter; what is time filled with? Events? Then what is an event, and is it continuous or atomic? Now that we are speaking of matter, we must of course forget the other two for the moment; so we have to begin by imagining matter without space; otherwise we might confuse the properties of the two. Or, better, we need an actual laboratory sample of pure matter without space. The dealer may send it to us wrapped in robes of space, but these we must strip off before we can analyse the matter to see whether it is continuous or atomic. The professor claims to have done this and to have found that matter is atomic — various lines of argument have enabled him to ascertain the dimensions of the particles of which matter is composed. Matter is composed of atoms and molecules. These atoms vibrate, but the rapidity of the vibrations

was such that no form of matter could execute them with the necessary rapidity, and *accordingly* it had been ascertained that electrons, or minute particles of

electricity, which were exceedingly smaller than atoms, and much more lively and vigorous, were the vibrating parts to which light and other radiations were due.

Here we are taken suddenly out of our depth by a perfect maelstrom of fresh words. What is to vibrate, and why should atoms do it? What is electricity, what are electrons, light, radiations? All these words must be defined if they are to convey any definite meaning to the mind and not leave it in a glorious state of mystification.

The above remarks are not directed against science or men of science; nor is it an act of disservice to point out weaknesses. The confusion arises from a failure to distinguish between the abstract and the concrete. An ounce of sulphuric acid may be taken as an instance of the concrete in the sense intended; as an instance of the abstract we may take the "space" and "time" spoken of above. The word "matter" is used in both senses — hence great confusion. At one time the speaker means some actual physical substance in a test-tube; at another time he means some speculative conception. In speaking of "space" he is quite out of his element — he is neither physicist nor metaphysician. Space, considered as an objective fact, amenable to examination by a physicist, is found to be merely a property of physical bodies — an inalienable property; neither bodies without space, nor space without bodies, have any objective existence. One might as well try to separate the two ends of a stick so as to obtain two sticks with only one end apiece, or to have the stick in one room and the two ends in another. Abstract reasoning is serviceable as a means of arriving at truths, provided it is kept within its proper limits; but scientific men, as has many times been pointed out, often forget that the things they are dealing with are abstractions. There is considerable difficulty in the use of the word "space," because it has been employed by some philosophers to denote something real, while it is employed by many scientific writers to denote an abstraction. In this latter sense, space is no more capable of standing alone than is the redness of a red cow. Take away all matter and what becomes of space? The word "space," legitimately used, does not imply geometrical extension, size, or direction. When we try to abstract space from matter, we do not abstract enough; we leave some of the properties of matter behind (in our imagination). We create an ideal space, having parts and magnitude. We imagine space to be very big; we might just as well imagine it to be very little; it can be neither one nor

the other in any ordinary sense of the words. It has been said that total darkness gives a fair notion of space; add to this a complete abeyance of all the senses, and the notion becomes better. A mind alert yet void of thoughts gives a good idea of space. As to "time," we cannot eliminate it from our mind and yet go on reasoning; we might as well try to look at our own neck. There are mental processes analogous to looking at our reflection in a glass, and these may help, provided we do not confuse the object with its reflection. But can we say that time is sufficiently objective to our normal consciousness to warrant us in speculating as to its continuity or discontinuity?

As to the constitution of physical bodies, when shall we get rid of the unwarrantable idea that matter is a big thing made up of little things? Why must the rudiments be very small? There is nothing unreasonable in the idea that atoms are made up of other atoms, and so on indefinitely — since we can never reach an end in this kind of reasoning — but it is unreasonable to assume that the origin of things is to be sought in the infinitely small. Size is an idea we derive from the use of our physical senses; and all these ideas of mensuration and geometry must be eliminated if we are to seek the origins. Physics is on safe ground as long as it is experimental; when it becomes speculative it suffers from neglect of metaphysics. It is essential to analyse the nature of *subject* and *object*, their union as *perception* (sensory or mental), and many other kindred topics. In short, Man must know — *himself*.

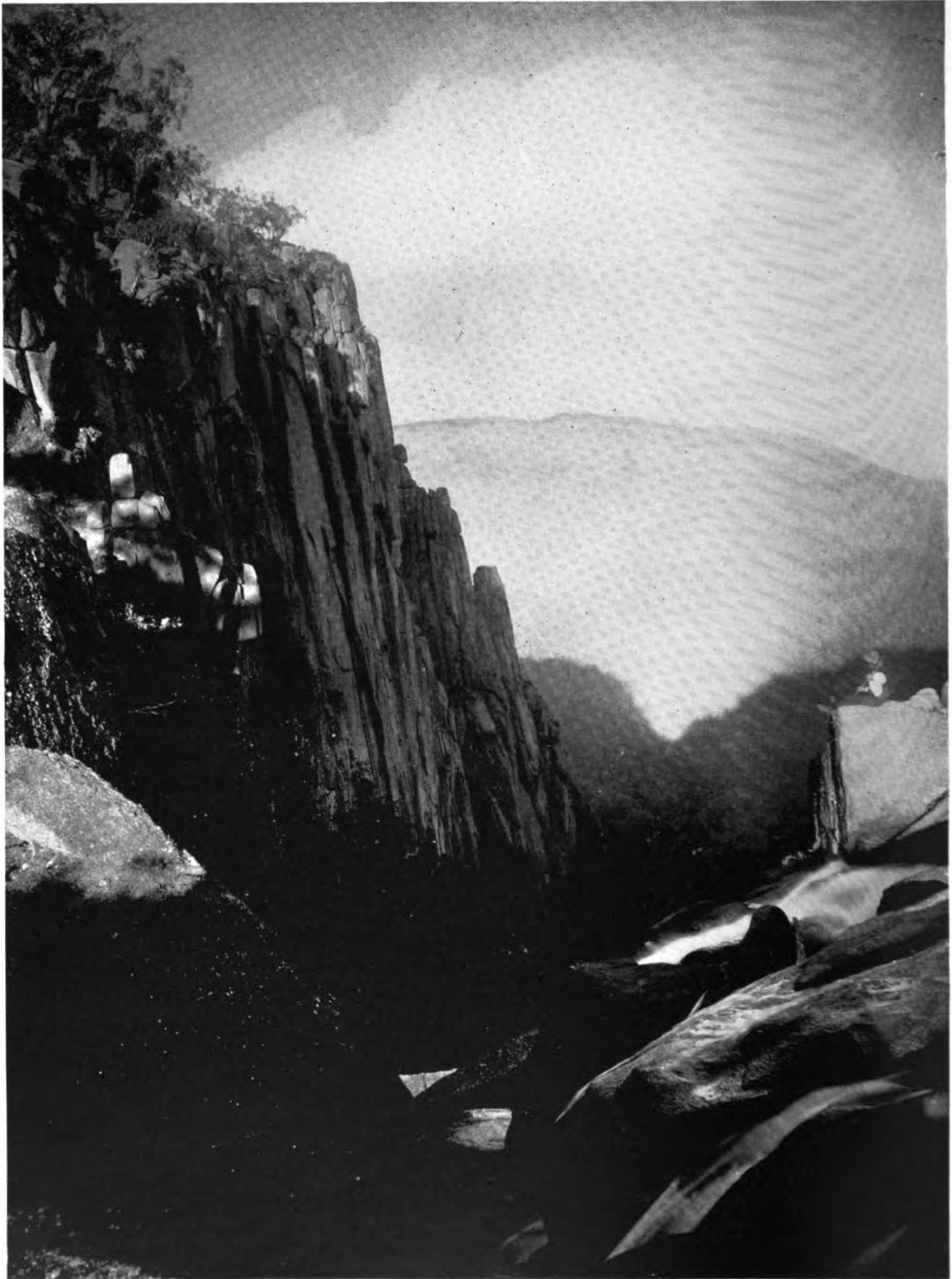
HUNTING FOR A METEOR: by D.

SOME of the romance of science is going on in Arizona, where they have been putting down a considerable number of boreholes in the effort to locate the great meteor which caused the remarkable depression known as Coon Butte, which is about three-fourths of a mile across, and some five hundred feet in depth. Professor E. Thompson, who has interested himself in the matter, says the reason this meteor was not burned up was because it was too big; just as if one turned a hot-blast on a large block of ice for a few seconds, the remaining ice would still be at its low temperature.



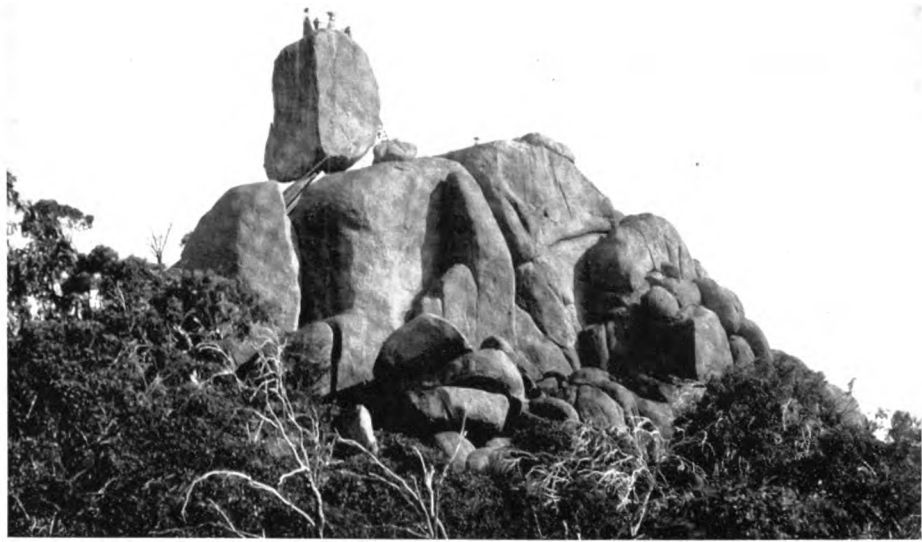
Lomaland Photo. & Engraving Dept.

AN EXQUISITE BIT OF AUSTRALIAN SCENERY
(Described as "Sassafras Creek, Fern Tree Gully District")



Lomaland Photo. & Engraving Dept.

"SHEERDOWN PRECIPICE" AND "THE GORGE"
BUFFALO MTS., AUSTRALIA



Lomaland Photo. & Engraving Dept.

“LOOKOUT ROCK”
BUFFALO MTS., AUSTRALIA



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“SIR GRAHAM BERRY ROCK”
BUFFALO MTS., AUSTRALIA



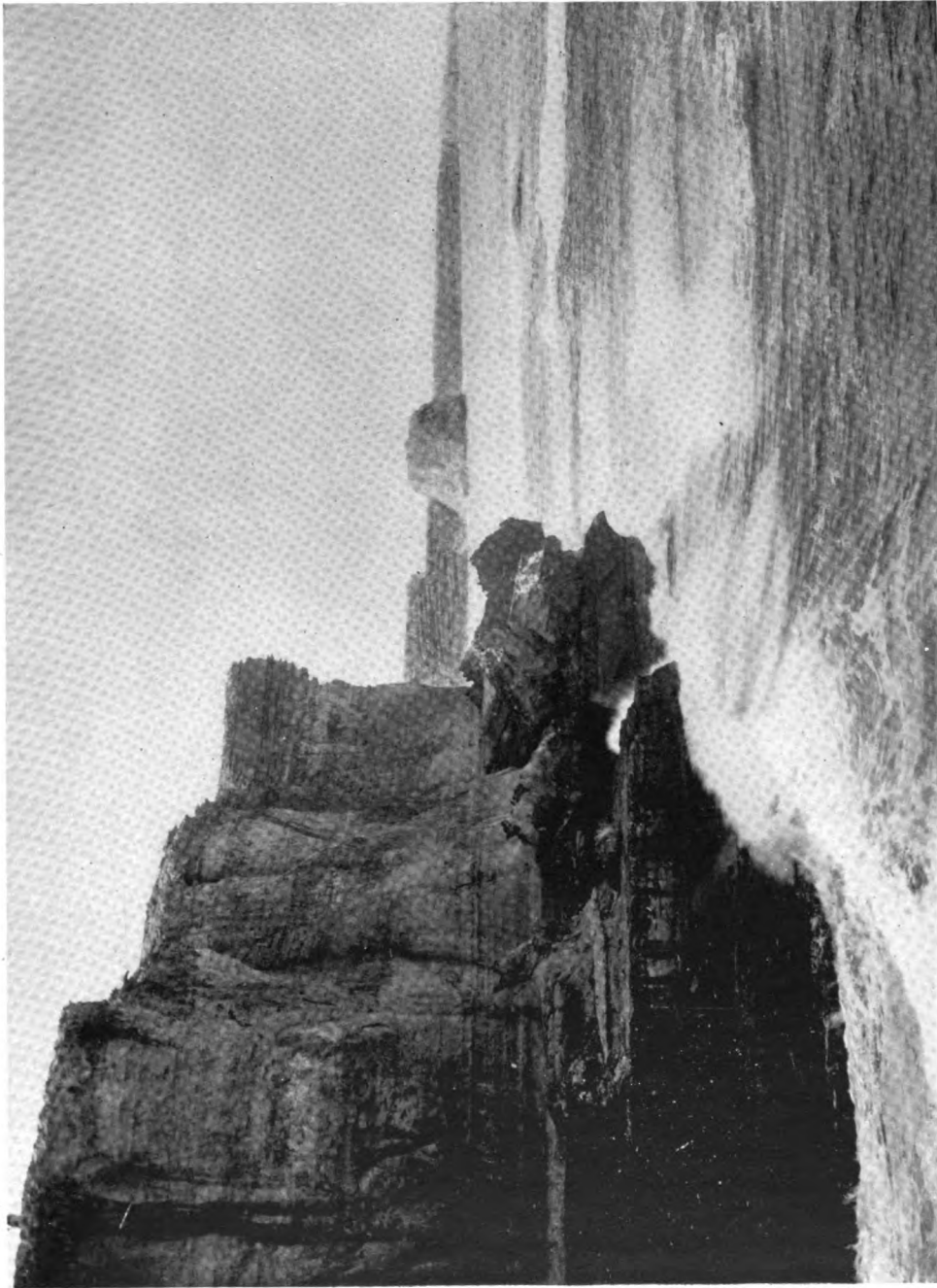
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THE " HORTHCOTE CREVICE "
BUFFALO MTS., AUSTRALIA



Lomaland Photo. & Engraving Dept.

" PINNACLE ROCK "
BUFFALO MTS., AUSTRALIA



Lomaland Photo. & Engraving Dept.

CLIFFS AT PORT CAMPBELL, AUSTRALIA



Lomaland Photo. & Engraving Dept.

A BEAUTIFUL NATURE BOWER, BUNDANOON, AUSTRALIA

ECCENTRICITIES IN ART, AND UNREST IN LIFE:

by Observer



UNREST is certainly the word to describe the spirit of the age. A literary review, which we chance to pick up, puts together for collective notice six books on various phases of unrest. The spirit is characterized by a disgust with certain existing conditions and a vague striving after something deeper and more real. But the strivings are one thing, and the achievement of the object quite another; and confusion is all too frequently the immediate outcome of these yearnings.

In the realm of pictorial art we find the same spirit of unrest, of rebellion against what is, and of strange departures on the quest of what is to be. The new schools of painting, about which the public hears from time to time, leave ordinary people much perplexed as to what they ought to think, and there are many who are inclined to denominate them by the word "freak." While on the one hand it is true that these movements are the work of skilled painters, practised in the theory and the technique of their art, as to which the lay public is unqualified to judge; yet on the other hand the impermanence of the movements is shown by the rapidity with which they supersede one another, if by nothing else.

The latest such movement is that known as "Futurism," an Italian school. *The Illustrated London News* (Feb. 17) reproduces a number of the paintings. To the untutored eye these do not look like pictures at all, but like patchwork quilts or free mural decorations. We make this remark purely as a statement of fact; and it may be considered as casting a reflection either upon the pictures or upon the untutored eye, according to fancy; for one must be willing to concede that minds gifted with the power to create such pictures are also gifted with the power to interpret them. But let us quote from the introduction in *The Illustrated London News*:

They not only wish to give form to vague figments of the brain, but to superimpose the synthesis of memories and associations upon the synthesis of visual impressions. . . . The Futurist painter attempts to state on canvas, not in consecutive narrative form, but in a superimposed jumble, the facts observed, the associations awakened in his feverish brain by those facts, and — say in the case of a portrait — the emotional experiences and thoughts of the sitter. . . . When the Futurist paints a person on a balcony, seen from the interior, he does not limit the scene to what the square framing of the window allows him to see. He paints the "sum-total of the visual impressions experienced by the person

on the balcony; the sunflooded rumbling of the street, the double row of houses extending to the right and to the left, flower-adorned balconies, etc." And all this not in juxtaposition, but in superimposition, to give the "simultaneousness of the ambient." A running horse has not four legs but twelve. The sixteen persons around you in a motor-bus are, in turn and at the same time, one, ten, four, or three persons, who come and go, jump into the street to be quickly swallowed by the sun, return to their places like the persistent symbols of universal vibration. Upon the cheek of the person to whom you are talking you see the horse which passes far away at the end of the street.

One feels that art is striving earnestly after some goal and failing to reach it. Analogies may be sought among the other arts, and found in sundry literary eccentricities, or in musical composition which succeeds better in abandoning old forms than in finding new ones. Among theories and schemes of social reform we shall also find many analogies; and proposals which our judgment forbids us to endorse are defended by an appeal to the worthiness of the motives which actually or presumably inspired them. Often a refusal to endorse the schemes is regarded by their promoters as a repudiation of the motives. Yet it is possible for a reasonable mind to condemn existing evils without accepting any proposed plan of reform, though all the time admiring the ideals and principles, so excellent in themselves, yet so misdirected.

The new spirit must generate many strange and temporary forms ere it achieves full and just expression, just as the Elizabethan drama (for instance) passed through many phases from an enactment of the crucifixion in a church to the consummation of the drama in Shakespeare. To obtain a just idea of what is happening, we must stand off and view the great drama of human life as a whole; for all the arts are comprised within this great art of life. Sincerity of feeling and frankness of expression constitute the essentials of supreme art, whether it be pictorial, plastic, dramatic, musical, or the achievement of a noble and well-proportioned life. The supreme artists in all these lines must have been men who, more or less consciously, were inspired by that aspiration to help, to uplift, to bless humanity, which is dimly foreshadowed to our mind by the word "Love" used in its true sense and apart from emotional desire and rapture. For if we could penetrate beneath the troubled surface of our life, where vain desires and foolish fancies continually chase each other, and reach the tranquil deeps below, where are the true waters of life, we should surely find there an ocean of Compassion, a resistless urge to bring joy,

peace, and beauty in our path, that they might find a home in every exiled heart. This, then, must be the true and final inspiration of all art — to uplift, to help, to inspire. This is the secret of the great masters and the explanation of the miscarriage of lesser motives. Let us consider the efforts of schools of painters, musicians, etc. in the light of this motive, and ask ourselves to what extent is their work so inspired. Are people the better for seeing the productions, as people are better after receiving the gifts of the great masters? And to one of these masters we find ourselves inevitably turning for a fitting thought with which to close, as there recurs to the memory Shakespeare's saying that the first necessity is

This above all — to thine own self be true!

“Seek in thyself the causes of failure and success”; for figs do not grow from thistles.

A NEW VIEW OF THE PYRAMIDS AND OF THE PARTHENON: by T. Henry



THE following article reviews the opinions of a recent writer and authority on ancient history, Dr. G. T. Wrench, who, in his book, *The Mastery of Life*, maintains that the slaves of Egypt were far happier than most people of today, that the civilization was joyous and harmonious, and that the Pyramids were built by a happy people to the national glory. He holds that the beauties of Greek art were the spontaneous expression of the national joy and exuberance. Such a view is a welcome change.

In judging ancient civilizations we have innumerable errors to avoid, the chief of which, perhaps, is hasty generalizations that put into one category things having no resemblance. Then there are the extremes of overestimation and undervaluing, praising or condemning a race *because* it is old, regardless of other considerations, and finally the neglect of historical perspective. Microscopic vision causes us to scrutinize unessential details while ignoring the all-important general effect. We forget that the viewpoint of people who for centuries have dwelt in houses and for generations have lived in an atmosphere of printed pages and the other appurtenances of our particular brand of civilization, is peculiarly biased. On the whole we have erred far more

on the side of undervaluing than overestimation, but a rapid change is coming.

Dr. G. T. Wrench, in his *Mastery of Life*, says that ancient Egypt was more free than modern Europe. Our poor people are not slaves; the slaves of Egypt were strong and well-fed, able to write and paint, able to rise to high positions.

It was not a stiff and rigid system of castes. It was not a system in which a man was forced to follow in the footsteps of his father, however capable he might have been, owing to natural endowment, of rising to positions to greater power. The ladder by which the son of the poorest peasant could rise from office to office to take the next place to the king was the literary ladder, or the ladder of education. But the words "education" and "literary" must not be taken in our modern sense. The nearest approach to the literary ladder is the similar system which has existed in China for several thousand years and still exists. In China the system is a test of almost every quality known to man, physical and intellectual. Its purpose is to select amongst the peasants and subject classes any boy or youth who is born with an innate genius for ruling his fellow-men and enabling him to step up and join the hereditary ruling classes. The same system in Egypt had for its purpose the same aims.

In advocating a division of society into two classes, the author means natural classes, founded on ability, not artificial classes. He does not hold the view that the Pyramids were built by slave-labor to the glory of the Pharaohs, but that they were built by a happy people to the national glory. The Pharaoh was the head-boy of a civilization young and strong; the best men were the monitors; the smaller and weaker, the "fags"; and thus everybody was in his place, while there was perfect freedom for any one to rise to a higher place. The Egyptian Pharaoh was the Leader of a free people; and one Pharaoh wrote on his tomb:

I have caused no child of tender age to mourn; I have despoiled no widow; I have driven away no tiller of the soil; I have taken no workman away from the foreman for the public works; none have been unfortunate about me, nor starving in my time. In years of scarcity, as I had cultivated all the lands of the home of the gazelle to its northern and southern boundaries, causing its inhabitants to live, and creating provisions, none who were hungry were found there; for I gave to the widow, as well as the woman who had a husband, and I made no distinction between high and low in all that I gave. If, on the contrary, there were high Niles, the possessors of the land became rich in all things for I did not raise the tax upon the fields.

The author attributes the ills of life to the Aryan invasion, but we need not follow him to that length. He attributes all that was refined

in Athens to Egypt, all that was hard in Sparta to Aryan influence. What he says about Athenian art and life is as well worth attention as what he says about Egypt:

Art is a spontaneous expression of life. As a boy whistles on a bright morning, so the artist absorbs, mainly unconsciously, the influences about him. When those influences are of social spirit and harmony, of the ruler qualities in the right place, of men valued and placed according to their values, of the life of the people proportioned, balanced, ordered in a manner acceptable because in accord with their natures and values, then the national artist can create a temple of beauty such as the Parthenon. For beauty is a human expression. The Parthenon is an expression in stone. As the boy on the gate whistles his melody with unconsidered spontaneity, so these artists of the Acropolis, Iktinus, Kallikrates, Mnesikles, and Pheidias, had proportion and dignity and joyousness and beauty about them, and carved them into white marble that all who came after might feel their witness. It was the spontaneous cry of beauty and joy amidst a beautiful and joyous community. It is the most eloquent expression, and in architecture it is also the greatest because of its power and permanence. It is the most valuable and lovely expression, because it is spontaneous, as the happy laughter of a child.

And have people not usually thought of this art-work as laborious? Perhaps that helps to explain why we cannot today imitate it; for who can imitate spontaneity? Nietzsche the German philosopher, said that any one who would be his disciple must first succeed in forgetting the master; he meant that his philosophy was spontaneity, and that his disciples must imitate him in spontaneity — strike out their own lines, not follow in his. Yet we have quite a few Nietzscheans who do not take this advice. So it may be with Grecian art; it is perhaps the joyousness and simplicity of life that we should imitate, not the particular forms in which the Greeks expressed these feelings. Then we might achieve an art of our own, natural and free from servility.

And another reversal of the usual order: while other scholars are saying that the ancient Greek life was so and so, and then wondering how a people that lived such a life could produce such works, this writer *infers* their life from their works. Because their works are beautiful, their lives must have been beautiful; *ergo*, there must be something wrong in the sources of our information as to their life — or at least in our understanding of those sources. Perhaps we have thought them barbarians because they did not live in cities like ours and have our indoor and comfort-loving habits. They may have lived a simple outdoor life and yet have been more civilized than we are.

They must have been so, or they could not have produced such works. So runs the argument.

A reviewer of this book, in *T. P.'s Weekly* (London), says that this not only explains art, but suggests that where this is not the normal condition the body politic is sick; and that this is certainly not the normal condition in the Teutonic and Anglo-Saxon world today. And that this suggestion is indeed what the author meant to convey is shown by further passages in which he contrasts our civilization with the older ones to the great disadvantage of ours.

The races at present occupying the earth resemble sundered fragments, each possessing characteristic virtues with characteristic defects. Can we imagine the possibility of a single race combining the best traits of all these races and neutralizing the defects? Each of our present races has its dominant tone, like a single color of the spectrum; but all the rays combined would make pure white light and the rainbow. Can there ever have dwelt on the earth a race abounding in the joy of life, exuberant with all the charms of body, mind, soul, free from strife and selfishness, living the true life of Man (whatever that may be)? And is it conceivable that some catastrophe brought down darkness and confusion, so that the race split up into many fragments that wandered over the earth and settled down in strange lands forgetful of their past glory? Such an idea is quite in line with folklore and tradition. Some "War in Heaven," some strife among the "Gods," seems to have struck asunder the elements of man's character, separating the Divine Triad of Strength, Beauty, and Wisdom, no one of which can exist alone without degenerating.

But what can have been the secret of this marvelous contentment and order in the ancient race? There must have been some power behind the scenes diffusing an unseen influence through the land and touching all hearts. Or whence came the "best men" who were put into the prominent positions? Where can *we* find such men?

It was because in those days there flourished safe and unprofaned the Sacred Mysteries, those Schools presided over by real Teachers who knew the mysteries of life and could teach the people the greatest of all arts — the Art of Life. This is where the unseen life and light radiated from.

It is only too clear that we need something of the sort in our present life, in which people write to the papers and say: "Dear

Friends in Council: I live in a deadly dull country town and am tired of doing nothing but work and eat and sleep. I have often contemplated suicide as a means of ending it all. Please advise me what to do in these circumstances." There is no *meaning* in life, in short. Countless numbers living in unceasing daily struggle for the means of keeping body and soul together; and then other people contemplating suicide when they have plenty to eat and shelter and comfort. Wealthy people striving hard to banish thought; sensuous people trying to get more pleasure out of the harp by twanging its chords ever more violently; dull people living in a monotonous unthinking blankness. But nowhere the joy of life — save for a too brief moment in the very young.

Evidently there is room for a revival of the lost Mysteries of Antiquity, for a recovery of the forgotten secret. Light and Life are the one thing needed. And as the urge becomes greater, men will turn more and more to the sources of Light and Life, will recognize more and more the lesson that antiquity has to teach, will be more willing to hearken to the Truths of the Secret Doctrine and to lay aside their prejudices and accept the Light which can help them.

In saying that the Mysteries were the cause of the harmony of life in ancient Egypt, we also find an explanation for that wonderful Egyptian "religion" or "science," or whatever it was, depicted in the hieroglyphics, statues, temples, sculptures, and emblems. That this played the dominant part in Egyptian life no one can deny; the greatest importance was attached to it; and as the people who valued it so were not simpletons, but very far from being so, it is foolish to call it all superstition, and merely shows the lack of knowledge and judgment in those who do so. "Gods," represented by symbols, animal-headed figures, etc., were powers of the human Soul and Cosmic potencies. Such powers or Gods are not to be evoked by individuals for their own private purposes, according to the idea which seems to prevail in our idea about the evocation of powers. The ancient Egyptians did not worry so much about the welfare of their individual souls, much less about calling down heaven to cure their bodies. The powers they invoked were collective powers. Our civilization recognizes that bodily health is a property of the whole community, and that each individual must keep himself clean and free from disease for the sake of his fellows; but we are simpletons in the matter of *moral* hygiene. Our thought-atmosphere, our moral atmosphere, must be

a hotbed of infection, since we pay no attention whatever to its sanitation. We have positively no science of mental and moral hygiene; and that is reason enough to account for our woes. Is it too much to speculate that some ancient civilizations had such a science?

The power of thought is coming to be generally known nowadays, but unfortunately it is associated with schemes for curing one's personal body, obtaining personal powers and advantages, and suchlike narrow selfish purposes. Few people have any faith in the power of a pure heart and a clear conscience, but nearly all of us live as though our thoughts were secret and confined to ourselves. Yet we not only influence the lives of others by our own unexpressed thoughts, but are continually influenced ourselves by the thoughts of others which we mistakenly regard as proceeding from ourselves.

Honor, truth, charity, and many other words, that have so little vital meaning for us, may once have stood for powers and qualities of the Soul, cherished as we cherish our life, cultivated as we cultivate our health.

The eye of the imagination cannot conjure up a picture of the sublimity of an ancient Egyptian city, for only the wasted skeleton remains; but what we can conceive of that grandeur should teach us that great indeed must have been the soul of the people which could thus express itself. It would be mocking the laws of nature to suppose that the grace of Grecian art could have sprung from any other source than a people whose lives were graceful; and we may measure our own defect in the inward spirit by our defect in the outward form.

Yet we have to remember that it is useless to try to *copy* our teachers; if sincerity and naturalness can be imitated, it is not thus. The lesson we have to learn is that we also belong to the same human race and must consequently possess similar powers, together with the power to evoke them.

In short, we must *find ourselves*, regain trust in our own Divinity.



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CLIFF DWELLING, MESA VERDE, ARIZONA



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ANOTHER CLIFF DWELLING



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A "CLIFF PALACE," MESA VERDE, ARIZONA



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ANOTHER VIEW OF "CLIFF PALACE," MESA VERDE, ARIZONA

ALCHEMY : by H. Travers



THE alchemists believed that a substance must be destroyed before the essential part of it could come to life, and that to get through the gate of dissolution until the stage of exaltation was reached it was necessary to pass through *twelve* gates before the Philosopher's Stone was obtained. They spoke of *four* elements — fire, air, water, earth; *three* principles — mercury, salt and sulphur; and the *two* seeds, male and female metals, which by being brought together produced the elixir.

These particulars are from a lecture on alchemical methods given by a well-known chemist in London. He did not regard the ideals of the alchemists favorably, but admitted the indebtedness of modern science to them; the customary scientific attitude. Nevertheless there is a romance about the subject which appeals to the light of a clearer judgment that shines through the chinks of our intellectual roof.

In accordance with the doctrine of "correspondences," alchemy can be at once symbolical of spiritual process occurring in the nature of man, and have a material application. Though the making of gold from base metals means the refinement of character, yet gold can be made from base metals; and this the alchemists knew. This it was that led them off the higher track in order to waste their lives trying to find the physical process, which would not have benefited anybody if it had been found. The Elixir is both an actual potion and a spiritual power.

We notice in the above description that the numbers One, Two, Three, Four are combined to make Ten, as in the Tetraktys of Plato. The One is on the highest of four planes; the Four on the lowest. Before the writer is a picture of the arms of Sicily, in which the same symbol is seen. From a central face radiate three legs, on the sides of the head are two wings, while from it issue four serpents, two above and two below. The motto, IANOPMITAN, is often said to mean "I always fall on my feet," or "One who is at home everywhere."



THE ARMS OF SICILY

The Three and the Four together make up the Seven — the number

of principles in Man, three higher and four lower. The Two and the One above that are Cosmic principles. This septenary key to the mysteries of our nature is of the greatest importance, as H. P. Blavatsky knew when she recalled the world's attention to it by the Theosophical teachings. Scholars know that the number seven was universally a sacred number. This key is of particular importance during the present wave of psychism, because it alone can enable people to discriminate between their real Spiritual nature and their lower psychic nature. In the vain belief that they are cultivating their higher nature, many people are trying to arouse into activity the latent forces of the psychic nature, which is part of the lower Four just spoken of. Thus they fall victims to forces they cannot control, awaken sleeping desires, throw their nervous systems out of balance, and so forth. The Spiritual nature pertains to the higher triad of principles alone, it is won by the conquest of desires, not by their cultivation. This explains the importance set by Theosophists on the practice of helpful service and active work, and the disfavor with which they regard all mere dabbling in psychism.

We also notice in the above remarks the number Twelve — the number of the Zodiac, that mysterious ancient Book which scholars try so vainly to read and to account for. Twelve were the labors of Hercules, the sons of Jacob, the stones of Ūrim and Thummim, the disciples of Jesus, and so on. There are interesting relations between Ten and Twelve, which together make the twenty-two letters of the Hebrew alphabet and the twenty-two extra cards in the Tarot pack; but the subject is endless. The gross matter to be purified has first to be dissolved, and after that it has to pass through these twelve stages of purification and rebuilding. Apply this to the drama of the Soul.

Alchemy, if properly studied, can furnish us with many valuable clues to many branches of science — Spiritual, physical, etc. H. P. Blavatsky has written a good deal about it in *The Secret Doctrine*. It is evident that no one can succeed unless he is ready to take the preliminary steps, which is just where most people are apt to balk. In other words, we have to be sure of our motives, our purity, our strength and courage, and some other important matters. Otherwise, with fatal certainty, we shall wander in vain and profitless mazes.

THE PRE-GLACIAL ENGLISHMAN: by T. Henry



THE subject of the Pre-Boulder-Clay Man, recently unearthed at Ipswich, England, and investigated by Professor Arthur Keith, of the Museum of the Royal College of Surgeons, London, comes up so frequently in public print that a review aiming to keep abreast of current opinion must perforce recur to it. The topic, too, is of special interest to students of Theosophy, as illustrating the truth of the Theosophical teachings with regard to the past history of the human race.

The occasion of the present notice is an article in *The Illustrated London News* for March 23, 1912, which gives a summary of the relations between this latest-found man and the other well-known ancient human remains, together with an account of the series of geological strata in which the different remains were found. In this article and its pictorial illustrations we notice the customary conflict between logic and preconception; the former compelling a vindication of the Theosophical position, the latter asserting the claims of conventional theories of biological evolution. The inconsistency, seemingly unsuspected, reflects the chaotic condition of current thought, for each of whose motley phases the editor must cater; and suggests the contest between rays of sunlight and a brooding mist of illusion. For while the writer, in passages which we shall quote, upholds views so strongly in support of the Theosophical position, the artist, charged with the duty of providing suitable captions, has silhouetted the letterpress in a decorative border of hairy anthropoids armed with sticks and going about seeking an enemy; and there is a full-page fancy scene representing this ancient Englishman, "reconstructed from his remains," which we should describe as a rather handsome mechanic of strictly modern type, but with a body of more than modern shapeliness, finding his way home from a bathing expedition after his clothes have been stolen. For this comely individual has his hair down, a ragged, untailed animal-skin is thrown loosely about his middle, and he carries a stone missile in one hand and a flint-tipped spear in the other. Yet his magnificent brow and keen thoughtful eye suggest that he would be more happily occupied in fitting an electric installation.

Regarding the place where the Pre-Boulder-Clay man was found — it was about a mile to the north of Ipswich, on a brickfield, famous to geologists, as the writer curiously says, "for the very ancient Quaternary and Tertiary deposits which have been exposed by the excava-

tions of the London Clay for brickmaking." It is good business to sprinkle in a few "very ancients," but it is better to have them in the right place. The deposits, in descending order, are enumerated as follows:

Chalky Boulder-Clay
Middle-Glacial Sand and Gravel
Decalcified Red Crag
London Clay
Woolwich and Reading Beds
Thanet Sand

The workmen had standing instructions to report finds; and last October one of them reported that in removing some decalcified Boulder Clay to get at the underlying Glacial Sand, he had found part of a human skull and human bones. As the remains were friable, whole blocks of earth enclosing them were removed and submitted to the examination of Professor Keith. The strata were examined by expert geologists — Mr. W. Whitaker, F. R. S., Dr. J. E. Marr, F. R. S., and Mr. George Slater, F. G. S. The Chalky Boulder-Clay, under which the bones were lying, covers an immense area in East Anglia, and is a landmark in Pleistocene Geology. It owes its origin to the ice-sheet associated with the last episode of the Great Ice Age. Since its deposition, most of the present river-valleys have been formed; this shows its antiquity, when measured by the scale of historical time. Before it was laid down, there seems to have been a sandy land-surface to the north of Ipswich, and on this the man must have lived. In the Boulder-Clay and at its junction with the sand, have been found flint implements, which doubtless explains the stone-tipped spear in the picture. Yet what necessary connexion is there between the man and the flints? The former may well have occupied his sandy plain in days when the climate was genial, working metals and building cities perhaps; until the slow march of ages brought increasing cold, civilization gradually moved southwards, and the now inhospitable plains became the abode of flint-chipping, fur-clad tribes. Doubtless such layers of flints represent the ultimate residue of many vanished populations, whose wooden and metal products have long since been resolved into their elements.

With respect to the characteristics of this man, the writer shows that they are flatly in contradiction of the results required by conventional theory. Let us take three successive men: the Neanderthal

man, whose remains have been found frequently in southern France and elsewhere, and who lived in Mid-Palaeolithic times; the Galley Hill man, found in the one-hundred-foot terrace of the Thames, and much older than the Neanderthal; and finally the oldest of all, the Ipswich man. The Neanderthal men

show distinctly primitive and somewhat simian characteristics. The implements which they made are also of a more simple type than those found in the river-terrace gravels, which are nevertheless more ancient. Therefore, if we are to judge of the type of man from the implements he made, the earlier River-Drift man was of a more advanced type than the later Mousterian or Neanderthal man. The famous find at Galley Hill . . . has proved this to be true; for here we have a type of skull which is by no means degraded, and associated with flint implements which show an advanced civilization. . . . But the one-hundred-foot terrace of the Thames at Upminster in Essex rests upon and is therefore less ancient than the Chalky Boulder-Clay, and under this Boulder-Clay at Ipswich a modern type of man has been found! . . . The outstanding fact about this discovery is that even at such an immensely remote period . . . modern man was already evolved, and that to find the primitive human type we shall have to carry our investigations back into a still more dim and distant past.

But what rule of logic or mathematics are we expected to apply here? We are trying to fix the date of man's beginning by means of a calculation based on the gradations in the specimens discovered and the intervals between those gradations. This is the mathematical method of drawing a line through a series of points and predicting therefrom the position of other points not experimentally determined. But if the points determined by experiment are found to lie in such a relative position as to *make our line go up instead of down*, the only consistent conclusion is that the other points follow the same law. In short, if the type of humanity becomes more refined as we get farther back, where is the logic of seeking a primitive beginning in the past? The writer says we must place the beginning in a "still more dim and distant past"; but that is no way out of the difficulty; for the trouble is that the more dim and distant we make our past, the farther we get from the origin we are seeking! If a man boring for water should find the point of his auger issuing from the surface in the adjacent lot, would he screw on another length of pipe and go to boring deeper? If you are digging for potatoes and find oranges, it is a sure sign that you are headed in the wrong direction.

In *The Secret Doctrine*, published twenty-four years ago, H. P. Blavatsky urges very strongly this point as to the difficulty of recon-

ciling theories with scientific facts. She cites copious illustrations from the leading authorities on the subject, as to the facts, as to the theories, and as to the relation between facts and theories. What the writer above quoted says bulks very small in comparison with the wealth of instance and argument to be found in *The Secret Doctrine*; and the whole goes to show that the conventional theories of human history and evolution are wrong. Perhaps one reason why they are so tenaciously clung to, lies in the belief that the only alternative to their acceptance is the abandonment of evolution altogether; and evolution came as so welcome a relief from conventional beliefs of another kind, that there is a natural fear of imperilling it. Such a fear, however, is quite groundless. The principle of evolution is in no danger; evolution is a law and a truth. It is merely the wrong and twisted theories, the wild speculations, the unwarrantable assumptions, indulged in by many who speak in the name of evolution, that are in danger; and we need not be in haste to save them. What H. P. Blavatsky did was to point out the true laws of evolution, that great Cosmic principle which works in every realm of life.

The story of human evolution is far greater and grander than is imagined by the timid conceptions of anthropological speculation. The history of man as a physical being goes back very much farther into geological time, and is counted by Races lasting millions of years, of which what we call races are only the minor subdivisions. At all epochs civilized and uncivilized men have tenanted the earth side by side, as they do today. The vestiges of civilization disappear, while only the stone implements remain — save indeed those stupendous stone monuments set up for an undying memorial by the early sub-races of our own Fifth Race. The evolution of man is not physical alone; he has other lines of heredity, spiritual, mental, etc. All these have to be studied, if facts are to be adhered to and the truth to be known; to ignore them is to lose oneself in a sea of error. The progress of races is brought about, as history shows, by a *handing on of the light* from one race to another, by the occasional appearance of great men, heroes, saviors, geniuses; and not alone by the alleged processes of natural selection. But before we can give even a lucid outline of this subject, it is essential to assume a familiarity with many preliminary details such as a student of Theosophy gradually learns. We can but conclude, therefore, with a recommendation to the inquirer to study Theosophy, and especially the teachings of H. P. Blavatsky.

THE HONEY-ANTS OF POINT LOMA:

by Percy Leonard, Instructor, Râja Yoga College, Point Loma, California

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EVER since Llave described a Mexican honey-ant in 1832, these insects have been more or less before the public notice, and yet there are many obscure points to be cleared up in respect to their habits.

The following notes are a contribution to the subject, and are based upon nearly a year's observations of these ants, both in the wild state and in captivity.

In opening up a nest of honey-ants, we are liable to meet with six distinct phases. Firstly, and most numerous, are the workers, the undeveloped females, which occur in three sizes, the majors, the minors, and the minims; and the so-called "queens," who exercise no regal power, but are simply the egg-producers and mothers of the community. They have deprived themselves of their wings and inhabit the darkest recesses of the nest. Next come the virgin females, adorned with gauzy wings of great beauty, and lastly, the almost brainless males, likewise provided with wings. (Figure 1.)

Besides these we find the repletes, which are not, however, a distinct phase, but are simply workers (usually majors) whose crops are so distended with honey as to justify their generic name *Myrmecocystus* (i. e., ant-bladders). These ants have evolved their distinctive habit with reference to climatic conditions. In the Californian spring-time the hills are covered with flowers and flowering shrubs. The juicy shoots of many plants are also infested with aphides, which excrete the "honey-dew." These insects use only part of the sweet sap sucked from the growing shoots, the surplus being excreted, and the foraging ants lap it up from the surface of the leaves, or directly from the excretory orifice of the aphides. The quantity of syrup thus produced is extraordinary. As an extreme case we may mention an aphid living on the sugar-maple which excretes forty-eight drops in twenty-four hours.¹

During the season of plenty a certain number of the workers, usually majors, are set aside to store up the supplies collected by their foraging sisters. They hang motionless from the vaulted ceilings of the underground chambers (Figure 2), and are always ready either to relieve a returning collector of the contents of her crop, or to regurgi-

1. *Ants, Their Structure, Development, and Habits*, page 341.

tate a drop or two to feed a hungry member of the community. The swallowed honey is not "consumed," but simply stored. It remains in the crop, and is returned to the mouth in the same condition as when first swallowed. A minute quantity is of course passed on to the stomach proper, for the sustenance of the individual, but the crop contents are available for the use of the community "on demand."

The tendency to active exertion common to ants is held in abeyance, and the patient replete resigns herself to the monotonous occupation or serving as a simple container for the fluid wealth of the community.

During the dry season, the whole community depends upon the honey stored in the repletes, supplemented by dead bees, wireworms, and other insects. The replete when appealed to by the antennae of another ant opens her mandibles to their fullest extent, and the recipient sucks up the honey with mandibles almost shut. In two or three minutes the meal is over, and it is usual for the party served to lick the replete all over and massage the abdomen, as she is powerless to perform her own toilet. The crop, which expands to fill almost the entire gastric cavity, has no glands discharging into it, and as its walls are composed of non-absorbent chitine,² it is to all intents and purposes as cleanly a container for fluids as a glass bottle.

MYRMECOCYSTUS MEXICANUS MOJAVE

Early in March, 1910, some of the boys of the Râja Yoga School at Point Loma, San Diego, brought me some honey-ants. Their gasters looked like partly deflated bladders or half-dried raisins. This was because their honey contents had been almost exhausted by the winter consumption of the nest, and the spring blossoms having not yet opened no fresh supplies were available.

It is a golden moment in the myrmecologist's career when, with a few blows of a mattock on the hard, tough, sandstone subsoil, he lays open the honey-vaults. In the bright sunshine the repletes glitter like jewels. They look like highly-polished amber beads, clear and translucent, as they hang from the domed ceilings. So firmly do they cling that only one or two are dislodged by the shock of the mattock. Many of the workers huddled together, like frightened sheep, in one of the chambers, and made no effort to defend their citadel, but, doubtless, they were paralysed by the sudden glare. All the chambers and passages were spotlessly clean and absolutely free from smell. Although

2. *Ants, Their Structure, Development, and Habits*, page 33.



Fig. 1. Winged female of *Myrmecocystus mexicanus* *mojave*. Major, minor, and minim workers. Two replete majors, and a nodule brought out of the nest.



Fig. 2. Replete majors hanging from the ceiling of subterranean honey vaults.

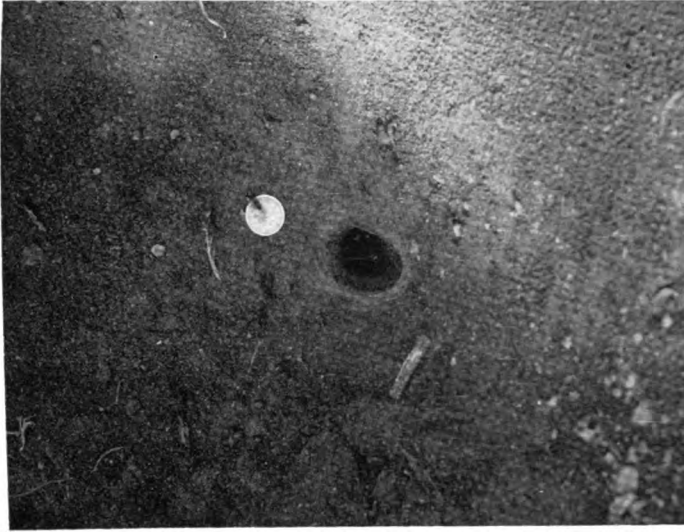


Fig. 3. Nest entrance of *Myrmecocystus mexicanus* *mojave*, with a ten-cent piece (18mm. diam.) for comparison. A winged female lies on the coin.



Fig. 4. Five replete majors of *Myrmecocystus mojave* posed on a string.



Fig. 5. Winged females of *Myrmecocystus mexicanus*. Partially deflated replete majors, males, and major, minor, and minim workers.

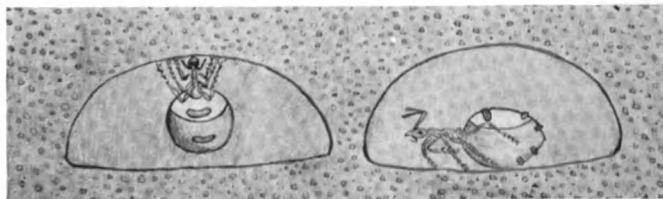


Fig. 6. Replete major of *Myrmecocystus mexicanus* unable to regurgitate honey while hanging, and who has to assume a recumbent posture before she can feed her sister workers.

they look quite helpless, the heavily laden repletes are perfectly well able to regain their position in the dome when shaken to the floor. Wm. M. Wheeler comments on the need of keeping the nest dry to prevent the crumbling of the walls, and to prevent the growth of moulds on the repletes.³ My observations, continued daily for nearly a year, have convinced me that they actually *prefer* a moist soil. I have found many chambers of repletes about four inches below the surface of the flower beds in a garden which is repeatedly irrigated during the summer months. A wild nest under observation was situated at the bottom of a steep bank where it received not only its own rainfall but the surface water shed by the adjoining slope. The soil crumbles very readily when moist, and how the nest escaped disaster is not very apparent, nevertheless it appears to be a strong and populous formicary.

At first it seems almost incredible that these ants, whose mandibles cannot pierce a plum skin or the rind of a pear,⁴ should be able to drive tunnels in the hard sandstone subsoil. The sandstone, however, must appear to the ants as lilliputian masonry, the stone being represented by the sand-grains, the mortar by the yellow clay which binds them together. It is not a question of cutting through the tiny blocks of silica, it is only necessary to moisten the clay matrix with saliva and remove the loosened grain. Lafcadio Hearn's statement that ants can bore tunnels in the solid rock is therefore seen to be misleading. Wm. M. Wheeler states his belief that the relatively large nest opening is an adaptation for increasing the ventilation.⁵ My own view, based upon observation continued for many months, is that the large entrance is required for the removal of nodules of iron encountered while excavating. During the hot weather of July and August the entrance was almost entirely blocked up with little clods; but when the first autumnal rain fell, softening the soil and favoring excavation, the hole was enlarged to a size somewhat greater than that of a ten-cent piece (which measures eighteen millimeters in diameter). (See Figure 3.) Six or eight workers unite their efforts to drag out a nodule. Each grasps it on its equatorial line with her mandibles, and their bodies radiate outwards from this center like the spokes of a wheel. Those in front drag while those behind push, and after very heavy exertions the heavy burden is deposited outside the entrance.

3. *Honey Ants, with a Revision of the American Myrmecocysti*, page 380.

4. *Ants, Their Structure, Development, and Habits*, page 177. 5. *Ibid.*, page 375.

To allow egress for a team of eight workers surrounding a nodule necessitates a commodious gangway. The constant stream of ants circulating through the galleries is probably sufficient to prevent the accumulation of stagnant air. The nursery chambers are invariably situated in the upper portion of the nest, and one may sometimes see a worker carrying a cocoon outside the nest as if to give it an airing.

One usually associates ants with dry weather and sunshine, but these ants come out only at night. A thick fog drifts in from the ocean, spangling the scanty grass blades with glittering drops. The landscape is shrouded in darkness; but the little circle illuminated by the lantern is a scene of bustling activity. A constant stream of amber-colored ants pours out of the entrance hole, each carrying a small pellet of sand-grains in her mandibles. Some leave their burden just outside, others laboriously plod as far as three or four feet before they drop their load and hurry back for another. The underground workings are being extended almost every day in the year. I have seen the ants at work at 9 p.m. in the pouring rain and at a temperature as low as 44°F. They do not leave their holes until about half an hour after sunset. Thus they escape the birds and the lizards, their only enemies being the night-prowling toads, and ant-lions.⁶ If we smear a little honey on a piece of glass it is quickly surrounded by forty to fifty ants, who climb upon each other's backs to reach the tempting fluid. In two or three minutes they are loaded to the limit of their capacity, and then they stagger off towards home. They are perfectly ready to regurgitate, when appealed to on their way by a hungry comrade. The ants' antennae, in which the "contact-odor" sense resides, are constantly being cleaned to free them from dust, which must dull their sensibility. The eggs and larvae are continually being licked over, probably as a sanitary precaution to prevent the growth of moulds, to which they are very subject in the damp recesses of the nest.

As evidence of individuality in character I give the following anecdotes:

An ant had fallen into the moat surrounding my artificial nest and was rescued in a moribund condition and laid upon the surface of the island. Two of the workers came up, inspected the sufferer, and passed by without the slightest effort to help. Presently a minor

6. Since writing, my nest was raided by driver ants (*Eciton sumichrasti*) on June 12, 1911. The invaders poured into the nest and emerged carrying larvae. They were repulsed by spraying them with kerosene oil. "The ant's most dangerous enemies are other ants, just as man's most dangerous enemies are other men." (Forel)

worker arrived and showed the liveliest concern. For many minutes she vigorously kneaded the patient's gaster, and worked the stiff legs until at last the half-drowned ant revived.

On another occasion, after a team of six workers had deposited a nodule outside the nest opening, one major stayed behind and by strenuous exertion dragged the load one-third of an inch farther away. Its exact location was a matter of absolute unimportance; but the major's notions of exactitude had to be satisfied.

For more than nine months I was unable to get the least indication as to the source of their honey. Occasionally foraging ants would drag a dead bee or other insect into the nest; but I could never find any foragers returning with distended crops.

On March 16, 1911, however, it seemed as if the whole population was on the move, and streaming up and down the trunk of a neighboring pepper tree (*schinus molle*). An examination of the tree by daylight showed a quantity of blossoms, but I could find only one or two scale insects. My captive ants greedily lapped up the nectar from these flowers. I have found these ants "milking" the aphides upon roses and carnations at night. It is probable that almost all the wild flowers are visited by the foraging ants. I know they get nectar from the "rattlesnake weed" (*Euphorbia setiloba*), the honey-plant (*Echium simplex*, a cultivated flower), and the blossoms of that fragrant wild shrub, *Ceanothus cuneatus*. As evidence of the stay-at-home habits of these ants, I can certify that a honey-plant was in full bloom twenty-seven feet away from their nest, and yet it was three weeks before the foragers discovered it.

The honey stored in a replete of average size I found to weigh 0.1885 of a gram, and if we take McCook's figure of six hundred repletes in a nest of the *horti-deorum* variety⁷ to be approximately true of *M. M. Mojave*, this would give us 113.10 grams, or a grand total of about a quarter of a pound of honey. Small though it may appear to us, I fancy that the knowledge of a share in this provision imparts a certain dignity to every individual member of the nest.

These ants do not display such a wolfish eagerness to acquire chance scraps of food as is shown by other species who live from hand to mouth. To show the inoffensive character of the ants under consideration, I may mention that once a troop of little black ants (*Dorymyrmex pyramicus*, var. *niger*) gathered round to lap up some honey

7. *Nature's Craftsmen*, page 104.

which I had put at the nest entrance, but there was no resentment expressed towards them.

When watching the nest at night one may sometimes see crickets hop about among the ants who cover the ground outside the entrance; but no notice is taken of these intruders, and they hop away in a leisurely manner. Once I saw a tiny cricket emerge from the nest among the moving throng of ants, and markedly differentiated from his companions by his sudden, jerky action of progression. He skirmished about for a minute or two and then retreated down the hole. Evidently he was one of the "pets" of the nest.

Among the solitary insects, such as the flies, the moths and beetles, only a very small percentage of their numerous offspring ever reach maturity, owing to parental neglect. Among ants, under favorable conditions, the infant mortality is practically nil, so that if every female produced eggs the population would very soon outrun the means of subsistence. It has been very plausibly suggested that the ants regulate the supply of "queens" by rearing a selected number of female larvae on a full diet, while the great majority of them are so insufficiently nourished that their reproductive organs never develop. The feminine trait of taking delight in nursing the larvae survives, however, in its full strength in these stunted females, and they devote themselves passionately to the care of the little, white, semi-translucent grubs, which resemble a crook-necked squash in general form. I think I have never looked into my artificial nest at any time during the day or night without seeing the nursing ants employed in caring for the larvae.

On October 28, 1910, I caught a worker near my wild nest who was carrying about a cocoon in her mandibles. I placed her upon the island nest, where a quantity of other workers were wandering about, not yet having begun to excavate tunnels. There arose immediately a tremendous competition to nurse the cocoon. The lucky possessor was constantly surrounded by eager applicants for the privilege. Sometimes they showed their impatience by stamping violently upon the ground or jerking their bodies forward in their uncontrollable desire to caress the helpless pupa. A few days afterwards the covering was stripped off, and the pale, unfinished infant was carried to and fro without a moment's peace, as one ant after another acquired possession of it. Every worker wanted to be good to it and in the end it died, killed by kindness. If the care of the luckless pupa had been

entrusted to one nurse all would have gone well, but by a perversion of the nursing instinct a tragedy resulted.

On October 16, 1910, after the first real rain of the winter season, I noticed a number of ants peeping out of their hole in great excitement. To produce the effect of nightfall I inverted a box over the entrance. On raising the box after a few minutes I saw the ground alive with ants and among them a virgin queen, which I secured. This is the first capture of this phase of *M. M. Mojave*. The general coloring and markings remind one of a wasp (Figure 1). Although many nests have been searched, only two queens of this species have been found.

During the hot dry spell of weather at the end of August, 1910, the ants stayed underground. The entrance was almost closed with little clods of earth, which seems to show that the extraordinarily large nest opening is needed not so much for ventilation as to afford egress for ants removing nodules.

For some time I had noticed ants come out of the nest carrying what seemed to be the corpses of ants in their mandibles. I casually noted that they dropped their burdens and returned to the nest. Later on I discovered that these burdens were *live ants*, and that when deposited, both parties plodded away in opposite directions without showing the slightest trace of emotion. Other observers who have witnessed similar occurrences have thought them to be a kind of play; but what I saw was much too solemn to be called a frolic. I would suggest that the ants carried out were "callows," that is, ants newly emerged from the chrysalis, and that after being allowed to harden their shells for some days in the shelter of the nest they were thus formally introduced to the outside world as a hint that they might now undertake the regular work of the nest.

Professor Wheeler has established the fact that it is only "callows" which are capable of becoming repletes. Once an ant gets thoroughly matured and hardened it appears to lose the elasticity required in order to allow of the enormous distention of the crop which characterizes the replete. An ant in process of becoming distended to the proportions of a replete can never be confounded with a replete who has fed away her store and is slowly collapsing to her normal condition. In the former case the gaster is tense and more or less spherical (Figure 4), in the latter the skin is corrugated into folds and the segments stand out as ridges as the crop contents slowly diminish.

MYRMECOCYSTUS MEXICANUS

These ants have never been found in the United States until 1910, and our discovery of a nest on Point Loma was the third reported occurrence of this species in the year.

On November 6, I dug up a nest in a soil composed of disintegrated shale. They are hardly distinguishable to the casual observer from the preceding species, except by a slightly darker color.

There were many semi-repletes moving about the galleries (Figure 5), and about laying-females.

When opened up the resulting hole was only three feet deep and two feet in diameter — evidently a new nest. The laying-females, in pleasing contrast to the queens in a beehive, are very friendly and spend hours with their heads together, caressing one another with their antennae. On January 30, 1911, I found a solitary female in a little hole in a bank. The excavation could not have been more than a day or two old. Had she been undisturbed, in due time a new colony would have been produced by her unaided efforts.

Shortly after I had established an island nest in a basin and had moistened the earth, a minor worker was struck with the idea of sinking a shaft. Accordingly she scratched away at the soil, using her fore legs just like a terrier. Her energy was so infectious that a major joined her, and presently a minim was drawn into the undertaking. Ants digging in pure sand are obliged to remove it grain by grain, but the slightest admixture of clay permits the formation of pellets, thus enormously economizing labor. The loose dirt is first scraped into a heap under the ant. The gaster is then curved forward and downward as in the act of stinging,⁸ and the front pair of legs is used to pat the earth against the opposing lower surface of the gaster. The loose soil granules are thus packed into a solid pellet, which is seized in the mandibles and carried out. When digging a gallery against the inner wall of a glass tumbler, the digging consists for the most part in tugging at the sand-grains and detaching them by main force. The gallery is afterwards enlarged to give passage room for the females. One of the nests under observation had its entrance against the edge of a level slab of smooth concrete, so that the circular area over which the ants deposited their excavated soil was divided

8. N. B. No ant of the subfamily *Camponitinae*, to which the genus *Myrmecocystus* belongs, possesses any sting. They have a large poison-bag, the contents of which are used to spray their enemies and their prey.

into two parts; one extended over a flower bed, the other over a surface of cement.

Every day the concrete slab is swept, so that on any given morning the loose earth is exactly half of the total amount brought up during the preceding night. On January 24, 1911, the radius of the circle of débris was seven feet four inches. The night had been calm, so that in sweeping up the deposit I am sure that I collected no wind-borne particles. The weight was 23.6489 grams, and by doubling this figure we get the total output of loose dirt for the night. When poured into a cubic inch measure it almost exactly filled it. Under favorable conditions, therefore, these ants can excavate nearly two cubic inches in a night. During a colder night, a few days previous, the radius of the circle was only four feet eight inches. Quite early in the evening, some ants will be seen traveling to the very circumference of the circle, passing by bare spaces where we might imagine they would be perfectly justified in getting rid of their load.

Professor Wheeler, in speaking of repletes, remarks that they "are of course imprisoned for life"; but I have found my ants gradually resume their original figure when their contents are exhausted. In the nest I excavated November 6, 1910, there were two or three dozen semi-replete majors whose gasters were no larger than those of the fertile female's and who could walk about quite freely. Others had apparently been entirely emptied, owing to the lapse of time since the spring honey-harvest, and their gastric segments were in a distressing condition of misfit. They did not overlap smoothly, but were warped and twisted out of shape. But another course is open to a replete who finds her honey-content diminishing. *She may swallow air* and thus maintain her size (Figure 6). This is done by both *M. M. Mojave* and the present species. In my artificial nest I found a full-sized major replete three-quarters full of honey, and with an air-bubble occupying the upper region of the crop. I stinted supplies of honey to bring about diminution of her stock, and as she fed away her store the air-bubble increased, until it filled three-quarters of her capacity, while the remaining quarter of her honey lay in the lowest part of the crop.

I now frequently found her lying on the floor of the little grotto where she lived, with six or eight workers gathered around to be fed. The reason for her recumbent posture is at once apparent. So long as she was hanging from the ceiling, the air-bubble occupied the upper portion of the crop, and her efforts to regurgitate honey could only

result in an escape of the imprisoned air; but if she lay upon her side, or ventral surface, on the principle of the spirit-level the air rose to the highest point of the gastric wall and then any contraction of the proventriculus, or pumping stomach, forced the honey out at the mouth. Contrary to the observations of McCook on the *hortideorum* variety, I have found that these ants very economically lap up the honey contents of dead repletes, after depositing the heads and thoraces in the moat round their nest. It was very amusing to watch the workers of this species feeding their larvae with eggs. The nurse holds the egg in her jaws and squeezes it into the mouth of the helpless baby, who shows great eagerness to be fed. After the larva has got what it can, the nurse cleans out the shell, and regurgitates the remnant into the larva's mouth. Frequently the nurse sticks an egg on to the back of the larva's neck by saliva, so as to have it ready for the next feeding time.

Although these ants have no stings, they can spray some poisonous fluid into the wounds made by their mandibles, from a gland situated in the tip of their gaster. Two caterpillars, an inch and a half long and a quarter of an inch in diameter, succumbed to the spray in a few minutes, and were dragged down into the nest for food. It is quite common to find dead insects, termites, flies, etc. lying among the larvae, and in wild nests and among captive communities it is usual for two or three repletes to hang from the ceilings of the nursery chambers. Sometimes the larger larvae remain for a long time with their heads thrust into the thoraces of dead flies, devouring the muscular tissue.

The high development of ants is shown by the long period of helpless infancy and absolute dependence upon the care of the nursing workers. Although they lie upon the bare earth of their caves, they are protected from actual contact with the soil by stiff bristles which are set in their soft skin, and which allow of a free circulation of air all round them. Living as they do in damp subterranean caverns, they are peculiarly liable to be attacked by various moulds, and it is for this reason that the nurses are indefatigable in licking their charges to remove the spores from which these vegetable parasites take their rise. Larvae isolated from the attentions of the workers very quickly succumb to these exhausting growths. It is probably due to the need of a certain amount of ventilation that the larvae are usually found in the upper chambers, thus presenting a parallel with the case of the short-tailed field vole (*microtus agrestis*) of England.

The ordinary retreat of these rodents is a burrow situated far below the surface; but their young are reared in a nest of split grass, built upon the very surface of the ground. They are exposed to innumerable dangers, of course; but a litter of six or eight young mice would probably be suffocated if confined in a deeply situated nursery.

As showing the preference of these ants for moist surroundings, I may mention that for some months I kept a colony upon a porous earthenware saucer inverted in a basin of water and completely covered by a mound of clay and sand. When I eventually broke up the formicary, I found that the chambers and galleries had all been hollowed out in the soil immediately above the damp earthenware surface, the saucer itself forming the floor. The higher and drier portion of the mound had not been inhabited at all.

PRENOLEPIS IMPARIS

This is found here in great abundance, and is common from the Atlantic to the Pacific. We will content ourselves, therefore, with merely recording its occurrence. It ascends the blue gum (*eucalyptus globulus*), and may be found by the dozen resting half-hidden among the fragrant anthers.

MYRMECOCYSTUS MELLIGER FOREL

The typical form has not yet been found here, but a variety which appears to be intermediate between varieties *testaceus* and *semirufus* has been identified by Professor Wheeler.

MYRMECOCYSTUS MELLIGER LOMAENSIS

Another variety or sub-species has been found here, only previously reported from Riverside and Whittier by Mr. Quayle.

This ant is strictly diurnal in its habits, and has been seen feeding upon the white flowers of *mesembryanthemum aequilaterale*.

In an artificial nest these ants were fed with a drop of bee's honey in a leaf. Instead of greedily lapping it up, as the first two species here treated of would have done, they became violently agitated. They flung themselves upon the honey and sprayed it with their poison, snapping at it furiously with their mandibles, and it was some time before they realized that it was good for food. Is it possible that being diurnal in their habits they have a perennial feud with honey-bees when they compete with them for the contents of the nectaries of flowers, and that the smell of the honey forcibly suggested bees to their minds,

and provoked the customary hostilities? Whereas the honey-bees require a hollow tree and household furniture in the shape of waxen cells for rearing brood or storing honey, the ants can carry on their lives with nothing more than food and a few cubic feet of soil. They use no implements, utensils nor bedding, and the sole garment they require is the swaddling gown of woven silk that wraps them in the pupal state. Ants have no personal ambition. The only end they have in view is to cover the earth with colonies of their own particular species, and urged by this remote, impersonal desire, they spend their lives in ceaseless toil. The instinct which impels the ants' unselfish labor is probably as irresistible as that which forces human beings to pursue their personal advantage. The personality of ants appears to be dissolved, and every individual seems to act as if it were the agent for that nameless, universal will that urges on the slow advance of cosmic evolution. Without compulsion or direction their social life is carried on in perfect harmony. Each ant is a law to herself; but as the aim of all is identical, a spirit of perfect harmony prevails. The ants have shown the possibility of a perfect communal life, and have proved that individuals can be incited to the maximum of effort with the minimum of personal advantage, and that the little states based on unselfish sisterhood are supremely fitted to survive in the struggle for existence.

This paper would be incomplete without an expression of grateful acknowledgment to Professor William Moreton Wheeler for his kindness in identifying the various species of ants to which reference has been made. Without this help in naming specimens, and the assistance derived from his correspondence, the production of the paper would have been indefinitely delayed.

The illustrations are from plates prepared expressly to illustrate the text, and are the work of the Lomaland Photo and Engraving Department, Point Loma, California.

It may be of interest to note that I have in my possession specimens of replete honey-ants collected at Coronado, San Diego, in 1890, by Dr. F. E. Blaisdell, formerly a member of the San Diego Society of Natural History. They evidently belong to the species *Myrmecocystus mexicanus*, but whether to the pure type, or to one of the sub-species or varieties, it is impossible to determine, owing to their defective state of preservation in consequence of the evaporation of the alcohol.

WEIMAR AND THE DUCHESS AMALIA

by Grace Knoche



THE *Encyclopaedia Britannica*, in a very brief account, describes Weimar as being a little city, dull, unpretending, of no actual importance at the present time, with no imposing structures, and indeed somewhat plainly built.

But there is an air of elegance in its quiet and clean streets which recalls the fact that it is the residence of the grand-duke and his court, and it still retains an indescribable atmosphere of refinement, dating from its golden age, when it won the titles of the "poets' city" and "the German Athens."

Although in the deeper sense every woman's life is crowded with opportunities, still, to strike the keynote of a distinct and higher era in art and literature and joy in life is given to very few women to do. The "Golden Age of Weimar," while popularly thought of as existing within the reign of the grand-duke, Charles Augustus (1775-1828), was not only inaugurated and its keynote definitely sounded, but it was well sped towards the zenith of its glory by Charles' mother, the Duchess Anna Amalia, who for nearly twenty years preceding her son's term of power held the reins of government and of social life in the duchy.

At the early age of nineteen the Duchess Amalia, as she is best known, was left a widow with a twofold burden: the administration of the grand-duchy of Saxe-Weimar-Eisenach, the largest of the Thuringian estates, and the education of her two little sons, for the elder of whom she was appointed regent. For two decades she carried these responsibilities, and superbly. It was she who first made Weimar a center of art, music, and letters, and through the wisdom she showed in the care and education of her elder son (her younger son, Constantine, died in youth) she assured the continuance of its luster as the center, for more than fifty years, of German intellectual life. She husbanded existing and developed new resources, she strengthened the duchy in its relations to surrounding powers, and she built up its life on material lines the while she was creating, by her patronage of art and letters and her appreciation of the old Greek ideals, an inner life that made possible an efflorescence in many ways similar to the ages of Pericles and Aspasia in Greece and Elizabeth in England. And the wonderful thing about this is that it came about quite naturally, in reality as the result of a certain quality of motherhood which

led the Duchess to feel that the thing of supreme importance was a right education for her sons.

Herself possessing educational ideals that were far more Greek than German (for Weimar had not then come into its own) the Duchess engaged as tutor for her elder son, Wieland, then Professor of Philosophy at Erfurt and already famous as the translator of twenty-two of Shakespeare's plays. The Duchess herself was widely known for her love of the drama, as well as for her interest in Greek culture and ideals.

At Weimar, in connexion with his educational work, Wieland founded and edited *Der Deutsche Mercur* (*The German Hermes*), made translations to his heart's content, among them from the works of Horace, Lucian, and Aristophanes, and produced quantities of original works — works which are by no means great in the sense in which the writings of Homer and Shakespeare are great, but yet which won a place and filled it well for the clearness, charm, poesy, and grace of them.

But the flower of the golden age of Germany's "Athens" blossomed full only when Goethe and Schiller came upon the scene. It has been said often and justly that "Goethe was Weimar," Goethe, himself the grand old Greek, serene, statuesque, often addressed as "Zeus," who lived and worked at Weimar nearly sixty years, who was the friend and adviser of the court during all of that time, and whose touch was a directive power behind nearly every enterprise of the grand-duke Charles during the fifty years of his reign.

The world knows something of what Goethe stands for as a light in the literary firmament, but his work for the state is usually lost sight of because so little importance is attached by biographers to the personal relations he sustained to the Duchess Amalia and her son, a son in every way worthy of his mother and whose reign was a tribute to her far-seeing care when she stood, hardly out of girlhood, so dowered with responsibilities and, in a sense, so alone.

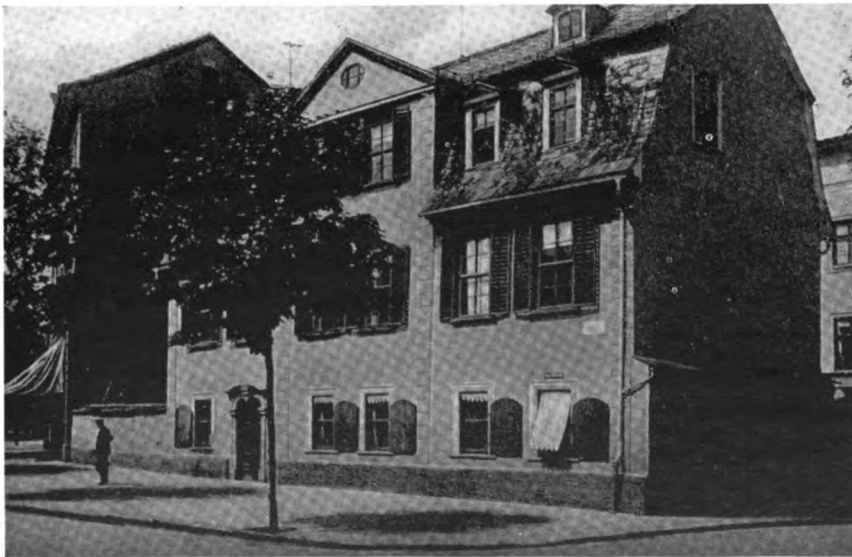
Professor Browning (Cambridge) writes in this regard:

Upon this society Goethe, in the strength and beauty of youth, rose like a star. From the moment of his arrival he became the inseparable and indispensable companion of the grand-duke. He subdued the affections of all he met with. Wieland said that his soul was as full of him as a dewdrop of the morning sun. . . . Goethe and the duke (just of age) dined together and bathed together; the duke addressed his friend by the familiar *thou*. Goethe slept in his chamber and tended him when he was ill. In the spring he had to decide whether he would



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DUCHESS ANNA AMALIA
Born Oct. 24, 1739; Died April 10, 1807.
(Painting by Joh. Friedr. Aug. Tischbein.)



Lomaland Photo. & Engraving Dept.

THE SCHILLERHAUS, WEIMAR



Lomaland Photo. & Engraving Dept.

WITTUMSPALAIS, WEIMAR



Lomaland Photo. & Engraving Dept.

THE MUSIKSCHULE, WITTUMSPALAIS

go or stay. In April the duke gave him the little garden by the side of the Ilm, with its lofty roof, where he lived for the next eight years. In June he invested him with the title, so important to Germans, of *geheim-legationsrath*, with a seat and voice in the privy-council and an income of £180 a year. By accepting this he was bound to Weimar forever.

We may here mention the different grades of service through which Goethe passed. In January 1779 he undertook the commission of war; on September 5, 1779, he became *geheim-rath*; . . . In April 1782 he was ennobled by the emperor and took for his arms a silver star in an azure shield; in June of the same year he became president of the chamber *ad interim*.

We know that Goethe devoted himself with industry and enthusiasm to the public business; he made himself acquainted with every part of his master's territory; he did his best to develop its resources; he opened mines and disseminated education; he threw himself with vigor into the reconstruction of the tiny army. . . .

His efforts for the development of the Duke's dominions naturally led him to the study of science. The opening and direction of mines induced him to study geology; the classification of ancient forms of life led him to osteology and anatomy.

Between the lines we can read some of the reasons why Weimar became what it did become, and why other states and cities have had to wind along the way of mediocrity, unmindful of the talent within their borders and so deprived of the service it perhaps so willingly would render. To know Weimar one must know the relations between the court and the splendid, gifted, unselfish types who were drawn there and remained.

When Schiller came to Weimar and found his real life beside Goethe the sun rose high in mid-heaven. Two friends never more gloriously balanced one another in a common work. In place of jealousy there was love. Schiller, younger, all fire and flame, looked up to Goethe not only as a literary inspiration but as an epic himself in that moderation, that balance, that closeness to the ideals that made Greece live and that have made live many a city and nation since; Goethe was pleased and complimented when the public mistook some unsigned writing of Schiller for his own. The light of Weimar centered in these men and today the pilgrim to that city is first of all attracted to the *Goethehaus*, the humble home of Schiller, and to Rietschel's bronze group of Goethe and Schiller (unveiled in 1857) which stands, as it should stand, before the theater.

For the theater was the central point in Weimar's teeming life. The Duchess Amalia, who, although nominally in private life after her son's accession nevertheless continued to occupy the place which

the duke's sympathetic but less gifted wife would otherwise have filled, loved the drama, and the best writers in Germany wrote for the Weimar theater. More than that, she believed the drama to be an educational factor of enormous importance. Her son, so like her and so worthy of her, shared in this conviction and added his patronage of dramatic art to her own. To Goethe and Schiller the drama, rightly understood and made to serve rightly, was the well-spring of a new life for the state. Could Weimar have been less than a center of new life under such conditions?

From the beginning of his residence in Weimar, Goethe, in conjunction with the Duchess Amalia and the grand-duke, had worked in various ways towards the accomplishment of certain dramatic ideals, but not until he had been in Weimar fifteen years was he enabled to work in an environment that did not present constant limitations. Continues Professor Browning (*italics ours*):

In the autumn of 1791 Goethe was able to devote himself regularly to a task which had informally occupied his first years in Weimar. The new theater was completed and Goethe was made the director of it. It was in this capacity that he was best known to the citizens of Weimar. He had the final decision on every detail of piece, scenery, and acting; in later years his seat was in a large armchair in the middle of the pit, and applause was scarcely permitted until he gave the signal for it. The German stage owes perhaps as much to Goethe as to Lessing. The *répertoire* of the Weimar theater was stocked with pieces of solid merit which long held their place.

Shakespeare was seriously performed and the actors were instructed in the delivery of blank verse. Stress was laid on the excellence of the ensemble as against the predominance of particular stars. The theater was considered as a school not only of elevating amusement but of national culture.

It was after the building of this theater that Weimar received its crowning benefits in the lifelong friendship of Goethe and Schiller, the latter already famous as the author of a drama that had taken Germany — particularly younger Germany — by storm, *Die Räuber*. And nothing could better attest the temper of the place than the fact that Goethe, who at first intended to complete his *Demetrius* as a memorial to his friend, arranged instead a performance of Schiller's greatest poem, *Das Lied von der Glocke* (The Song of the Bell), crowning it with an epilog.

In an obscure account we read that the Duchess Amalia, who manifested the greatest interest in all public dramatic efforts of the kind to which Goethe was giving the best of himself, often had presented

at her beautiful country home, Tiefurt, in the environs of Weimar, open-air plays in which her courtiers were the actors "and rocks and trees the scenery." Pity it is that we know so little of these particular efforts, for there is a charm and fascination in the very thought of them that is so suggestive of certain lines of dramatic work being carried on in Lomaland, that one wishes Tiefurt had known a family chronicler or the Duchess herself a Boswell.

But all in Weimar was not smooth sailing on dramatic lines, for while Goethe and Schiller and the court were working in one way, another, who was equally with them a pillar in the temple of Weimar's fame, was openly opposing them. This was Herder, narrow in his religious views, and consequently prejudiced against any efforts to make the drama serve as a guide to the people, but intellectually noble, and kingly in his life; Herder, who said when all but overcome with weakness and constant pain toward the end of his life, "Oh, if some grand new thought would come and pierce my soul through and through, I should be well in a moment." Herder had been a guiding influence in the life of the young Goethe at one time, but had been so baptised in Lutheranism that even the atmosphere of "pagan Weimar" could not wipe out the mark of it. He was insular where Goethe was cosmopolitan, even, one may say, cosmic; and so, from his post of influence as upper court preacher (a post obtained for him by Goethe), he exerted an influence that it must have been a trial to attempt to offset. He never grasped the meaning of what Goethe was trying to do.

Another pillar in the temple was Richter — Jean Paul, The Only — who had come to Weimar in order to be near Herder but who also failed to see that true drama is potent to teach and refashion the human heart.

Then there was Knebel, associated with Wieland in the instruction of the Duchess Amalia's two sons; and Musaeus, who had qualified for theology at Jena, but failed in his efforts to secure a parish because of a scandal spread abroad by peasants to the effect that he had once been seen to dance. So literature became his refuge and Weimar his goal. Böttiger was also of that august company, the famous archaeologist, whose researches in the art of ancient Greece and Rome had made him an authority. Liszt made his residence there for a time; Weimar was never without its artists.

Nothing but the doctrines of Cyclic Law and Reincarnation can

explain the sudden appearance of this group of philosophers — among whom the Duchess must be counted as a commanding figure — in an obscure little German city, to make it a center of what was really Neo-Greek culture adapted to modern conditions, and to leave it to mediocrity again when they had passed. All of them, as any study of their individual lives will reveal, were deep students of Homer, Plato, the old Greek tragedians, and of Shakespeare. Theosophy does not set down such facts as these as mere accidents or co-happenings. Many of these men had won a separate fame as translators of and commentators upon the great dramas of the world. They knew also the writings of the sage Ossian, of which fact one of Herder's biographers remarks with unconscious naïveté, "in the genuineness of which he (Herder) like many others believed."

There was a quality of balance, of proportion, of sanity, of moderation, in its life that marked Weimar as a city apart, as a city that was touched by the true spirit of old. To a strange degree it exemplified what Goethe held to be life's quest and law, "the husbandry of the soul." Its light became as sunlight with Goethe's advent, and flickered out when he died.

SEISMOLOGICAL NOTES: by D.

THE latest Bulletin of the Seismological Society of America contains an invaluable article on the choice of a seismograph, which ought greatly to stimulate practical interest in the equipment of many more stations. Almost the only country in the world whose government has long practically recognized the importance of applied science in its bearings on every department of human activity, is France. Other governments have followed in some directions, timidly; but scientific research is too often treated publicly as if a matter of no more than third-rate importance. The theory is that private research should be stimulated; but when a point has been reached where public appropriations are obviously needed — well, let us look at France, and sigh! The same Bulletin has an extraordinarily detailed analysis of earthquakes in China, covering a period of twenty-seven centuries or so. These seem to bring out the interesting fact that there is a cycle of three hundred years connected with these disturbances, with a peculiar alternation in the direction of their location.

IN MEMORIAM

IN MEMORIAM of the passing of Madame Carin Scholander, on April 19 last, at Stockholm, the flags of America and Sweden were at half-mast on the grounds of the International Theosophical Headquarters, at Point Loma, California; while the minds and hearts of members there and the world over, united in homage to the rich fruitage of her forceful and unselfish service in the cause of Theosophy.

Madame Scholander was one of the beacon-lights of our Theosophical work in Sweden, being for many years a devoted member of the Society; and in her devotion to duty, her stedfastness to principles, her wide culture commanding the fluent use of eight languages exercised in an extensive correspondence throughout Europe, she reminds us of the stately type of the women of olden time — a type seldom seen in modern days. Her father's house was the meeting-place of the artists and authors of the day, and after her marriage at the age of twenty, her own home became such a center, and so continued until her death.

From her first meeting with H. P. Blavatsky in London, in the early years of the Theosophical Society, she helped to carry Theosophy to Sweden, where she also greatly aided in the translating of *The Secret Doctrine*.

With her finely educated mind and her broad understanding, she became as the Mother-Mind which fostered the work of the three Theosophical Leaders for Sweden; and from her first meeting with the writer in Berlin, in 1896, she helped to bring the spirit of the Theosophical "Crusades" to revivify Theosophy in her native country. In council with her co-workers, her mere presence was an assurance of harmony; and to them, and to all, the aroma of her unselfish yet forceful and gentle life will ever remain as one of their richest possessions.



ON Monday May 6, at 3.15 p. m., Mr. Joseph Fussell, the noted English painter and art-teacher and the oldest resident at the International Theosophical Headquarters at Point Loma, passed away. Nine years ago, Mr. Fussell who up to that time had for many years resided at Nottingham, England, came to Point Loma

to spend the rest of his days with his son Joseph H. Fussell, who is Secretary of the Universal Brotherhood and Theosophical Society, also Private Secretary to Madame Katherine Tingley, and one of the oldest of the International Headquarters staff. Although within a month of ninety-four years of age, Mr. Fussell up to a few months ago led a most active life, retaining his faculties and keen interest in life and in his art and his flower-garden until the very end.

He was born in Birmingham, England, June 10, 1818, and when he was two years old the family moved to London. His father numbered among his personal friends many of the famous artists of a century ago, and from early boyhood Mr. Fussell himself came in close contact with many of these, among whom may be mentioned the great painter Turner, and the elder Cruikshank, the pioneer of modern cartooning. Among his own personal friends were Mr. Good-year, the noted engraver, Mr. Redgrave, President of the South Kensington School of Art, and Dean Hole, whose book on roses is a world standard.

A very interesting feature in Mr. Fussell's career was that he and his older brother, Alexander Fussell, were the first two artists engaged on *The Illustrated London News*. In addition to this, Mr. Fussell did a great deal of book-illustrating, following his father, who was one of the most noted book-illustrators of his day.

Later Mr. Fussell went to reside in Nottingham where he had a most successful career, and at the time of his leaving England, in the spring of the year 1903, at the age of eighty-five, he was probably the oldest active art-teacher in the country, with a record of seventy-four years of active work.

He left many friends behind him in England, and on coming to Point Loma he immediately took up active work both in painting and as one of the art-instructors in the Râja Yoga College.

Because of Mr. Fussell's great love of flowers, Katherine Tingley arranged that the funeral services should be held in one of the beautiful Lomaland gardens, which at this time of the year are filled with gorgeous color and bloom. Mr. Joseph H. Fussell and Mr. C. J. Ryan accompanied the body to Los Angeles, where it was cremated.

Mr. Fussell leaves two sons, H. Alexander Fussell, and Joseph H. Fussell,



THE SCREEN OF TIME

CURRENT TOPICS: by Observer

TO students of Theosophy who rejoice in seeing the Theosophical teachings rapidly gaining ground, one of the most interesting recent items of news is the more complete report about the newly discovered prehistoric man of Ipswich, England. The scientific world is profoundly stirred by this, for here is a human skeleton of the greatest known antiquity—probably older than any yet found—characterized by its modern type. For many decades we have been assured by the majority of scientists that the brutal, half-animal skulls and jaws of the “Neanderthal” type of Stone Age man proved that we had comparatively recently evolved out of the beast, and that there could have been no civilizations much earlier than the Babylonian or Egyptian. The progression of man has been traced through the stone, bronze, and iron ages to the historic, though of course with considerable gaps. But according to Theosophical teachings this progression was only a recent stage in human history, and only a development of part of the race. The “primitive” ape-like men were not really primitive at all; they were degraded specimens. Long before their time high civilizations had flourished, mainly on lands now submerged beneath the oceans. The origin of thinking, spiritual man is not to be found in the animal kingdom, which was rather contemporary with man than antecedent. Man as *man* is of a different order of being, endowed with powers that have come from higher planes than the physical, and for periods long preceding the earliest half-bestial stone-age skulls and jaws, races possessing well-formed bodies and highly developed brains existed. It is therefore with immense interest that the new discovery of a quite modern type of man dating from before the great Glacial period, which covered a large part of the northern hemisphere with the thick bed of clay in which immense boulders are found—rocks considered to have been dropped by the icebergs into the then sea-bottom—has been hailed.

Some anthropologists have ventured, on insufficient grounds, to doubt whether the “Ipswich man” can be of such enormous age, whether he is really pre-Glacial, but Professor Arthur Keith has just settled the question by his authoritative statement. Professor Keith is anthropologist to the Museum of the British Royal College of Surgeons. He says the Ipswich man belongs to a period of *greater antiquity than the stone-age*; for flint implements have been found in the boulder-clay, but not in the earlier bed of sand in which the bones were found. To quote from his lecture:

Heretofore remains discovered in boulder-clay have revealed a race of short stature, but here we have a man of modern type, in stature, skull, form, teeth, and only differing in the fact that the shin-bone of the Ipswich man is flat and not sharp, which may be an individual or a racial characteristic.

After speaking of several other primitive remains of modern type found in England and the Continent, he specially referred to parts of four skeletons found in Italy between 1860 and 1880, which, though of such an enormous antiquity as the Pliocene period were also of modern type. Darwinian evolutionists had ignored these discoveries as much as possible, for they were embarrassing. Professor Keith had found that it was impossible to break down the evidence in favor of the enormous antiquity of these bones. He says:

Anthropologists turned away from this discovery because it ran contrary to all their preconceptions concerning the date and manner of man's evolution.

There we have the secret of the difficulty in getting an impartial hearing for the facts and arguments brought forward by Theosophy — prejudice. But the Ipswich skeleton will *compel* a reconsideration, for its significance cannot be hushed up.

Another anthropologist says, in *The English Mechanic*:

(The discovery at Ipswich) is, indeed, an event of more than ordinary interest to all students of anthropology. Hitherto it has been generally thought that the so-called Neanderthal man was the oldest representative of the species in Europe, and that the present man, differing in many respects from the Neanderthal man, was, so to speak, his descendant. . . . It follows that at a date vastly more remote than that of the Neanderthal man, the human species had acquired the outward form which it has today. The Neanderthal man cannot, therefore, any longer be considered a link in the chain of human evolution, if such an evolution has ever taken place. No doubt many have always held that the Neanderthal man was not really a man, no more than is a gorilla. With much greater confidence can they say so now.

Theosophy traces the real evolution of man's complex principles simply and logically. In H. P. Blavatsky's work *The Secret Doctrine* students will find the essentials of the process. The difference between the materialistic evolution that has half-satisfied progressive minds until lately, and the spiritual teachings of Theosophy which trace the real man to a divine source, is made very clear when the general principle of the reincarnation of the real, immortal, human soul in successive forms is understood.

A LIVELY controversy has been going on in the French press between two eminent men, Pierre Loti and Saint-Saëns, upon the condition of Egypt. Loti laments in graceful periods the destruction of much that was characteristic and beautiful; he resents the hideous warehouses that insult the Nile, the vaudeville jingles that are supplanting the native songs "full of character," the western costume that is replacing the picturesque robes, the sportsmanship that exterminates curious and interesting animals, and, above all, the death of the lovely and romantic temple of Philae, drowned under the waters of the great lake caused by the new dam — which, however, has prevented famines and added greatly to Egypt's prosperity by the increase and regulation of the irrigating power of the Nile.

Saint-Saëns, on the contrary, while deploring these things also, considers that the balance is on the side of the good. He points out that the railroads and the

steamers and electricity have made Egypt more accessible and visible, and, while Loti bewails the loss of Philae, he salutes the resurrection of Karnak. Among many cheerful revelations of improvements in Egypt, Saint-Saëns particularly dwells upon the admirable work that French idealism in the person of M. George Legrain is doing at Karnak. He says:

Twenty years ago it was a chaos of hills and valley, of fallen pillars and obelisks overthrown by earthquakes—a chaos monstrous and incomprehensible.

Now it is becoming a thing of order and beauty. The Hypostyle Hall has been doubled in size by the exhumation and re-erection of a hundred and thirty-four pillars from thirty-six to eighty-four feet high. It now measures three hundred and ten feet by one hundred and sixty. Numbers of statues and obelisks have emerged from the sand of ages, but still an area of over eight hundred square yards awaits exploration and restoration. M. Legrain has no use for machinery in his reconstructions; he employs human labor entirely, cheap and efficient. He has four hundred men and children carrying sand away in baskets. He takes down dangerous columns by building up an inclined plane and sliding the upper portions down by degrees; then he rebuilds them by the same simple but effective process, only reversed. He has carefully avoided the sacrilege of steam shovels, or derricks and cranes within the sacred enclosures.

CORRESPONDENCE

THE PHAISTOS DISK

LLANGYNWYD, GLAMORGANSHIRE, South Wales.

February 2, 1912

To the Editor of *THE THEOSOPHICAL PATH*,

Dear Madame: I hasten to correct an error in the brief account of the Phaistos Disk in the letter you kindly published in the January number. My first surmise was that it is a calendar for two years. Afterwards it was clearly made out that what called for a dual calendar was the difference in length and other respects between the two half-years. Now the starting-point of each calendar has been definitely made out. Each face of the document is a calendar for a whole year, but an intercalary one, beginning a month before the customary solar New Year's Day. That day was the equinox. The calendar of face A started at February 22 or thereabouts, with the sign of the Lotus. That sign occurs again as the thirteenth, marking the vernal equinox. It occurs again as the seventy-sixth, marking the autumnal equinox. It further marks the vernal equinox in the B calendar. What led me to the error I wish to correct is the curious fact that the first seven months of each year are differently treated to the remaining months.

The theory by the aid of which I have worked out such results assumes that similar calendars are to be expected in the same latitudes, and the truth of the theory has been amply proved. The temples of Nineveh and Ephesus, nearly of the same latitude as that of Crete, are practically reproductions in stone of the

Phaistos Disk calendar. As I have been for a number of years working occasionally on the astronomical indications of ancient American monuments, it occurred to me that if the assumption respecting latitude was a sound one, the same calendar, or a calendar of a similar astronomical cast, should turn up in some form in a latitude not far north of your highly interesting headquarters. Well, here is something that will surely interest your School of Antiquity. The latitude of Phaistos, Crete, is about the same as that of Santa Fé, New Mexico. Searching for the required information, I found the very calendar, to a few fractions of time, in measures of a "burial-room," or what I think, might be called a shrine, which has recently been explored by George H. Pepper at Pueblo Benito, New Mexico. His excellent report is published in the *Putnam Anniversary Volume*, and in the hope that others will be induced to search for similar information — which I would only be too glad to receive — I quote the measures which, when analysed, disclosed the New Mexican edition of the Phaistos Disk. They are found in page 246 of the work mentioned. A set of measures of a monument should first be written out in a row, when their symmetry will at least partly disclose itself at once:

6ft., 6ft. 3in., 5ft. 10in., 6ft. 10in., 2ft. 3in. (twice), and 1ft. 10in.

It will be seen at once that the second measure is a close multiple of the last, and the duplicated measure is a divisor of the measure before it. The measures, in fact, represent distances between stars and periods of time which are marked in the Phaistos calendar; $2\text{ft. } 3\text{in.} \times 27 = 60\text{ft. } 9\text{in.}$, and that, expressed in degrees, was the basis of the Pueblo Benito calendar, while that of Phaistos was $60\text{ft. } 6\text{in.}$ The astronomy of the latter indicates 1900 B. C. as its date. I would like to know the exact latitude of Pueblo Benito in order to work out a date by a similar process.

Thanking you for the hospitality of your highly interesting journal,

Yours faithfully,

John Griffith.

MAGAZINE REVIEWS

(For subscriptions to the following magazines, price list, etc., see *infra*, under "Book List")

INTERNATIONAL THEOSOPHICAL CHRONICLE

THE APRIL number opens with an appreciative résumé of the work accomplished by William Q. Judge during twenty-one of the thirty-seven years in which the Theosophical Movement has been before the world. "His very presence seemed a promise of the stability of the Universe — of the divinity and perfectibility of man." A thoughtful article follows, on the study of history. Knowledge-seeking too often leads us "into learning a great deal of detail about the faults and miseries of life. . . . While at the same time we neglect to inform ourselves of those deeds and traits of character which so often form a redeeming feature in the lives of those we are wont to think of as lower in the human scale

than ourselves." If we acquainted ourselves with the better qualities of our fellow-beings throughout the world, we should have much less of international misunderstandings. An article entitled "How shall we create a nobler race?" gives a synopsis of Professor Lundell's lecture on education, delivered in Sweden last August, and points out that many of the maxims he advocated had, along with other principles, for years been in practical operation in the Râja Yoga Schools founded by Katherine Tingley. In "The Man behind the Mask" attention is drawn to the dual nature of man — the higher nature being hidden in the still small voice of Conscience. Other articles treat interestingly of the School of Antiquity inauguration ceremonies at Point Loma; "Some Books of the Times" (which show traces of Theosophical teachings, though not always rightly interpreted); comments on the Egyptian *Book of the Dead*; "Karma"; "The Origin of Speech"; and "The Mingling of the Races." The illustrations include Mr. Machell's pictures, '*Twixt Priest and Profligate* and *Venus and Paris*; scenes in Lomaland; and Ross Castle, Killarney.

DEN TEOSOFISKA VÄGEN

THE opening article in the April number is by Dr. Zander, who deals ably with the true interpretation of Resurrection and Ascension, according to the enlightening and inspiring teachings of the ancient Wisdom-Religion. A considerable portion of Katherine Tingley's lecture last New Year's Eve in the Isis Theater, San Diego, is reproduced — treating largely with the need for the abolition of capital punishment, for a wiser treatment of criminals, and cognate matters. An article on auras follows, which points out emphatically the vast difference between the psychic and the spiritual, and the dangers to which dabblers in psychism are exposed. The temple-buildings of Greece are skilfully described by Professor O. Sirén, who says the secret of their beauty, even as with music, lies in numeric proportion, with results pleasing to the eye and uplifting to the soul. Five splendid full-page illustrations accompany the article. Gracious and loving tributes to the memory of Mrs. Carin Scholander follow, penned by some of Sweden's most devoted students of Theosophy. Mrs. A. Wicander writes thoughtfully on the true meaning of self-control and self-conquest. "Christian Science, its Affirmations and Denials," is the well-known article penned by William Q. Judge in 1892. Other articles are, "Justice," "What shall I eat to be saved?" and there are some fine verses on Resurrection by Professor Sirén.

DER THEOSOPHISCHE PFAD

IN a concise and logical article on "What is Needed in Our Reform Movements," Heinrich Wahrmond shows that it is *impersonality*. Diseases *can* be cured without cataclysms; the convulsions are not due to the healing power but to the personal weaknesses of the reformers. In noble verse Philanos pays tribute to Lomaland, where "Im wunderbaren Zauber der Natur, unter dem Blau des Himmels, der Musik des Meeresrauschens . . . haben sich viele starke Seelen geeint . . . im rechtem Sinn der Menschheit treu zu dienen." "In the wonderful magic of Nature, under the blue of heaven, in the music of Ocean's roar, strong souls have joined, in right knowledge of Man faithfully to serve." Dr. Zander

writes on the culture of Love, showing that Love is the willing sacrifice of lesser selves on the altar of greater Self-realization, and that the love of family and country are but the stepping-stones to a still nobler Love. There are many other articles, all of interest, and beautiful illustrations of the Theosophical work in Lomaland and in Cuba.

HET THEOSOPHISCH PAD

HET THEOSOPHISCH PAD of March opens with a report of Katherine Tingley's address in the Isis Theater, San Diego, December 17.

Then follows a very clearly written article on "Man's Fall from Spirituality and his Reascent," by Sweden's old veteran, Dr. Gustav Zander. "Theosophy in the Legends of Wales," is the topic of Mr. Kenneth Morris, whose literary work is highly appreciated and finds frequent expression in this periodical. The next article is by W. G. R(eedeker) of Groningen, treating of the Dutch poet Kinker as a philosopher of the first part of the nineteenth century in Holland, whose work is now almost forgotten. Mr. R(eedeker) pleads for a better recognition of this poet who has something to say even to us of a new generation. The Theosophical Forum answers the question: "Is man immortal *per se*, as Christianity and Spiritualism teach? Or is he not immortal, (personally) as Buddhism has it, and only his Karma remains in existence; in other words, the effect of his former deeds?" The Children's Page opens with the *Song of the Year*. Other articles are "Who Are We?" and "What Greece Taught the World."

EL SENDERO TEOSÓFICO

THE MAY number is one of exceptional interest and merit. It might be called a Cervantes number, for herein are narrated astounding things concerning the author of *Don Quixote*, the full significance of which things the world in general has perhaps scarcely realized. The frontispiece is a reproduction of the recently discovered portrait of Cervantes, painted by Jáuregui. The article, "Cervantes in Algiers," gives a series of his adventures while in captivity, which for daring, sublimity of self-sacrifice for others, and indomitable courage under torture, possess few parallels in history, and none in fiction. We discern new meaning in the gentle raillery of *Don Quixote* at sentimental chivalry. For its author was one clearly able to challenge the very gods when it came to the real thing; and it almost looks as if they responded! "Thoughts on Karma" is a masterly essay on this great law of Nature. In "Art in Daily Life — the Artisan," Mr. Machell points out that in the perfection of our machinery there is hope for the emancipation of our industrial slaves from the mechanical limitations of commercialized production. "Universal Brotherhood a Fact in Nature" emphasizes the need and value of co-operation on moral planes, especially as regards the amelioration of prison conditions. "M. Clémenceau in South America," gives some remarkable extracts from his new book, which speaks most enthusiastically of life in Argentina. Other articles are: "Theosophical Teachings about Death"; "Magnus Stenbock"; and "The Silence of the Wise." The illustrations include many lovely scenes in Wales, Switzerland, Italy, and Lomaland; also reproductions of Mr. Machell's pictures, *The Dweller on the Threshold*, and *The Prodigal Son*.

H 0c 23

The Theosophical Path



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POINT LOMA, CALIFORNIA, U. S. A.

THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the "password," symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book: "The Path is one for all, the ways that lead thereto must vary with the pilgrim."